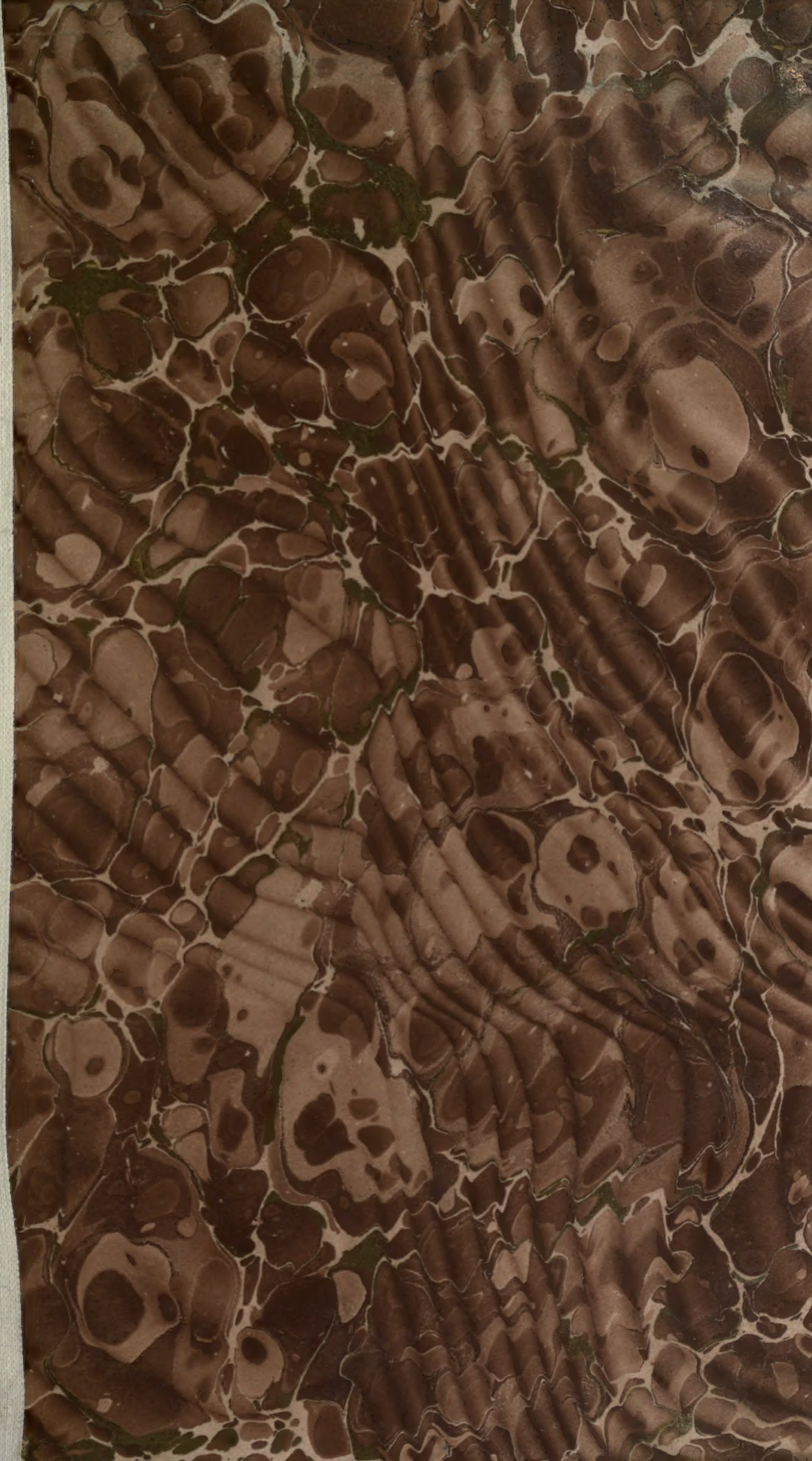







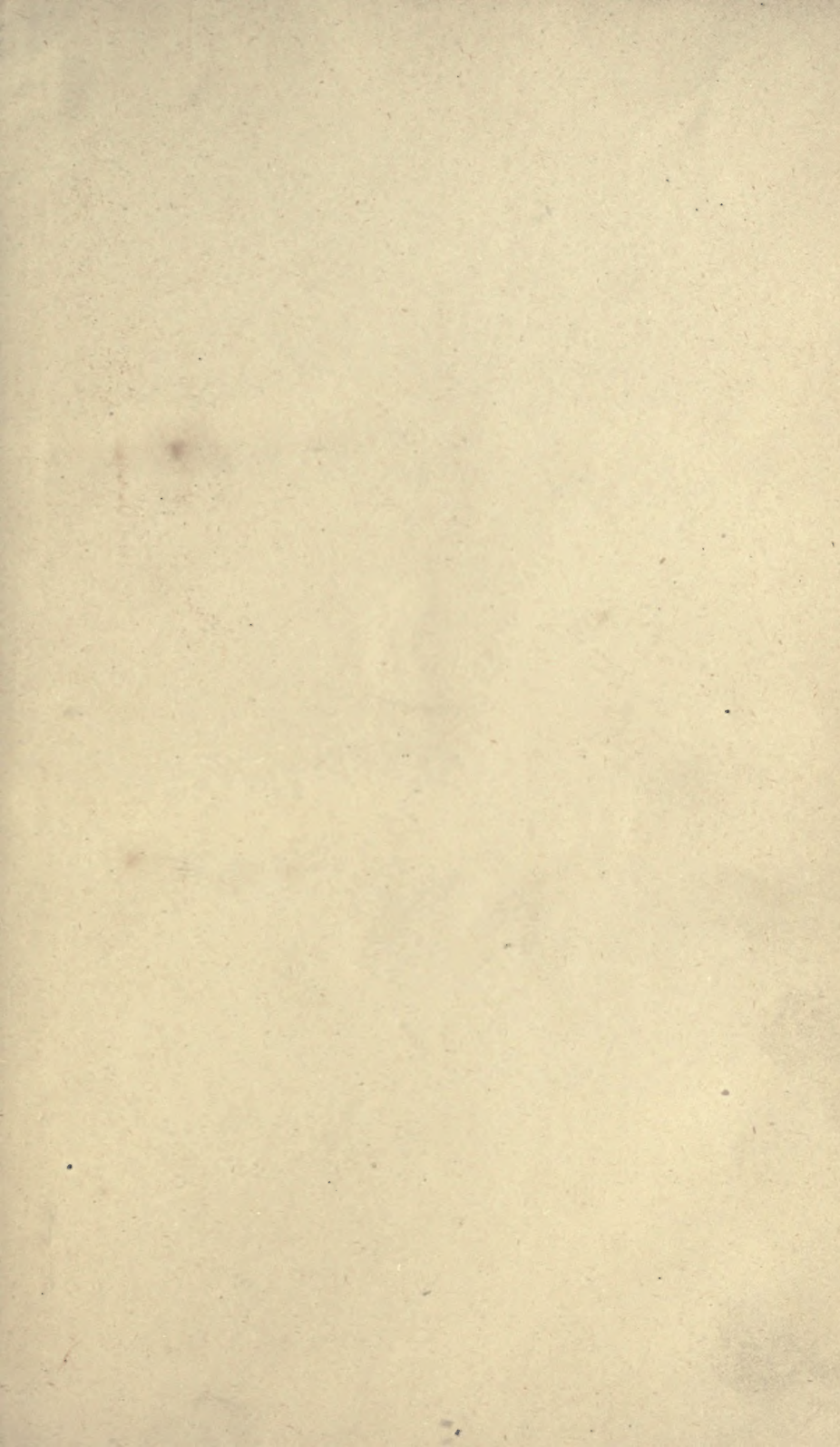
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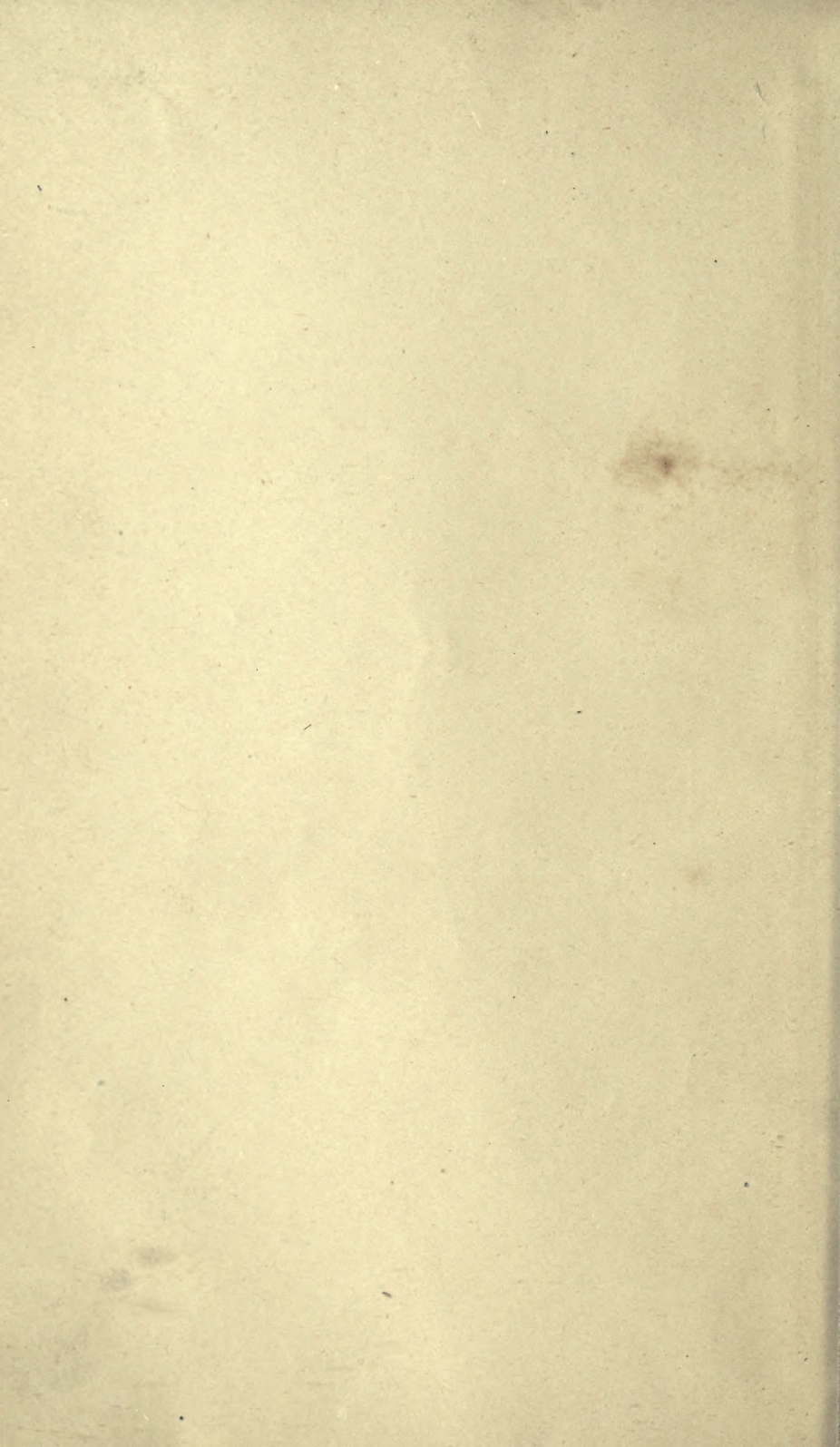
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Peter Bayne -

A

GREEK AND ENGLISH
LEXICON

OF THE

NEW TESTAMENT.

BY

EDWARD ROBINSON, D.D.

LATE PROF. EXTRAORD. OF SAC. LIT. IN THE THEOL. SEM. ANDOVER.

New Edition.

LONDON:

WILLIAM TEGG AND Co., 85, QUEEN STREET,
CHEAPSIDE.

1852.

GREEK AND ENGLISH

PREFACE

LEZICION

Every year has its own peculiarities, and the year 1853 has been no exception. It has been a year of great activity and progress in the study of the Greek language, and it has been a year of great success in the publication of the *Lexicon*. The *Lexicon* is a work of great value and interest, and it is a work which will be found useful to every student of the Greek language. It is a work which will be found useful to every student of the Greek language, and it is a work which will be found useful to every student of the Greek language.

On returning in 1853 from a visit to the University of Oxford, I found that the *Lexicon* had been published. It was a work of great value and interest, and it was a work which will be found useful to every student of the Greek language. It was a work which will be found useful to every student of the Greek language, and it was a work which will be found useful to every student of the Greek language.

J. HADDON, PRINTER, CASTLE STREET, PINSBURY.

It was at first my intention to publish the *Lexicon* in a single volume, but I found that it was necessary to publish it in two volumes. The first volume contains the Greek and English words, and the second volume contains the English and Greek words. The *Lexicon* is a work of great value and interest, and it is a work which will be found useful to every student of the Greek language. It is a work which will be found useful to every student of the Greek language, and it is a work which will be found useful to every student of the Greek language.

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PREFACE.

ELEVEN years have now elapsed, since the Author of this work published a Lexicon of the New Testament, in the form of a revision and translation of the 'Clavis Philologica' of Wahl, in its first edition. That work was favourably received, as supplying in some degree a want which had long been felt; and the whole edition of fifteen hundred copies was exhausted in a little more than four years.

On returning in 1830 from a residence of several years in Germany, it was the Author's first wish, and perhaps duty, to have immediately prepared another edition of the former work, or a new volume of a similar character. But providential circumstances seemed for a time to call him to other kindred labours; and then sickness intervened; so that it was not until the autumn of 1833, that he was able to give himself in earnest to the preparation of a Lexicon. Since that time his labour upon it has been uninterrupted; so that, comparatively speaking, scarcely a day has elapsed, of which the largest portion has not been spent upon the volume here given to the public.

It was at first supposed, that a revision of the former work was all that would be necessary. But in the lapse of eight years devoted to studies of this nature at home and abroad, the Author's own views and principles in respect to lexicography and philology in general, had naturally become farther developed and in some parts modified. In the same interval, too, the progress of science in this department, as in others, had not ceased to be onward; new editions of the Lexicons of Wahl and Bretschneider had appeared; Winer had pushed his researches further, and brought the results into a better form; and above all, the labours and improvements of Passow had been spread before the world. In this state of things, an attempt merely to remodel an imperfect foreign work seemed hardly advisable. It appeared, therefore, to the Author and his friends decidedly preferable, that, calling no man Master on earth, he should go on and prepare from the New Testament itself, and from the auxiliary sources, a new and independent work, adapted to the wants of students in our own country. In doing this, he has been able to resort to all the sources from which Schleusner, and Wahl, and Bretschneider drew their materials; and while he has freely availed himself of their labours, he has found occasion on every page to distrust their judgment and accuracy, and to turn from them habitually to the original authorities. Accordingly, the present volume is throughout the result of the Author's own investigation; and, with a few slight exceptions, has been sent to the press wholly in manuscript.

A full and scientific Lexicon of any language, embraces a wide field of inquiry. The scholar who would pursue the study of a language critically and philologically, does not rest, until he has traced each word to its origin; investigated its primitive form and signification; noted the various forms and senses in which it has been current in the different epochs and dialects of the language, and the manner and order in which all these are deduced from the primitive one, and from each other; and last, though not least, has observed the relations in which it stands to other words, in constructions and phrases,

and the various modifications which it has undergone in these respects. When all these points are properly ascertained and arranged in his own mind, then, and not till then, is the scholar master of the word in question; and the transcript of the view thus obtained, with the necessary vouchers, is the true lexicography of that word. This is justly termed the *historico-logical* method of lexicography, which has grown up out of the general progress of philology within the present century, and aims to present a logical and historical view of each word in all its varieties of signification and construction. The first exemplification of it was given by Gesenius, in his Hebrew Lexicon; and it has been ably followed out by Passow in his Lexicon of the Greek language.*

These remarks proceed upon the supposition, that a language is in itself primitive and independent of every other; and that its words may therefore be traced to their ultimate roots within itself. This, indeed, is usually assumed in regard to the Greek language; and the Lexicon of Passow is constructed on this principle. But in respect to our own and many other languages, this is obviously not the fact; and the science of comparative philology, which has sprung up within our own days, has already taught us, that both the Greek and Latin are also only members of one great family of languages, which, descending apparently from the mountains of India, have spread themselves over Southern and Western Asia and the whole of Europe; retaining under every diversity of climate and circumstances such obvious affinities, as give undeniable evidence of a common origin. These Indo-European tongues, as they are called, include the Sanscrit, Persian, Greek, Latin, Gothic, German, English, and the other dialects of the Teutonic; and strictly also those of the Slavic and Celtic races. The Semitic languages form a distinct family; though still, in their primary elements, kindred to the former in a greater degree than has usually been supposed. Here too, the first scientific attempt at marking these coincidences as a part of lexicography, has been made by Gesenius, in his Latin Manual of 1833; but we apprehend the time to be not far distant, when every Lexicon of the Greek or Latin, or indeed of any of the occidental tongues, will be regarded as incomplete, which shall fail to notice these striking affinities.

In respect to the Greek, it should also be borne in mind, that there are three great epochs which mark the progress of the language; through all or some of which the different meaning and uses of a word can be traced with more or less distinctness.† These are its youth, in the heroic or epic poems of Homer and Hesiod, with which may be joined the Ionic prose of Herodotus;—its prime, in the palmy days of Attic elegance and purity, as exhibited in the great tragedians, and in the prose of Thucydides, Xenophon, Plato;—and its decline, after the Macedonian conquest, and still later under the Roman dominion; when the breaking up of the various independent states, the mingling together in armies of soldiers enlisted from every quarter, and the founding of colonies and large cities peopled with inhabitants from every part of Greece, and also from foreign lands, could not fail to produce great changes in the language of different communities; which, by natural consequence, would speedily be reflected in the language of books. Thus was formed the later Greek idiom *ἡ κοινὴ διάλεκτος*, which every where superseded the pure Attic; and of which Aristotle, Polybius, Diodorus, Plutarch, Ælian, and other later writers, are the representatives. Some of the forms peculiar to this later idiom were ascribed to the influence of the Macedonians, and referred to the *Macedonic* dialect; or sometimes the same forms were referred to an *Alexandrine* dialect, inasmuch as the chief seat of the later Greek culture was in Egypt

* See a very able article on the subject of Greek Lexicography in the London Quarterly Review, Vol. LI. No. 101; reprinted in the Bibl. Repos. Vol. IV. p. 556 sq.

† Butt. Gramm. § 1, passim. H. Planck de vera Natura et Indole, etc. P. I.; in Bibl. Repos. I. p. 650.

and its metropolis Alexandria. But these terms are probably too specific; and embrace what strictly belonged to the later language of common life in general, rather than to the dialect of any particular tribe or city.*

The language of the New Testament is *the later Greek language, as spoken by foreigners of the Hebrew stock, and applied by them to subjects on which it had never been employed by native Greek writers.* The simple statement of this fact, suggests at once what the character of this idiom must be; and might, one would think, have saved volumes of controversy. The Jews came in contact with the Greeks only at and after the Macedonian conquests; and were therefore conversant only with the later Greek. They learned it from the intercourse of life, in commerce, in colonies, in cities founded like Alexandria, where the inhabitants were drawn together from Asia as well as from Greece; and it was, therefore, the spoken language of common life, and not that of books, with which they became acquainted. But they spoke it as foreigners, as Hebrews; and, therefore, it could not fail to have in general a colouring of the Hebrew, or rather of the later Aramæan, which was their vernacular tongue. Jews who spoke Greek, are called in the New Testament Ἑλληνισταί, Hellenists; and hence in modern usage, since the time of the younger Scaliger, the Jewish Greek has not unaptly been termed *Hellenistic*.†

The earliest monument of this idiom is the Version of the Seventy, made at Alexandria, probably at different times during the centuries immediately preceding the Christian era. This, as being a direct translation from the Hebrew, made by Jews, exhibits strongly the influence of the Hebrew, as well as an imperfect knowledge of the Greek; though in various degrees in its different parts. Closely allied to this are the Apocryphal books usually connected with the Septuagint. Meanwhile, the Greek language had become current also in Palestine, along with the Aramæan; partly through frequent intercourse with Hellenistic Jews settled in Egypt and in Asia Minor, who constantly resorted to Jerusalem; and partly from the influence of the Herods and the Roman dominion.‡ Hence the New Testament was written in the now universal tongue. Still later there appeared other Greek Versions of the Old Testament, made by Jews; and also the remaining Pseudepigraphic and Apocryphal writings of the Old and New Testaments. Two Jewish writers only, Philo and Josephus, both of them contemporary with the Apostles, were able to overcome in a great measure the influence of their vernacular tongue; and although when treating of Jewish affairs they necessarily employ many terms belonging to the Jewish Greek, yet in general they approach much nearer to the written idiom of the later Greek, than any of the writers either of the Septuagint or New Testament.

The writers of the New Testament, with the exception of Paul, and partially perhaps of Luke, were unlearned men; and, like the rest of their countrymen, knew the Greek language only from the intercourse of common life, and not from books. With them, therefore, the Hebrew element which mingled in their idiom, would naturally have great prominence; although, since their writings are not translated from a Hebrew original, it is not here as strongly marked as in the Septuagint. It often lies in the turn of the thought, or in the thought itself, rather than in the expression. Even where the expression is modelled after the Hebrew, this is seen more in the construction and connexion of words in phrases and sentences, than as affecting their intrinsic signification. Whoever has himself learned to speak a foreign language, or has closely watched the discourse of foreigners speaking our own tongue, will readily have perceived, that the signification of words is in gene-

* Buttm. § 1. n. 11, 12. Sturz de Dial. Mac. et Alex. Lips. 1808.

† Buttm. § 1. n. 12. Winer Gramm. p. 28, and Marg.

‡ Bibl. Repos. I. p. 309 sq. p. 530 sq. Hug's Introd. to the N. T. Part II. § 10.

ral much more easily retained and correctly applied, than their forms and their proper construction and connexion. Thus, nothing perhaps imparts more to the Gospels the air of the Hebrew narratives of the Old Testament, than the frequent use of the particle *kai* as a connective, corresponding to the Hebrew usage of the particle Vav (ו).—From Hebraisms of this kind, the writings of Paul are comparatively free; since from his birth and residence amid the Greek schools of Tarsus, he probably had acquired a more accurate knowledge of that language than was usual with the Hebrews of Palestine; though the course of his education and the character of his learning were not Greek, but wholly Jewish.

The writers of the New Testament, further, applied the Greek language to subjects on which it had never been employed by native Greek writers. No native Greek had ever written on Jewish affairs, nor on the Jewish theology and ritual. Hence the Seventy, in their translation, had often to employ Greek words as the signs of things and ideas, which heretofore had been expressed only in Hebrew. In such a case, they could only select those Greek words which most nearly corresponded to the Hebrew; leaving the different shade or degree of signification to be gathered by the reader from the context. Thus, to express the idea of the Hebrew שָׁלוֹם as a word of salutation or farewell, they employ the Greek word *εἰρήνη*, just as we use the word *peace* in the same way and for the very same reason. Similar is *εὐλογέω* for Heb. בָּרַךְ *to bless*; in Greek writers only to *speak well of*. Thus far the path was indeed already broken for the writers of the New Testament. But beyond this, they were to be the instruments of making known a new revelation, a new dispensation of mercy to mankind. Here was opened a wide circle of new ideas and new doctrines to be developed, for which all human language was as yet too poor; and this poverty was to be done away, even as at the present day on the discovery and culture of a new science, chiefly by enlarging the signification and application of words already in use, rather than by the formation of new ones. An example of this in the New Testament is especially the word *πίστις*,—to which may be added *δικαιοσύνη*, *δικαιούσθαι*, *ἐκλογή*, *ἀποστολος*, and many others.

The New Testament, then, was written by Hebrews, aiming to express Hebrew thoughts, conceptions, feelings, in the Greek tongue. Their idiom, consequently, in soul and spirit, is Hebrew; in its external form, Greek, and that more or less pure, according to the facilities which an individual writer might have possessed of acquiring fluency and accuracy of expression in that tongue.*

The preceding remarks present a summary view of the principles which have guided the author in the preparation of the present volume. The Greek of the New Testament constitutes but a small portion of the Greek language as a whole; and a lexicon of it can only aim to give a just exhibition of one of the subordinate forms or phases of that rich and noble tongue. Of such a work, the following, it would seem, ought to be some of the chief traits; and they have accordingly been made prominent objects of attention.

1. The etymology of each word is given, so far as it appertains to the Greek and Hebrew,† and occasionally the Latin. A general comparison of the affinities between the Greek and other languages, belongs only to a general Lexicon of the language.

2. The full *historical* view of a word, is here out of place; since we strictly

* See generally, H. Planck *De vera natura atque indole rationis Græcæ Nov. Test.* Goetting. 1810; reprinted in *Rosenm. Commentationes Theol.* I. p. 112; also translated in the *Bibl. Repos.* I. p. 638 sq. See also Winer's *Gramm.* §§ 1—4.

† See the articles *λιθαρός*, *ὑσσωπος*, *σουδάριον*, etc. To these should be added, *λάμπω*, *λαμπάς*, see Gesen. *Heb. Lex. art.* 727.

have to do only with those significations and constructions which are found in the New Testament itself. But the *logical* method is still applicable in its full force. This consists in assigning first to each word its primary signification, whether found in the New Testament or not; and then deducing from it, in logical order, all the significations which occur in the New Testament; but not others, except so far as they may be necessary to illustrate the former.*—In this connexion the attempt has every where been made, to discriminate between the intrinsic significations of a word, and those senses in which it may be employed through the force of adjuncts. By referring the latter to their appropriate heads, the multiplicity of meanings given by earlier lexicographers has been greatly diminished.—Particular attention has also been given, to bring out to view the force of the prepositions in composition.

3. The various constructions of verbs and adjectives, with their cases and with other adjuncts, is in general fully given. Unusual or difficult constructions are noted and explained, by reference both to grammatical rules and to the usage of other writers.—Here the usual Latin abbreviations for marking the construction of words, are too convenient to be laid aside for any English substitutes; and therefore such terms as *seq. genit.* or *c. acc.* and the like, have been retained without scruple; just as the common English has adopted the forms *etc.* and *per cent.*

4. The different forms and inflexion of words are exhibited, so far as seemed proper in a Lexicon. Any variety or irregularity of form is, in particular, fully explained.

5. The usage of the writers of the New Testament, is in all cases illustrated by a reference to both the elements of which the New Testament idiom is composed; on the one hand, to the Hebrew element or Jewish Greek; and on the other to the *common* or later idiom of the Greek language. For the former or Hebrew element, the Version of the Seventy is of the highest importance; since it was probably the only Greek writing with which most of the sacred penmen were acquainted; and many words, phrases, constructions, and even whole passages, are in the New Testament drawn immediately from it. Next in order are the Apocryphal writings connected with the Septuagint; and also the other Greek Versions. Thus far the Concordance of Trommius, and the Lexicons of Biel and Schleusner on the Septuagint, furnish sufficient aid. The works of Philo and Josephus are here of great importance; the latter of whom, especially, contains a treasure of illustration in respect to the facts and antiquities of the New Testament. Valuable though imperfect materials from their writings, have been collected in the ‘Observationes’ of Loesner and Krebs; and one of the merits of Bretschneider is his frequent (though often faulty) reference to Josephus. The later Apocryphal writings of both the Old and New Testaments are of value as throwing light upon the opinions of the later Jews, rather than as illustrating the Scriptural idiom, since they are in a great degree mere servile imitations of the latter.—For the other or Greek element, reference is made to the prominent writers of the later dialect, in the current editions; and wherever a word belongs also to the Attic epoch, a single reference is usually added to a writer of that age, mostly to Xenophon. Here the Lexicons of single authors, and the collections of Elsner, Kypke, Raphel, and, more than all, of Wetstein, greatly facilitate the labours of a lexicographer of the New Testament.

Let the student not be startled at the apparent multitude of such references, nor think them all of no avail. They are adduced, not merely nor mainly to elucidate the meaning of a word, but to show its authority and standing in the Greek language. They serve to show in what relation each word stands to the Septuagint and Jewish writings, and also the later and Attic Greek; and whether it is common to all or any of them, or found in none. In this

* Comp. the articles, *στίλλω*, *φύω*, *ψάλλω*, *etc.*

way they have an important bearing on the long-disputed question of the purity of the New Testament idiom; and aid in determining its true character.

6. So far as the limits of a Lexicon permit, attention has been given to the interpretation of difficult passages, in order that the work may in some measure supply the place of a more extended commentary.

7. Each article, so far as practicable, contains a reference to every passage of the New Testament in which the word is found. In this way, in more than seven eighths of the words, the Lexicon is a complete Concordance of the New Testament. Those articles in which this is not the case, are marked at the end by the letters AL.—The most sedulous care has been bestowed to verify all the references; and although in a work containing so many thousands of them, some errors are unavoidable, yet it is hoped that the present volume will bear comparison in this respect with any other of a like size and character. The scriptural references are usually made to the New Testament of Knapp, the Septuagint of Mill, and the Hebrew Bible of Van der Hooght.

Such is the plan of the work now given to the public; to the execution of which the author has unweariedly devoted the best powers of the best years of his life;—with what success, the theological public must judge. His fervent hope and prayer to God is, that the work may be instrumental in giving facility and impulse to the study of the Holy Scriptures, and the pursuit of Sacred Literature; and thus aid in promoting the cause of sacred learning and Christian piety in our land!

To those friends by whose kind advice and encouragement the author has been cheered, he tenders his sincere thanks. Among these the Rev. Prof. Stuart has ever been foremost; and I take pleasure in thus testifying my obligations to him. Nor can I pass over the kind offices of another valued friend, the Hon. John Pickering, whose eminence as a Greek scholar and general philologist is known and appreciated throughout Europe, not less than in our own country. His friendly advice and aid have been always at hand; and the stores of his valuable library have been opened to me as freely as if they had been my own. A similar acknowledgment is due also to the Trustees having charge of the Theological Seminary at Andover, who have liberally left in my hands for years all the books I desired from the library of that institution, the richest in its collections of Sacred Literature which our country yet possesses.

A Hebrew and English Lexicon of the Old Testament, translated from the Latin of Gesenius by the author of the present volume, was published a few weeks since. The translation was carried on along with the preparation of the present work, without however causing any delay of the latter, unless in a slight degree. The two works together embrace the lexicography of the whole of the original Scriptures.

Boston, Oct. 25, 1836.

LEXICON

OF THE

NEW TESTAMENT.

A, *alpha*, the first letter of the Greek alphabet, corresponding to the Heb. א. For its power as a numerical sign, and as a privative and intensive particle in composition, see Buttmann § 2. n. 3. § 120. 5, and n. 11. In N. T. τὸ Α or τὸ ἄλφα signifies *the first*, Rev. i. 8, 11. xxi. 6. xxii. 13; since the writer himself explains it by πρῶτος and ἀρχή. Compare Is. xlviii. 12. coll. xli. 4. xliv. 6.—Clem. Alex. Strom. IV. 25. [p. 537. C. ed. Sylb.] κύκλος γὰρ αὐτὸς (ὁ υἱὸς) πασῶν τῶν δυνάμεων, εἰς ἐν ἐλουμένων καὶ ἐνουμένων· διὰ τοῦτο Α καὶ Ω ὁ λόγος εἰρη-
ται.

Ἀαρών, ὁ, indec. *Aaron*, Hebrew אַהֲרֹן, pr. name of a son of Amram and Jochebed of the tribe of Levi, Ex. vi. 20; the brother of Moses, his interpreter (מִדְבָּר) before Pharaoh the Egyptian king, Ex. iv. 14 sq. v. 1 sq. vii. 10 sq. and the first High-Priest, Ex. xxviii. 1 sq. 40; 12 sq.—In N. T. Acts vii. 40. Heb. v. 4. vii. 11. ix. 4. By Hebraism, *family of Aaron*, Luke i. 5.

Ἀβaddōn, indec. *Abaddon*, Heb. אֲבַדּוֹן (destruction), the name ascribed Rev. ix. 11 to the angel of Tartarus (ἄβυσσος q. v.) and explained by the Greek ἀπολλύων *destroyer*, i. e. the angel of death. The usual Heb. word is מְחַיֵּה מֵתִים, Sept. ὁ ἐκθρεύων, Ex. xii. 23. So Wisd. xviii. 25. Compare ἐκθρευτής 1 Cor. x. 10.

Ἀβαρής, ἑὸς, ὁ, ἡ, adj. (*a pr.* and βάρος weight,) pp. *not heavy*, e. g. of the air, Plut. Moral. VI. p. 98. ed. Tauchn.

In N. T. metaph. *not burdensome*, i. e. not causing expense, 2 Cor. xi. 9 ἀβαρὴ ὑμῖν ἡμᾶν τὸν ἐτήρησα.—So ἐπιβαρέω q. v. and βαρύν Jos. Ant. 1. 16. 2.

Ἀββᾶ, indec. *Abba*, Hebrew אָבָא, Chaldee form אָבָא, *father*. Mark xiv. 36. Rom. viii. 15. Gal. iv. 6.

Ἀβελ, ὁ, indec. *Abel*, Hebrew אָבֶל (transientness), pr. name of the second son of Adam. Matt. xxiii. 35. Luke xi. 51. Heb. xi. 4. xii. 24. See Gen. iv. 1—16.

Ἀβιά, ὁ, indec. *Abia*, Heb. אֲבִיָּה (Jehovah is his father), pr. name of two men in N. T. One a king of Judah, Matt. i. 7. coll. 1 K. xiv. 31. xv. 1 sq. The other a priest of the posterity of Aaron, and founder of a sacerdotal family, Luke i. 5. When all the priests were distributed into 24 classes, the 8th class was called from him *the class of Abia*. 1 Chr. xxiv. 10.

Ἀβιάθαρ, ὁ, indec. *Abiathar*, Heb. אֲבִיָּהָר (father of abundance), pr. name of a High Priest, Mark ii. 26. Cf. 1 Sam. xxii. 21. 1 K. ii. 26, 27, 35. See Calmet.

Ἀβιληνή, ἡς, ἡ, *Abilene*, (in MSS. also Ἀβλινη and Ἀβιλιάνη,) the name of a district not far from Anti-Lebanon, so called from the city Abila or Abela, which lay on the eastern declivity of Anti-Libanus, about 18 or 20 miles N. W. from Damascus, towards Heliopolis or Baalbeck; and often named Ἀβιλη τοῦ Λυσανίου to distinguish it from others. This territory had formerly been governed as a tetrarchate by a certain Ly

sauias, the son of Ptolemy and grandson of Mennæus (Jos. Ant. 14. 13. 3); but he was put to death (A. C. 36) through the intrigues of Cleopatra, who took possession of his province (ib. 15. 4. 1). After her death it fell to Augustus, who hired it out to a certain Zenodorus; but as he suffered the country to be infested with robbers, the province was taken from him and given to Herod the Great (Jos. B. J. 1. 20. 4. coll. Ant. 15. 10. 1). At Herod's death a part of the territory was given to Philip (Ant. 17. 11. 4); but the greater part, with the city Abila, seems then or afterwards to have been bestowed on another Lysanias, Luke iii. 1, who is by some supposed to be a descendant of the former, but is no where mentioned by Josephus. Indeed nothing is said by Josephus, or any other profane writer, of this part of Abilene, until about ten years after the time referred to by Luke, when Caligula gave it to Agrippa Major as ἡ τετραρχία Αυσανίου (Ant. 18. 6. 10); to whom it was afterwards confirmed by Claudius (ibid. 19. 5. 1). At his death it went with his other dominions to Agrippa Minor (ib. 20. 7. 1. B. J. 2. 12. 1).—See Krebs Obs. in N. T. p. 110. Rosenm. Alterthk. I. Pt. II. p. 257.

'Αβιούδ, ὁ, indec. *Abiud*, Hebrew אַבִּיחֻד (Judah is his father), pr. name of a son of Zorobabel, Matt. i. 13. Omitted in 1 Chr. iii. 19.

'Αβραάμ, ὁ, indec. *Abraham*, Heb. אַבְרָהָם (father of a multitude), pr. name of the celebrated patriarch and founder of the Israelitish nation. Matt. i. 1, 2. xxii. 32. Heb. xi. 8—19. AL.

"Αβυσσος, ον, ἡ, (a pr. and βύθος v. βύσσος depth, bottom,) in Greek writers, *deep, profound*; as λίμνη ἄβυσσος Diod. Sic. 5. 25. Herodot. 2. 28. Sept. for ὁ ἄβυσσος *abyss*, either of the ocean, Gen. 1. 2. vii. 11.; or of the underworld, Ps. lxxi. 21. cvii. 26.

In N. T. ἡ ἄβυσσος as a noun signifies, *the place of the dead, orcus, ᾗδης*.

a) genr. Rom. x. 7.

b) spe. *Tartarus*, i. e. that part of ᾗδης in which the souls of the wicked were supposed to be confined. Luke viii. 31. Rev. ix. 1, 2, 11. xi. 7. xvii. 8. xx. 1,

3. Cf. 2 Pet. ii. 4. — Acta Thomæ § 32 ἡ ἄβυσσος τοῦ Ταρτάρου.

'Αγαβος, ου, ὁ, *Agabus*, pr. name of a Jewish Christian, who predicted a famine, Acts xi. 28, and the imprisonment of Paul, Acts xxi. 10.

'Αγαθοεργέω, ὦ, f. ἤσω, (ἀγαθός and ἔργον), Phavorin. εὐεργετῶ καὶ ἐργάζομαι ἀγαθόν. In N. T. absol. *to do good* to others. 1 Tim. vi. 18. (coll. Gal. vi. 10.) In MSS. Acts xiv. 17 for ἀγαθοποιέω.

'Αγαθοποιέω, ὦ, f. ἤσω, (ἀγαθός and ποιέω.) The better form is ἀγαθὸν ποίω, Lobeck ad Phryn. p. 200.

1. *to do good* to others, absol. Mark iii. 4. Luke vi. 9, 35. Acts xiv. 17. With an accus. of pers. Acts vi. 33. Sept. for הַטִּיב Judg. xvii. 13. Zeph. i. 12.—Tob. xii. 13. 1 Mac. xi. 33. 2 Mac. i. 2.

2. In N. T. also *to do well, act virtuously*, absol. 1 Pet. ii. 15, 20. iii. 6, 17, 3 John 11. Cf. 1 Pet. iii. 11.

'Αγαθοποιῶ, ας, ἡ, *well-doing, love of virtue, virtuous conduct*, 1 Pet. iv. 19; cf. ἀγαθοποιέω, no. 2.—Test. XII Pat. ap. Fabric. Cod. Pseudep. I. 722.—Others, *beneficence*.

'Αγαθοποιός, οὔ, ὁ, ἡ, adj. pp. *beneficent*; in the sense of *bland, courteous*, e. g. γυνή Ecclus. xlii. 14. In N. T. *upright, virtuous*, 1 Pet. ii. 14; c. f. ἀγαθοποιέω no. 2.—Athenag. Apol. p. 304. D. in Opp. Justinii Mart.

'Αγαθός, ἡ, ὁ, (ἀγαν much, exceedingly,) corresp. to Heb. טוֹב, Lat. *bonus*, and Eng. *good*.

1. *good*, i. e. from the force of the theme, *excellent, distinguished, best*.

a) of persons. Matt. xix. 16 διδάσκαλε ἀγαθέ. v. 17 bis. Mark x. 17, 18 bis. Luke xviii. 18, 19 bis. So Sept. for טוֹב 1 Sam. ix. 2.—Judith xi. 8. Jos. Ant. 9. 5. 2 τοὺς ἀγαθοὺς ἀνδρας καὶ δικαίους ἀπέκτεινε. Xen. Cynege. 1. 14.

b) of things, Luke x. 42 τὴν ἀγαθὴν μερίδα. John. i. 47 τί ἀγαθόν *what remarkable*. 2 Thess. ii. 16 ἐλπεις ἀγαθή. unless this is put for ἐλπεις ἀγαθῶν. So Sept. for טוֹב Ezra viii. 27 χαλκοῦ ἀγαθοῦ.

2. *good*, absolutely, i. e. of good character, disposition, quality.

a) of persons, *upright, virtuous*. Matt.

v. 45. xii. 35. xxii. 10. xxv. 21, 23. Luke vi. 45. xix. 17. xxiii. 50. John vii. 12. Acts xi. 24. So Sept. for טוב 2 Chr. xxi. 13. Prov. xiii. 2, where ἀγαθός is opposed to παράνομος. xv. 3. Is. lxiii. 7 κριτὴς ἀγαθός for טוב רב.—Xen. Mem. 3. 4. 8 τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν.

b) of things. (α) in a physical sense, e. g. δένδρον Matt. vii. 17, 18. γῆ Luke viii. 8. So Sept. γῆ ἀγ. for טוב Ex. iii. 8.—Diod. Sic. 11. 25 χώρα ἀγ. Xen. Œc. 16. 7 γῆ ἀγ.—(β) in a moral sense, *good, upright, virtuous*; e. g. καρδία Luke viii. 15. ἐντολή Rom. vii. 12. λόγος 2 Thess. ii. 17. Σελήμα τοῦ Θ. Rom. xii. 2, and so Sept. for טוב with τὸ πνεῦμα Neh. ix. 20. Ps. cxliii. 10. Wisd. viii. 19 ψυχὴ ἀγ. Hence συνειδήσις ἀγαθὴ, i. e. consciousness of rectitude, Acts xxiii. 1. 1 Tim. i. 5, 19. 1 Pet. iii. 16, 21.—So ἔργα ἀγαθά, *good deeds, virtue, rectitude*, Rom. ii. 7. xiii. 3. Eph. ii. 10. Col. i. 10. 2 Tim. ii. 21. iii. 17. Tit. i. 16. iii. 1. Heb. xiii. 21. So Sept. for טוב 1 Sam. xix. 4 ποιήματα ἀγ. Wisd. iii. 15 πόνοι ἀγ.

c) neut. ἀγαθόν and ἀγαθά, i. e. *virtue, rectitude, love of virtue*, Matt. xii. 34, 35. xix. 16. Luke vi. 45. John v. 29. Rom. ii. 10. iii. 8. vii. 18, 19. ix. 11. xii. 9. xiii. 3. xvi. 19. 2 Cor. v. 10. 1 Pet. iii. 11, 13. 3 John 11. Rom. vii. 13 bis τὸ ἀγαθόν *that which is in itself good*. Rom. xiv. 16 where τὸ ἀγαθόν is *the good cause*, i. e. the religion of Christ. Sept. for טוב Ps. xxxiv. 14. liii. 2, 4.—Xen. Mem. 3. 10. 5.

3. *good*, in respect to operation or influence on others, i. e. *useful, beneficial, profitable*.

a) of persons, *benevolent, beneficent*, Matt. xx. 15. Rom. v. 7. 1 Thess. iii. 6. Tit. ii. 5. 1 Pet. ii. 18. So Sept. for טוב 2 Chr. xxx. 19 ὁ θεὸς ἀγ. Ps. lxxiii. 1.—Xen. Cyr. 3. 3. 4 εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν. Thuc. 1. 86.

b) of things; e. g. δόματα Matt. vii. 11. Luke xi. 13. δόσις James i. 17. ἔργον Phil. i. 6. ἀναστροφή 1 Pet. iii. 16 καρποί James iii. 17. πίστις Tit. ii. 10. Sept. for טוב 1 Sam. xii. 23 ἀγ. ὁδός. Neh. ix. 13. ἐντολαὶ ἀγ.—Matt. xii. 35 ἀγ. θησαυρός, *treasure of good things*. Luke vi. 45.—So ἔργα ἀγαθά, *good deeds, benefits*, Acts ix. 36. 2 Cor. ix. 8. 1 Tim. ii. 10. v. 10.—

In the sense of *suitable, adapted to*, Eph. iv. 29 λόγος ἀγ. πρὸς οἰκοδομήν. Rom. xv. 2.—Jos. Ant. 4. 6. 1 πόλις φοινίκας φέρειν ἀγαθῇ. Pausan. Eliac. poster. c. 26. 4 χώρα ἐς καρπούς ἐκτρέφειν ἀγαθῇ.

c) neut. (α) τὸ ἀγαθόν, *something useful and profitable, benefit*, Rom. viii. 28. xii. 21. xiii. 4. Gal. vi. 10. Eph. iv. 28. vi. 8. 1 Thess. v. 15. Philem. vi. 14.—Xen. Cyr. 4. 2. 18.—(β) τὰ ἀγαθά, *things good and useful, benefits, blessings*. Matt. vii. 11. Luke i. 53. xvi. 25. Gal. vi. 6. Heb. ix. 11. x. 1.—Xen. Cyr. 5. 3. 15 τοὺς εὐεργετοῦντας ἀγαθοῖς ὑπερβαλλόμενοι.—In the sense of *goods, wealth*, Luke xii. 18, 19. So Sept. for טוב Gen. xxiv. 10. xlv. 18, 20. Deut. vi. 11.—Xen. Cyr. 3. 3. 20.

4. *good*, in respect to the feelings excited, i. e. *pleasant, joyful, happy*. 1 Pet. iii. 10 ἡμέρας ἀγ. Rom. x. 15 τὰ ἀγαθά *happy times*. Sept. for טוב Ps. xxxiv. 12 ἡμέρας ἀγ. Zech. viii. 19 ἱερτὰς ἀγ.—Ecclus. xiv. 14. 1 Macc. x. 55.

Ἀγαθουργέω, ὦ, f. ἦσω, (contr. for ἀγαθοεργέω q. v.) *to do good to others*, absol. Acts xiv. 17 in some MSS.—Cyrill. c. Julian. 3. p. 81. A. et in Mich. cap. 2. p. 409. C.

Ἀγαθωσύνη, ης, ἡ, (for ἀγαθοσύνη; in Greek writers ἀγαδότης, or better χρηστότης, Thom. Mag. p. 921. H. Planck de Indol. p. 162, 164, and in Bib. Repos. I. p. 683), *goodness*, viz.

a) of disposition and character, *probity, virtue*, Rom. xv. 14. Eph. v. 9. 2 Thess. i. 11. So Sept. for טוב Ps. lii. 5. מְדָבָה 2 Chr. xxiv. 16.

b) towards others, *beneficence*, Gal. v. 22. Sept. for טוב Neh. ix. 25.

Ἀγαλλίασις, εως, ἡ, not found in Gr. writers; but often in Sept. in the sense of *joy, exultation*, for גִּיל Ps. xlv. 16. lxx. 13. *rejoicing*, with song, dancing, etc. for רִנָּה Ps. xxx. 7. cxviii. 15. cxlvi. 2, 6. *great joy*, for יִשְׁשׁוּ Ps. xlv. 8. li. 10, 14.—Tob. xiii. 1.

In N. T. *joy, gladness, rejoicing*, Luke i. 14, 44. Acts ii. 46. Jude 24.—Acta Thom. § 7 ἐν χαρᾷ καὶ ἀγαλλίασει.—Heb. i. 9 ἔλαιον ἀγαλλιάσεως, from Ps. xlv. 8, *oil of gladness*, i. e. with which guests were anointed at feasts, here put as an

emblem of the highest honour; see Calmet, p. 68.

Ἀγαλλιᾶω, ὦ, Luke i. 47, elsewhere ἀγαλλιῶμαι, (ἀγαν much, and ἄλλομαι to leap, dance), not found in Gr. writers, but often in Sept. for חָגַג Ps. ii. 11. רָנַג Ps. lxxviii. 4. רָנַג Ps. xx. 6. וְרָנַג Ps. xl. 17, etc. pp. spoken of rejoicing with song and dance. Hence in N. T. *to exult, rejoice*.

a) absol. Luke x. 21. Acts ii. 26 ἡγαλλιάσατο ἡ γλῶσσά μου, I rejoiced in words, sang aloud. xvi. 34.—So χαίρειν καὶ ἀγαλλ. *emphat. rejoice exceedingly*, Matt. v. 12. 1 Pet. iv. 13. Rev. xix. 7. coll. Ps. xc. 14. xl. 17.—Acta Thom. § 27.

b) with a noun of the same signif. in an adverbial sense. 1 Pet. i. 8 ἀγαλλιάσθε χαρᾷ ἀνεκλαλήτῃ, *rejoice with joy unspeakable*, i. e. unspeakably. Winer § 58. 3. Matthiæ § 408. n. Buttm. § 133. 3.

c) seq. ἵνα c. subjunct. John viii. 56 ἡγαλλιάσατο, ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, *he rejoiced that he should see my day*, i. e. to see it. Cf. Lücke Comm. in Joh. II. p. 246.

d) seq. ἐπὶ c. dat. Luke i. 47 ἡγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ θεῷ, where it should prob. read ἀγαλλιάσεται τὸ πν. coll. Ps. xliii. 6 ἀγαλλιάσεται ἡ καρδία μου.—So ἀγάλλεσθαι ἐπὶ τινι Xen. Mem. 3. 5. 16. Sept. Ps. ix. 15. xxi. 2. xxxv. 9. e) seq. ἐν c. dat. where a simple dative might stand. John v. 35 ἀγαλλ. ἐν τῷ φωτὶ αὐτοῦ. 1 Pet. i. 16.—So Ps. lxxxix. 16 ἐν τῷ δόγματί σου ἀγαλλ. xliii. 5. Xen. Hiero I. 16 ἐβραίνεσθαι ἐν τινι.

Ἀγαμος, ου, ὁ, ἡ, adj. (α pr. and γάμος, nuptials), *unmarried*, i. e. wholly, *cælebs*, 1 Cor. vii. 32, 34; or spoken of those who do not marry a second time, ib. v. 8, 11.—Xen. Conv. 9. 7. Hom. Il. 3. 40.

Ἀγανακτέω, ὦ, f. ἦσω, (ἀγαν much, and ἄχος pain), pp. *to be pained*, a) in body, Plato Phædr. c. 97. b) in mind, i. e. *to be solicitous or provoked*, Plato Phædon. c. 8, 9 ed. Fisch.—In N. T. *to be angry, vexed, indignant*.

a) genr. and absol. Matt. xxi. 15. xxvi. 8. Mark x. 14. Luke xliii. 14.—Bel and Drag. 28. Jos. Ant. 2. 13. 3. Herodian. 8. 7. 6.—Mark xiv. 4 ἀγανακτοῦντες πρὸς ἑαυτοὺς καὶ λέγοντες, *indignant among*

themselves and saying, for ἀγανακ. καὶ λέγ. πρὸς ἑαυτούς.

b) by impl. *to complain* of, seq. περί c. gen. Matt. xx. 24. Mark x. 41.—Plato Ep. 7. Apollodor. Bib. I. περί Τιτάων ἀγανακτοῦσα. More freq. with ἐπὶ seq. dat. Jos. Ant. 4. 6. 4. Wisd. xii. 27.

Ἀγανάκτησις, εως, ἡ, *indignation*. 2 Cor. vii. 11.—Thuc. 2. 41. Jos. B. J. 4. 5. 4.

Ἀγαπάω, ὦ, f. ἦσω, absol. and trans. *to love*; but differing from φιλέω, which includes the kind of love or affection expressed by a kiss; see Tittmann de Synon. in N. T. p. 50.

a) *to love*, i. e. (a) *to regard with strong affection*. Luke vii. 42. John iii. 35. viii. 42. xxi. 15. sq. 2 Cor. ix. 7. Rev. iii. 9. al sæp. Sept. for ἀγαπᾷ, Gen. xxiv. 67. Ruth iv. 15.—With an accus. of the corresp. noun, Eph. ii. 4 ἀγάπην, ἣν ἡγάπησεν ἡμᾶς, *the love, with which he hath loved us*; so 2 Sam. xliii. 15. See Buttm. § 131. 3. Matth. § 408. Winer § 32. 2.—Hence perf. part. Pass. ἡγαπημένος, *beloved*, Eph. i. 6. Col. iii. 12. al.

(β) as referred to superiors, and including the idea of duty, respect, veneration, etc. *to love and serve with fidelity*, Matt. vi. 24. xxii. 37. Mark xii. 30, 33. Luke xvi. 13. Rom. viii. 28. al sæp. Sept. for ἀγαπᾷ 1 Sam. xviii. 16.—Hence οἱ ἀγαπῶντες τὸν κύριον, *the faithful disciples or followers of the Lord*, Eph. vi. 24. James i. 12. ii. 5. Sept. for ἀγαπᾷ Ex. xx. 6. Deut. v. 10.

b) *to love*, i. e. *to regard with favour, good will, benevolence*. Mark x. 21 ἡγάπησεν αὐτόν. Luke vii. 5. John x. 17. In other passages the effects of benevolence are expressed, *to wish well to, do good to*, etc. ἀγαπᾷν τὸν πλησίον, τοὺς ἐχθρούς, etc. Matt. v. 43 sq. xix. 19. xxii. 39. Luke vi. 32. al. For the fut. ἀγαπήσεις as imperat. in Matt. v. 43, see Winer § 44. 3. Matth. § 498. c.—2 Cor. xii. 15 εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἤττον ἀγαπῶμαι, *even if, having conferred greater benefits on you, I receive less from you*.

c) spoken of things, *to love*, i. e. *to delight in*. Luke xi. 43 ἀγαπᾷτε τὴν πρωτοκαθεδρίαν. John iii. 19. Heb. i. 9. 1 John ii. 15. Sept. for ἀγαπᾷ Ps. xlv. 8.—

Xen. Cyr. 7. 5. 24 μάλιστα' ἂν ἀγαπᾶν τὴν παρ' αὐτῷ διαίταν. Jos. Ant. 7. 1. 6 σφόδρα αὐτοῦ (David) τὴν πρὸς αὐτὸν (Abner) τιμὴν ἀποθανόντα, καὶ φυλακὴν τῆς πίστεως ἠγάπησαν, i. e. *they were delighted with*, etc. cf. Kypke Obs. Sac. I. p. 179.—Οὐκ ἀγαπᾶν, *not to love*, i. e. *to neglect, to disregard, to contemn*. Rev. xii. 11 οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου, *they contemned their lives even unto death*, i. e. *they willingly exposed themselves to death*. See Οὐ, and comp. Gesen. Lehrs. p. 832. Stuart § 537. Winer § 59. 1. So Ecclus. xv. 13 οὐκ ἀγαπητόν, *detestable*. AL.

Ἀγάπη, ἡς, ἡ, 1. *love*, i. e. *affectionate regard, good will, benevolence*.

a) genr. 1 Cor. iv. 21 ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἡ ἐν ἀγάπῃ πνεύματι τε παραύτης; *shall I come to you with a rod, or in love?* i. e. *full of love, all love*. Col. i. 13 ὁ υἱὸς τῆς ἀγάπης, i. q. ὁ ἀγαπητός, *beloved son*; for this gen. instead of an adjunct. see Gesen. p. 643. Stuart § 440. Winer § 34. 2. Buttm. § 123. n. 4.—Spoken more especially of that good will towards others, that love of our neighbour, that brotherly affection, which the religion of Jesus commands and inspires. John xv. 13. xvii. 26. Rom. xiii. 10. 1 Cor. xiii. 1 sq. Heb. vi. 10. 1 John iv. 7. al. sæp. 2 Cor. xiii. 11 ὁ θεὸς τῆς ἀγάπης, *the God of love*, i. e. *the author and source of love, who is himself love*. Rom. xv. 30 ἀγάπη τοῦ πνεύματος, *that love which the Spirit inspires*.—Followed by εἰς c. accus. 2 Thess. i. 3 ἡ ἀγάπη εἰς ἀλλήλους. 2 Cor. ii. 4, 8. 1 Pet. iv. 8. Followed by ἐν c. dat. in the looser late Greek usage, instead of εἰς c. accus. John xiii. 35 ἀγάπη ἐν ἀλλήλοις. 2 Cor. viii. 7. See Winer § 54. 4.

b) spc. ἡ ἀγάπη τοῦ θεοῦ v. τοῦ Χριστοῦ, *the love of God or of Christ*. Here the gen. is sometimes subjective or active, and sometimes objective or passive.

(α) subj. or act. it signifies *the love which God or Christ exercises towards Christians*. So of God, Rom. v. 5. Eph. ii. 4. 2 Thess. iii. 5. Followed by εἰς τινα, Rom. v. 8; and by ἐν τινι, 1 John iv. 9, 16; see above in a. So of Christ, 2 Cor. v. 14.

(β) objectively or pass. *that love of*

which God or Christ is the object in the hearts of Christians. So of God, Luke xi. 42. John v. 42. 1 John ii. 5; and so absol. 1 John iv. 16, 18 ter. 3 John 6. So of Christ, John xv. 10. Rom. viii. 35. For this gen. of the object, see Gesen. p. 676. Winer § 30.—Instead of the gen. μου, we find Joh. xv. 9 ἐν τῇ ἀγάπῃ τῇ ἐμῇ, i. e. *in the love of me*.

c) by meton. *the effect or proof of love, beneficence, benefit conferred*. Eph. i. 15 τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους. iii. 19. 1 John iii. 1. 2 Thess. ii. 10 τὴν ἀγάπην τῆς ἀληθείας, *the true love*, i. e. *the true and real benefits conferred by God through Christ*. Buttm. § 123. n. 4.

2. In the plur. ἀγάπαι, ὧν, αἱ, *agapæ, love-feasts*, i. e. *public banquets of a frugal kind, instituted by the early Christians, and connected by them with the celebration of the Lord's Supper*. The provisions, etc. were contributed by the more wealthy individuals, and were common to all Christians, whether rich or poor, who chose to partake. Portions were also sent to the sick and absent members. These ἀγάπαι were intended as an exhibition of that mutual love which is required by the Christian religion; but as they became subject to abuses, they were afterwards discontinued. See Tertull. Apol. c. 39. Calmet p. 27.—Jude 12. Comp. Acts ii. 42, 46. vi. 2. 1 Cor. xi. 17—34. AL.

Ἀγαπητός, ἡ, ὅν, *beloved, dear*, Xen. Mem. 2. 1. 32 ἡ ἀρετὴ—ἀγαπητὴ συνεργὸς τεχνίταις. So Sept. for יְיָ, Ps. lxxxiv. 2.—In N. T.

1. *beloved, dear*, but spoken only of Christians, as united with God, or with each other, in the bonds of holy love; e. g. ἀγαπητοί, Acts xv. 25. Rom. xii. 19. 2 Cor. vii. 1. xii. 19. Col. i. 7. iv. 14. 1 Thess. ii. 8. Heb. vi. 9. 1 Pet. ii. 11. iv. 12. 2 Pet. iii. 1, 8, 14, 15, 17. 1 John iii. 2, 21. iv. 1, 7, 11. 3 John 1, 2, 5, 11. Jude 3, 17, 20. 1 Tim. vi. 2 πιστοὶ εἰσι καὶ ἀγαπητοί, i. e. *conjoined in the bonds of faith and love*.—1 Cor. xv. 58 ἀδελφοὶ ἀγαπητοί, *beloved brethren*, i. e. *Christians*. Eph. vi. 21. Phil. iv. 1 bis. Col. iv. 7, 9. Philem. 1, 2, 16. James i. 16, 19. ii. 5.—So

ἀγαπητοὶ Θεοῦ, *beloved of God*, chosen by him to salvation, Rom. i. 7. xi. 28. Eph. v. 1. So Sept. ἀγαπητοὶ σου for יְיָ, spoken of the worshippers of God, Ps. lx. 8. cviii. 7. cxvii. 2.—Paul seems to apply the term particularly to those converted under his ministry, when he speaks of Epenetus, τὸν ἀγαπητὸν μου, Rom. xvi. 5; so xvi. 8, 9, 12; comp. 1 Cor. iv. 17. Τιμόθεον, ὃς ἐστὶ τέκνον μου ἀγαπητὸν ἐν κυρίῳ. 2 Tim. i. 2. So also of a whole church gathered by himself; 1 Cor. iv. 14 τέκνα μου ἀγαπητά. x. 14. Phil. ii. 12.

2. *only, only begotten*, in the phrase υἱὸς ἀγαπητός, *only son*; as being the object of peculiar love. In N. T. spoken only of Christ, the υἱὸς ἀγαπητός of God, Matt. iii. 17. xii. 18. xvii. 5. Mark i. 11. ix. 7. Luke iii. 22. ix. 35. 2 Pet. i. 17. So in the parable, Mark xii. 6 ἕνα υἱὸν ἔχων, ἀγαπητὸν αὐτοῦ, *having one son, his well-beloved*, i. e. his only son. Luke xx. 13. So Sept. for יְיָ Gen. xxii. 2, 12. and in the phrase πένθος ἀγαπητοῦ for יְיָ, *mourning for an only son*, i. e. most vehement, Jer. vi. 26. Amos viii. 10. Zech. xii. 10.—Hesych. ἀγαπητὸν· μονογενῆ, κεχαρισμένον. Pollux 3. 2 καλοῖτο δ' ἂν υἱὸς ἀγαπητός, ὁ μόνος ὢν πατρὶ ἢ μητρὶ. Cf. Kypke Obs. Sac. 1. p. 312.

Ἄγαρ, ἡ, indec. *Hagar*, Heb. אַרְרָא (flight), pr. name of a maid-servant of Abraham, and the mother of Ishmael. In Gal. iv. 24, 25, Paul applies this name, by an allegorical interpretation, to the inferior condition of the Jews under the law, as compared with that of Christians under the Gospel. Gen. c. 16.

Ἄγγαρεύω, f. ἐύσω, pp. *to send off* an ἄγγαρος or public courier. This word is of Persian origin, and after being received into the Greek language, passed also into use among the Jews and Romans. Cyrus, or, according to Herodotus, Xerxes, was the first to establish relays of horses (ἱππῶνες) and couriers at certain distances on all the great roads, in order that the royal letters and messages might be transmitted with the greatest possible speed. These ἄγγαροι had authority to press into their service men, horses, ships, or any thing which came in their way, and which might

serve to hasten their journey, Xen. Cyr. 8. 6. 17. Herodot. 8. 98. Cf. Esth. viii. 10, 14. See Heeren's Ideen, etc. Vol. I. Pt. i. p. 534, ed. 3. Calmet p. 59.—Afterwards ἀγγαρεύω came to signify, *to press into service for a journey in the manner of an ἄγγαρος*. Jos. Ant. 13. 2. 3 κελεύω μηδὲ ἀγγαρεύεσθαι τὰ τῶν Ἰουδαίων ὑποζύγια. Hence

In N. T. trans. *to compel, to press*, simply, as to accompany one, Matt. v. 41 ὅστις σε ἀγγαρεύσει μίλιον ἕν. Also genr. Matt. xxvii. 32. Mark xv. 21.—Compare Buxtorf. Lex. Rab. Chald. Talm. f. 131.

Ἀγγεῖον, ου, τό, (dimin. from ἀγγος), *a vessel, utensil*, Matt. xiii. 48. xxv. 4. Sept. for אֵבָא Gen. xlii. 25. Num. 4. 9.—Xen. Anab. 6. 4. 23.

Ἀγγελία, ας, ἡ, pp. *message brought, news*, Xen. Cyr. 6. 2. 14. In N. T. metaph. *doctrine promulgated, precept given*, sc. in the name of any one. 1 John iii. 14. Sept. for אֵבָא Prov. xii. 25.

Ἄγγελος, ου, ὁ, (ἀγγέλλω). 1. *a messenger, one who is sent* sc. in order to announce, teach, perform, or explore any thing. Matt. xi. 10. Luke vii. 24. ix. 52. Gal. iv. 14. James ii. 25 coll. Josh. vi. 17 al. In 1 Cor. xi. 10 *spies*; others, *angels*; others, *evil angels, demons*. Sept. for אֲנָשִׁים Mal. ii. 7. al.—Diod. Sic. 11. 23. Xen. Cyr. 2. 4. 1.—So in Rev. i. 20 sq. *the angels of the even churches*, are probably the bishops or pastors of those churches, who were the delegates, messengers, of the churches to God in the offering of prayer, etc. Others refer this to *guardian angels*.

2. *an angel, a celestial messenger*, in the usage of Scripture, i. e. *a being superior to man*. The Deity is represented as surrounded by a race of beings of a higher order than man, whom he also employs as his messengers and agents in administering the affairs of the world, and in promoting the welfare of individuals as well as of the whole human family. Matt. i. 20. xviii. 10. xx. 30. Acts vii. 30. al. As to the numbers of the angels, see Heb. xii. 22. Rev. v. 11. See more under Ἀρχάγγελος.—Some of these beings ἀμαρτήσαντες καὶ μὴ τηρή-

συνετες τὴν ἑαυτῶν ἀρχήν, 2 Pet. ii. 4. Jude 6, are called οἱ ἄγγελοι τοῦ διαβόλου **v. τοῦ Σατᾶν**, *angels of the devil or Satan*, Matt. xxv. 41. 2 Cor. xii. 7. Rev. xii. 9. al.—Rev. ix. 11 ἄγγελος τῆς ἀβύσσου, *angel of Tartarus*, i. e. destroying angel; see Ἀβαδδὼν. AL.

Ἄγε, imper. of ἄγω, used as a particle of exhortation or incitement, *come now, go to*, Lat. *age*. James iv. 13. v. 1. Sept. for ἄγ Judg. xix. 6. See Winer § 47. 3. n.—Xen. Cyr. 4. 2. 47. ib. 5. 3. 4.

Ἀγέλη, ης, ἡ, *a herd*; used in N. T. only of swine, Matt. viii. 30, 31, 32 bis. Mark v. 11, 13. Luke viii. 32, 33. Sept. for ἄγ Judg. v. 16.—Diod. Sic. 3. 34. Xen. Mem. 2. 9. 7.

Ἀγενεαλόγητος, ου, ὁ, adj. (α priv. and γενεαλογίω), *without genealogy, whose descent is unknown*, Heb. vii. 3. Found only in N. T. where Melchisedec is so called, because, being a Canaanite, and not standing in the public genealogical registers as belonging to the family of Aaron, he was a priest not by right of sacerdotal descent, but by the grace of God. Cf. Ex. xl. 15. Num. iii. 10. See in Ἀμήτωρ.

Ἀγενής, ἐος, ὁ, ἡ, adj. (α priv. and γένος race), *spoken of one who is without ancestors, or without descendants*. In N. T. *low born, ignoble, base*, 1 Cor. i. 28, where it is opposed to ἐγγενής in v. 26.—Plut. Pericl. c. 24.

Ἀγιάζω, f. ἄσω, (ἅγιος q. v.) not found in Greek writers, but often used in Sept. for ὡπρ. In N. T. pp. *to render ἅγιον*.

1. *to make clean, render pure*. a) pp. Heb. ix. 13 ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα.

b) metaph. *to render clean in a moral sense, to purify, to sanctify*. Rom. xv. 16 ἡγιασμένη ἐν πνεύματι ἁγίῳ, *that the offering of the Gentiles may be acceptable, being purified by the Holy Spirit*, i. e. by the sanctifying influences of the H. S. on the hearts of the Gentiles. 1 Cor. vi. 11. Eph. v. 26. 1 Thess. v. 23. 1 Tim. iv. 5. Heb. ii. 11. x. 10, 14, 29. xiii. 12. Rev. xxii. 11.—Hence οἱ ἡγιασμένοι, *those who are sanctified*, i. e. Christians in gene-

ral, Acts xx. 32. xxvi. 18. 1 Cor. i. 2. Jude 1. So 1 Cor. vii. 14 ἡγιασται ὁ ἀνὴρ—ἡγιασται ἡ γυνή, *the unbelieving husband or wife is made clean or sanctified*, i. e. is to be regarded, not as unclean, not as an idolater, but as belonging to the Christian community. See ἅγιος, 1. b. β.—So Sept for ὡπρ passim.

2. *to consecrate, to devote*, i. e. to set apart from a common to a sacred use; since in the Jewish ritual this was one great object of the purifications.

a) spoken of things, Matt. xxiii. 17 ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν. xxiii. 19. 2 Tim. ii. 21 σκεῦος ἡγιασμένον. Sept. for ὡπρ Lev. viii. 10 sq. 30.

b) spoken of persons, *to consecrate*, as being set apart of God and sent by him for the performance of his will. John x. 36 ὃν ὁ πατὴρ ἡγίασε, *whom the father hath consecrated and sent into the world*, etc. xvii. 17 ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου, *consecrate them through or in the promulgation of thy truth*, comp. v. 18. xvii. 19 bis.—Ecclus. xlv. 4. xlix. 7.

3. *to regard and venerate as holy, to hallow*. Matt. vi. 9 ἀγιασθήτω τὸ ὄνομά σου. Luke xi. 2. 1 Pet. iii. 15. Sept. for ὡπρ Is. ix. 13. xxix. 23.

Ἀγιασμός, οὔ, ὁ, (from ἀγιάζω, but not found in Greek writers), pp. *consecration*, Sept. for ὡπρ Judg. xvii. 3. In N. T. *sanctification, purity of heart and life, holiness*. Rom. vi. 19, 22. 1 Thess. iv. 3, 4, 7. 1 Tim. ii. 15. Heb. xii. 14.—2 Thess. ii. 13 ἐν ἀγιασμῷ πνεύματος, *sanctification of the Spirit*, i. e. produced by the Holy Spirit. 1 Pet. i. 2.—Meton. *cause or author of this sanctification*, 1 Cor. i. 30.

Ἄγιος, ἱα, ἱον, a word rarely found in Attic writers, who prefer ἁγνός, but used every where in the Sept. for ὡπρ and ὡπρ. Hence the primary idea is *pure, clean* (see Gesen. Lex. art. ὡπρ), like ἁγνός, but it superadds the notion of respect and veneration, which the latter has not; see Tittmann de Synon. N. T. p. 21 sq.

8. *pure, clean*, i. e. ceremonially or morally clean, including the idea of desert of respect, reverence, etc.

a) pp. *perfect, without blemish*, Rom. xii. 1 ὁμοία ἅγια.

b) metaph. *morally pure, upright, blameless in heart and life, virtuous, holy.*

(α) genr. Mark vi. 20 Ἰωάννην—ἀνδρὰ δίκαιον καὶ ἅγιον. Rom. vii. 12. 1 Cor. vii. 34. Eph. i. 4. v. 27. 1 Pet. i. 16. al. Sept. for שִׁיר Lev. xi. 44.

(β) spoken of those who are purified and sanctified by the influences of the Spirit, *a saint*; and as this is assumed of all who profess the Christian name, hence ἅγιοι, *saints, Christians*, Acts ix. 13 coll. v. 14. ix. 32, 41. xxvi. 10. Rom. i. 7. viii. 27. al.—Hence spoken of those who are to be in any way reckoned to the Christian community, 1 Cor. vii. 14. See ἀγιάζω, 1. b.—So ἅγιον φίλημα, *the sacred Christian kiss*, the pledge of Christian affection, Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12.

2. *consecrated, devoted, sacred, holy*, i. e. set apart from a common to a sacred use; spoken of places, temples, cities, the priesthood, men, etc. Matt. iv. 5. vii. 6. xxiv. 15. xxvii. 53. Acts vi. 13. vii. 33. (1 Pet. ii. 5.) e. g. of persons, ἀπαρχὴ ἁγία Rom. xi. 16. Luke ii. 23. of apostles, Eph. iii. 5. of prophets, Luke i. 70. Acts iii. 21. 2 Pet. i. 21. of angels, Matt. xxv. 31. 1 Thess. iii. 13. al. (Others in such passages prefer the sense of *venrandus*; see no. 3.)—Hence τὸ ἅγιον is spoken of *the temple*, (α) genr. Acts vi. 13. xxi. 28. Heb. ix. 1. (β) spec. *the sanctuary* of the temple of Jerusalem, either *terrestrial* Heb. ix. 2. or *celestial* Heb. ix. 8, 12, 24. x. 19. Heb. ix. 3 τὰ ἅγια ἁγίων, *the holy of holies, the inner sanctuary*. So Sept. for שִׁירֵי דָבָר Ex. xxvi. 33. 2 Chr. iii. 8 sq. v. 7 sq.—So τὰ ἅγια, *sacred things, religious worship*, Heb. viii. 2.

3. *holy, hallowed, worthy of reverence and veneration*; spoken of God, John xvii. 11. Rev. iv. 8. vi. 10. So Sept. for שִׁיר Is. v. 16. vi. 3.—So of his name, Luke i. 49. Sept. for שִׁיר Lev. xxii. 2.—So τὸ πνεῦμα τὸ ἅγιον, *the Holy Spirit*, Matt. i. 18, et passim; see Πνεῦμα.—Luke i. 72 διαθήκη ἁγία. Rom. i. 2 ἐν γραφαῖς ἁγίας. Sept. for שִׁיר Dan. xi. 28, 30.—Some refer hither the passages cited under no. 2. AL.

Ἀγιότης, ητος, ή, (ἅγιος), pp. *purity*; in N. T. metaph. *sanctity of life, virtue, holiness*, Heb. xii. 10.—1 Macc.

xv. 2. On nouns in -ότης see Lobeck ad Phryn. p. 350.

Ἀγιοσύνη, ης, ή, (ἅγιος), for the comm. ἁγιότης, and pp. i. q. ἁγιότης.

1. metaph. *sanctity, virtue*, 2 Cor. vii. 1. 1 Thess. iii. 13.

2. *the state of him who is deserving of veneration and worship*, i. e. *sanctity, majesty*. Rom. i. 4 πνεῦμα ἁγιοσύνης, i. q. πνεῦμα ἁγίων, i. e. Christ's spiritual state of exultation and majesty as Messiah, in antithesis to κατὰ σάρκα in the preceding verse. Sept. for שִׁיר Ps. xcvii. 12; but also for שִׁיר Ps. xvi. 6, and for שִׁיר Ps. cxlv. 6. See Stuart's Comm. in loc. For the gen. as adj. see Stuart § 440. Winer § 34. 2. b. Buttm. § 123. n. 4.

Ἀγκάλῃ, ης, ή, *the arm*. Luke ii. 28, coll. Mark ix. 36. Sept. for שִׁיר 1 K. iii. 20.—Xen. Cyr. 7. 5. 50.

Ἀγκιστρον, ου, τό, *a fish-hook*. Matt. xvii. 27. Sept. for שִׁיר 2 K. xix. 28. שִׁיר Hab. i. 15. שִׁיר Ezek. xxxii. 3.—Ælian. V. H. 1. 5.

Ἄγκυρα, ας, ή, *an anchor*. Acts xxvii. 29, 30, 40. Heb. vi. 19.—Xen. Anab. 3. 5. 10.

Ἄγναφος, ου, ό, ή, adj. (α priv. and γναφεύς a fuller), *not yet fulled or dressed*; hence by implic. *new*. Matt. ix. 16. Mark ii. 21. In Luke v. 36 it is *καυός*.

Ἀγνεία, ας, ή, (ἄγνός), metaph. *purity*, in the sense of *chastity*, 1 Tim. iv. 12. v. 2.—Jos. Ant. 3. 5. 1. ib. 8. 3. 9. Acta Thom. § 48. Clem. Alex. Strom. 4. 25.

Ἀγνίζω, f. ἴσω, (ἄγνός), trans.

1. *to purify, to lustrate*; as John xi. 55, where ἀγνίζειν ἑαυτὸν is to prepare one's self by *purification* for the sacred festivals; which was done among the Jews by visiting the temple, offering up prayers, abstaining from certain kinds of food, washing their clothes, bathing, shaving the head, etc. Cf. Ex. xix. 10, 14 sq. Sept. for שִׁיר 2 Chr. xxix. 16, 18. שִׁיר Num. viii. 21. שִׁיר Ex. xix. 10.

2. Mid. ἀγνίζομαι, perf. and aor. 1 Pass. ἡγνισμαι, ἡγνίσθην with a mid. signif. *agere castimoniam, to live like one under a vow of abstinence*, i. e. like a Nazarite. Acts xxi. 24, 26. xxiv. 18. See

Buttm. § 136. Winer § 40. 2. The Jews were accustomed, when under a vow of this kind, to abstain for a certain time from the better sorts of food, to let their hair grow, to keep themselves from all pollution, etc. and when this time had expired, they were freed from the obligation of their vow by a particular sacrifice; Num. vi. 2—21. Sept. for נָךְ Hiph. Num. vi. 3. See Jahn. § 395. Lightfoot Hor. Heb. p. 1078.

3. metaph. to render pure in a moral sense, to reform. James iv. 8 ἀγνίσαι καρδίαν. 1 Pet. i. 22 τὰς ψυχὰς ὑμῶν ἡγνικότες. 1 John iii. 3.—Apollodor. 2. 928.

Ἀγνισμός, οὔ, ὁ, (ἀγνίζω,) pp. *lustration*, Sept. for נָךְ וְשָׁמַח Num. viii. 7, 8. Dion. Hal. Ant. 3. 22.—In N. T. *religious abstinence*, etc. in consequence of a vow, Acts xxi. 26, see ἀγνίζω 2. So Sept. for נָךְ Num. vi. 5. נָךְ Amos ii. 11.

Ἀγνοίω, ὦ, f. ἤσω, (a pr. and νοίω,) absol. and trans.

1. not to know, i.e. a) to be ignorant of, unacquainted with, Acts xvii. 23. Rom. vi. 3. vii. 1. Gal. i. 22. 1 Tim. i. 13. (2 Pet. ii. 12) Spoken of *voluntary ignorance*, 1 Cor. xiv. 38 bis; where others prefer the meaning, to act foolishly, as in Sept. Num. xii. 11.—Xen. Mem. 3. 5. 23.—Rom. i. 13 οὐ θέλω ὑμᾶς ἀγνοεῖν, *I would not have you ignorant*, i. e. be well assured. xi. 25. 1 Cor. x. 1. xii. 1. 2 Cor. i. 8. 1 Thess. iv. 13.—2 Cor. ii. 11 οὐκ ἀγνοεῖν, not to be ignorant of, i.e. to know well. So Wisd. xii. 10.—Jos. Ant. 6. 12. 4 οὐ γὰρ ἀγνοῦ τοὺς ὄρκους. ib. 7. 9. 6.

b) not to understand or comprehend, Mark ix. 32. Luke ix. 45. Rom. ii. 4. x. 3.—Xen. Mem. 1. 2. 33. ib. 1. 6. 5.

c) not to acknowledge or receive, i. e. to reject. Acts xiii. 27 τοῦτον ἀγνοήσαντες. (xvii. 23.) Pass. ἀγνοούμενοι, *unknown*, i. e. rejected, contemned, 2 Cor. vi. 9.

2. to sin, to do wrong, originally with the idea of its being done ignorantly and involuntary; but in N. T. this idea no longer remains. Heb. v. 2 τοῖς ἀγνοοῦσι, *those who commit sin*. 2 Pet. ii. 12. ἐν οἷς ἀγνοοῦσι, *against whom they sin*; ἄλλοι, *in things which they know not*.

So Sept. for נָךְ Lev. v. 18. נָךְ Lev. iv. 13.—Polyb. 5. 11. 5.

Ἀγνόημα, ατος, τό, (ἀγνοέω,) pp. *ignorance, involuntary error*, Sept. for נָךְ Gen. xliii. 12. In N. T. *sin, error*, Heb. ix. 7.—Ecclus. xxiii. 2. Tob. iii. 3. Diod. Sic. 1. 1.

Ἀγνοια, ας, ἡ, (ἀγνοέω,) *ignorance*, Acts iii. 17. Spoken of ignorance of God and divine things, Acts xvii. 30. Eph. iv. 18. 1 Pet. i. 14.—Xen. Mem. 1. 2. 34. Acta Thom. § 38.

Ἀγνός, ἡ, ὅν, *pure, clean*; pp. Eurip. Orest. 1620. In N. T. metaph.

a) *pure*, i. e. perfect, holy; so of God. 1 John iii. 3; and of his σοφία, James iii. 17. Sept. for נָךְ Ps. xii. 7. xix. 10. Comp. Wisd. vii. 22 sq.

b) *innocent, blameless, sceleris purus*. 2 Cor. vii. 11 ἀγνός εἶναι ἐν παντί πράγματι. Phil. iv. 8. 1 Tim. v. 22.—Herodian. 1. 11. 12.

c) *modest, chaste*, 2 Cor. xi. 2. Tit. ii. 5. 1 Pet. iii. 2.—Xen. Conv. 8. 15. Acta Thom. § 12. § 49.

Ἀγνότης, τητος, ἡ, (ἀγνός,) pp. *purity*; metaph. *pureness*, sc. of life, 2 Cor. vi. 6.

Ἀγνώως, adv. *with pure intention, sincerely*. Phil. i. 16.—Hesiod. Op. et D. 334.

Ἀγνωσία, ας, ἡ (a pr. and γνώσις,) pp. *ignorance*, Thuc. 8. 66. In N. T. metaph. *wilful ignorance, blindness*, etc. 1 Cor. xv. 34 ἀγνοσίαν θεοῦ, *contempt of God*. 1 Pet. ii. 15.—So Sept. Job xxxv. 16. Wisd. xiii. 1.

Ἀγνωστος, ου, ὁ, ἡ, (a pr. and γνωστός,) *unknown*. Acts xvii. 23 ἀγνώστῳ θεῷ, *to the unknown God*; see Calmet. p. 49.—Wisd. xi. 19. xviii. 3. 2 Macc. i. 19. ii. 7.

Ἀγορά, ᾶς, ἡ, (ἀγείρω to collect, convoke,) *any place of public resort* in the towns and cities, where the people came together.

a) *a public place, a broad street*, etc. Matt. xi. 16. xx. 3. xxiii. 7. Mark vi. 56. xii. 33. Luke vii. 32. xi. 43. xx. 46. So Sept. for נָךְ Ecc. xii. 4, 5. Cant. iii. 2.—Esdr. ii. 18. Jos. Ant. 5. 2. 8. B. J. 5. 12. 3.

b) *a forum, market-place*, where things were exposed for sale, and assemblies and public trials held. Acts xvi. 19. xvii. 17. See Jahn § 247. Calmet p. 657.—Diod. Sic. 13. 104. Xen. Mem. 4. 2. 1. *corn-market*, Jos. Ant. 2. 6. 1, 2.—Mark vii. 4 ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίζωνται, οὐκ ἐσθίουσι. Here some supply ἐλθόντες after ἀπὸ ἀγορᾶς, (some MSS. read ἐὰν ἐλθωσι,) and translate, *returning from the market-place they do not eat, unless they have first washed*; for this ellipsis, see Winer § 66. 2, 4. Bos. Ell. Gr. p. 158. So Ecclus. xxxi. 25 βαπτίζόμενος ἀπὸ νεκροῦ sc. ἐλθὼν.—Others here regard ἀγορά as put for *things sold in the market, provisions*, and translate: *nor do they eat of what is purchased in the market, unless it be first washed*; see Krebs Obs. p. 85. For the construction ἐσθίειν ἀπὸ see Mark vii. 28. Matt. xv. 27.—So ἀγορά, *grain*, etc. Jos. Ant. 14. 16. 2.

Ἀγοράζω, f. ἄσω, (ἀγορά,) *to market*, Herodot. 2. 35. In N. T. *to buy, to purchase*, absol. or trans. sometimes followed by a gen. of price, Mark vi. 37, cf. Buttm. § 132. 6. 2. Winer § 30. 7 ult. and Ecclus. xx. 12; or by ἐκ c. gen. of price, Matt. xxvii. 7, cf. Ep. of Jerem. 25. Palaph. Fab. 46; or by ἐν c. dat. of price, Rev. v. 9, coll. Sept. 1 Chr. xxi. 24.

a) pp. Matt. xiii. 44 τὸν ἀγρὸν ἐκτεῖνον. ver. 46. xiv. 15 βρώματα. xxv. 9, 10. al. Sept. for קָרָךְ Is. xxiv. 2. קָרָךְ Gen. xli. 57.—Thuc. 6. 51.

b) metaph. *to redeem, to acquire for one's self by a ransom or price paid*; spoken in N. T. of those whom Christ has redeemed by his blood from the bondage of sin and death. 1 Cor. vi. 20. and vii. 23 ἡγοράσθητε τιμῆς. 2 Pet. ii. 1. Rev. xiv. 3, 4. AL.

Ἀγοραῖος or Ἀγόραιος, ου, ὁ, ἡ, adj. (ἀγορά,) *pertaining to the forum, forensic*. Acts xix. 38 ἀγόραιοι ἄγοντες, sc. αἱ ἡμέραι, *forensic or judicial days are held*, i. e. there are public trials held in the forum. Others, *forensic persons, advocates*. See Krebs Obs. p. 239. Bos. Ell. Gr. p. 178.—Jos. Ant. xiv. 10. 21. ἄγουντι τὸν ἀγόραιον.—Spoken of persons who frequent the markets and

public places, *an idler, loungee, subrostratus*, Acts xvii. 5.—Xen. H. G. 6. 2. 12.

NOTE. The ancient grammarians make a distinction between ἀγοραῖος and ἀγόραιος. Suidas affirms that with the circumflex it signifies *an idler*, as above; but with the accent on the antepenult, *a judicial day*, etc. Ammonius affirms just the reverse. Modern grammarians regard the distinction as unfounded. See Krebs 1. c. Kuinzel on Acts xix. 38. Passow sub voc.

Ἄγρα, ας, ἡ, *a hunting, catching*, In N. T. spoken only of *fishing*, Luke v. 4. Meton. *the thing taken, prey, draught*. of fishes, Luke v. 9.—Xen. Cyr. 2. 4. 19. Æsop. Fab. 17.

Ἀγράμματος, ου, ὁ, ἡ, adj. (α pr. and γράμμα,) *illiterate, unlearned*, Acts iv. 13, where it refers rather to Jewish literature and learning, i. e. the learning of the Scribes and Pharisees; cf. John vii. 15.—Diod. Sic. 12. 13.

Ἀγραυλῆω, ὦ, f. ἦσω, (ἀγρός and αὐλίζομαι, *to remain in the fields, sub dio agere*, absol. Luke ii. 8 ποιμένες ἦσαν—ἀγραυλοῦντες, cf. Winer § 46. 48. Matth. § 559.—Plut. Numa 4. Diod. Sic. 16. 13. Parthen. Erot. c. 29 βουκολῶν κατὰ τὸν Αἰτῶν χεῖματός τε καὶ Ξέρους ἡγραύλει.

Ἀγρεύω, f. εὔσω, (ἄγρα, pp. *to take in hunting*, Xen. Anab. 5. 3. 8. Sept. Job. x. 16. In N. T. metaph. *to ensnare*, sc. by insidious questions, trans. Mark xii. 12. Sept. for קָרָךְ Prov. v. 22. קָרָךְ Prov. vi. 25.

Ἀγριελαῖος, οὔ, ὁ, (ἄγριος and ἐλαία,) *a wild olive-tree, oleaster*, i. q. κότινος, Rom. xi. 17, 24. The wild olive bears no fruit, and is therefore contrasted by Paul with the cultivated olive, καλλιέλαιος.—Theophr. de Caus. Plant. 2. 3, 4.

Ἄγριος, ἰα, ἰον, *wild, ferus*, i. e. a) *not domestic, silvestris*. Matt. iii. 4 and Mark i. 6 μέλι ἄγριον *wild honey* or *honey dew*, (φύομενον ἀπὸ τῶν δένδρων Diod. Sic. 19. 94,) which in Arabia and other regions of Asia is found upon the leaves of certain species of trees, becomes hard, and is then easily gathered.

Comp. 1 Sam. xiv. 25 sq. Jahn § 77. Calmet. p. 499.—Polyb. 12. 4. 1. Xen. Anab. 1. 2. 7.

b) *fierce, raging*, spoken of waves, to which wicked men are compared, Jude 13.—Wisd. xiv. 1. Jos. Ant. 2. 10. 2. Xen. Cyr. 1. 6. 34.

Ἀγρίππας, see Ἡρώδης.

Ἀγρός, οὐ, ὁ, *a field*, spec. *a cultivated field*, Matt. xiii. 24. Luke xv. 25, al.—Xen. Mem. 1. 1. 8.—By syneed. of part for the whole, *the country*, *rus*, as distinguished from the city, Matt. vi. 28, 30. Mark xv. 21.—Xen. Œc. 11. 15.—So οἱ ἄγροι, *farms, villas, villages, hamlets*, in the country, Mark vi. 36, 56. al.—Sept. for תָּבֶשֶׁת Deut. xxviii. 3 et passim.—Xen. Mem. 3. 9. 11. AL.

Ἀγρυπνέω, ὦ, f. ἦσω, (*a pr. and ὑπνος*, the letters γρ being inserted for the sake of euphony,) pp. *to be sleepless, to watch*, Xen. Mem. 2. 1. 3. In N. T. metaph. *to be attentive, vigilant*, absol. Mark xiii. 33. Luke xxi. 36. Eph. vi. 18. In Heb. xiii. 17 ἀγρυπνῶν ὑπὲρ τινος *to watch over any one, to take care of him*.—Wisd. vi. 15. Esdr. viii. 59. Sept. for תִּשְׁמֹרֶה Ezr. viii. 29.

Ἀγρυπνία, ας, ἡ, *watching*, including the idea of *assiduous and anxious care*, 2 Cor. vi. 5. xi. 27.—2 Macc. ii. 26. Ecclus. xxxviii. 26. sq. Xen. Mem. 4. 5. 9.

Ἀγω, f. ἄξω, (so Acts xxii. 5. 1 Thess. iv. 14, as also Xen. Anab. 4. 8. 12, and often in the Sept. as Ex. xxii. 13. Num. v. 15. al. but the more usual form of the fut. is ἄξομαι, Matth. § 184. Buttm. § 113. 4.) aor. 2 ἤγαγον Buttm. § 114, aor. 1 pass. ἤχθην. Sept. very often for אָנַח and אָנַח.

1. trans. or absol. *to lead, to conduct, to bring*, in a variety of modifications, which are determined by the adjuncts.

a) pp. (α) ἄγω ἔξω, *to lead out, bring forth*, John xix. 4, 13.—(β) seq. ἔως, Luke iv. 29. Acts xvii. 15. So Mich. i. 15.—(γ) seq. ἐπὶ c. accus. of person or place, *to lead or conduct to, to bring before*, Matt. x. 18. Luke xxi. 12. xxiii. 1. Acts xvii. 19. xviii. 12. So Sept. Ex. xxii. 13. Jer. xxv. 9. Ez. xliii. 1.—Somewhat dif-

ferently Acts viii. 23 ἐπὶ σφαγὴν, coll. Sept. Is. liii. 7.—(δ) ἄγω ὠδε, *to lead or bring hither*, Luke xix. 27. So Sept. Judg. xviii. 3 ἤγαγε ὠδε, where others read ἤνεγκε. —(ε) *to lead or bring to any one, adducere*, seq. πρὸς τινα, Luke iv. 40. xviii. 40. xix. 35. John i. 23. viii. 3. ix. 13. Acts ix. 27. xxiii. 18. So Sept. Gen. ii. 19, 22.—Xen. Cyr. 4. 6. 1.—In the same sense c. dat. Matt. xxi. 2 ἀγάγετε μοι. So 1 Macc. vii. 2.—The verb alone is also used in the same sense of *adducere*, Matt. xxi. 7. Mark xi. 2, 7. Luke xix. 30. John vii. 45. x. 16. Acts v. 21, 26, 27. xix. 37. xx. 12. xxv. 6, 17, 23.—(ζ) *to bring with one*, Acts xxi. 16 ἄγοντες παρ' ᾧ ζενισθῶμεν Μνάσωνι, *bringing with them Mnason*, by attraction for Μνάσωνα, see Winer § 63. Buttm. § 143. 4.—So Jos. Ant. 10. 9. 6 ἀπῆρεν εἰς τὴν Αἴγυπτον, ἄγων καὶ τὸν Ἱερειάν.—1 Thess. iv. 14 ἄξει σὺν αὐτῷ sc. into heaven, coll. ver. 17. 2 Tim. iv. 11 ἄγε μετὰ σεαυτοῦ.—(η) *to lead out or away, deducere*; either simply, Luke xxiii. 32 ἤγοντο ἀναιρεθῆναι. Mark xiii. 11. Luke xxii. 54; or seq. εἰς c. accus. of place etc. *to lead away to, to conduct to*, Luke iv. 1, 9. x. 34. John xviii. 28. Acts vi. 12. ix. 2. xi. 25. xxi. 34. xxii. 5, [24] xxiii. 10, 31. Acts xvii. 5 εἰς τὸν δῆμον. Heb. ii. 10 εἰς δόξαν.—Jos. Ant. 2. 7. 3 εἰς ἀπόλυσιν ἀγαθῶν ἤγαγον τοῦτον.—So seq. ἐπὶ, Acts ix. 21.—(θ) from the Heb. *to bring forth*, i. e. *to cause to come, cause to arise*, in later editions, Acts xiii. 23 ἤγαγε τῷ Ἰσραὴλ σωτήρα Ἰησοῦν, where others read ἤγειρε. So Sept. for אָנַח Zech. iii. 8. Is. xlii. 11.

b) metaph. *to lead, to induce, to incite, to guide*. Rom. ii. 4 εἰς μετάνοιαν.—Polyb. 5. 16. 2 εἰς μετάνοιαν ἄξει τὸν βασιλέα.—1 Co. xii. 2 ὡς ἂν ἤγεσθε, *just as ye happened to be led*, sc. to idolatry, the figure being drawn from pastoral life; comp. Ex. iii. 1. Is. xi. 6. So ἄγεσθαι πνεύματι θεοῦ, Rom. viii. 14. Gal. v. 18. ἐπιθυμίας 2 Tim. iii. 6.—Demosth. 1491. 2.

2. trans. spoken of time. a) *to pass, to spend*. Luke xxiv. 21 τριτὴν ἡμέραν ἄγει σήμερον, *the third day is passing*; where ἄγει is either impers. or there is an ellipsis of ὁ χρόνος. See Bos Ell. Gr. p. 543.

b) *to celebrate, to hold*. Matt. xiv. 6.

ἀγειν τὰ γενέσια. Acts xix. 38 ἀγόραιοι ἄγονται, see Ἀγόραιοι. So Sept. for πῶς Esth. ix. 18, 19, 21, 22.—2 Macc. ii. 16. Jos. Ant. 4. 5. 1. Xen. Cyr. 6. 2. 6.

3. intrans. or reflexive with *ἑαυτὸν* etc. implied, *to go, to depart*; e. g. ἄγωμεν sc. ἡμᾶς αὐτοὺς, *let us go*, Matt. xxvi. 46. Mark xiv. 42. John xi. 16. seq. ἐν-τεῦθεν John xiv. 31. seq. εἰς Mark i. 38. John xi. 7. seq. πρὸς, John xi. 15. For the ellipsis, see Buttm. § 130. n. 2. Matth. § 496.—Demosth. 608. 14.

Ἀγωγή, ἡς, ἡ, (ἄγω,) pp. *a leading, guidance*, Xen. Eq. 6. 4, metaph. *education, discipline*, Xen. ib. 3. 4. Clem. Alex. Strom. 1. 26.—In N. T. by meton. of effect for cause, *manner of life*, 2 Tim. iii. 10.—2 Macc. vi. 8. xi. 24. Jos. Ant. 14. 10. 2 περὶ τῆς Ἰουδαίων ἀγωγῆς. ib. 12. 1. 1. Diod. Sic. 5. 6. See Lœsner Obs. in N. T. e Phil. p. 420.

Ἀγών, ὦνος, ὁ, *place of assembly*, where games were often celebrated, Hom. Il. 18. 376. *a stadium, course, place of contest*, Thuc. 5. 50. Hence in N. T.

1. metaph. *a stadium, place of contest*, etc. i. e. *a course of life full of toil and conflict*, Heb. xii. 1.—Chrysost. Hom. 85.

2. *a contest, combat*; pp. *a conflict* in the public games, 2 Macc. iv. 18; or in battle, 2 Macc. x. 28. xiv. 18. In N. T. metaph. spoken of unwearied zeal in promoting the spread of the gospel, viz.

a) genr. 1 Tim. vi. 12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πιστεως, *fight the good fight of faith*, i. e. exert unwearied zeal. 2 Tim. iv. 7. See Buttm. § 131. 3. Wiener § 32. 2.

b) with the accessory idea of *peril, toil, affliction*. Phil. i. 30. Col. ii. 1. 1 Thess. ii. 2.—Polyb. 4. 56. 4.

Ἀγωνία, ας, ἡ, (ἀγών) *contest*, pp. Xen. Cyr. 2. 3. 15. In N. T. metaph. *anguish, agony or perturbation of mind*. Luke xxii. 44.—2 Macc. iii. 16. Jos. Ant. 11. 8. 4. Diod. Sic. 14. 24.

Ἀγωνίζομαι, f. ἴσομαι, depon. Mid.

1. absol. *to be a combatant*, sc. in the public games, 1 Cor. ix. 25.—Xen. Mem. 3. 12. 1.

2. *to fight, to contend* with an adversary, viz.

a) pp. absol. John xviii. 36.—2 Macc. viii. 16. Jos. Ant. 5. 7. 4. Plutarch. Marcell. 10.

d) metaph. with the idea of labour and toil in behalf of the cause of Christ. 1 Tim. vi. 12, see Ἀγών 2. a. 2 Tim. iv. 7.

3. *to exert one's self, to strive earnestly*, absol. Luke xiii. 24. Col. i. 29.—Just. Mart. Apol. 2. p. 92.—Seq. ὑπέρ c. gen. Col. iv. 12.—Demosth. 129. 5.

Ἀδάμ, ὁ, indec. *Adam*, Heb. אָדָם (reddish), pr. name of the first man; see Gen. i. 27 sq. Acts xvii. 26.—Luke iii. 38. Rom. v. 14 bis. 1 Cor. xv. 22, 45. 1 Tim. ii. 13, 14. Jude 14. In 1 Cor. xv. 45 Jesus is called *the second Adam*, as being our second or spiritual head, and the giver of spiritual life.

Ἀδάπανος, ου, ὁ, ἡ, adj. (α pr. and δαπανᾶω to expend,) *without expense, gratuitous*, 1 Cor. ix. 18.—Diod. Sic. 1. 80.

Ἀδδί, ὁ, indec. *Addi*, pr. name of a man, Luke iii. 28. It is probably Heb. but does not occur in the O. T.

Ἀδελφή, ἡς, ἡ, (ἀδελφός,) *a sister*.

a) pp. Luke x. 39.—Xen. Cyr. 2, 4, 5.—So Matt. xii. 50. xix. 29. Mark iii. 35. Luke xiv. 26. Others here suppose Jesus to have used the word *sisters* in the sense of *near female relatives*, like Sept. and ἡπίης Gen. xii. 13, 19.

b) metaph. *a female friend, one esteemed, and beloved* sc. like a sister.—(α) genr. 1 Tim. v. 2. Rom. xvi. 1.—(β) as *a sister of the same faith, a female Christian*, 1 Cor. vii. 15. ix. 5. James ii. 15. al. See Ἀδελφός 2. c. AL.

Ἀδελφός, οὔ, ὁ, (α of unity, and δελφός uterus; see Buttm. § 120. n. 11.)

1. pp. *a brother*, whether derived from the same father only (πατράδελφος) Matt. i. 2. Luke iii. 1, 19. or also born of the same mother (μητράδελφος) Luke vi. 14. al.—Xen. Mem. 2. 3. 1.—It is sometimes to be supplied; as before Ἰακώβου Luke vi. 16. Acts i. 13, coll. Jude 1.

2. metaph. *one who is connected with another in any kind of intimacy or fellowship*; see Greg. Corinth. p. 569. ed. Schæfer. Fischer ad Platon. Phædo. 57, et ad Crit. 16. In this tropical use of the

word ἀδελφός, however, the sacred writers appear rather to have followed the *usus loquendi* of the Hebrews in regard to the word **πῆς**. Hence

a) *a near relative, a kinsman by blood, cousin.* Matt. xii. 46. John vii. 3. Acts i. 14. Gal. i. 19. So Sept. and **πῆς** Gen. xiii. 8. xiv. 16.

b) *one born in the same country, descended from the same stock, a fellow-countryman,* Matt. v. 47. Acts. iii. 22. Heb. vii. 5. al. So Sept. and **πῆς** Ex. ii. 11. iv. 18.

c) *one of equal rank and dignity,* Matt. xxiii. 8. Comp. Sept. and **πῆς** Job x. 29. Prov. xviii. 9.

d) *spoken of disciples, followers, etc.* Matt. xxv. 40. Heb. ii. 11, 12.

e) *one of the same faith, a fellow Christian,* Acts ix. 30. xi. 29. 1 Cor. v. 11. al. Comp. **πῆς** Amos i. 9.

f) *an associate, colleague, in office or dignity, etc.* 1 Cor. i. 1. 2 Cor. i. 1. ii. 12. In Rev. vi. 11 it is joined with σύνδουλος, coll. xix. 10. xxii. 9.—So Sept. and **πῆς** Ezra iii. 2.

g) *one of the same nature, fellow-man,* ὁ πλήσιον. Matt. v. 22, 23, 24. vii. 5. Heb. ii. 17. viii. 11. al. So Sept. and **πῆς** Gen. xiii. 11. xxvi. 31.

h) *by impl. one beloved, sc. as a brother, in a direct address,* Acts ii. 29. vi. 3. 1 Thess. v. 1. AL.

Ἀδελφότης, τητος, ἡ, (ἀδελφός), pp. *brotherly affection and intercourse,* 1 Macc. xii. 10, 17. In N. T. *a fraternity, the christian brotherhood,* 1 Pet. ii. 17. v. 9.

Ἀδηλος, ου, ὁ, ἡ, adj. (α pr. and δῆλος), *not manifest, not obvious, sc.*

a) *to the sight, hidden,* Luke xi. 44. cf. Sept. Ps. li. 6.—Xen. Cyr. 6. 3. 13.

b) *to the ear, or to the mind, not distinct, uncertain.* 1 Cor. xiv. 8.—2 Macc. vii. 34. Jos. Ant. 1. 18. 5. Xen. Mem. 1. 1. 6.

Ἀδηλότης, τητος, ἡ, (ἀδηλος), *indistinctness, uncertainty.* 1 Tim. vi. 17 ἐπὶ πλούτου ἀδηλότητι, for πλούτος ἀδηλος, *uncertain riches.* Stuart § 440. Winer § 34. 2. 6 Buttm. § 123. n. 4.

Ἀδήλωος, adv. (ἀδηλος), *not openly, secretly,* Poly. 2. 47. 9. In N. T. un-

certainly, i. e. *irresolutely,* 1 Cor. ix. 26. —Plat. Symp. p. 1180. C.—See Elsner Obs. Sac. II. p. 104.

Ἀδημονέω, ὦ, f. ἦσω, (ἀδήμων satiated, wearied, from ἀδος satiety, etc.) *to be dejected, full of anguish,* absol. Matt. xxvi. 37. Mark xiv. 33. Phil. ii. 26.—Symm. for ἡνυγῶ Ps. lxi. 3. ἡνυγῶ Ps. cxvi. 11. Xen. H. G. 4. 4. 3.

Ἀιδης, i. e. ᾗδης, ου, ὁ, (for αἰδής, from α pr. and ἰδεῖν to see), pp. *what is in darkness; hence Pluto,* II. 15. 188. more usually in classic writers *orcus, the infernal regions.* Sept. very freq. for Heb. חֵינְנִי, as Is. xiv. 9 sq.—Hence also in N. T. *the abode or world of the dead, hades, orcus.* According to the notions of the Hebrews, ᾗδης was a vast subterranean receptacle, where the souls of the dead existed in a separate state until the resurrection of their bodies. The region of the blessed during this interval, or the inferior Paradise, they supposed to be in the upper part of this receptacle; while beneath was the abyss or Gehenna, Tartarus, in which the souls of the wicked were subjected to punishment. See Lowth, Lect. on Heb. Poetry VII. Campbell, Prel. Diss. VI. pt. 2. § 2 sq. § 19. Stuart Essay on Fut. Pun. p. 128 sq.

a) *genr.* Acts ii. 27, 31, εἰς ᾗδου sc. δῶμα, see Buttm. § 132. n. 9. Rev. i. 18. In this sense *hades* is personified, 1 Cor. xv. 55. Rev. vi. 8. xx. 13, 14. For Matt. xvi. 18, πύλαι ᾗδου, see Πύλη.—Metaph. ἕως ᾗδου καταβιβασθῆναι, i. e. be cast down to the *very lowest place.* ad infima, Matt. xi. 23. Luke x. 15.

b) *by meton. of the whole for a part, the abyss of hades, place of punishment,* Luke xvi. 23.

Ἀδιάκριτος, ου, ὁ, ἡ, adj. (α pr. and διακρίνω), pp. *not to be distinguished,* Polyb. 15. 12. 9. In N. T. *metaph. not open to distinction or doubt, unambiguous,* i. e. *sincere,* James iii. 17.—Others, actively, *making no distinction, impartial.* Others, *without strife,* from διακρίνω to contend.

Ἀδιάλειπτος, ου, ὁ, ἡ, (α pr. and διαλείπω), *unceasing, constant,* Rom. ix. 2. 2 Tim. i. 3.—Clem. Alex. Strom. 7, 1 ἀδιάλειπτος ἀγάπη.

Ἀδιαλείπτως, adv. *unceasingly, without intermission*, i. e. in N. T. *assiduously*, Rom. i. 9. 1 Thess. i. 2. ii. 13. v. 17.—2 Macc. xv. 7. Polyb. 9. 3. 8.

Ἀδιαφθορία, ας, ἡ, (α pr. and διαφθείρω to corrupt), pp. *incorruptibleness*; in N. T. metaph. *uncorruptness, purity*, Tit. ii. 7.—Dem. p. 323 ἀδιάφθορος τῆς ψυχῆς.

Ἀδικέω, ὦ, f. ἤσω, (ἀδικος.)

1. *to do wrong, to act unjustly, viz.*

a) in respect to law, *to break the law, to transgress, to trespass*, absol. Acts xxv. 10, 11. 2 Cor. vii. 12. Col. iii. 25. Rev. xxii. 11 bis. Sept. for Heb. מִצַּח Jer. xxxvii. 18. הִצַּח 2 Chr. xxvi. 16. Ez. xvii. 20. עָצַח 1 K. viii. 47. Ps. 106. 6.

b) in respect to others, trans. *to wrong, to injure*. Matt. xx. 13. Acts vii. 26, 27. 1 Cor. vi. 8. 2 Cor. vii. 2. With two accus. Gal. iv. 12. Philem. 18 εἰ δὲ τι ἡδίκησέ σε. Buttm. § 131. 5.—Pass. ἀδικέομαι, *to be wronged, to suffer wrong or injury*, Acts vii. 24. 2 Cor. vii. 12.—Mid. *to suffer one's self to be wronged*, 1 Cor. vi. 7; see Buttm. § 135. 8.—Xen. Anab. 5. 4. 6.

2. by meton. *to hurt, to injure*, Luke x. 19. Rev. ii. 11. vi. 6. vii. 2, 3. ix. 4, 10, 19. xi. 5. . Sept. for מָצַח Is. li. 23. מָצַח Is. x. 20. רָשָׁע Lev. vi. 2. רָשָׁע Is. iii. 15.—Herodian. 7. 5. 9. Plutarch. Symp. 4. 2.

Ἀδίκημα, ατος, τό, (ἀδικέω), *wrong, transgression, iniquity*. Acts xviii. 14. xxiv. 20. Rev. xviii. 5. Sept. for מָצַח 1 Sam. xxvi. 18. הָצַח 1 Sam. xx. 1. Is. lix. 12. מָצַח 2 Sam. xxii. 49.—Jos. Ant. 3. 15. 3. ib. 5. 7. 1. Diod. Sic. 16. 29.

Ἀδικία, ας, ἡ, (ἀδικος.)

1. *wrong, injustice*. a) genr. Luke viii. 6 κριτὴς τῆς ἀδικίας, *the unjust judge*, as described in ver. 2. Rom. ix. 14. Sept. for הָצַח Deut. xxxii. 4.—Xen. Mem. 4. 2. 12.

b) as done to others, *wrong, injury*, 2 Cor. xii. 13. Sept. for הָצַח Ps. vii. 3. הָצַח Mic. iii. 10.—Thuc. 3. 66.

2. from the Heb. where פָּרַדַּץ, *οικαισθένν*, is often used of life and conduct, ἀδικία takes by antith. the sense of *improbability, iniquity, unrighteousness*,

wickedness. Luke xiii. 27 ἐργάται τῆς ἀδικίας, *workers of iniquity*, i. e. wicked men. Acts i. 18. Rom. i. 29. iii. 5. vi. 13. 2 Tim. ii. 19. 2 Pet. ii. 13. Heb. viii. 12. 1 John v. 17. So 1 John i. 9, where the sense is, 'God, who himself is δίκαιος, will not only pardon sin, but also render man δίκαιος.' For James iii. 6, κόσμος τῆς ἀδικίας, see Κόσμος. Sept. for מָצַח Gen. vi. 11, 13. Ps. xi. 5. הָצַח 1 Sam. iii. 13, 14. Zech. iii. 9.—This *wickedness* is seen more especially in the neglect of the true God and his laws, and an adherence to the world or to idolatry; hence ἀδικία, as opposed to ἀλήθεια or piety towards God, means *impiety, ungodliness, contempt of God*. So Rom. i. 18 bis, where τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχοντες are those who impede the worship of the true God by their obstinate adherence to worldliness or to idolatry. Rom. ii. 8. 2 Thess. ii. 10, 12. 2 Pet. ii. 15. So Sept. for הָצַח has υἱὸς ἀδικίας, *idolater*, 2 Sam. vii. 10. for הָצַח Ez. ix. 9.

3. *fraud, deceit, guile*. John vii. 18. Luke xvi. 8 οἰκονομος ἀδικίας, *a dishonest steward*. xvi. 9 μαμωνᾶς τῆς ἀδικίας, *wealth fraudulently acquired*.—Eurip. Helen. 911, et Electr. 943, πλοῦτος ἀδικος.—Acts viii. 23. 1 Cor. xiii. 6. Sept. for מָצַח Hos. xii. 7. for הָצַח, διὰ τῶν ἀδικιῶν τῆς ἐμπορίας σου, 'through the *frauds* of thy traffic,' Ez. xxviii. 18. for מָצַח Deut. xix. 18. Mic. vi. 12.—Comp. Jos. Ant. 4. 6. 5, where Balaam, excusing himself, says, ἦν τέ μοι δι' εὐχῆς μηδὲν ἀδικῆσαι σου τὴν ἐπιθυμίαν, 'I was unwilling to *deceive* your expectation.'

Ἀδικος, ου, ό, ἡ, adj. (α pr. and δίκη).

1. *unjust*, sc. towards others, Luke xviii. 11. Rom. iii. 5. Heb. vi. 10.—Xen. Mem. 4. 4. 10.

2. from the Heb. see Ἀδικία no. 2, *wicked, impious, ungodly*. Matt. v. 45. Acts xxiv. 15. 1 Cor. vi. 9. 1 Pet. iii. 18. 2 Pet. ii. 9, where οἱ ἀδικοὶ are contrasted with οἱ εὐσεβεῖς. Sept. for עָצַח Ex. xxiii. 1. Job xvi. 11. Ez. xxi. 3. עָצַח Prov. xv. 26.—Hence, as ἀδικία is transferred to idolatry, so ἀδικος signifies *an idolater*, i. e. an *unbeliever, a pagan*, 1 Cor. vi. 1, coll. ver. 6.

3. *fraudulent, false, deceitful*, Luke

xvi. 10 bis, 11. Compare Ἀδικία no. 3. Sept. for תִּפְשׁ Deut. xix. 18. Jer. v. 31. xxix. 9.

Ἀδικῶς, adv. *unjustly, undeservedly*, 1 Pet. ii. 19. Sept. for תִּפְשׁ Prov. i. 11, 17.—Wisd. xii. 13. 2 Macc. viii. 16. Jos. Ant. 10. 7. 3. Xen. Cyr. 1. 2. 7.

Ἀδόκιμος, ου, ὁ, ἡ, adj. (α pr. and δόκιμος),

1. *not approved, rejected*; pp. spoken of metals, as ἀδόκιμον ἀργύριον Sept. Prov. xxv. 4. Is. i. 22. In N. T. metaph. *worthy of condemnation, reprobate*. Rom. i. 28. 1 Cor. ix. 27. 2 Cor. xiii. 5, 6, 7. 2 Tim. iii. 8.—Polyb. xvi. 14. 19.

2. by impl. *ineptus, useless, worthless*. Tit. i. 16. Heb. vi. 8 γῇ ἀδόκιμος, i. e. good for nothing.—Hesych. ἀδόκιμον· πονηρόν, ἀπόβλητον, ἄχρηστον.

Ἀδολος, ου, ὁ, ἡ, adj. (α pr. and δόλος), *without guile or falsehood*, spoken of a person, Thuc. 5. 18. 47. In N. T. of milk, *unadulterated, pure, genuine*, metaph. for purity of doctrine, 1 Pet. ii. 2.—Pollux On. 3. 86 ἀργύριον ἄδολον.

Ἀδραμυττηνός, ἡ, ὄν, of *Adramyttium*; derived from Ἀδραμύτειον v. Ἀδραμύτειον, the name of a maritime city in Æolia. It was a colony of the Athenians. Acts xxvii. 2.

Ἀδρίας, ου, ὁ, sc. πόντος, κόλπος, etc. *the Adriatic sea*; not, as now, the Gulf of Venice only, but including also the whole *Ionian sea*, which lies between Sicily and Greece. Strabo II. p. 185. C. ὁ δ' Ἰόνιος κόλπος μέρος ἐστὶ τοῦ νῦν Ἀδρίου λεγομένου. VII. p. 488. Hesych. Ἰόνιον πέλαγος· ὁ νῦν Ἀδρίας. —Acts xxvii. 27.

Ἀδρότης, τητος, ἡ, (ἀδρός fully grown, ripe), pp. *maturity, fulness*; spoken of stature, Hom. Il. 16. 857. In N. T. *abundance, copiousness*, 2 Cor. viii. 20.—Hesych. ἀδρότης· δύναμις, μέγεθος.

Ἀδυνατέω, ὦ, f. ἦσω, (ἀδύνατος), *to be unable*, Xen. Mem. 1. 2. 23. In N. T. only in 3 pers. sing. ἀδυνατεῖ, etc. *to be impossible*, i. e. unable to be done; c. dat. of pers. Matt. xvii. 20 οὐδὲν ἀδυνατήσει ὑμῖν. So Sept. Job. xlii. 2. Wisd. xiii. 16.—Seq. παρά c. dat. Luke i. 37

οὐκ ἀδυνατήσει παρὰ τῷ θεῷ πάν ἡμέρα So Sept. Gen. xviii. 14.

Ἀδύνατος, ου, ὁ, ἡ, adj. (α pr. and δύνατος fr. δύναμαι), pp. *deficient in strength or power*, Sept. Joel iii. 10. Xen. Mem. 2. 1. 7. In N. T.

1. Act. *infirm, feeble, weak*, sc. in body, Acts xiv. 8 τοῖς ποσίν, where for the dat. see Buttm. § 133. 3. Winer § 31. 3. So in mind, judgment, etc. Rom. xv. 1.

2. Neut. or Pass. *impossible*. Rom. viii. 3 τὸ ἀδύνατον τοῦ νόμου, *that which the law could not do*.—So ἀδύνατόν ἐστι παρὰ τινι, *impossible with or for any one*, Matt. xix. 26. Mark x. 27. Luke xviii. 27. With ἵνα implied seq. infin. Heb. vi. 4, 18 ἀδύνατον ψεύσασθαι θεόν. x. 4. xi. 6. See Buttm. § 140. 3.—Xen. Mem. 2. 6. 16.

Ἀιδῶ, i. e. ᾄδω, f. ᾄσω, (contr. fr. αἰδῶ), *to sing*, trans. as ψῶν Rev. v. 9. xiv. 3. xv. 3. So Sept. for תִּפְשׁ Ex. xiv. 32. Num. xxi. 17.—Jos. Ant. 3. 3.—Seq. dat. of pers. *to sing in praise or honour of any one, to celebrate*, Eph. v. 19. Col. iii. 16. So Sept. for תִּפְשׁ Ex. xv. 21. 1 Chr. xvi. 23.—Xen. Conv. 3. 1.

Ἀεί, adv. *always*, i. e. *ever, continually, at all times*, 2 Cor. vi. 10. Tit. i. 12. 1 Pet. iii. 15. So Sept. Is. li. 13. —In the sense of *every time, on every occasion*, as circumstances require or permit. 2 Cor. iv. 11 αἰ γὰρ παραδιδόμεθα. Acts vii. 51. Heb. iii. 10. So Sept. Ps. xcv. 10. 2 Macc. xiv. 15.—Mark xv. 8 καθὼς αἰεὶ ἐποίει, *as he always did*, i. e. customarily, every year. So Sept. Judg. xvi. 21 ποιήσω καθὼς αἰεὶ, where the Vatican texts reads ὡς ἄπαξ καὶ ἄπαξ.—By impl. *assiduously*, 2 Pet. i. 12.—Jos. Ant. 3. 2. 4.

Ἀετός, οὔ, ὁ, an eagle, Rev. iv. 7. [viii. 13.] xii. 14. So Sept. for תִּפְשׁ Ps. ciii. 5. In Matt. xxiv. 28 and Luke xvii. 37, where the αετός is represented as preying on dead bodies, some species of vulture is probably intended. So the Heb. תִּפְשׁ, Sept. αετός, is put probably for the *vultur barbatus* or *vultur percnopterus*, Job xxxix. 27 coll. ver. 30. Prov. xxx. 17. See Gesen. Lex. Heb. art. תִּפְשׁ.

The *eagle* feeds only on fresh or living prey; see Rees' Cyclop. art. *Falco*.

Ἀζυμιος, ου, ὁ, ἡ, adj. (a pr. and ζύμη leaven), *unleavened*.

a) pp. spoken of bread, τὰ ἄζυμα sc. λάβανα, οἱ ἄζυμοι sc. ἄρτοι, *unleavened cakes or bread*, Heb. מַצּוֹת, cf. Lev. ii. 4. Num. vi. 15. 1 Chr. xxiii. 29. Hence ἑορτή v. αἱ ἡμέραι τῶν ἁζύμων, and τὰ ἄζυμα, are put for the *festival day or days* in which the Jews were to eat *unleavened bread* in commemoration of their departure from Egypt, i. e. the *passover*. Mark xiv. 1. Luke xxii. 1, 7. Acts xii. 3. xx. 6. and ἡ πρώτη ἡμέρα τῶν ἁζύμων is the *first day of the festival of the passover*, Matt. xxvi. 17. Mark xiv. 12. See Bibl. Repos. IV. p. 111. sq.

b) metaph. *unmixed, unadulterated, uncorrupted*, 1 Cor. v. 7, 8 τὸ ἄζυμον, *genuineness*.

Ἀζώρ, ὁ, indec. *Azor*, (fr. Heb. אֲזָרָה to help), pr. name of a man, Matt. i. 13, 14.

Ἀζωτος, ου, ἡ, *Azotus*, Heb. אֲזוֹתָא, *Ashdod*, pr. name of a place, which anciently was one of the five cities pertaining to the princes of the Philistines, Josh. xiii. 3. 1 Sam. vi. 17. In the division of Palestine by Joshua, it was assigned to the tribe of Judah, Josh. xv. 47; but the possession of it was still retained or soon recovered by the Philistines, 1 Sam. v. 1. 2 Chr. xxvi. 6. Neh. iv. 1. xiii. 23. The city was captured by the Assyrians, Is. xx. 1; by Judas Maccabæus, 1 Macc. v. 68; and was afterwards burned by his brother Jonathan, ib. x. 84. It was rebuilt by the Romans under Gabinius; and is now called *Esdud*. Acts viii. 40. See Calmet.

Ἀήρ, ἀέρος, ἡ, (ἄω v. ἄημι to breathe), *the air, the atmosphere*, (as opp. to αἰθήρ, the higher, purer region, Hom. Il. 14. 288), Acts xxii. 23. 1 Thess. iv. 17. Rev. ix. 2. xvi. 17. The phrases εἰς ἀέρα λαλεῖν, *to speak into the air*, 1 Cor. xiv. 9, and εἰς ἀέρα δέρειν, *to beat the air*, 1 Cor. ix. 26, (Buttm. Lexil. I. p. 115), are proverbial, and correspond to the Latin *ventis verba profundere* Lucr. 4. 929, and *verberare icibus auras*

Virg. *Æn.* 5. 376; the sense is, 'to speak or act *in vain*.'—In Eph. ii. 2, Satan is called ἀρχὼν τῆς ἐξουσίας τοῦ ἀέρος, 'prince of the spirits of the air,' i. e. that dwell in the air or have power over it, according to the later Jewish belief; see Elsner Obs. in N. T. in loc. Others, as Cocceius, explain ἀήρ here by *darkness*, as in profane writers; so Eustath. in Hom. Il. 5. 776. ib. 12. 240. ib. 17. 645. Hesiod. Theogn. 119. In Test. XII Patr. Fabr. Pseudep. V. T. I. p. 729, we find ἀέριον πνεῦμα τοῦ Βελιάρ, but still it is not certain whether ἀέριον here refers to *darkness* or to the *air*.

Ἀθανασία, ας, ἡ, (ἀθάνατος fr. a pr. and θάνατος death), *immortality*, 1 Cor. xv. 53, 54. 1 Tim. vi. 16.—Lucian. D. Deor. 4. 10.

Ἀθέμιτος, ου, ὁ, ἡ, adj. (a pr. and θεμιτός fr. θέμις law), *unlawful, forbidden by law*, Acts x. 28. Hence *criminal*, 1 Pet. iv. 3.—2 Macc. vi. 5. vii. 1. Jos. B. J. 4. 9. 10. Xen. Mem. 1. 1. 9.

Ἀθεος, ου, ὁ, ἡ, adj. (a pr. and θεός), pp. *godless, impious*, Xen. Anab. 2. 5. 39. In N. T. *estranged from the knowledge and worship of the true God*, Eph. ii. 12.

Ἀθεσμος, ου, ὁ, ἡ, adj. (a pr. and θεσμος law), *lawless*, and by impl. *wicked, impious*, 2 Pet. ii. 7. iii. 17.—3 Macc. v. 12 ἀθεσμος πρόδεις. Diod. Sic. 1. 14 τῆς ἀθέσμου βίας.

Ἀθετέω, ὦ, f. ἥσω), ἀθετος fr. a pr. and τίθημι), pp. *to displace*, i. e. *to abrogate, abolish, get rid of*, Polyb. 31. 18. 1. Sept. chiefly for בָּנָה, and also for בָּנָה and בָּנָה, and construed mostly with ἐν τινι or εἰς τινα. In N. T. trans. *to reject*, i. e.

a) *to make void, render null*, τὴν ἐντολὴν Mark vii. 9. τὴν βουλὴν τινος Luke vii. 30. 1 Cor. i. 19, coll. Is. xxix. 14. Gal. ii. 21. iii. 15. So Sept. for בָּנָה Ps. xxxiii. 10. בָּנָה Is. xxiv. 16. בָּנָה Ez. xxii. 26.—1 Macc. xi. 36.—Hence, *not to keep, to cast off*, τὴν πρώτῃν πίστιν 1 Tim. v. 12. Sept. בָּנָה Jer. iii. 20. בָּנָה Ps. cxxiii. 11.

b) *to deny, to despise, condemn*, νόμον Μωϋσέως Heb. x. 28. Spoken of per-

sons, Mark vi. 26. Luke x. 16 quater. John xii. 48. 1 Thess. iv. 8 bis. Jude 8. Sept. for גִּזְרֵי Is. i. 2. גִּזְרֵי Ex. xxi. 8. גִּזְרֵי 1 Sam. ii. 17.—Jos. Ant. 15. 2. 6.

Ἀθετήσις, εως, ἡ, (ἀθετέω,) *abrogation, abolition*, Heb. vii. 18. ix. 26.

Ἀθῆναι, ὦν, αἱ, *Athens*, the capital of Attica, and the chief city of ancient Greece, so called from Ἀθήνη, Minerva. The Athenians are celebrated in the history of Greece for their warlike valour, and also for their general intelligence and the cultivation of all the arts of peace. Their city was the seat of the fine arts, the resort of philosophers, and the birth-place of an unusual number of illustrious men. Acts xvii. 15, 16. xviii. 1. 1 Thess. iii. 1.

Ἀθηναῖος, α, ον, *Athenian*, Acts xvii. 21, 22.

Ἀθλέω, ὦ, f. ἦσω, *to contend, to be a champion in the public games*, e. g. of boxing, throwing the discus, wrestling, running, etc. absol. 2 Tim. ii. 5 bis.—Ælian. V. H. 10. 1.

Ἀθλησις, εως, ἡ, *contention, combat*, pp. in the public games, Polyb. 5. 64. 6. Ælian. V. H. 2. 23. In N. T. metaph. *a conflict, struggle*, sc. with afflictions. Heb. x. 32.

Ἀθυμέω, ὦ, f. ἦσω, (a pr. and θυμός,) *to despond, be disturbed in mind, disheartened*, absol. Col. iii. 21. Sept. for תַּרְתִּי Gen. iv. 5. 2 Sam. vi. 8.—Xen. Anab. 3. 2. 18. Polyb. 3. 54. 7.

Ἀθῶος, ου, ὁ, ἡ, adj. (a pr. and θωή penalty,) pp. *impunis*, Diod. Sic. 1. 54. Polyb. 2. 60. 1. In N. T. metaph. *innocent*, Matt. xxvii. 4. In Greek writers ἀθῶος is constr. with a gen. but in Matt. xxvii. 24 we find ἀθῶος ἀπὸ τοῦ αἵματος, like the Sept. for Heb. גִּזְרֵי 2 Sam. iii. 28. Gen. xxiv. 41.

Αἴγιος, εἴη, εἰον, (αἶξ, αἰγός, goat,) *caprinus, of a goat*. Heb. xi. 37 ἐν αἰγείοις δέρμασιν, *in goat-skins*. Sept. for עֵרָג Ex. xxv. 4. xxxv. 6, 24.—Jos. Ant. 3. 6. 1. Apoll. Rhod. 4. 1349.

Αἰγιαλός, οῦ, ὁ, (ἀγνυμι to break, and ἄλς sea,) *the shore, coast*, of a sea, lake, etc. Matt. xiii. 2, 48. John xxi. 4.

Acts xxi. 5. xxvii. 39, 40. Sept. for שִׁיר Judg. v. 17.—Eccles. xxiv. 15. Jos. Ant. 2. 16. 1. Xen. Anab. 6. 2. 1, 7.

Αἰγύπτιος, τα, ιον, *Egyptian*, Acts vii. 22, 24, 28. Heb. xi. 29. In Acts xxi. 38, the Egyptian spoken of was an Egyptian Jew, who set himself up at Jerusalem for a prophet. He gained many followers, who were dispersed and slain by Felix; see Jos. Ant. 20. 8. 6. B. J. 2. 13. 5.

Αἴγυπτος, ου, ἡ, *Egypt*, a country celebrated both in sacred and profane history; for a full description of it, see Calmet. The whole region was known to the Hebrews by the name מִצְרַיִם Mizraim; and the princes who governed it were styled in virtue of their office *Pharaohs*, i. e. *kings*, until the time of Solomon; after which they are designated in the Scriptures by their proper names. After the captivity, Egypt became a place of resort to great numbers of the Jews, who settled there either of their own accord, or from the invitations and encouragements held out by Alexander the Great and the Ptolemies; so that in the reign of Ptolemy Philopater, they were able to erect a temple at Leontopolis similar to the one at Jerusalem, and to establish it in all the rites of their paternal worship; see Jos. Ant. 13. 3. 1, 2, 3.—Matt. ii. 13, 14. 15. Acts ii. 10. al. In Rev. xi. 8, *Egypt* is put as the symbolical name of the Jews, thus likening the obstinacy and stubbornness of this nation to that of the Egyptians of old. *AL.*

Ἀίδιος, ου, ὁ, ἡ, adj. (ἀεί,) *always existing, eternal, everlasting*. Rom. i. 20. αἰδιος αὐτοῦ δύναμις, coll. Wisd. vii. 26. —Jude 6 δεσμοὶ αἰδιοί, *everlasting bonds*, —Jos. Ant. 4. 8. 2. Xen. Cyr. 7. 5. 73.

Αἰδώς, ὅος, οὗς, ἡ, 1. *modesty*, 1 Tim. ii. 9.—Jos. Ant. 2. 4. 4. Xen. Mem. 3. 7. 5.

2. *reverence, veneration*, Heb. xii. 28.—Jos. Ant. 6. 12. 17. Xen. Anab. 2. 6. 14.

Αἰθίοψ, οπος, ὁ, (αἶθωμαι to burn, and ὦψ face,) *an Ethiopian*, Heb. עֲשָׂי, *Cushite*. Acts viii. 27 bis. The Ethiopia designated here, and the עֲשָׂי in Jer. xlii. 23. Is. xviii. 1. Ez. xxx. 4, 5, 9, is

what is called Upper Ethiopia or *Ha-besch*, lying south of Egypt on the Nile, and including the island of Meroë,—the Abyssinia of the present day. For the other countries designated by the name Cush in the O. T. see Calmet. art. *Cush*.

Αἷμα, αἶς, τό, blood. Sept. every where for בָּר.

a) pp. (a) genr. Mark v. 25, 29. Luke viii. 43, 44. xiii. 1.—Diod. Sic. 4. 50. Plato Phædo. 45.—Trop. any thing is said to be or become blood, or as blood, from its dark colour; Aets ii. 19 coll. Joel iii. 3, 4 [ii. 30, 31].—Rev. viii. 7, 8. xi. 6. xvi. 3, 4. Acts ii. 20 εἰς αἷμα, for ὡς αἷμα in Rev. vi. 12.

(β) spoken of blood which has been shed; as (1) of victims and other slaughtered animals, Heb. ix. 7, 12, 13, 18—25. x. 4. xi. 28. xiii. 11. So Acts xv. 20, 29. xxi. 25; where ἀπέχεσθαι τοῦ αἵματος, etc. is, to abstain from eating blood, etc. The Jews regarded the blood as the seat and principle of life; hence they were to offer it in sacrifice to God, but were forbidden to eat it, Lev. xvii. 10—14, coll. iii. 17. Gen. ix. 4. Dent. xii. 23. Jos. Ant. 3. 11. 2.—(2) of men, Luke xiii. 1. John xix. 34. Rev. xvii. 6. xiv. 20 where human blood is spoken of under the symbol of the blood of grapes, or wine, αἷμα σταφυλῆς, comp. Gen. xlix. 11. Deut. xxxii. 14. Eccus. xxxix. 26. So αἷμα δικαίων Matt. xxiii. 35, and αἷμα ἁθῶν Matt. xxvii. 4, for αἷμα τῶν δικαίων, αἷμα τοῦ ἁθῶν. Sept. for רָבָר בָּר 1 Sam. xix. 5. xxv. 26. 1 K. ii. 5. Hist. of Sus. ver. 72.—So of the blood of Christ shed on the cross, αἷμα τοῦ Χριστοῦ, e. g. in relation to the sacred supper, Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. x. 16. xi. 25, 27. Perhaps too 1 John v. 6, 8; and especially John vi. 53—58, where the phrases φαγεῖν τὴν σάρκα καὶ πίνειν τὸ αἷμα τοῦ Χριστοῦ, to eat the flesh and drink the blood of Christ, signify, 'to become wholly united and incorporated with Christ, i. e. to imbibe his spirit and appropriate to one's self all the benefits of his advent, to be wholly conformed to Christ;' comp. Rom. viii. 28. Col. iii. 10. Further, in relation to his church, Acts xx. 28. Col. i.

20. Eph. ii. 13; to the atonement made by his death, Rom. iii. 25. v. 9. Eph. i. 7. Col. i. 14. Heb. ix. 12, 14. x. 19. 1 Pet. i. 2, 19. 1 John i. 7. Rev. i. 5. v. 9; and to the new covenant, Heb. x. 29. xii. 24. xiii. 20. So αἷμα τοῦ ἀρνίου, Rev. vii. 14. xii. 11. xix. 13.

(γ) σὰρξ καὶ αἷμα, flesh and blood, i. e. the animal human body, man, with the idea of imbecility, mortal man, Matt. xvi. 17. 1 Cor. xv. 50. Gal. i. 16. Eph. vi. 12. Heb. ii. 14. coll. Eccus. xiv. 18.

(δ) αἷμα ἐκχύνειν, to shed blood, i. e. to kill, put to death, Luke xi. 50. Acts xxii. 20. Rom. iii. 15. Rev. xvi. 6. So Sept. for בָּרָר בָּרָר Gen. ix. 6. xxxvii. 22. Ez. xviii. 10. Hence

b) bloodshed, i. e. death, violent death, slaughter, murder, Matt. xxiii. 30. xxvii. 6, 8, 24. Acts i. 19. Rev. vi. 10. xviii. 24. xix. 2. So Sept. and בָּרָר Gen. iv. 10. 2 Sam. xvi. 7. Ez. xxiv. 6, 9.—Heb. xii. 4 μέχρις αἵματος, unto death, i. e. with exposure of life.

c) from the Heb. blood-guiltiness, i. e. the guilt and punishment of shedding blood, Matt. xxiii. 35. xxvii. 25. Acts v. 28. xviii. 6. xx. 26. So Sept. and בָּרָר Num. xxxv. 27. Jos. ii. 19. Ez. ix. 9. xxxiii. 4. 2 Sam. i. 16. coll. Lev. xvi. 21 sq. et Herodot. 2. 39.

d) blood-relationship, kindred, lineage, progeny, seed. Acts xvii. 26 ἐξ ἐνὸς αἵματος, of one blood, i. e. kindred.—Sept. 2 Sam. xxi. 1. Jos. Ant. 2. 6. 3 ἱσμεν ἀδελφοὶ καὶ κοινὸν αἷμα. ib. 20. 10. 1 ἐξ αἵματος Ἰακώβ.—John i. 13 οἱ οὐκ ἐξ αἱμάτων, not born of blood, i. e. not sons of God as being descended from Abraham. The plur. is here put for the sing. as in Eurip. Ion. 693 ἄλλων τροφεῖς ἀπ' αἱμάτων, spoken of a mother.—Jos. Ant. 4. 8. 45 τις ἐξ αἵματος, i. e. an Israelite. Eustath. ad Hom. Il. 6. 211 αἷματος ἀντι τοῦ σπέρματος.—See Kypke and Læser Obs. in N. T. ad Acts xvii. 26. AL.

Αἱματεκχυσία, ας, ἡ, (αἷμα and ἐκχυσίς fr. ἐκχέω to pour out,) shedding of blood, Heb. ix. 22.

Αἱμορρέω, ὦ, (αἷμα and ῥέω fr. ῥέω to flow,) to have a flow or issue of blood, absol. Matt. ix. 20.—Plut. X. p. 791. ed Reisk. or Mor. VI. p. 464. ed. Tauchn.

Αἰνέας, ου, ὁ, *Aeneas*, pr. name of a man, Acts ix. 33, 34.

Αἰνεσις, εως, ἡ, (*αἰνέω*), *praise*, Heb. xiii. 15 *θυσία αἰνέσεως*. So Sept. for *ᾠδὴ* Ps. xxvi. 2, et ssep. *ᾠδὴ* Ps. lxi. 2.—Eccles. xxxii. [xxxv.] 2 *θυσία αἰνέσεως*. Clem. Alex. Strom. 7. 6.

Αἰνέω, ὦ, f. ἦσω and ἔσω (Buttm. § 95. n. 4), *to praise, to celebrate*, trans. spoken in N. T. only of God. Luke ii. 13, 20. xix. 37. xxiv. 53. Acts ii. 47. iii. 8, 9. Rom. xv. 11. Rev. xix. 5. Sept. for *ᾠδὴ* Gen. xlix. 8. *לְשֹׁן* 1 Chr. xvi. 4, 10, et ssep. *שִׁיר* Ps. c. 4.

Αἰνιγμα, ατος, τό, (*αἰνίσσομαι* to hint obscurely, *Æl. V. H. 2. 29*), *an enigma, riddle*; so Sept. for *ᾠδὴ* I K. x. 1. Prov. i. 6. Eccles. xxxix. 3. xlvii. 15.—In N. T. metaph. *obscure intimation*. 1 Cor. xiii. 12 *ἐν αἰνιγματι*, i. e. *enigmatically, obscurely*. So Sept. for *ᾠδὴ* Num. xii. 8, where it is opp. to *τὸ εἶδος*, *the clear reality*.

Αἶνος, ου, ὁ, (*αἰνέω*), pp. *discourse, narration*, i. q. *μῦθος*, Hom. Od. 14. 508. Eccles. xv. 9, 10; and so of Esop's fables.—In N. T. *praise*, Matt. xxi. 16 coll. Ps. viii. 3. Luke xviii. 43. Sept. for *ᾠδὴ* Ps. viii. 3.—Wisd. xviii. 9. Hom. Od. 21. 110. Clem. Alex. Strom. 7. 6, 7, *οἱ αἶνοι*, *praises of God* in the churches.

Αἰνών, ἡ, indec. *Enon*, (fr. *עֵינָן* fountains, Buxt. Lex. Ch. Rab. Tal. 1601,) pr. name of a place or fountain near Salim, John iii. 23.

Αἶρεσις, εως, ἡ, (*αἶρώ*), pp. *capture*, sc. of a city, Thuc. 2. 58 *ἡ αἶρεσις τῆς πόλεως*. Jos. Ant. 7. 7. 5. also *option, choice*, 1 Macc. 8. 30. Jos. Ant. 7. 13. 2. Polyb. 3. 103. 7. In N. T. *a chosen way of life*, i. e.

1. *a sect, school, party*, etc. Acts v. 17. xv. 5. xxiv. 5, 14. xxvi. 5. xxviii. 22.—Diod. Sic. 2. 29 *αἶρεσις τῶν φιλοσόφων*. Jos. B. J. 2. 8. 1. Ignat. Ep. ad Eph. § 6. Clem. Alex. Strom. 1. 7.

2. by impl. *discord, dissension*, 1 Cor. xi. 19. Gal. v. 20. 2 Pet. ii. 1.

Αἶρεσιζω, f. ἴσω, (*αἶρετός* captus, electus, fr. *αἶρώ*), a word of the Alexandrine age, used in Sept. for *αἰρέομαι*;

—*to choose*, Sept. for *ᾐρή* Judg. v. 8 et ssep. 1 Macc. ix. 30.—In N. T. *to prefer, to love*, trans. Matt. xii. 18 coll. Is. xlii. 1. Sept. for *ᾠδὴ* Num. xiv. 8. *לְבַב* Gen. xxx. 20.—Hesych. *ἡρεσιζάμην· ἡγάπησα, ἐπεθύμησα*. Sturz de Dial. Alex. p. 144.

Αἶρετικός, οῦ, ὁ, (*αἶρεσιζω*), *one who creates dissensions, introduces errors, etc. a factious person*, Tit. iii. 10.—This word is not found in classic Greek, but often in ecclesiastical writers; see Suicer's Thesaur. Ecc. s. h. v. Campbell Prel. Diss. IX. pt. iv. 11.

Αἶρέω, ὦ, f. ἦσω, aor. 2 εἶλον, *to take*, e. g. a city or camp, Xen. Ag. 1. 32.—In N. T. only Mid. *αἰρέομαι* f. ἦσομαι, aor. 2 εἰλόμην, *to take for one's self*, i. e. *to choose, to elect, to prefer*, trans. and absol. 2 Thess. ii. 13. Heb. xi. 25.—Phil. i. 22, where for the fut. instead of the subj. see Matth. § 516. 3. n. 2.—Buttm. § 139. n. 7. Winer § 42. 4.—Sept. for *ᾐρή* Job xxxiv. 4. 2 Sam. xv. 15.—2 Macc. xi. 25. Jos. Ant. 9. 6. 1. Herodian. 4. 14. 3 *αἰροῦνται βασιλεία* 'Αδούεντον.

Αἶρω, (for *αἶρω*), f. ἀρώ, aor. 1 ἦρα, perf. ἦκα Col. ii. 14, perf. pass. ἦμαι John xx. 1, *to take up*, trans. corresponding in Sept. generally to the Heb. *נָשָׂא*.

1. *to take up*, simply, i. e. *to lift up, to raise*. a) pp. as stones from the ground, John viii. 59. serpents, Mark xvi. 18.—Xen. Eq. 6, 7.—So of anchors, Acts xxvii. 13 *ἄραντες* sc. *ἀγκύρας*, see Bos. Ell. Gr. p. 14 sq. Kypke Obs. in N. T. II. p. 135. So *ἄρας, ἄραντες*, often stands in Greek writers in the sense *to sail away, to depart*, as Arrian. Exp. Alex. 6. 21 *ἄρας ἐκ Πατράδων*. Thuc. 2. 23 med. Herodian. 8. 7. 1. and is even used of an army on land, as Thuc. 2. 23 init. Jos. Ant. 9. 11. 1. ib. 3. 1. 7 *ἐκείθεν ἄραντες εἰς Παφιδὴν ἦκον*, spoken of the camp of the Israelites in the desert. Fully written, i. e. *ἄραντες ἀγκύρας*, Polyb. 31. 22. 13. Plut. Pomp. c. 50.—Spoken of the hand, Rev. x. 5. So Sept. for *נָשָׂא* Dent. xxxii. 40. Is. xlix. 22.—Xen. Anab. 7. 3. 6.—Pass. *ἄρηται*, Matt. xxi. 21, better under no. 3.

b) trop. *to raise, to elevate*, as the eyes, John xi. 41. So Sept. and *נָשָׂא*

exxi. 1. exxiii. 3.—the voice, i. e. *to cry out, to sing*, etc. Luke xvii. 13. Acts iv. 24. So Sept. and אָפּ Judg. xxi. 2. 1 Sam. xi. 4.—So αἶρειν ψυχὴν τινος, *to hold the mind of any one suspended*, i. e. in suspense, doubt, John x. 24.—Philostr. 2. 4. Comp. Jos. Ant. 8. 13. 5 διηρμίνοντες τῇ διανοίᾳ καὶ ταῖς δόξαις. The phrase הָנִיחַ אֶת הַנְּשָׁמָה, αἶρειν τὴν ψυχὴν πρὸς, *to lift the soul towards*, i. e. *to desire*, does not belong here; comp. Deut. xxiv. 15. Ps. lxxxvi. 4. al. Gesen. Lex. Heb.

2 *to take up and place on one's self, to take up and bear*, i. e. *to bear, to carry*. Matt. iv. 6 ἐπὶ χειρῶν ἀρῶσίν σε, coll. Sept. and אָפּ Ps. xci. 12.—Matt. xi. 29 κρατὶ τὸν ζυγόν μου, coll. Sept. and אָפּ Lam. iii. 27.—So the cross, Matt. xxvii. 32. Mark xv. 21. al. and metaph. Matt. xvi. 24. al.—So *to take or carry with one*, Mark vi. 8. Luke ix. 3. al. Sept. and אָפּ Gen xliv. 1. 2 K. vii. 8.

3 *to take up and carry away*, i. e. *to take away, to remove*, sc. by carrying, spoken of a bed, Matt. ix. 6. John v. 8 sq. al. of a dead body, a person, etc. Matt. xiv. 12. xxii. 13. Acts xx. 9. al.—1 Macc. ix. 19.—Spoken of bread, etc. with the idea of laying up, making use of, Matt. xiv. 20. xv. 37. Mark viii. 8. 19, 20. al. So genr. Matt. xvii. 27. Acts xxi. 11. al. Pass. ἀρῶμαι Matt. xxi. 21 *be thou removed*.—Trop. αἶρειν τὴν ἀμαρτίαν τινός, *to take away the sin of any one*, i. e. the imputation or punishment of sin, John i. 29. 1 John iii. 5. So the Engl. Vers. and Sept. αἶρειν τὸ ἀμάρτημα for אָפּ אָפּ 1 Sam. xv. 25. But as אָפּ אָפּ etc. often means *to bear the punishment of sin*, as Lev. v. 17. Num. v. 31. xiv. 33. al. (Sept. λαβεῖν, ἀναφέρειν,) and as αἶρειν often has in the Sept. the sense *to bear*, as above, we may here also admit for αἶρειν the sense *to bear the punishment of sin*, which is elsewhere expressed in the N. T. by βαστάζειν, ἀναφέρειν, etc. coll. Matt. viii. 17. 1 Pet. ii. 24. Or perhaps the sensus prægnans is better, viz. *to take away by taking upon one's self*.

4 *to take away, to remove*, simply, the idea of *lifting* etc. being dropped; usually with the notion of violence, authority, etc.

a) pp. Luke vi. 29, 30. xi. 22. Matt ix. 16 αἶρει sc. τὸ, i. e. the new piece: tears away still more of the old garment, Mark ii. 21. Spoken of branches, *to cut off, prune*, John xv. 2.—Spoken of persons, *to take away or remove*, e. g. from a church, i. e. *to excommunicate*, 1 Cor. v. 2 ἀρῶ, where some editions read ἐξαρῶ. So *to take away or remove out of the world, by death*, etc. John xvii. 15. Matt. xxiv. 39. Acts viii. 33 his, ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ, ἡρῶ—αἶρεται, i. e. according to the Heb. 'in his humiliation and oppression was his sentence; he was torn away,' i. e. hurried away to death; coll. Is. liii. 8, and see Hengstenberg in Christol. and in Bibl. Repos. II. p. 357. Kuinæ in loc. Others, *his punishment was taken away*. So Sept. for אָפּ Is. lvii. 1, 2. אָפּ Is. liii. 8. In a somewhat stronger sense, especially in the imperat. αἶρε, ἄρον, *away with! i. e. put out of the way, kill*, Luke xxiii. 18. John xix. 15. Acts xxi. 36. xxii. 22.

b) trop. John xi. 48 ἀρῶσι ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος, *and destroy our city and nation*. 1 Cor. vi. 15 ἀρας τὰ μέλη τοῦ Χριστοῦ, *taking away wrongfully the members which belong to Christ*, etc.—So in the sense *to deprive of*, e. g. the kingdom of heaven, Matt. xxi. 43. the word of God, Mark iv. 15. Luke viii. 12, 18. gifts, Mark iv. 25. joy, John xvi. 22, coll. Sept. Is. xvi. 10.—Spoken of vices, *to put away*, Eph. iv. 31. of a law, *to abrogate*, Col. ii. 14.—1 Macc. iii. 29. AL.

Αἰσθάνομαι, f. αἰσθήσομαι, aor. 2 ᾔσθόμην, (αἶω, αἰσθω, Buttm. § 112. 13,) a Mid. deponent, *to perceive*, pp. with the eternal senses, Xen. Mem. I. 2. 31. In N. T. metaph. *to understand*, trans. Luke ix. 45. Sept. for אָפּ Job xxiii. 5. אָפּ Prov. xxiv. 14.—Xen. Cyr. I. 1. 2.

Αἰσθησις, εως, ἡ, (αἰσθάνομαι,) pp. perception by the external senses, Xen. Mem. I. 4. 5. In N. T. metaph. *understanding, the power of discerning*, Phil. i. 9. Sept. for אָפּ Prov. i. 4, 22. אָפּ Ex. xxviii. 3.—Judith xvi. 17. Ἄλιαν. V. H. 1. 12.

Αἰσθητήριον, ου, τό, (αἰσθάνομαι,) pp. seat of the senses, Hesych. αἰσθητήρια· τὰ μέλη δι' ὧν αἰσθόμεθα. In N.

T. metaph. *internal sense, faculty of perception*, Heb. v. 14. So Sept. Jer. iv. 19 τὰ αἰσθητήρια τῆς καρδίας.—4 Macc. ii. 22.

Αἰσχροκερδής, ἐός, οὗς, ὃ, ἡ, adj. (αἰσχρός and κέρδος), *eager even for dishonourable gain, sordid*, 1 Tim. iii. [3], 8. Tit. i. 7.—Xen. Ag. 11. 3. Herodot. 1. 187.

Αἰσχροκερδῶς, adv. *for the sake of dishonourable gain, sordidly*, 1 Pet. v. 2, coll. Tit. i. 11.

Αἰσχρολογία, ας, ἡ, (αἰσχρολογέω), *obscene language, scurrility*, Col. iii. 8. —Diod. Sic. 5. 4. Xen. de Rep. Lac. 5. 6.

Αἰσχρός, ἄ, ὄν, pp. *deformed, opp. to καλός*, Xen. Conv. 4. 19. Sept. for γῆ Gen. xli. 3, 4. In N. T. metaph. *indecorous, indecent, dishonourable*; spoken of what is offensive either to modesty and christian purity, as Eph. v. 12. Tit. i. 11; or to the manners and customs of a community, as 1 Cor. xi. 6. xiv. 35.—Jos. Ant. 4. 8. 23. Xen. Mem. 3. 10. 5. Polyb. 3. 116, 13.

Αἰσχρότης, τητος, ἡ, (αἰσχρός), pp. *deformity*. In N. T. trop. *impropriety, indecorum*, either in words or actions, Eph. v. 4, i. q. αἰσχρολογία q. v.

Αἰσχύνη, ης, ἡ, (αἰσχος), *shame*, i. e. a) subjectively, *feeling of shame, fear of disgrace*. Luke xiv. 9.—Ecclus. iv. 21. xx. 23. Xen. Anab. 3. 1. 10.

b) objectively, *disgrace, reproach, ignominy*, Heb. xii. 2. So Sept. for נִבְזָה Job. viii. 22. נִבְזָה Is. 1. 6. נִבְזָה Ps. lxxix. 20.—Ecclus. xxii. 3. xxv. 22. Xen. Anab. 2. 6. 6.

c) *cause of shame*, i. e. a *shameful thing or action, disgraceful conduct*. 2 Cor. iv. 2 τὰ κρυπτά τῆς αἰσχύνης, *hidden things of shame*, i. e. clandestine conduct of which the disciples of Christ should be ashamed. Phil. iii. 19. Jude 13.—In Rev. iii. 18 αἰσχύνη τῆς γυμνότητος is by Hebraism for γυμνότης αἰσχρά, *shameful nakedness*, Stuart § 440. Buttm. § 123. n. 4. So Sept. and שָׁמָּה 1 Sam. xx. 30.—Æschin. 23, 41.

Αἰσχύνω, f. vñ, (αἰσχος), *to shame*

put to shame; Pass. *to be made ashamed, to be put to shame*.

a) pp. 2 Cor. x. 8. Phil. i. 20. 1 John ii. 28 μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, *that we be not put to shame before him*, etc. So Sept. for בָּיַד Jer. xxii. 22.

b) Mid. *to shame one's self, to feel ashamed, to feel dishonoured*, Luke xvi. 3. 1 Pet. iv. 16. So Sept. for שָׁמָּה Ps. xxv. 3. cxix. 30.—Xen. Cyr. 6. 4. 6.

Αἰτέω, ὦ, f. ἦσω, *to ask*, usually with accus. of pers. or thing or of both Buttm. § 131. 5. also with accus. of thing and παρά c. gen. of pers. Matt. xx. 20. Jam. i. 5. and Sept. Deut. x. 12. Dan. ii. 49. For the Mid. see Buttm. § 135. 4.

a) genr. Matt. v. 42. vii. 9, 10. Mark vi. 22—25. Luke xi. 9—13. 1 John v. 14—16. al Sept. for שָׁאַל Josh. xv. 18. xix. 50.—Palæph. Fab. 40.—Spoken in respect to God, *to supplicate, to pray for*, Matt. vi. 8. vii. 11. xviii. 19. James i. 5, 6. The case of θεός being omitted, Matt. vii. 7, 8. Col. i. 9. James iv. 2, 3. al Sept. for שָׁאַל Is. vii. 11, 12.

b) *to ask or call for, to require, to demand*, Luke i. 63. xii. 48. xxiii. 23. Acts iii. 14. xxv. 15. 1 Pet. iii. 15. So Sept. for דָּרַשׁ Job vi. 22. for Chald. שָׁאַל Dan. ii. 49.—2 Macc. vii. 10 τὴν γλῶσσαν αἰτῆσαι, i. e. being required to thrust out his tongue. Xen. Anab. 2. 1. 10. ib. 1. 3. 13.

c) by Hebraism, *to desire*, Acts vii. 46. So Sept. and שָׁאַל 1 K. xix. 4. Ecc. ii. 10. So שָׁאַל Deut. xiv. 26 where Sept. ἐπιθυμέω. Jon. iv. 8. AL.

Αἶτημα, ατος, τό, (αἰτέω), *thing asked for, object sought, request*, Luke xxiii. 24. 1 John v. 15. Sept. for אֶתְחַנֵּן 1 Sam. i. 17, 27.—From the Heb. *desire*, Phil. iv. 6; see in αἰτέω c. So Sept. τὰ αἰτήματα τῆς καρδίας for מִלְחָמָה Ps. xxxvii. 4.—Ep. Pseudo-Socr. 24.

Αἷτια, ας, ἡ, (αἰτέω), *a cause*, viz.

a) *efficient cause, motive, reason, ground*, Matt. xix. 3. Luke viii. 47. Acts xxii. 24. xxviii. 20. 2 Tim. i. 6, 12. Tit. 1. 13. Heb. ii. 11.—Diod. Sic. 1. 7.

b) in the sense of *affair, matter, case*, Lat. *ratio*. Acts x. 21. xxiii. 28.—Hist. of Susan. 14.—Matt. xix. 10 'εἰ οὕτως ἐστὶν ἡ αἷτια κ. τ. λ. *if such is the case, etc.*

—Philost. Vit. Apoll. 6. 16. So Lat. *causa*, Cic. Off. 3. 27. So Heb. רָבַרְ is sometimes *thing, affair*, Gen. xx. 8. Ecc. vii. 8, and sometimes *case, manner*, Deut. xv. 2. xix. 4. 1 K. ix. 15.

c) in a forensic sense, *cause*, i. e. (α) *an accusation of crime, charge*, Acts xxv. 18, 27. Matt. xxvii. 37. Mark xv. 26. —Phavorin. *αἰτία· ἡ κατηγορία*. Jos. Ant. 4. 8. 23. Xen. Cyr. 6. 3. 16.

(β) *fault, guilt, crime*, John xviii. 38. xix. 4, 6. Acts xiii. 28. xxviii. 18. So Sept. for נָשָׁא Gen. iv. 13. for בְּדָה רָבָרְ Prov. xxviii. 17.—Xen. Mem. 1. 2. 28.

Αἰτίημα, ατος, τό, *charge, crimination*, Acts xxv. 7.—Thuc. 7. 72.

Αἰτιόμαι, ὠμαι, depon. Mid. *to accuse, to charge*, absol. Rom. iii. 9 in some MSS.—Xen. Mem. 1. 1. 2.

Αἴτιος, ἴα, ἴον, (αἰτία), pp. *causative*. In N. T. used substantively, viz.

1. Masc. ὁ αἴτιος, *the causer or author* of any thing, Heb. v. 9 αἴτιος τῆς σωτηρίας.—Jos. Ant. 3. 3 ἕδον τῆς σωτηρίας αἴτιον. Bel and Drag. 42. 2 Macc. iv. 47. Xen. Mem. 1. 2. 63.

2. Neut. τὸ αἴτιον, *a cause*, i. e.

a) *reason, motive, ground*, Acts xix. 40. —Jos. Ant. 7. 4. 1. Xen. Mem. 4. 5. 8.

b) i. q. αἰτία q. v. *fault, guilt, crime*. Luke xxiii. 4, 14, 22.—So αἴτιος *guilty, criminal*, Hist. of Sus. 53. Sept. 1 Sam. xxii. 22 for רָבַרְ.

Αἰτίωμα, ατος, τό, (αἰτιόμαι), *charge, accusation of crime*, i. q. αἰτίημα, but less usual; it is read in Griesb. Acts xxv. 7. —Thuc. 5. 72.

Αἰφνίδιος, ἴου, ὁ, ἡ, adj. (ἀφνης i. q. ἀφάνης fr. a pr. and φαίνω), *unforeseen, sudden*, Luke xxi. 34. 1 Thess. v. 3. It has the force of an adverb; Buttm. § 123. n. 3.—Wisd. xvii. 15. Jos. Ant. 3. 8. 6. Herodian. 1. 6. 8. Thuc. 4. 125.

Αἰχμαλωσία, ας, ἡ, (αἰχμή and ἀλίσκω), *captivity*.

a) pp. Rev. xiii. 10 εἰς αἰχμαλωσίαν. Sept. for רָבַרְ Deut. xxviii. 41.

b) meton. for αἰχμάλωτοι, *captives, a captive multitude*. Eph. iv. 8. Rev. xiii. 10 αἰχμαλωσίαν συνάγει. So Sept. for רָבַרְ Ps. lxxviii. 19. Num. xxi. 1. רָבַרְ Ez. iii. 11. רָבַרְ 2 Chr. xxviii. 5.—

1 Macc. ix. 70, 72. Test. XII Patr. in Fabric. Cod. Pseudép. V. T. I. p. 654. Diod. Sic. 17. 70.

Αἰχμαλωτεύω, f. εἰσω, (αἰχμάλωτος), *to take prisoner, lead captive*, trans. This is a later word, for which earlier writers used αἰχμάλωτον ποίω, see Lobeck ad Phryn. p. 442.

a) pp. Eph. iv. 8. Sept. for רָבַרְ Ps. lxxviii. 19. רָבַרְ Ez. xxxix. 23. רָבַרְ Job i. 15, 17. רָבַרְ 1 Sam. xxx. 2.—Const. Porphy. Adm. 30. 94. B. Nicet. Annal. 16. 5.

b) metaph. *to captivate*, 2 Tim. iii. 6, in text. recept.

Αἰχμαλωτίζω, f. ἴσω, (αἰχμάλωτος), a later word for αἰχμάλωτον ποίω, see Lobeck ad Phryn. p. 442; *to lead captive, Pass. to be carried away captive*.

a) pp. Luke xxi. 24. Sept. for רָבַרְ 1 K. viii. 46.—Diod. Sic. 13. 59.—In the sense of *to captivate*, 2 Tim. iii. 6, in later editions.—Judith xvi. 9 τὸ κάλλος αὐτῆς ὕχμαλώτισε ψυχὴν αὐτοῦ.

b) by imp. *to subdue, bring into subjection*. Rom. vii. 23. 2 Cor. x. 5.

Αἰχμάλωτος, ου, ὁ, ἡ, *a prisoner, a captive*, Luke iv. 18. Sept. for רָבַרְ Ez. xii. 4. רָבַרְ Is. lxi. 1.—1 Macc. ii. 9. Jos. Ant. 10. 9. 7. Xen. Cyr. 6. 1. 30.

Αἶων, ὦνος, ὁ, (poet. ἡ), *life*, Hom. Il. 22. 58 αὐτὸς δὲ φίλης αἰῶνος ἀμερῆς. *marrow*, Hom. Hymn. in Merc. 42.—Also in classic usage and in N. T.

1. *ævum, age*, i. e. an indefinitely long period or lapse of time, *perpetuity, ever, for ever, eternity*. Sept. everywhere for רָבַרְ.

a) spoken of time future, in the foll. phrases, viz.

(α) εἰς τὸν αἰῶνα, *ever, for ever, without end, to the remotest time*; spoken of Christ, Heb. vi. 20. vii. 17. vii. 24, 28.—Spoken of the happiness of the righteous, John vi. 51, 58. 2 Cor. ix. 9. 1 John ii. 17. al. of the punishment of the wicked, 2 Pet. ii. 17. Jude 13.—With a negative, *never*; Matt. xxi. 19. Mark iii. 29. John iv. 14. viii. 51. 52. x. 28. xi. 26. al. So Sept. for רָבַרְ Is. xl. 8. li. 6, 8. רָבַרְ γַּד Deut. xxix. 29. רָבַרְ Is. xxviii. 28. Jer. l. 39.—So εἰς ἡμέραν αἰῶνος, 2 Pet. iii. 18, i. q. εἰς τὸν

αἰῶνα χρόνον Sept. Ex. xiv. 13 for עֲלֵיגַי טַף. Is. xiii. 20 for עֲלֵיגַי—Eccclus. xviii. 1. Diod. Sic. 1. 92.

(β) εἰς τοὺς αἰῶνας, in the same sense, *ever, for ever, to all eternity*, etc. spoken of God, Rom. i. 25. ix. 5. xi. 36. 2 Cor. xi. 31. of Christ, Luke i. 33 where it is explained by οὐκ ἔσται τέλος. Heb. xiii. 8. So Sept. for עֲלֵיגַי טַף Ps. lxxvii. 8.—The plur. is here put for the sing. and in the same sense; comp. οὐρανός and οὐρανοί, σάββατον and σάββατα. See Stuart Ess. on Fut. Pun. p. 31, 68.

(γ) εἰς τοὺς αἰῶνας τῶν αἰώνων, an intensive form, from the Heb. *for ever and ever*, comp. Stuart l. c. spoken of God, Gal. i. 5. Phil. iv. 20. 1 Tim. i. 17. 1 Pet. v. 11. So in the expression εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, Eph. iii. 21.—Spoken of Christ 2 Pet. iii. 18. Rev. i. 18. v. 13. xi. 15. of the happiness of the saints, Rev. xxii. 5. of the punishment of the wicked, Rev. xiv. 11. xix. 3. xx. 10.—So Sept. εἰς αἰῶνα αἰῶνος for טַף Ps. xix. 10.—cx. 3, 10.—Tob. vi. 18.—For the intensive form, see Gesen. Lehrgeb. p. 691, 692. Stuart § 455. c. Matth. Gr. Gram. § 450. 5.

b) spoken of time past, as ἀπ' αἰῶνος, *of old, from everlasting*, etc. Luke i. 70. Acts. iii. 21. xv. 18. So ἀπὸ τῶν αἰώνων, Eph. iii. 9. Col. i. 26. Also ἐκ τοῦ αἰῶνος οὐ, *never*, John ix. 32. πρὸ τῶν αἰώνων, i. e. before time began, *from eternity*, 1 Cor. ii. 7.—Sept. ἀπ' αἰῶνος for עֲלֵיגַי טַף Gen. vi. 4. Ps. xc. 2. Jer. ii. 20. Sept. πρὸ αἰώνων for עֲלֵיגַי טַף Ps. lv. 19.—Diod. Sic. 1. 6 ἐξ αἰῶνος.

2. from the Heb. or rather Chald. and Rab. *the world, seculum*, either present or future, corresponding to the הָעוֹלָם הַזֶּה and הָעוֹלָם הַבָּא of Jewish writers, ὁ αἰὼν οὗτος and ὁ αἰὼν μέλλων v. ἐρχόμενος. Buxtorf. Lex. Ch. Talm. Rab. 1620, "Mundum futurum, sive הָעוֹלָם הַבָּא, quidam intelligunt mundum, qui futurus est post destructum hunc mundum inferiorem, et post resurrectionem hominum mortuorum, quando animæ cum corporibus suis rursum conjungentur.—Quidam per הָעוֹלָם הַבָּא intelligunt הַיּוֹם הַמָּבֹרָךְ, *dies Messiae*, quibus scil. venturus Messias, quem Judæi adhuc expectant, quod in hoc mundo temporaliter regnaturus sit. Vide Abarbanel.

in Pirke Aboth c. 4." In N. T. αἰὼν is used of the future world chiefly in the first of these senses.

a) *this world and the next*; (α) as implying duration, Matt. xii. 32 οὐτε ἐν τούτῳ τῷ αἰῶνι, οὐτε ἐν τῷ μέλλοντι, *neither in this world nor the next*, i. e. never. Mark x. 30. Luke xviii. 30.—4 Esdr. vii. 43. Wisd. iv. 2 αἰὼν *the world to come*.

(β) *the present world, with its cares, temptations, and desires*; the idea of evil, both moral and physical, being every where implied, Matt. xiii. 22. Luke xvi. 8. xx. 34. Rom. xii. 2. 1 Cor. i. 20. ii. 6, 8. 2 Tim. iv. 10. Tit. ii. 12. Hence it is called αἰὼν πονηρός, *evil world*, Gal i. 4. and Satan is called *the god of this world*, 2 Cor. iv. 4.—So Sept. and עֲלֵיגַי Ece. iii. 11. See Gesen. Lex. Heb.

(γ) by meton. *the men of this world, wicked generation*, etc. Eph. ii. 2 κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, called elsewhere υἱοὶ τοῦ αἰῶνος τούτου, Luke xvi. 8. xx. 34.

(δ) by meton. *the world itself*, as an object of creation and existence, Heb. i. 2 δι' οὗ τοὺς αἰῶνας ἐποίησε, of. Stuart l. c. and no. 1. a. β, above. Heb. xi. 3. Matt. xiii. 40. xxiv. 3. 1 Tim. i. 17.

b) spoken in reference to the advent of the Messiah, (see above), *seculum, age*, viz. (α) *the age or world before the Messiah*, הָעוֹלָם הַזֶּה i. e. *the Jewish dispensation*, 1 Cor. x. 11 τὰ τέλη τῶν αἰώνων.—(β) *the age or world after the Messiah*, הָעוֹלָם הַבָּא i. e. *the gospel dispensation, the kingdom of the Messiah*, Eph. ii. 7. Heb. vi. 5, coll. ii. 5.—Comp. Κόσμος and Βασιλεία.—This special sense of αἰὼν coincides again with classic usage, *ævum, seculum*. AL.

Αἰώνιος, ἴον, ὅ, ἡ, also αἰώνιος, ἴα, ἴον, (αἰών), *perpetual, everlasting, eternal*, viz.

a) spoken chiefly of time future, (α) of God, Rom. xvi. 26. 1 Tim. vi. 16. So Sept. for עֲלֵיגַי Gen. xxi. 33. Is. xl. 28.—Baruch iv. 8, 10.—(β) of the happiness of the righteous, Matt. xix. 29. xxv. 46. Mark x. 30. John iii. 15, 16, 36. Rom. ii. 7. 2 Cor. iv. 17. al.—2 Macc. vii. 9. Fabr. Cod. Pseud. V. T. Psalter. Salom. Ps. iii. 13, 15, 16. Acta Thom. § 7.

—In some passages this *ζωὴ αἰώνιος* is equivalent to *εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ*, John iii. 15, coll. ver. 3, 5. Matt. xix. 16. Acts xiii. 46. See αἰών 2. b.—(γ) of the punishment of the wicked, Matt. xviii. 8. xxv. 41, 46. Mark iii. 29. 2 Thess. i. 9. Heb. vi. 2. Jude 7. So Sept. for *ἁγ* Dan. xii. 2.—Fabr. Cod. Pseud. V. T. l. c.—(δ) genr. 2 Cor. iv. 18. v. 1. Heb. ix. 14. xiii. 20. 1 John i. 2. Rev. xiv. 6. —Philem. 15 αἰώνιον as an adv. *for ever, always*, Buttm. §123. n. 3.—So Sept. διαθήκη αἰώνιος for *ἁγ* Gen. ix. 16. Heb. 7.—Ecclus. xlv. 15. Jos. Ant. 7. 14. 5 ἡγεμονία αἰωνία. Diod. Sic. 1. 93 οἰκιστὶς αἰώνιος.

b) spoken of time past, Rom. xvi. 25 χρόνους αἰώνιους, *ancient ages*, i. e. of old. 2 Tim. i. 9 and Tit. i. 2 πρὸ χρόνων αἰώνων, i. q. πρὸ αἰώνων, i. e. before time was, *from eternity*; see αἰών 1. b. So Sept. for *ἁγ* Ps. xxiv. 7, 9. AL.

Ἀκαθαρσία, ας, ἡ, (ἀκάθαρτος fr. α pr. and καθαρός), *uncleanness, impurity*, *filth*.

a) pp. in a physical sense, Matt. xxiii. 27. Sept. for *ἁγ* 2 Sam. xi. 4.

b) in a moral sense, *pollution, lewdness*, as opposed to chastity, Rom. i. 24. vi. 19. 2 Cor. xii. 21. Gal. v. 19. Eph. iv. 19. v. 3. Col. iii. 5. 1 Thess. iv. 7, coll. ver. 3 sq. So Sept. for *ἁγ* Ez. xxii. 15. xxxvi. 25.—Spoken of avarice, 1 Thess. ii. 3, coll. ver. 5.

Ἀκαθάρτης, τητος, ἡ, (sync. for ἀκαθάρτης), *uncleanness, filth*, i. e. *lewdness*; trop. of idolatry, Rev. xvii. 4 in text. receipt. Others τὰ ἀκάθαρτα. So *ἁγ* and Sept. ἀκαθαρσία Ez. xxxvi. 25.

Ἀκάθαρτος, ου, ὁ, ἡ, adj. (α pr. and καθαίρω), *unclean, impure*.

a) in the Levit. sense, see Lev. v. 2, and comp. Winer bibl. Realw. p. 570. Spoken of food, Acts x. 14. xi. 8. of birds, Rev. xviii. 2. So Sept. for *ἁγ* Deut. xiv. 7. Lev. xi. 4.—So of persons who are not Jews, or who do not belong to the christian community, Acts x. 28. 1 Cor. vii. 14. 2 Cor. vi. 17. See Ἀγιάζω 1. b. So Sept. and Heb. *ἁγ* Is. lii. 1. Amos vii. 17. Cf. Ἀκαθαρσία.

b) in the sense of *lewd, lascivious*,

Eph. v. 5. Spoken of *idolatry*, Rev. xvii. 4 in later editions; comp. Ἀκαθάρτης. In this sense, partly, the devils or demons are called πνεύματα ἀκάθαρτα, *unclean or foul spirits*, Matt. x. 1. xii. 43. Mark i. 23, 26, 27. iii. 11, 30. v. 2, 8. 13. vi. 7. vii. 25. ix. 25. Luke iv. 33, 36. vi. 18. viii. 29. ix. 42. xi. 24. Acts v. 16. viii. 7. Rev. xvi. 13. xviii. 2. So Sept. for *ἁγ* Zech. xiii. 2. For the origin of the epithet, see Gen. vi. 2. Tob. iii. 8. vi. 14. They are also probably so called as being *impious, wicked, πονηρά*, Tob. iii. 8, 17. vi. 7. and as the authors and objects of idolatry, Sept. Ps. xcvi. 5. 2 Cor. iv. 4. Baruch iv. 7.

Ἀκαιρέομαι, οὔμαι, (α pr. and καιρός), *to lack opportunity*, Phil. iv. 10. It is a word of the later Greek, Lobeck ad Phryn. p. 126.

Ἀκαίρως, adv. (ἄκαιρος fr. α pr. and καιρός), *out of season*. 2 Tim. iv. 2 ἐνκαιρως ἀκαίρως, *in season and out of season*, i. e. whether men will listen or not, comp. Ez. ii. 5, 7.—Ecclus. xxxv. 4 ἀκαίρως μὴ σοφίζον. Jos. Ant. 6. 7. 2.

Ἀκακος, ου, ὁ, ἡ, adj. (α pr. and κακός), *void of evil, harmless, blameless, well disposed*, Heb. vii. 26. Sept. for *ἁγ* Job ii. 3. viii. 20.—Diod. Sic. 13. 76. Dem. 1153. 10.—In the sense of *simple-hearted, confiding*, Rom. xvi. 18. Sept. for *ἁγ* Prov. i. 4. xiv. 15.

Ἀκανθα, ης, ἡ, (ἀκή point), *thorn*, Matt. vii. 16. Luke vi. 44. Heb. vi. 8, coll. Gen. iii. 18, where Sept. for Heb. *γῆ*. Is. xxxii. 13.—So σπείρειν ἐπὶ ἀκάνθας, etc. Matt. xiii. 7 bis, 22. Mark iv. 7 bis, 18. Luke viii. 7 bis, 14. Sept. for *γῆ* Jer. iv. 3. *ἁγ* Cant. ii. 2.—So στέφανος ἐξ ἀκανθῶν, *crown of thorns*, Matt. xxvii. 29. John xix. 2.—Diod. Sic. 5. 41.

Ἀκάνθινος, ου, ὁ, ἡ, adj. *made of thorns*, Mark xv. 17. John xix. 5.—Sept. Is. xxxiv. 13.

Ἀκαρπος, ου, ὁ, ἡ, adj. (α pr. and καρπός), *without fruit, barren, sterile*.

a) pp. Jude 12 δένδρα ἀκαρπα.—Sept. Jer. ii. 6 ἐν γῇ ἀκάρπω. Polyb. 12. 3. 2.

b) metaph. *unfruitful, yielding no good fruit*, sc. of knowledge, virtue, etc. Matt. xiii. 22. Mark iv. 19. 1 Cor. xiv. 14 Tit. iii. 14. 2 Pet. i. 8.

c) by imp. *producing bad fruit*, i. e. *noxious, wicked*, Ep. v. 11 ἔργα ἄκαρπα τοῦ σκότους.—Wisdom. xv. 4.

Ἀκατάγνωστος, ου, ὁ, ἡ, adj. (α pr. and καταγινώσκω to condemn), pp. *not worthy of condemnation*, sc. by a judge, 2 Macc. iv. 47. In N. T. metaph. *irreprehensible*, Tit. ii. 8.

Ἀκατακάλυπτος, ου, ὁ, ἡ, adj. (α pr. and κατακάλυπτω), *unveiled*, 1 Cor. xi. 5, 13.—Sept. Lev. xiii. 45. Polyb. 15. 27. 2.

Ἀκατάκριτος, ου, ὁ, ἡ, adj. (α pr. and κατακρίνω), *uncondemned*, Acts xvi. 37. xxii. 25.

Ἀκατάλυτος, ου, ὁ, ἡ, adj. (α pr. and καταλύω), *indissoluble*; hence, *enduring, everlasting*, Heb. vii. 16.—Dion. Hal. Ant. 10. 31 ἀκατάλυτον κράτος τῆς ἱπαρχίας.

Ἀκατάπαυστος, ου, ὁ, ἡ, adj. (α pr. and καταπαύω), *unable to desist, which cannot be restrained*, sc. from any thing; seq. gen. Butt. § 132. 4. 1. In 2 Pet. ii. 14 ὀφθαλμοὶ ἀκατάπαυστοι ἁμαρτίας, *eyes which cannot be restrained* sc. from lascivious gazing.—Polyb. 4. 17. 4 ἐν ἀκαταπαύστοις στάσεσιν.

Ἀκαταστασία, ας, ἡ, (ἀκατάστατος), pp. *instability*; hence, *disorder, commotion, tumult, sedition*, Luke xxi. 9. 1 Cor. xiv. 33. 2 Cor. xii. 20. James iii. 16. So in 2 Cor. vi. 5; where others prefer *uncertainty of residence*, i. e. *exile*. Sept. for נַחֲמָה Prov. xxvi. 28.—Polyb. 31. 13. 6.

Ἀκατάστατος, ου, ὁ, ἡ, adj. (α pr. and καθίσταμαι), *unstable, inconstant*, James i. 8. Sept. for נַחֲמָה Isa. liv. 11.—Polyb. 7. 4. 6.

Ἀκατάσχετος, ου, ὁ, ἡ, adj. (α pr. and κατέχω to coerce), *not coercible, untameable, not to be restrained*, James iii. 8.—Diod. Sic. 14. 53. 54. Jos. B. J. 2. 17. 1.

Ἀκελδαμά, indec. from the Syro-Chaldaic אַרְבַּת דְּמַחַב, *field of blood*, the field purchased with the money for which Judas had betrayed Jesus, and appropriated as a place of burial for strangers. Acts i. 19.

Ἀκέραιος, ου, ὁ, ἡ, adj. (α pr. and κεράω v. κεράννυμι to mix), pp. *unmixed*, Eurip. Phœn. 950. In N. T. metaph. *artless, blameless, without guile*. Matt. x. 16. Rom. xvi. 19. Phil. ii. 15.—Jos. Ant. 1. 2. 2 ἀκέραιος βίος. 1. 6. 2. ib. 12. 2. 3. Diod. Sic. 13. 20.

Ἀκλινής, έος, οὔς, ὁ, ἡ, adj. (α pr. and κλίνω), *not declining, unwavering*, Heb. x. 23.—Pollux. Onom. 8. 10 δίκαστής ακλινής. Symmach. Job. xli. 4. Ælian. V. H. 12. 64.

Ἀκμᾶζω, f. ἄσω, (ἀκμή), *to flourish, ripen, be in one's prime*, intrans. Rev. xiv. 18.—Polyb. 1. 17. 9. Jos. Ant. 2. 2. 2.

Ἀκμήν, adv. pp. accus. of ἀκμή, *point*, sc. of a weapon, Hom. Il. 10. 173. of time, *acme*, Xen. Anab. 4. 3. 26. cf. Butt. § 115. 4. In later writers and in N. T. for κατ' ἀκμήν χρόνον, *at this point of time*, i. e. *yet, still, even now*, Matt. xv. 16.—Polyb. 1. 13. 12. Strabo 1. 56.—See Lobeck ad Phryn. p. 123. Kypke Obs. I. p. 76.

Ἀκοή, ης, ἡ, (ἀκούω), 1. *hearing*.

a) the sense or faculty of hearing, 1 Cor. xii. 17.—Xen. Mem. 1. 4. 6.

b) the instrument of hearing, *the ears*, Mark vii. 35 et Luke vii. 1 εἰς τὰς ἀκοὰς τοῦ λαοῦ. Acts xvii. 20. Heb. v. 11. 2 Tim. iv. 3 κνηθόμενοι τὴν ἀκοήν, cf. κνήθω and Butt. § 131. 6. 2 Tim. iv. 4.—Eccles. xxvii. 15. 2 Macc. xv. 39. Jos. Ant. 7. 11. Herodian. 4. 15. 3.—So ἀκοῇ ἀκούειν, *to hear with the ears*, i. e. *attentively*, Matt. xiii. 14. Acts xxviii. 26. This is a Hebraism; so Sept. for inf. absol. γινώσκ Ex. xv. 26. xix. 5 al.

2. *that which is heard*, viz. a) *thing announced, instruction, teaching, preaching*. John xii. 38, coll. Is. liii. 1 where Sept. for נִשְׁמָע Rom. x. 16, 17 bis. So ἀκοή πίστεως, i. e. *doctrine taught and received with faith*, Gal. iii. 2, 5. λόγος ἀκοῆς i. q. λόγος ἀκουσθείς, *the word taught and heard*, 1 Thess. ii. 13. Heb. iv. 2.—So 2 Pet. ii. 8, see in Βλέμμα. Xen. Hiero 1. 14.

b) from the Heb. *rumour, report*, Matt. iv. 24. xiv. 1. xxiv. 6. Mark i. 28. xiii. 7. So Sept. for נִשְׁמָע 2 Sam. xiii. 30. γινώ Jer. l. 43.—Thuc. 2. 41. Dem. 497. 12.

Ἀκολουθεῖω, ὡ, f. ἦσω, (ἀκόλουθος, fr. a of companionship, and εἰλεωδὸς way; Buttm. § 120. n. 11), *to go with, to accompany, to follow*; constr. c. dat. or c. μετὰ τινος Luke ix. 49. al. see Lo-beek ad Phryn. p. 353 sq.—or c. ὁπίσω τινός Matt. x. 38. al. from the Heb. יִהְיֶה אַחֲרַי and Sept. 1 K. xix. 20, 21. Is. xiv. 14.

a) genr. Matt. iv. 25. viii. 1. ix. 19, 27. Mark v. 24. x. 32. Luke xxii. 54. John xi. 31. 1 Cor. x. 4. al. Sept. for רָבַח Ruth i. 14. לִבְיָהּ אַחֲרַי 1 Sam. xxv. 42.—Xen. H. G. 3. 4. 7. ib. 5. 2. 26. Dem. 608. 14.

b) spec. *to follow a teacher*, i. e. *to be or become the disciple* of any one, viz.

(a) *to accompany him personally*, as was usual with the followers of Jewish doctors and Greek philosophers, Matt. iv. 20, 22. ix. 9. xix. 27, 28. Mark i. 18. John i. 41. Sept. for אַחֲרַי 1 K. xix. 20, 21.—So Mark ix. 38 οὐκ ἀκολουθεῖ ἡμῖν, i. e. *he is not a disciple*.

(β) *to be or become the disciple of* any one as *to faith and practice, to follow his teaching, etc.* Matt. x. 38. xvi. 24. Mark viii. 34. Luke ix. 23. John viii. 12. xii. 26.—2 Macc. viii. 36. Jos. Ant. 4. 6. 11.

c) *to follow in succession, to succeed*, Rev. xiv. 8, 9.

d) *spoken of things, actions, etc. to accompany.* Rev. xiv. 13 τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν, *their good deeds accompany them*, sc. *to the judgment-seat of God*, i. e. *they bear them with them and receive an immediate reward*. So vice versa Rev. xviii. 5 ἡκολούθησαν in the earlier editions; others read ἐκολλήθησαν.—Judith xii. 2 τὰ ἡκολουθηκότα μοι, i. e. *'food which I have brought with me.'* AL.

Ἀκούω, f. ἀκούσω a later form, Matt. xiii. 14, 15. al. see H. Planck in Bibl. Repos. I. p. 643, 666; better fut. ἀκούσομαι Buttm. § 113. 4 and n. 7; perf. ἀκήκοα Buttm. § 85. 2. § 97. n. 5; perf. pass. ἤκουσμαι Buttm. § 98. n. 6; aor. 1 pass. ἤκουσθην. Comp. Winer § 15.

1. *to hear.* a) intrans. i. e. *to have the faculty of hearing*, spoken of the deaf, etc. Matt. xi. 5. Mark vii. 37. al. Rom. xi. 8 ὡ-α τοῦ μὴ ἀκοῦιν, *ears unable to*

hear. Matt. xiii. 14 ἀκοῇ ἀκούετε *hearing ye shall hear*; for this Hebraism see under ἀκοή, and comp. Buttm. § 133. 3. 1. Acts xxviii. 26.—Sept. for שָׁמַע Ex. xv. 26. xix. 5. al.—Matt. xiii. 15 βαρέως ἀκούειν, *to be dull of hearing.*—Xen. Mem. 4. 8. 8.

b) transit. and either absol. or constr. c. acc. or gen. of the thing heard and usually c. gen. of the person from whom, Buttm. § 132. 5. 3 and marg. note. Instead of the gen. of thing, we find περὶ seq. gen. Mark v. 27. Acts ix. 13.—Xen. Anab. 2. 5. 26.—Instead of the gen. of person, we have ἀπὸ seq. gen. Acts ix. 13. 1 John i. 5.—Thuc. 1. 125.—παρὰ seq. gen. John viii. 26. al.—Xen. Anab. 1. 2. 5.—ἐκ seq. gen. 2 Cor. xii. 6.—Hom. Od. 15. 374.—*to hear, to perceive with the ears.*

(a) genr. Matt. ii. 9, 18. ix. 12. x. 27. Mark vii. 25. x. 41. Luke vii. 3. 9. John iii. 8. al. sēp. Sept. for שָׁמַע Gen. iii. 8, 10.—Xen. Anab. 1. 2. 5. Cyr. 3. 1. 8.

(β) in the sense of *to give ear, hear with attention, listen*, Mark iv. 3. vii. 14. xii. 29. Acts ii. 22.—So in respect to a teacher, Mark vi. 20. Luke xv. 1. xix. 48. Hence οἱ ἀκούοντες, *hearers*, i. e. *disciples*, Luke vi. 27.

(γ) by impl. *to give heed to, to obey*, Matt. x. 14. xvii. 5. xviii. 15. Mark vi. 11. Luke x. 16. John v. 24. xviii. 37. Acts iii. 22, 23. iv. 19. 1 John iv. 5, 6. al. So Sept. and שָׁמַע Gen. iii. 17. Ex. xvi. 20. Deut. xi. 27. al. sēp. וְשָׁמַע 2 Chr. xx. 14. Is. xlviii. 18.—Esdr. v. 69. Xen. Cyr. 8. 6. 1. Ælian. V. H. 3. 16.—Here belongs the phrase, ὁ ἔχων οὖς, ὦτα, ἀκουσάτω, *whosoever hath ears, let him hear*, i. e. *give heed, obey, etc.* Rev. ii. 7, 11, 17, 29. iii. 6, 13, 22. xiii. 9. Matt. xi. 15. xiii. 9, 13. Comp. the phrases ὁ ἔχων νοῦν Rev. xiii. 18, and ὁ ἔχων σοφίαν Rev. xvii. 9.—In the writings of John spoken of God, *to heed, regard*, i. e. *to hear and answer prayer*, John ix. 31. xi. 41, 42. 1 John v. 15. So שָׁמַע Ps. x. 17 where Sept. εἰσακούειν.

2. *to hear*, i. e. *to learn by hearing, to be informed, to know.*

a) genr. Matt. ii. 3, 22. iv. 12. v. 21, 27. xi. 2. Mark v. 27. vi. 14. Acts xiv. 14. xv. 24. al. So Sept. and שָׁמַע Gen. xli. 15. xlii. 2.—Spoken of instruction,

doctrines, etc. John viii. 40. xv. 15. Acts i. 4. iv. 20. Rom. x. 14, 18. Heb. ii. 1. 1 John ii. 7, 24, coll. ver. 27.—Pass. *to be heard of*, i. e. *to be reported, to be noised abroad*, etc. Matt. xxviii. 14. Mark ii. 1. Luke xii. 3. Acts xi. 22. 1 Cor. v. 1. Sept. for אַרְבָּ 2 Chr. xxvi. 15.—Xen. Cyr. i. 1. 4.

b) in a forensic sense, *to hear*, sc. as a judge or magistrate, *to try, to examine judicially*, Acts xxv. 22. John vii. 51.

c) in the sense of *to understand, comprehend*, Mark iv. 33. John vi. 60. 1 Cor. xiv. 2. Gal. iv. 21. So Sept. for אֲרָבָה Gen. xi. 7. xlii. 23.—Ælian. V. H. 13. 45. Porphyr. de Abstin. Anim. 3. p. 248, Ἄραβες μὲν κοράκων ἀκούουσιν· Τυρρῆνοι δὲ ἀετῶν. AL.

Ἀκρασία, ας, ἡ, (ἀκρατής), *incontinence*, 1 Cor. vii. 5. So Matt. xxiii. 25 where later edit. ἀδικία.—Jos. Ant. 8. 7. 5 τὴν τῶν ἀφροδισίων ἀκρασίαν. Xen. Mem. 4. 5. 6.

Ἀκρατής, έος, οὔς, ὁ, ἡ, adj. (a pr. and κράτος strength), *incontinent, impotens sui*, 2 Tim. iii. 3.—Xen. Mem. 1. 2. 12. Clem. Alex. Strom. 3. 7.

Ἀκρατος, ου, ὁ, ἡ, adj. (a pr. and κεράννυμι), *unmixed*, spoken of wine undiluted, 3 Macc. v. 2. In N. T. by implication. *strong, fiery, intoxicating*, Rev. xiv. 10. So Sept. for אֶרֶץ חֲמָדָה wine of wrath Jer. xxv. 15. for חֲמָדָה Ps. lxxv. 9.

Ἀκρίβεια, ας, ἡ, (ἀκριβής), *exactness, preciseness, extreme accuracy*. Acts xxii. 3 πεπαιδευμένος κατὰ τὴν ἀκρίβειαν τοῦ πατρὸς νόμον, *instructed in all the exactness, the precise discipline and observance, of the traditional law*.—Ecclus. xlii. 4 ἀκρίβεια ζυγοῦ καὶ σταθμῶν, *exactness of balance and weights*. xvi. 25. Wisd. xii. 1. Jos. Ant. 9. 10. 2. Jos. Vit. 38. Xen. Œc. 8. 17. Ælian. V. H. 4. 3.—Others, *senerity, rigorous discipline*.

Ἀκριβής, έος, οὔς, ὁ, ἡ, adj. (ἀκρος, fr. ἀκή point), *exact, accurate, precise*; ἀκριβέστερον as adv. *more accurately, more perfectly*, Acts xviii. 26. xxiii. 15, 20. xxiv. 22. See Buttm. § 115. 5. In Acts xxvi. 5, κατὰ τὴν ἀκριβεστάτην αἵρεσιν, *according to the most exact sect*, i. e.

most exact and subtile in the exposition and observance of τῶν ἐθνῶν καὶ ζητημάτων in ver. 3.—Jos. Ant. 2. 5. 1. Polyb. 15. 13. 2. Herodian. 1. 1. 2.—Others *severe, rigorous*.

Ἀκριβῶω, ῶ, f. ὥσω, (ἀκριβής), *to know or do any thing accurately*, Aquila Is. xlix. 16. Herodian. 1. 15. 4. In N. T. *to inquire accurately, assiduously, absol. and trans.* Matt. ii. 7, 16, i. q. ἀκριβῶς ἐξετάζω in ver. 8.—Xen. Œc. 20. 10.

Ἀκριβῶς, adv. *accurately, assiduously, perfectly*, Matt. ii. 8. Luke i. 3. Acts xviii. 25. 1 Thess. v. 2.—Xen. Œc. 2. 3.—In the sense of *circumspectly*, Eph. v. 15. Sept. for בְּחָכְמָה, *well*, Deut. xix. 18.

Ἀκρίς, έδος, ἡ, a locust, Matt. iii. 4. Mark i. 6. Rev. ix. 3, 7. Sept. for אֶרֶץ נֶחֱבֵל Ex. x. 4, 12 sq. נֶחֱבֵל Is. xxxiii. 4. חֲקִיל Lev. xi. 22. חֲקִיל Joel ii. 25. חֲקִיל Jer. li. 14. 27. Locusts are one of the most terrific scourges of oriental countries; Ex. x. 12 sq. See a full description of them in Calmet, Am. edit. Jahn § 23. IV. They are enumerated in Lev. xi. 22 among the living things which are *clean*, and the use of which for food was permitted to the Israelites; and they are eaten in the East to the present day.

Ἀκροατήριον, ίου, τό, (ἀκροάομαι to hear), *Lat. auditorium, place of hearing, place of trial*, Acts xxv. 23. Among the Greeks this word denoted the place where authors recited their works publicly, Arrian. Diss. Epict. 3. 23. 8; among the Romans it designated a place where public trials were held.

Ἀκροατής, οὔ, ὁ, (ἀκροάομαι), *a hearer*, e. g. ἀκροατής φωνῆς Jos. Ant. 3. 5. 3. In N. T. ἀκροατής τοῦ νόμου, τοῦ λόγου, *a hearer of the law*, etc., i. e. one who merely hears, but does not regard; Rom. ii. 13. James i. 22, 23, 25.—Thuc. 2. 35 ἀκροατής ἐννειδῶς καὶ εὐνοῦς.

Ἀκροβυστία, ας, ἡ, (ἀκρον and βύω to cover), a word not found in profane writers. In N. T.

1. *the prepuce, foreskin*. Acts xi. 3 ἀκροβυστίαν ἔχοντες, i. e. *uncircumcised gentiles*. Sept. for עֲרֻלָּה Gen. xvii. 11, 14. Lev. xii. 13.—Judith xiv. 10.

2. *state of uncircumcision, gentilism, paganism*, comp. Acts xi. 3.

a) pp. Rom. ii. 25, 26 ἡ ἀκροβυστία αὐτοῦ. 1 Cor. vii. 18, 19. Gal. v. 6. vi. 15. Col. ii. 13. That this refers to the external rite, and to the state of a gentile, is shown by the addition of σάρξ, in Eph. ii. 11; and not to the uncircumcision of the heart, Deut. x. 16.

b) by meton. *preputiati, uncircumcised*, i. e. the *gentiles, pagans*, as opposed to ἡ περιτομή, the Jews; Rom. ii. 26 init. ii. 27. iii. 30. iv. 9, 10 bis, 11 bis, 12. Gal. ii. 7. Col. iii. 11. Eph. ii. 11. The Jews called all other nations in scorn, *uncircumcised*; Judg. xiv. 3. xv. 18. Is. lii. 1.

Ἀκρογωνιαίος, α, ον, (ἄκρον and γωνία angle), spoken of a stone, λίθος, a *corner-stone*, i. e. *foundation-stone*, Eph. ii. 20. 1 Pet. ii. 6, col. Is. xxviii. 16. So Sept. for פִּינֵי יִסְדֵּי Is. xxviii. 16, and λίθος γωνιαίος for the same, Job xxxviii. 6. Sept. has also κεφαλὴ γωνίας for שֹׁהַר פִּנֵּי Ps. cxviii. 22, coll. Matt. xxi. 42, but this is the *top-stone* or *coping*.—Our Lord is compared in N. T. to a *foundation corner-stone*, in two different points of view. First, as this stone lies at the foundation, and gives support and strength to the building, so Christ, or the doctrine of a Saviour, is called ἀκρογωνιαίος sc. λίθος, Eph. ii. 20, because this doctrine is the most important feature of the christian religion, and is the foundation of all the precepts given by the apostles and other christian teachers. Further, as the corner-stone occupies an important and honourable place, Jesus is compared to it, 1 Pet. ii. 6, because God has made him distinguished, and has advanced him to a dignity and conspicuousness above all others. —Barnab. Ep. c. 6.

Ἀκροθίνιον, ἰου, τό, used chiefly in plur. ἀκροθίνια, τά, (ἄκρον and θίν, a heap), pp. *the first fruits* sc. of the earth, which were taken from the top of the pile; Hesych. ἀκροθίνιον· ἀπαρχὴ τῶν θινῶν· θίνες δὲ εἰσιν οἱ σωροὶ τῶν πυρῶν καὶ κριθῶν. Schol. ad Eurip. Phœn. 213.—In N. T. *the best of the spoils*, Heb. vii. 4. The Greeks were accustomed after a battle to collect the

spoils into a heap, from which an offering was first made to the gods; this was the ἀκροθίνιον, Xen. Cyr. 7. 5. 35. Herodot. 8. 121, 122. Pind. Nem. 7. 58. Cf. Potter Gr. Ant. II. p. 108. Elsner Obs. in N. T. II. p. 348.

Ἄκρος, α, ον, (ἀκῆ), *pointed*; hence neut. τὸ ἄκρον as subst. a *point, end, extremity*, Matt. xxiv. 31. Mark xiii. 27. Luke xvi. 24. Heb. xi. 21. So Sept. for פִּסָּר Deut. iv. 32. xxviii. 64. Is. xiii. 5.—Xen. Cyr. 3. 2. 1.

Ἀκύλας, ον, ὁ, *Aquila*, pr. name of a Jew born in Pontus, a tent-maker, who, with his wife Priscilla, joined the christian church at Rome. When the Jews were banished from that city by Claudius, Aquila and his wife retired to Corinth, and afterwards became the companions of Paul, by whom they are mentioned with much commendation. Acts xviii. 2, 18, 26. Rom. xvi. 3. 1 Cor. xvi. 19. 2 Tim. iv. 19.

Ἀκυρόω, ὦ, f. ὦσω, (α pr. and κύρος), *to deprive of authority, annul, abrogate*, trans. Matt. xv. 6 ἐντολήν. Mark vii. 13 λόγον. Gal. iii. 17 διαθήκην. Sept. for עָרַב Prov. i. 26.—Esd. vi. 32. Diod. Sic. 16. 24.

Ἀκωλύτως, adv. (α pr. and κωλύω to hinder), *without hindrance, freely*, Acts xxviii. 31.—Herodian. 1. 12. 15. ib. 8. 2. 1. Wisd. vii. 22 ἀκώλυτος.

Ἄκων, ἄκουσα, ἄκων, (α pr. and ἐκὼν volens), *unwilling, invitus*, 1 Cor. ix. 17.—Sept. Job. xiv. 17. Jos. Ant. 1. 18. 9. Xen. Mem. 2. 1. 17.

Ἀλάβαστρον, ον, τό, (also ὁ ἀλάβαστρος), *alabaster*, a variety of gypsum differing from the alabaster of modern times, Herodian. 3. 15. 16; comp. Rees' Cyclop. Hence, a *box or vase of alabaster for perfumes*, Herodot. 3. 20. Athenæus 6. 19. ib. 15. 13. coll. Plin. H. N. 13. 2.—In N. T. a *vase for perfumed ointment*, made of any materials, as gold, glass, stone, etc. Matt. xxvi. 7. Mark xiv. 3 bis. Luke vii. 37.—Ælian. V. H. 12. 18. Theoc. Id. 15. 114 χρήσεια ἀλάβαστρα. Etym. Mag. ἀλάβαστρον· σκεῦος τι ἐξ ὑέλου, ἢ μυροθήκη.—These vases often had a long narrow neck,

the mouth of which was sealed; so that when the woman is said to break the vase, Mark xiv. 3, we are to understand only the extremity of the neck, which was thus closed. Comp. Pollux Onom. 10. 11.

Ἀλαζονεία, ας, ἡ, (ἀλαζών), *ostentation, boasting*, and by impl. *arrogance, pride*, James iv. 16. 1 John ii. 16.—Theodot. for πῆξ Prov. xiv. 3. Symmach. for πῆξ Job ix. 13. Wisd. v. 8. 2 Macc. ix. 8. Xen. Mem. 1. 7. 1.

Ἀλαζών, όνος, ό, (ἀλη, ἀλάομαι rove about), pp. *a vagabond, mountebank*, comp. Passow. In N. T. *a boaster, braggart*, Rom. i. 30. 2 Tim. iii. 2. Sept. for γῆγ Hab. ii. 5. γῆγ Job xxviii. 8. —Jos. Ant. 8. 10. 4 ἀλαζών άνήρ καὶ άνόητος. Xen. Cyr. 2. 2. 12 where Cyrus defines ἀλαζών.

Ἀλαλάζω, f. άσω, (ἀλαλή or ἀλαλά war-cry), pp. *to raise the cry of battle*, Sept. for γῆγ Josh. vi. 20. Judg. xv. 14. Jos. Ant. 5. 6. 5. Xen. Cyr. 3. 2. 9. Hence genr. *to utter a loud cry*, e. g. of rejoicing, *to shout*, Sept. for γῆγ Ps. xlvii. 2. lxi. 1. Judith xiv. 9. —In N. T. spoken of mournful cries, *to lament aloud, to wail*, intrans. Mark v. 38. So Sept. for γῆγ Jer. xxv. 34. xlvii. 2.—Spoken of cymbals, *to give a clattering, clanging sound*; 1 Cor. xiii. 1 κύμβαλον ἀλαλάζον, *clanging, clattering cymbal*.

Ἀλάλητος, ου, ό, ἡ, adj. (α pr. and λαλέω), *unutterable, not to be expressed in words*, Rom. viii. 26.—Anthol. Gr. II. p. 74 ed. Jac.

Ἀλαλος, ου, ό, ἡ, adj. (α pr. and λαλέω), *dumb*, Mark vii. 37. So Symmach. for πῆξ Hab. ii. 18.—In Mark ix. 17, 25, πνεῦμα ἀλαλον, *dumb spirit*, is a malignant spirit, *dumb* or silent through obstinacy, contrary to their usual character, coll. Mark i. 24, 34. v. 7. al. hence Christ says this kind of demons are difficult to be cast out, ver. 29.—Plut. de defect. Orac. 51, ἀλάλον καὶ κακοῦ πνεύματος πλήρης.

Ἄλας, ατος, τὸ, (a form of common life for ἄλς, ἄλς, ό), *salt*.

a) pp. Matt. v. 13. Mark ix. 49, 50 bis.

Luke xiv. 34 bis. Sept. for πῆξ Lev. ii. 13. Judg. ix. 45. al.—Hom. II. 9. 214 ἄλς.

b) metaph. *wisdom and prudence*, both in words and actions, Mark ix. 50 ult. Col. iv. 6. Matt. v. 13 ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς, *ye are the salt of the earth*, i. e. ye are those who, by your instructions and influence, are to render men wiser and better; just as salt imparts to food a more acceptable flavour.—Diog. Laert. 8. 1. 19.

Ἀλείφω, f. ψω, *to besmear*, Hom. Od. 12. 47, 177. In N. T. *to anoint*, trans. Matt. vi. 17. Mark vi. 13. xvi. 1. Luke vii. 38, 46 bis. John xi. 2. xii. 3. James v. 14. Sept. for πῆξ Ez. xiii. 10, 11, 12. πῆξ Gen. xxxi. 13 al. πῆξ 2 Sam. xii. 20.—Ælian. V. H. 3. 38. Xen. Ec. 10. 5.—The Jews were accustomed not only to anoint the head at their feasts in token of joy, but also both the head and feet of those whom they wished to distinguish by peculiar honour. In the case of sick persons, and also of the dead, they anointed the whole body. See Ps. xxiii. 5. civ. 15. Ecc. ix. 8. Judith xvi. 8. Gen. i. 2. John xix. 40. Lightfoot. Hor. Heb. et Tal. ad Matt. vi. 17 et Mark vi. 13. So also the Greeks and Romans; comp. Potter Gr. Ant. II. p. 385. Adam's Rom. Ant. p. 444.

Ἀλεκτοροφωνία, ας, ἡ, (ἀλέκτωρ and φωνή), *cock-crowling*; pp. Æsop. Fab. 79, 316. In N. T. put for *the third watch* of the night, about equidistant from midnight and dawn, Mark xiii. 35. See in Φυλακή. cf. Adam's Rom. Ant. p. 333.—Niceph. Greg. 9. 14. 284. C.—On the form, see Lob. ad Phryn. p. 229.

Ἀλέκτωρ, ορος, ό, (ἀλεκτρος sleepless), *a cock, gallus*, Matt. xxvi. 34, 74, 75. Mark xiv. 30, 68, 72 bis. Luke xxii. 34, 60, 61. John xiii. 38. xviii. 27.—Aristoph. Vesp. 1490.—For the form, see Lobeck ad Phryn. p. 229.

Ἀλεξανδρεύς, έως, ό, *an Alexandrine*, i. e. *a Jew of Alexandria*, Acts vi. 9. xviii. 24. Alexandria was much frequented by the Jews, so that 10,000 of them are said to have been numbered among its inhabitants. Philo in Flacc. p. 971. C. Jos. Ant. 19. 5. 2

Krebs Obs. in N. T. p. 183. Calmet art. *Alexandria*.

Ἀλεξανδρίνος, ου, ὁ, ἡ, adj. *Alexandrian*, spoken of a ship. Acts xxvii. 6. xxviii. 11.

Ἀλέξανδρος, ου, ὁ, *Alexander*, pr. name,

1. of a man whose father Simon was compelled to bear the cross of Jesus, Mark xv. 21.

2. of a man who had been High Priest, Acts iv. 6.

3. of a certain Jew, Acts xix. 33 bis.

4. of a brazier or coppersmith, χαλκεύς. 1 Tim. i. 20. 2 Tim. iv. 14.

Ἀλευρον, ου, τό, (ἀλέω to grind,) *flour, fine meal*. Matt. xiii. 33. Luke xiii. 21. Sept. for πῦρ Num. v. 15. Judg. vi. 19. —Jos. Ant. 3. 6. 6. Xen. Cyr. V. 2. 5.

Ἀλήθεια, ας, ἡ, (ἀληθής q. v.) pp. what is not concealed, but open and known. Hence,

1. *truth*, i. e. *verity, reality, conformity to the nature and reality of things*, viz.

a as evinced in the relation of facts, etc. Mark v. 33 εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. —Jos. B. J. 7. 2 πυνθόμενος πᾶσαν ἀλήθειαν. —John v. 33. 2 Cor. vi. 7 ἐν λόγῳ ἀληθείας, *in speaking the truth*. So λαλεῖν τὴν ἀλήθειαν, *to speak the truth*, John xvi. 7. Rom. ix. i. Eph. iv. 25. 1 Tim. ii. 7. Sept. and πῦρ 2 Chr. xviii. 15. 1 K. xxii. 16. —So ἐπ' ἀληθείας, *of a truth*, as the fact or event shews, Luke iv. 25. xxii. 59. Acts iv. 27. x. 34. Sept. for πῦρ Job ix. 2. Is. xxxvii. 18. and so ταῖς ἀληθείαις 2 Macc. iii. 9. —Xen. Mem. 2. 6. 36. Plat. Apol. Socr. § 5.

b) spoken of *what is true in itself, purity from all error or falsehood*. Mark xii. 32. Acts xxvi. 25. Rom. ii. 20 ἡ μόρφωσις τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ, i. e. τῆς γνώσεως τῆς ἀληθινῆς, *the form of true knowledge in the law*. 2 Cor. vii. 14 ult. xii. 6. Col. i. 6. 2 Tim. ii. 18. iii. 7, 8. iv. 4 coll. Ecclus. iv. 28, 31. So ἡ ἀλήθεια τοῦ εὐαγγελίου, *the truth, verity of the gospel*, Gal. ii. 5, 14. —So ὁ λόγος τῆς ἀληθείας, i. e. *the true word, true doctrine*, etc. Eph. i. 13. Col. i. 5. 2 Tim. ii. 15. James i. 18. So Sept. αἱ ἐντολαὶ σου ἀλήθεια for πῦρ

Ps. cxix. 86. ὁ νόμος σου ἀλήθεια for πῦρ Ps. cxix. 142. Neh. ix. 13.

2. *truth*, i. e. *love of truth*, both in words, conduct, etc. *sincerity, veracity*. Matt. xxii. 16. Mark xii. 14. Luke xx. 21. John iv. 23, 24, ἐν πνεύματι καὶ ἀληθείᾳ, *with a sincere mind*, with sincerity of heart, not with external rites, coll. Sept. and πῦρ 1 Sam. xii. 24. 1 K. ii. 4. iii. 6. —John viii. 44 bis, οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ, i. e. he is a liar and loves not the truth. Rom. ii. 2. iii. 7. xv. 8. 1 Cor. v. 8. 2 Cor. vii. 14 ἐν ἀληθείᾳ. xi. 10. ἔστιν ἀλήθεια x. ἐν ἐμοί, i. e. as I *truly, sincerely*, follow Christ. Eph. iv. 24 ἐν δσιότητι τῆς ἀληθείας, *in true and sincere holiness*, cf. Buttm. § 123. n. 4. Eph. v. 9. vi. 14. Phil. i. 18. 1 John i. 6 οὐ ποιοῦμεν τὴν ἀλήθειαν, *we do not act in sincerity*, i. q. ψευδόμεθα. ver. 8. ii. 4. iii. 18, 19. γ. 6 τὸ πνεῦμά ἐστιν ἡ ἀλήθεια, i. e. ἀληθινόν, *true, veracious*. 2 John i. 3. 3 John 1. So Sept. for πῦρ 2 Sam. ii. 6. Josh. ii. 6. πῦρ Ps. xxxvi. 5. 2 Chr. xix. 9. —Ecclus. vii. 20.

3. In N. T. especially, *divine truth, the faith and practice of the true religion*; and called ἀλήθεια, either as being *true* in itself and derived from the *true* God; or as declaring the existence and will of the one *true* God, in opposition to the worship of false idols. Hence *divine truth, gospel truth*, as opposed to heathen and Jewish fables; John i. 14, 17. viii. 32 bis, γνώσεσθε τὴν ἀλήθειαν. viii. 40, 45, 46. xvi. 13. xvii. 17 bis, 19. xviii. 37 bis, πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, *every one who loves divine truth*. xviii. 38. Rom. i. 18, 25, see in Ἀδικία. 2 Cor. iv. 2. xiii. 8 bis. Gal. [iii. 1.] v. 7. 2 Thess. ii. 10, 12, 13. 1 Tim. ii. 4, 7. iii. 15. 2 Tim. ii. 25. Tit. i. 1, 14. Heb. x. 26. James i. 18. iii. 14. 1 Pet. i. 22. 2 Pet. i. 12. ii. 2. 1 John ii. 21 bis. 2 John 2, 4. 3 John 8. —Hence Jesus is called ἡ ἀλήθεια, *the truth*, i. e. teacher of divine truth, John xiv. 6. —Esdr. iv. 33—41 ἡ ἀλήθεια spoken of God. Act. Thom. § 26 πατὴρ ἀληθείας. —So τὸ πνεῦμα τῆς ἀληθείας, *spirit of truth*, i. e. who declares or reveals divine truth, John xiv. 17. xv. 26. xvi. 13. 1 John iv. 6. —So οἱ ἐγνωκότες τὴν ἀλήθειαν, *who know the truth*, i. e. are disciples of Christ, 2 John 1. 1 Tim. iv. 3. So Heb. πῦρ and Sept. ἀλήθεια,

the true religion, Ps. xxv. 5. xxvi. 3. lxxxvi. 11. see Gesen. Lex. Heb.—Clem. Alex. Strom. proœm. § 1 ib. 1. 5. Aet. Thom. § 1 τοῖς Ἰνδοῖς κηρύξαι τὴν ἀληθεῖαν.

4. *conduct conformed to the truth, integrity, probity, virtue, a life conformed to the precepts of religion.* John iii. 21 ὁ ποιῶν τὴν ἀληθειαν *who acts uprightly*, opp. to ὁ φαῦλα πράσσων in ver. 20. John viii. 44 ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, *he did not remain in his integrity.* Rom. ii. 8 et 1 Cor. xiii 6, opp. to ἀδικία. Eph. iv. 21. 1 Tim. vi. 5. James v. 19. 3 John 3 bis, 4, 12. So Sept. and תָּמַר Ps. cxix. 30. תָּמַר Is. xxvi. 10. עַל פְּרוֹן. xxviii. 6.—Fabr. Pseudepigr. V. T. I. p. 604 οἶνος διασπρέφει τὸν νοῦν ἀπὸ τῆς ἀληθείας.

Ἀληθεύω, f. εὔσω, (ἀληθής), *to act truly, speak the truth, be sincere.* Gal. iv. 16. Eph. iv. 15. So Sept. for תָּמַר Gen. xlii. 16. Sept. Prov. xxi. 3.—Philo de Leg. alleg. II. p. 84. Xen. Cyr. 1. 6. 33.

Ἀληθής, gen. ἴος, οὖς, ὁ, ἡ, adj. (a pr. and λήθω), pp. *unconcealed, open.* Hence,

1. *true, real, conformed to the nature and reality of things.* John viii. 16. xix. 35. Acts xii. 9. So Sept. for תָּמַר Prov. xxii. 21.—Wisd. i. 6. Xen. Venat. 3. 9. —John iv. 18 τοῦτο ἀληθές εἶρηκας, i. e. ἀληθῶς, Buttm. § 115. 4. 1 John ii. 8. —Hence also *true*, sc. as shewn by the result or event, John x. 41. Tit. i. 13. 2 Pet. ii. 22.—Hence *credible, not to be rejected*, as μαρτυρία, John v. 31, 32. viii. 13, 14, 17. xxi. 24. 3 John xii. χάρις 1 Pet. v. 12. a teacher, 2 Cor. vi. 8. 1 John ii. 27. So Sept. for תָּמַר Dan. viii. 26. יָדָן Gen. xli. 32. Job xlii. 7. 8.—Jos. Ant. 4. 8. 15.

2. *true, i. e. loving truth, sincere, veracious.* Matt. xxii. 16. Mark xii. 14. John iii. 33. viii. 26. Rom. iii. 4.—Herodian. 1. 7. 5.

3. *true, sc. in conduct, sincere, upright, honest, just*, John vii. 18. So Phil. iv. 8, which others refer to no. 1. So Sept. in Cod. Alex. for תָּמַר 2 Chr. xxxi. 20. רָצָה Is. xli. 26.

Ἀληθινός, ἡ, ὁ, (ἀληθής.)

1. *true, conformed to truth*, John iv. 37. xix. 35. In the sense of *real, unfeigned*,

not fictitious, John xvii. 3 μόνος ἀληθινός θεός, *the only true God*, not feigned like idols. 1 Thess. i. 9. 1 John v. 20 ter. Rev. iii. 7. So Sept. for תָּמַר Is. lxxv. 16. תָּמַר 2 Chr. xv. 3.—Spoken or what is *true in itself, genuine, real*, opp. to that which is false, pretended, etc. John i. 9. iv. 23. 1 John ii. 8. So ὁ ἀμπελος John xv. 1, coll. Jer. ii. 21. Zech. viii. 3, where Sept. for תָּמַר. So ἄρτος ἀπ' οὐρανοῦ John vi. 32, of which the manna was the type. So σκηνὴ ἀληθινή Heb. viii. 2, i. e. the heavenly temple, after the model of which the Jews regarded that of Jerusalem as built. Cf. Wisd. ix. 8. Eccl. xxiv. 8—12. also ὁ ναὸς ὁ ἅγιος in heaven, Test. XII. Patr. in Fabr. Cod. Pseud. V. T. I. p. 550. So τὰ ἀληθινὰ ἄγια Heb. ix. 24 in the same sense, as opposed to the earthly copy; cf. Rev. xi. 19. xv. 5.—Luke xvi. 11 τὸ ἀληθινόν, *real, genuine good*, as opp. to the goods of this world.—Ælian. V. H. 2. 3.

2. *true, i. e. loving truth, veracious*, and hence *worthy of credit*, John vii. 28, Rev. iii. 14. xix. 9, 11. xxi. 5. xxii. 6. Sept. for תָּמַר Prov. xii. 20.

3. *true, i. e. sincere, upright*, e. g. καρδία, Heb. x. 22, coll. Is. xxxviii. 3, where Sept. for עָלָה; and so Sept. for רָצָה Job ii. 3. viii. 6. רָצָה Job xxvii. 17.—Spoken of a judge or judgment, *upright, just*, Rev. vi. 10. xv. 3. xvi. 7. xix. 2. So Sept. for תָּמַר Is. xxv. 1. lix. 4. עָלָה Deut. xxv. 15. רָצָה Ezra ix. 15.—Esdr. viii. 89. Song of 3 Childr. 7.

Ἀλήθω, f. ἦσω, (a later form for ἀλέω, Lob. ad. Phryn. p. 151), *to grind*, sc. with a hand-mill, Matt. xxiv. 41. Luke xvii. 35. Sept. for רָצָה Judg. xvi. 21. Ecc. xii. 3.—Diod. Sic. 3. 13.—The grinding in the east is mostly done by female slaves; see Jahn § 138, 139. Calmet art. *Corn*.

Ἀληθῶς, adv. (ἀληθής), *truly, really, i. e. in truth, in very deed, certainly.* Matt. xiv. 33. xxvi. 73. xxvii. 54. Mark xiv. 70. xv. 39. John i. 48. iv. 18, 42. vi. 14, 55 bis. vii. 26 bis, 40. viii. 31. xvii. 8. Acts xii. 11. 1 Thess. ii. 13. 1 John ii. 5.—So ἀληθῶς λέγειν, *to speak with certainty, assuredly*, Luke ix. 27. xii. 44.

xxi. 3.—Sept. for יָמָם Jer. xxviii. 6. יָמָם Gen. xx. 12.—Herodian. 8. 3. 11.

Ἀλιεύς, ἑως, ὁ, (ἄλς sea, ἄλιος marine), a fisher, fisherman. Matt. iv. 18, 19. Mark i. 16, 17. Sept. for יָמָם Jer. xvi. 16. יָמָם Ez. xlvii. 11.—Xen. Cc. 16. 7.—The apostles were metaph. *fishers of men*, because they brought men to become followers of Christ; comp. θηρεύειν ἡδονάς, καύχημα, etc. Sept. Jer. li. 41. Ecclus. xxvii. 19. and Lat. *venari*, Hor. Ep. 1. 19. 37. See Læsner Obs. in N. T. p. 8.

Ἀλιεύω, f. εἴσω, (ἄλιεύς), to fish, absol. John xxi. 3. Sept. for יָמָם Jer. xvi. 16.

Ἀλίζω, f. ἴσω, (ἄλς salt), to sprinkle with salt, to preserve by salting. Pass. Mark ix. 49 θυσία πᾶσα ἀλὶ ἀλισθήσεται, every victim offered to God is to be sprinkled with salt; comp. Lev. ii. 13, where Sept for יָמָם.—Matt. v. 13 ἐν τίνι ἀλισθήσεται, spoken of salt which has become insipid, how can it be itself preserved or recovered?—Hence metaph. Mark ix. 49 πᾶς γὰρ πυρὶ ἀλισθήσεται, for every one shall be seasoned, tried, with fire, i. e. the wicked with eternal fire (ver. 47, 48); while every Christian shall be tried, perfected, by suffering, so as to become acceptable in the sight of God; just as every victim is prepared for sacrifice by being sprinkled with salt. On this loc. vexatiss. see Kuinöl and Ols-hausen.

Ἀλίσγημα, ατος, τό, (ἀλίσγω to defile, not found in profane writers, but in Sept. for יָמָם Dan. i. 8. Mal. i. 7, 12. and Ecclus. xl. 29. prob. fr. ἀλίω to roll about), in N. T. *defilement, pollution, abomination*, spoken of meat sacrificed to idols, Acts xv. 20, coll. ver. 29 where it is εἰδωλόθυτα. The apostle here refers to the customs of heathen nations; among whom, after a sacrifice had been completed, and a portion of the victim given to the priests, the remaining part was either exposed by the owner for sale in the market, or became the occasion of a banquet, either in the temple or at his own house; see Schœttgen. Hor. Heb. in loc. et ad 1 Cor. c. 8. Hom. Od. 3. 470. ib. 13.

26, 27. Kuinöl in loc.—Hesych. ἀλισγημάτων· τῆς μεταλήψεως τῶν μυσσῶν θυσίων.

Ἀλλά, an adversative particle fr. ἄλλος. neut. plur. ἄλλα, and hence indicating a reference to *something else*. It serves therefore to mark opposition or antithesis, and transition. It is less frequent in Sept. than in N. T. as there is no corresponding particle in Hebrew. In N. T. it signifies *but*, in various modifications, viz.

1. *but*, as denoting antithesis or transition.

a) in direct antith. after the neg. part, οὐ, μή. Matt. iv. 4 οὐκ ἐπ' ἄρτι μόνον ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐν παντί ῥήματι. Matt. v. 17 οὐ ἤλθον καταλῦσαι, ἀλλὰ πληρῶσαι. al. ssep. So Sept. for י Job xxxviii. 11. י 1 Sam. vi. 3—2 Macc. x. 4.—So οὐ μόνον—ἀλλὰ καί, *not only—but also*, John v. 18. xi. 52. xii. 9. ssep. Phil. i. 18 ἐν τοῦτῳ [οὐ μόνον] χαίρω, ἀλλὰ καὶ χαρήσομαι.

b) in emphatic antith. after a full negation, *but, but rather, but on the contrary*. Luke i. 60 οὐχί· ἀλλὰ κληθήσεται Ἰωάννης. xiii. 3. Rom. iii. 31 μὴ γένοιτο· ἀλλὰ νόμον ἱστώμεν. Luke xiii. 5. xviii. 13. John vii. 12. Acts xvi. 37. xix. 2. οἱ δὲ εἶπον πρὸς αὐτόν· [οὐχί·] ἀλλ' οὐδὲ κ. τ. λ. Rom. iii. 27. vii. 7. et passim. So in the beginning of a clause which asserts the contrary of what precedes, Luke xiv. 10, 13. Acts ii. 16. 1 Cor. xii. 22. 1 Pet. ii. 20. Sept. for יָמָם Job xxxii. 8.—So ἀλλ' οὐ, ἀλλ' οὐχί, interrogatively, *non potius? not rather?* Luke xvii. 8. Heb. iii. 16.

c) often and chiefly used where the discourse or train of thought is broken off or partially interrupted; comp. Winer § 57. 4. E. g.

(a) by an objection, Rom. x. 18, 19. 1 Cor. xv. 35. Sept. for יָמָם Job xi. 5.—Xen. Mem. 1. 2. 9. Cyr. 1. 3. 11. ib. 1. 6. 9.

(β) by a correction or limitation of what precedes. Mark xiv. 36 παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω. ver. 49 ἀλλὰ [τοῦτο ἐγένετο] ἵνα πληρωθῶσιν αἱ γραφαί. John xi. 11, 15, 22. Rom. xi. 4. 1 Cor. viii. 7. Phil. ii. 17. et passim. Sept. for יָמָם Ezra x. 13.

(γ) by some phrase modifying or explaining what precedes; especially after μέν, γάρ, δέ. Matt. xxiv. 6 δεῖ γάρ, πάντα γενέσθαι.—ἀλλ' οὐπω ἐστὶ τὸ τέλος. Mark ix. 13 Ἡλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ παντα.—ἀλλὰ λέγω ὑμῖν. John xvi. 20 ὑμεῖς δὲ λυπήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. John xi. 30. xii. 42. Luke xxi. 9. Acts. v. 13. 1 Cor. iv. 4. vii. 7. xiv. 17. sæp.—Not unfrequently μέν is omitted, John iii. 8. viii. 37. xvi. 33. Rom. x. 2. 1 Cor. iii. 6. vi. 12. 2 Cor. vi. 8, 9. et passim. So Sept. 1 Sam. xv. 30. xxix. 9.

(δ) by an interrogation; as Matt. xi. 8, 9, τί ἐξήλθετε εἰς τὴν ἐρημον θιάσασθαι; κάλαμον κ. τ. λ.—ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἀνθρώπων κ. τ. λ.—ἀλλὰ τί ἐξήλθετε ἰδεῖν; Luke vii. 25. Cf. Kypke Obs. I. p. 59.

(ε) by a phrase of incitement, urging, etc. where it is followed by an imperat. Acts x. 20 ἀλλὰ ἀναστὰς κατάβηθι καὶ πορεύου σὺν αὐτοῖς, *but arise now and go down and go with them.* xxvi. 16. Matt. ix. 18. Mark ix. 22. xvi. 7. Luke xxii. 36. So Sept. Job xii. 7. xxxvi. 21. xl. 15.—1 Macc. x. 56. Jos. Ant. 5. 8. 6. Xen. Cyr. 1. 5. 13. ib. 2. 2. 4. ib. 5. 5. 24.—Cf. Palaiet Obs. in N. T. p. 128, 298. Krebs Obs. p. 208.

d) ἀλλά is employed to mark a transition to something else, without direct antithesis, e. g. Mark xiv. 28 ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. John xvi. 7. Acts xx. 24. 1 Cor. viii. 6. ix. 12. x. 5. 2 Cor. i. 9. et sæp. So Sept. Is. xliii. 17. Job. xxxvi. 10.—So after an interrogation implying a negative. John vii. 48 μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν; ἀλλ' ὁ ὄχλος οὗτος κ. τ. λ. Rom. viii. 35—37. 1 Cor. x. 20. Sept. Job xiv. 4.

2. *but*, i. e. as continuative, *but now*, *but indeed*, *but further*, *moreover*.

a) *genr.* as marking a transition in the progress of discourse. Mark xiii. 24. Luke vi. 27. xi. 42. John vi. 36, 64. Rom. x. 16. Gal. ii. 14. Eph. v. 24. Rev. x. 7. et passim. Sept. for אֲנִי 1 Sam. xvi. 6.—Jos. Ant. 5. 10. 4.—Hence ἀλλ' εἰ, *but if*, *but if indeed*, 1 Cor. vii. 21. 1 Pet. iii. 14.—So ἀλλ' οὐ, *neither*, *but neither*, John x. 8. Gal. ii. 3. Sept. Job. xxxii. 21.

b) *emphatically*, where there is a gradation in the sense, *but still more*, *yea*, *even*, and with a neg. *nay*, *not even*. Luke xxiii. 15 οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ.—ἀλλ' οὐδὲ Ἡρώδης. John xvi. 2 ἀποσυναγώγους ποιήσουσιν ὑμᾶς. ἀλλ' ἔρχεται ὥρα κ. τ. λ. Luke xii. 7. xvi. 21. 2 Cor. vii. 11. Phil. iii. 8 ἀλλὰ μὲν οὖν καὶ, *yea indeed and therefore I count*, etc.

3. *yet*, *nevertheless*, *at least*, *yet assuredly*, in an apodosis after the conditional particles εἰ, ἰάν, etc. Rom. vi. 5. εἰ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα, *yet assuredly also*. 1 Cor. iv. 15. ix. 2 εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι. Mark xiv. 29. 2 Cor. v. 16. xi. 6. Col. ii. 5.—1 Macc. ii. 20. Lucian. Pisc. 24. Ælian. H. An. 11. 31. Xen. Cyr. 4. 3. 14. Cf. Kypke Obs. II. 197.—Sometimes the protasis must be supplied; e. g. Acts xv. 11 ἀλλὰ—πιστεύομεν σωθῆναι, i. e. [although we observe the law only in part] *yet we hope to be saved even as they*. Rom. v. 14. [although sin is not imputed where there is no law], *nevertheless, death reigned*, etc.

4. ἀλλ' ἢ, after a negative, *other than*, *except*, *unless*, (pp. i. q. τὰ ἄλλα ἢ), Mark ix. 8 οὐκέτι οὐδένα εἶδον, ἀλλὰ [ἢ] τὸν Ἰησοῦν μόνον. 1 Cor. iii. 5 τίς οὖν ἐστι Παῦλος, τίς δὲ Ἀπολλῶς, ἀλλ' ἢ διάκονοι. Luke xii. 51. 2 Cor. i. 13. So Sept. ἀλλ' ἢ for דָּבָר Num. xiii. 28. xxiii. 13. נִחְיֶה Deut. iv. 12. חָיִי Dan. x. 7, 21. 2 Chr. xix. 3. מָחָד 2 Chr. xviii. 30. xxi. 17.—1 Macc. ix. 6, 9. Xen. Anab. 7. 53. Cf. Herm. ad Viger. p. 812. AL.

Ἀλλάσω, or ἀλλάττω, f. ἄξω, (ἄλλος), *to change*, *trans.*

a) pp. *to change*, sc. the form or nature of a thing, *to transform*, e. g. τὴν φωνήν, the voice or tone, Gal. iv. 20. So *to change* for the better, Pass. 1 Cor. xv. 51, 52. Sept. for אֲנִי Jer. xiii. 23. Wisd. xii. 10.—or for the worse, *to corrupt*, *cause to decay*, e. g. οἱ οὐρανοί Heb. i. 12, i. e. the heavens shall grow old, lose their splendour, decay; cf. Ps. cii. 27, where Sept. for אֲנִי, coll. Is. li. 6. Wisd. iv. 11.—So ἀλλάξαι τὰ ἔθνη, *to change the customs*, i. e. do them away, Acts vi. 14. So Sept. for Chald. אֲנִי

Ezra vi. 11, 12.—Diod. Sic. 1. 73. Lucian. Dial. Deor. 4. 2.

b) *to change*, sc. one thing for another, *to exchange*. Rom. i. 23 ἡλλαξαν τὴν δόξαν θεοῦ ἐν ὁμοιωματι, *they changed the glory of God for an image*, i. e. set up an image in place of the true God. So Sept. ἀλλάσσω ἐν, for עָלָה Ps. cvi. 20. ἀλλ. c. dat. for עָלָה Lev. xxvii. 10, 33. of garments, for עָלָה Gen. xli. 14. 2 Sam. xii. 20.—c. dat. Ἡdot. 7. 152. ἐν c. dat. Soph. Ant. 945.

Ἀλλαχόθεν, adv. *from another place*, *aliunde*, John x. 1.—Sept. Esth. iv. 14. Jos. Ant. 4. 8. 21. Ἄelian. V. H. 6. 2.

Ἀλληγορέω, ὦ, f. ἦσω, (ἄλλος and ἀγορεύω), *to allegorize*, *speak in an allegory*. Gal. iv. 24 ἅτινά ἐστιν ἀλληγορούμενα, *which things are said allegorically*, *in a mystical sense*.—Jos. Ant. proœm. 4. Porphy. Vit. Pythag. p. 185. Clem. Alex. Protr. 11 ὅφισ ἀλληγορεῖται ἡδονὴ ἐπὶ γαστέρα ἔρπουσα. id. Strom. 5. 11. Not found in Sept.—The Jews of the age of our Saviour, as also many of the later fathers, supposed that all the narrations of the O. T. were susceptible of an allegorical interpretation.

Ἀλληλουῖα, Alleluia, Heb. הַלְלוּיָהּ, *Hallelujah*, *praise ye Jehovah*. Rev. xix. 1, 3, 4, 6. Cf. Ps. civ. 35.—Tob. xiii. 18.

Ἀλλήλων, Gen. Plur. of a recipr. pronoun; Dat. οἱς, αἰς, οἰς; Accus. οὓς, ας, α; *each other*, *one another*. Matt. xxiv. 10. John xv. 12, 17. et sæpiss. Buttm. § 74. 4.—Xen. Œc. 8. 13. AL.

Ἀλλογενής, ἕως, ὁ, ἡ, adj. (ἄλλος and γένος), *of another race*, *or nation*, i. e. *not a Jew*, Luke xvii. 18, coll. v. 16. Sept. for הַ Job. xv. 19. Ex. xxix. 33. הַ Ex. xii. 43. Is. lvi. 3, 6.

Ἀλλομαι, f. ἀλοῦμαι, aor. 1 ἡλάμην (Buttm. p. 266), *to leap*, *jump*, *spring*, intrans. Acts iii. 8. xiv. 10. Sept. for הַ Job. vi. 10. הַ 1 Sam. x. 10.—Wisd. v. 21. Xen. Anab. 5. 9. 5.—Spoken of a fountain, John iv. 14. So Lat. *salio*, Virg. Ecl. 5. 47.

Ἄλλος, η, ο, *other*, *not the same*.

a) without the article, *other*, *another*, *some other*. (α) simply, Matt. ii. 12 δι' ἄλλης ὁδοῦ. xiii. 33. xxvi. 71. xxvii. 42. Gal. i. 7. et sæpiss.—*another*, sc. of the same kind, Mark vii. 4, 8. John xxi. 25. *another besides*, Matt. xxv. 16, 17. Mark xii. 32. xv. 41. John vi. 22. xiv. 16 ἄλλον παράκλητον. al. sæp.—So as marking succession, i. e. in the second or third place, Mark xii. 4, 5. Rev. xii. 3. xiii. 11.—John xx. 30 πολλὰ μὲν οὖν καὶ ἄλλα, i. e. *not only these*, *but also others*; for this καὶ see Herm. ad Viger. p. 838.—Sept. chiefly for הַ, as Gen. xli. 3. Num. xxiii. 13. 1 K. xiii. 10.—Herodian 8. 5. 13. Xen. Cyr. 1. 4. 15.—(β) distributively, when repeated or joined with other pronouns; e. g. οὗτος—ἄλλος, *this—that, one—another*, Matt. viii. 9. οἱ μὲν—ἄλλοι δέ, *some—others*, Matt. xvi. 14. ἄλλοι—ἄλλοι, *some—others*, Matt. xiii. 5—8. Mark iv. 7, 8. vi. 15. viii. 28. 1 Cor. xii. 8, 9, 10.—So Acts ii. 12 ἄλλος πρὸς ἄλλον, *one to another*. Acts xix. 32. et xxi. 34 ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, *some cried one thing*, *and some another*.—Xen. Anab. 2. 1. 15. Wisd. xviii. 18 ἄλλος ἄλλοχῃ.

b) with the article ὁ ἄλλος, etc. *the other*. Matt. v. 39. x. 23. xii. 13. John xviii. 15, 16. et passim.—Rev. xvii. 10 ὁ ἄλλος, *the other*, *the remaining one*. So οἱ ἄλλοι, *the others*, *the rest*, ceteri, 1 Cor. xiv. 29. John xxi. 8. al. sæp.—Xen. Cyr. 3. 3. 4. Cf. Buttm. § 127. 5. AL.

Ἀλλοτριος ἐπίσκοπος, ὅπου, ὁ, (ἄλλότριος, ἐπίσκοπος), found only in N. T. 1 Pet. iv. 15, where it is spoken of one who suffers, not ὡς Χριστιανός, but as ἀλλοτρίων ἐπίσκοπος, i. e. either *an inspector of foreign or strange things*, a director of heathenism, etc. or else *one who busies himself with what does not concern him*, a busy-body, in the sense of *seditions*, *factions*. So ἀλλοτριπραγίω, Passow.

Ἀλλότριος, ἰα, ἰον, (ἄλλος), *alien*, *not one's own*.

α) pp. *another's*, *belonging to another*, *different*, Luke xvi. 12. John x. 5 bis, where it may be rendered *unknown*, as in Ecclus. viii. 18. Rom. xiv. 4. xv. 20. 2 Cor. x. 15, 16. 1 Tim. v. 22. Heb. ix. 25. Sept. for הַ Prov. vii. 5. Ps. cix. 10. הַ Hos. viii. 12. 1 Macc. xv.

33. Herodian. 5. 7. 4. Xen. Cyr. 3. 1. 39.

b) *strange, foreign, not one's own*; e. g. γῆ Acts vii. 6. Heb. xi. 9. So Sept. for יִרְדְּנָה Ex. ii. 22. xviii. 3. יִרְדְּנָה Deut. xxxi. 18, 21.—Wisd. xix. 15. Ecclus. xi. 34.—Spoken of persons *who do not belong to one's own family, strangers*, Matt. xvii. 25, 26. So Sept. for יִרְדְּנָה Ps. xlix. 11.

c) by impl. *hostile, an enemy*, in N. T. with the idea of impiety, i. e. *heathen enemy, gentile*, Heb. xi. 34. So Sept. for יִרְדְּנָה Ps. liv. 3. יִרְדְּנָה 1 K. viii. 41. Ezra x. 2. Comp. Ecclus. xxi. 25. xxix. 21. 1 Macc. i. 38.—Diod. Sic. xviii. 23. Xen. Anab. 3. 5. 5.

Ἀλλόφυλος, ου, ὁ, ἡ, adj. (ἄλλος and φυλή or φύλον), *of another race or nation*, i. e. not a Jew, Acts x. 28. Sept. for יִרְדְּנָה Is. lxi. 5. יִרְדְּנָה Is. ii. 6. סַרְסַר, *Syria*, 2 K. viii. 28.—2 Macc. x. 2, 5. Jos. Ant. 1. 21. 1. ib. 4. 8. 2. Diod. Sic. 1. 35. Thuc. 1. 102.

ἄλλως, adv. *otherwise*. 1 Tim. v. 25 τὰ ἄλλως ἔχοντα sc. ἔργα, *which are otherwise*, i. e. οὐ κατὰ ἔργα.—Sept. Job xi. 12. Esth. i. 19. ix. 27. Dem. 1466. 5.

Ἀλοάω, ὦ, f. ἦσω, pp. *to beat, to thresh*, see Passow; in N. T. *to drive round in a circle*, especially oxen, etc. upon grain, in order to thresh it, *to thresh with oxen*, etc. *trituro*, absol. 1 Cor. ix. 9, 10. 1 Tim. v. 18. Sept. for שָׁרַף Is. xli. 15. שָׁרַף Deut. xxv. 4. שָׁרַף Jer. li. 53.—Xen. Ec. xviii. 2—4.—See Calmet art. *Threshing*. Jahn § 64.

ἄλογος, ου, ὁ, ἡ, adj. (α pr. and λόγος), *without reason*, i. e.

a) *irrational, brute*. 2 Pet. ii. 12. Jude 10 ἄλογα ζῶα.—Wisd. xi. 16. Xen. Hiero 7. 3.

b) *unreasonable, absurd*, Acts xxv. 27 ἄλογον γὰρ μοι δοκεῖ.—Jos. Ant. iii. 1. 5. Diod. Sic. I. 40. Xen. Agesi. 11. 1.

Ἀλοή, ἥς, ἡ, vulg. ξυθαλοή, ἀγαλλόχον, *aloe, excoecaria agallochon* Linn. the name of a tree which grows in India and the Moluccas, the wood of which is highly aromatic. It is used by the Orientals as a perfume; and was employed by the Egyptians for the purposes of embalming. The most valuable species are the *calambac* and *garo*.

It is, of course, entirely different from the herb which produces the *aloes* of the shops. John xix. 39. Heb. טִרְבִּיחַ v. טִרְבִּיחַ Num. xxiv. 6. Ps. xlv. 9. Prov. vii. 17. Cant. iv. 4. See Calmet art. *Aloe*.

ἄλς, ἁλός, τό, salt, Mark ix. 49; see ἄλας. Sept. for πῶς Gen. xiv. 5. Lev. ii. 13.

Ἀλυκός, ἡ, ὄν, (ἀλύκη sea, from ἄλς,) *of the sea*; by impl. *salt, bitter*, James iii. 12. Sept. for πῶς Num. xxxiv. 3, 12.

ἄλυπος, ου, ὁ, ἡ, adj. (α pr. and λύπη), *free from sorrow*. Phil. ii. 28 κἀγὼ ἄλυπότερος ὦ, *that I may be less sorrowful*.—Xen. Hiero 9. 9.

ἄλυσις, εως, ἡ, (pp. ἄλυσις fr. α pr. and λύω, Greg. Cor. p. 523), *a bond, a chain*.

a) pp. Rev. xx. 1. Acts xxi. 33.—Jos. Ant. 3. 7. 5. Xen. Eq. 10. 9.—Spoken espec. of *chains for the hands or feet, manacles, shackles*, Mark v. 3, 4 bis. Luke viii. 29. Acts xii. 6, 7.

b) trop. *bonds, imprisonment, state of custody*, Eph. vi. 20. 2 Tim. i. 16. prob. Acts xxviii. 20.—Trop. Wisd. xvii. 17.

Ἀλυσιτελής, έος, ὁ, ἡ, adj. (α pr. and λυσιτελής), pp. *yielding no gain, unprofitable*; hence by impl. *hurtful, destructive*, Heb. xiii. 17.—Xen. de Vect. 4. 6. Diod. Sic. 1. 35.

Ἀλφαῖος, αἰου, ὁ, *Alpheus*, pr. name of two men in N. T.

1. of the father of James the less, Matt. x. 3. Mark iii. 18. Luke vi. 15. Acts i. 13; and husband of Mary the sister of our Lord's mother, Mark xv. 40, coll. John xix. 25, where he is called Κλωπᾶς, and comp. Matt. xxvii. 56. Luke xxiv. 10. From these passages it appears that the mother of James was the sister of Jesus' mother, and wife of Alpheus or Clopas; these two names being different modes of pronouncing the Heb. name טִרְבִּיחַ, which Matt. and Mark give without the aspirate, Ἀλφαῖος, as Sept. Ἀγγαῖος for טִרְבִּיחַ Hag. i. 1; while John exchanges the ט for the Greek Κ, as Sept. in φασίε for טִרְבִּיחַ 2 Chr. xxx. 1.

2. of the father of Matthew or Levi, Mark ii. 14.

Ἄλων, ὠνος, ὁ and ἡ, (also ἄλωος, gen. ἄλω, ὁ, ἡ), *a threshing floor, area*, Sept. for יָבֵשׁ Gen. i. 10, 11. Xen. Œc. 18. 6, 7, 8.—In N. T. by meton. *the produce of the threshing floor, corn, grain*, Matt. iii. 12. Luke iii. 17. So Sept. and יָבֵשׁ Job xxxix. 12. Sept. Ex. xxvi. 2. Ruth iii. 2. Judg. xv. 5.—See in Ἀλοάω.

Ἀλώπηξ, εκος, ἡ, *a fox*, Matt. viii. 20. Luke ix. 58. Sept. for ἡγῶν Judg. xv. 4. Ez. xiii. 2.—Ælian. V. H. 1. 5.—Metaph. *a shrewd, cunning man*, Luke xiii. 32.—Plut. Sulla 28. Palæph. de Incred. 8.

Ἀλωσις, εως, ἡ, (ἀλίσκω), *capture*, 2 Pet. ii. 12. So Aquila for הִשָּׁב Job xxiv. 5. וְשָׁבָה Jer. i. 46.—Jos. Ant. 2. 10. 2. ib. 5. 1. 5 τὴν ἄλωσιν τῆς πόλεως.

Ἄμα, adv. and prep. (Buttm. § 146. 2), *together, together with*, viz.

a) as adv. spoken of time, *at the same time*, Acts xxiv. 26. xxvii. 40. Col. iv. 3. 1 Tim. v. 13. Philem. 22.—Xen. Mem. 2. 3. 19.—Spoken of persons, etc. *together, in company*, etc. 1 Thess. iv. 17 ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις. v. 10. Rora. iii. 12. πάντες ἐξέκλιναν, ἅμα ἡχρεώθησαν, *they are altogether become unprofitable*, coll. Ps. xiv. 3 where Sept. for יַחְדָּם; and so Gen. xiii. 6. xxii. 6. al.

b) as prep. *with, together with*, c. dat. Matt. xiii. 29 μήποτε ἅμα αὐτοῖς ἐκριζώσῃτε τὸν σῖτον. So Sept. for יַחְדָּם Deut. xxxiii. 5. יַחְדָּם Jer. xxxi. 24.—Jos. Ant. 5. 7. 4 ἅμα γυναῖξιν καὶ τέκνοις. ib. 4. 7. 1.—Matt. xx. 1 ἐξηλθεν ἅμα πρωΐ, *with the dawn*.—Jos. Ant. 6. 3. 5. ἅμα ἔω. So ἅμα τῇ ἡμέρᾳ Mic. ii. 1. 1 Macc. iv. 6. Jos. Ant. 6. 3. 5. ἅμα τῷ ἡλίῳ Neh. vii. 3. Cf. Kypke Obs. I. p. 98.

Ἀμαθής, έος, ὁ, ἡ, adj. (a pr. and αμαθάνω), *unlearned, uninstructed*, 2 Pet. iii. 16.—Ælian. V. H. 2. 8. Xen. Mem. 1. 2. 49.

Ἀμαράντινος, ου, ὁ, ἡ, adj. (a pr. and μαραίνομαι), *unfading*; hence, *enduring*, 1 Pet. v. 4.—Philostr. Heroic. 19.

Ἀμάραντος, ου, ὁ, ἡ, adj. (i. q. ἀμαράντινος), *unfading*; hence, *enduring*, 1 Pet. i. 4.—Wisd. 6. 12.

Ἀμαρτάνω, f. ἀμαρτήσω (Buttm. § 112. 13), aor. 1 ἡμάρτησα, aor. 2 ἤμαρτον. The forms ἀμαρτήσω and ἡμάρτησα belong to the later Greek; the earlier form was ἀμαρτήσομαι, etc. Lobeck ad Phryn. p. 732. Buttm. § 113. n. 7. § 114.—Ἀμαρτάνω is pp. *to miss, err from*, sc. a mark, the way, etc. Xen. Cyr. 1. 4. 11. Hom. Il. 8. 311. Hence in N. T. metaph.

1. *to err, to swerve from the truth, go wrong*, absol. 1 Cor. xv. 34 καὶ μὴ ἀμαρτάνετε, i. e. *beware lest ye be drawn into errors*, sc. of faith, of which the apostle is speaking. Tit. iii. 11.—Jos. B. J. 4. 4. 3 οὐκ ἂν ἀμάρτοιμι εἰπών, *I should not be wrong in saying*, Ant. 3. 7. 6, 7.

2. *to err in action*, in respect to a prescribed law, i. e. *to commit errors, to do wrong, to sin*.

a) genr. *to sin*, spoken of any sin, absol. Matt. xxvii. 4. John v. 14. viii. 11. ix. 2, 3. Rom. ii. 12 bis. iii. 23. v. 12, 14, 16. vi. 15. 1 Cor. vii. 28 bis. 36. Eph. iv. 26. 1 Tim. v. 20. Heb. iii. 17. x. 26. 1 Pet. ii. 20. 2 Pet. ii. 4. 1 John i. 10. ii. 1 bis. iii. 6. bis, 8, 9. v. 16, 18. So Sept. for κατὰ Ex. ix. 28, 35. al. sæp.—So ἀμαρτάνειν ἀμαρτίαν, *to sin a sin*, 1 John v. 16, Buttm. § 131. 3. So Sept. for κατὰ κατὰ Lev. iv. 14, 23, 28. Ex. xxxii. 29, 30.

b) seq. εἰς, c. acc. *to sin against* any one, *to offend, to wrong*; Matt. xviii. 15, 21. Luke xv. 18, 21. xvii. 3, 4. Acts xxv. 8. 1 Cor. vi. 18. viii. 12 bis. So Sept. for ἐ κατὰ Gen. xx. 6, 9. xliii. 9. 1 Sam. ii. 25.—Xen. H. G. 2. 4. 21.

c) ἀμαρτάνειν ἐνώπιον τινος, from the Heb. *to do evil in the sight of* any one, i. e. *to sin against, to wrong*, as above. Luke xv. 21. So Sept. for ἐ κατὰ 1 Sam. vii. 6. xii. 23. and so ἐναντι v. ἐναντίον τινος Deut. i. 41. xx. 18. Gen. xxxix. 9. τινί 1 Sam. xiv. 33, 34.—Susan. 23 ἐνώπιον τοῦ κυρίου.

Ἀμάρτημα, ατος, τό, (ἀμαρτάνω), pp. *a mistake, miss*, Polyb. 34. 3. 11. Thuc. 4. 89. In N. T. metaph. *an error, sin, transgression*. Mark iii. 28, and v. 29 in Mss. iv. 12. Rom. iii. 25. 1 Cor

vi. 18. Sept. for ἡσυχία Gen. xxxi. 36. al. ssep. ἡγ Ex. xxviii. 38. al. γῶδ Is. lviii. 1. al. ssep.—Wisd. ii. 12. xvii. 3. Jos. Ant. 3. 8. 10. B. J. 4. 5. 5.

Ἄμαρτία, ας, ἡ, (ἀμαρτάνω), pp. *miss, failure*, etc. In N. T. metaph.

1. *aberration from the truth, error*; John viii. 46 τίς ἐλέγχει με περὶ ἀμαρτίας; where it is opp. to ἡ ἀλήθεια. John xvi. 8, 9.—Thuc. 1. 32.

2. *sin*, i. e. aberration from a prescribed law or rule of duty, either in general or spoken of particular sins, etc.

a) genr. Matt. iii. 6. ix. 2, 5, 6. Mark i. 4, 5. 1 Cor. xv. 3. Heb. iv. 15. al. ssep. Sept. for ἡσυχία Gen. xviii. 20. al. ssep. ἡγ Gen. xv. 16. al. γῶδ Is. liii. 5.—John ix. 34 ἐν ἀμαρτίας σὺ ἐγεννήθης ὅλος, *thou art wholly born in sin*, i. e. art a sinner from the womb; cf. Ps. li. 7. lviii. 4. Is. xlviii. 8, and for the opp. Wisd. viii. 19, 20. Ecclus. xlv. 10sq.—So ποιεῖν ἀμαρτίαν, *to commit sin*, 2 Cor. xi. 7. 1 Pet. ii. 22. 1 John iii. 9. al. and in the same sense, ἐργάζεσθαι ἀμαρτίαν, James ii. 9. coll. Ecclus. xxvii. 10; and also ἀμαρτάνειν ἀμαρτίαν, *to sin a sin, commit any sin*, 1 John v. 16; see in Ἄμαρτάνω 2. a.—In the gen. after another noun, ἀμαρτία often supplies the place of an adjct. *sinful, wicked, impious*, see Stuart § 440. Buttm. § 123. n. 4. e. g. 2 Thess. ii. 3 ὁ ἀνθρώπος τῆς ἀμαρτίας, *that impious man*. Rom. vii. 5 παθήματα τῶν ἀμαρτιῶν, *sinful passions*. al.—Elliptically, περὶ ἀμαρτίας for θυσία περὶ ἀμαρτίας, *sacrifice for sin*, Heb. x. 6. 8. xiii. 11. fully ib. x. 26, and προσφορά περὶ ἁμ. x. 18. So Sept. for ἡσυχία Ps. xl. 7, coll. Lev. v. 8.

b) spoken of particular sins, which are to be gathered from the context; e. g. of unbelief, ἀπιστία, John viii. 21, 24. of lewdness, etc. 2 Pet. ii. 14. of defection from the religion of Christ, Heb. xi. 25. xii. 1. al.

c) by meton. of abstr. for concrete, ἀμαρτία for ἀμαρτωλός, *sinful*, i. e. either as *causing sin*, Rom. vii. 7 ὁ νόμος ἀμαρτία; *is the law the cause of sin?*—or as *committing sin*, 2 Cor. v. 21 τὸν μὴ γνόντα ἀμαρτίαν ὑπὲρ ἡμῶν ἀμαρτίαν ἐποίησεν, *for ἀμαρτωλὸν ἐποίησεν*, i. e. *has treated as if he were a sinner*. Heb. xii. 4

πρὸς τὴν ἀμαρτίαν, *collect. for the adversaries of religion*.

d) by meton. *the practice of sinning, habit of sin*, Rom. iii. 9. v. 12, 20, 21. Gal. iii. 22. al.—Wisd. xxv. 27 ἀπὸ γυναικὸς ἀρχὴ ἀμαρτίας.

e) by meton. *proneness to sin, sinful desire or propensity*, John viii. 34. Rom. vi. 1, 2, 6, 12, 14. vii. 8—17. al. Heb. iii. 13 ἀπάτη τῆς ἀμαρτίας, i. e. *the deceitfulness of our sinful propensities*, etc.

3. from the Heb. *the imputation or consequences of sin, the guilt and punishment of sin*; as in the phrase αἶρειν τὴν ἀμαρτίαν, etc. *to take away or bear sin*, i. e. the imputation of it, John i. 29. 1 John iii. 5. coll. Rom. xi. 27. Heb. ix. 26. x. 11. 1 Pet. ii. 24. So ἀφίημι τὰς ἀμαρτίας and ἀφεσις τῶν ἀμαρτιῶν, *to remit sin or the remission of sins*, i. e. the punishment of sins, Matt. ix. 2, 5, 6. xxvi. 28. Luke vii. 47, 48, 49. John xx. 23. Heb. x. 4. et ssep.—John ix. 41 ἀμαρτία ὑμῶν μένει, i. e. *your guilt and exposure to punishment remain*. So ἔχιν ἀμαρτίαν, *to have sin*, i. e. *to be guilty and liable to punishment*, John ix. 41. xv. 22, 24. 1 John i. 8. al.—1 Cor. xv. 17 ἐτι ἔσθι ἐν ταῖς ἀμαρτίαις ὑμῶν, *ye are yet in your sins*, i. e. *are still under the guilt and exposed to the punishment of your sins*. Heb. ix. 28 χωρὶς ἀμαρτίας, *without sin*, i. e. *he shall appear the second time not eis ἀθέτησιν ἀμαρτίας, not for the putting away of the consequences of sin*, as is said in v. 26.—So Sept. and ἡσυχία Lev. xxii. 9. Num. ix. 13. Lam. iii. 39. ἡσυχία Zech. xiv. 19. Prov. x. 16. Ez. iii. 20. ἡγ Is. v. 18. liii. 6, 11. AL.

Ἀμαρτυρός, ου, ὁ, ἡ, adj. (α pr. and μαρτυρέω), *without testimony, unWitnessed*. Acts xiv. 17.—Jos. Ant. 14. 7. 2. Thuc. 2. 41.

Ἀμαρτωλός, οῦ, ὁ, ἡ, adj. (ἀμαρτάνω, q. v.) pp. *erring from the way or mark*. In N. T. metaph. as adjct. and subst.

1. as adj. *erring from the divine law, sinful, wicked, impious*.

a) genr. Mark viii. 38 ἐν τῇ γενεᾷ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ. So ἀνὴρ v. ἀνθρώπος ἀμαρτωλός, *a sinful man, a sinner*, Luke v. 8. xix. 7. xxiv. 7. John ix.

16, 24. So γυνὴ ἀμαρτωλός Luke vii. 37, 39. Sept. for נִשְׁתָּ Num. xxxii. 14. נִשְׁתָּ Is. i. 4.—Eccelus. xxvii. 31.—Luke xiii. 2 ἀμαρτωλοὶ παρὰ πάντας, *more wicked than all others*, etc. xviii. 13. Rom. iii. 7. v. 8 Gal. ii. 17. James iv. 8 ἀμαρτωλοὶ, *ye sinful!*

b) *obnoxious to the consequences of sin, guilty and exposed to punishment*, see Ἀμαρτία no. 3. Rom. v. 19 ἀμαρτωλοὶ κατεστάθησαν οἱ πολλοί, *many became exposed to the punishment of sin*. vii. 13. Gal. ii. 15. Jude 15 ἀμαρτωλοὶ ἀσεβεῖς, i. e. *ungodly persons deserving of punishment*.

2. as subst. *a sinner, transgressor, impious person*.

a) genr. Matt. ix. 10, 11, 13. xi. 19. Mark ii. 15, 16 bis, 17. Luke v. 30, 32. vi. 32, 33, 34. vii. 34. xv. 1, 2, 7, 10. John ix. 25, 31. 1 Tim. i. 9, 15. Heb. vii. 26. xii. 3. James v. 20. 1 Pet. iv. 18 Sept. for gen. תְּנִיחָה Am. ix. 8. נִשְׁתָּ Ps. i. 1, 5. Is. xiii. 9. נִשְׁתָּ Ps. xxxvii. 12, 20. Ez. xxxiii. 8, 11, 19.

b) in the language of the Jews, ἀμαρτωλοὶ, *sinner, despisers of God*, is put for foreign nations, i. e. *Gentiles, heathen, pagans*, τὰ ἔθνη, Mat. xxvi. 45. Mark xiv. 41, compared with Luke xviii. 32. Matt. xx. 19. Mark x. 33. So Sept. and נִשְׁתָּ Is. xiv. 5. and 1 Macc. ii. 44, coll. v. 40, 48. Tob. xiii. 6, coll. Wisd. xvii. 2.—Psalt. Salom. ii. 1 ἀμαρτωλὸν i. q. ἔθνη ἀλλότρια, Fabr. Cod. Pseud. V. T. I. p. 918.

Ἄμαχος, ου, ὁ, ἡ, adj. (*a pr. and μάχη*), pp. *not disposed to fight*, Xen. Cyr. 4. 1. 16. In N. T. metaph. *not contentious, not quarrelsome*, 1 Tim. iii. 3. Tit. iii. 2.—So ἀμάχος, Eccelus. xix. 5. ed. Complut.

Ἀμάω, ὦ, f. ἦσω, (ἄμα), *to collect, gather*; pp. Hom. Il. 24. 451. In N. T. *to reap, to harvest*, James v. 4, where comp. Lev. xix. 13. Deut. xxiv. 14, 15. Sept. for נִשְׁתָּ Lev. xxv. 11. Deut. xxiv. 19.—Hesych. ἀμῆσαι· θερίσαι.

Ἀμέψυστος, ου, ὁ, ἡ, (*a pr. and μεψύω*), *amethyst, a gem of a deep purple or violet colour*, Rev. xxi. 20. Sept. for תְּזָבִיבָה Ex. xxviii. 19. See Rees' Cyclop.—The amethyst was supposed to

be an antidote against drunkenness, whence its name.

Ἀμελέω, ὦ, f. ἦσω, (*a pr. and μέλει*), *not to care for, to neglect*, absol. Matt. xxii. 5. 2 Pet. i. 12.—c. c. gen. 1 Tim. iv. 14. Heb. ii. 3. viii. 9. see Buttm. § 132. 5. 3. Sept. Jer. iv. 17. xxxi. 32.—Wisd. iii. 10. 2 Macc. iv. 14. Jos. Ant. 4. 4. 2. Xen. Mem. 1. 2. 24.

Ἀμεμπτος, ου, ὁ, ἡ, adj. (*a pr. and μέφομαι*), act. *making no complaint, satisfied*, Xen. Mem. 4. 5. 52. In N. T. pass. *blameless, faultless*, Luke i. 6. Phil. ii. 15. iii. 6. 1 Thess. iii. 13. Heb. viii. 7. Sept. for בָּרָא Job. xi. 4. חֲסִידָא Job i. 1, 8. חֲסִידָא Gen. xvii. 1.—Diod. Sic. 17. 4. Xen. Cyr. 5. 5. 32.

Ἀμέμπτως, adv. (ἀμεμπτος), *blamelessly, faultlessly*, 1 Thess. ii. 10. v. 23.—Apoc. Esth. xiii. 3. Herodian 6. 1. 2. ib. 6. 9. 5.

Ἀμέριμνος, ου, ὁ, ἡ, adj. (*a pr. and μέριμνα*), *without care, void of anxiety*, 1 Cor. vii. 32. Matt. xxviii. 14.—Wisd. vi. 15. vii. 23. Herodian 2. 4. 3.

Ἀμετάθετος, ου, ὁ, ἡ, adj. (*a pr. and μετατίθημι*), *immoveable, i. e. immutable, sure*, Heb. vi. 17, 18.—3 Macc. v. 1, 12. Clem. Alex. Strom. 6. 13. Diod. Sic. 1. 23. ib. 16. 82.

Ἀμετακίνητος, ου, ὁ, ἡ, adj. (*a pr. and μετακινέω*), *immoveable, unmoved, firm*, 1 Cor. xv. 58.—Dion. Halic. 8. 74.

Ἀμεταμέλητος, ου, ὁ, ἡ, adj. (*a pr. and μεταμέλομαι* pœnitet me), *not to be repented of, and hence unchangeable, immutable, certain*. Rom. xi. 29. 2 Cor. vii. 10. So Heb. עֲשֵׂה c. neg. is used of the immutability of God's counsels, Num. xxiii. 19. 1 Sam. xv. 29. al.—Polyb. 21. 9. 11. Plato Leg. IX. p. 931. B.

Ἀμετανόητος, ου, ὁ, ἡ, adj. (*a pr. and μετανοέω*, to change the mind), *inflexible, impenitent, obdurate*, sc. καρδία Rom. ii. 5.—Test. XII Patr. in Fabr. Cod. Pseud. V. T. I. 685. Clem. Alex. Strom. 5. 1.

Ἀμετρος, ου, ὁ, ἡ, adj. (*a pr. and μέτρον*), *without measure, immoderate*. 2 Cor. x. 13, 15, εἰς τὰ ἄμετρα, adv. for

ἀμέτρως, *beyond measure, immoderately.*—Jos. B. J. 4. 5. 4 ἀμετρος ὁμότης. Anthol. Gr. IV. 170, 206. ed. Jac.

Ἀμήν, *amen*, Heb. אָמֵן is strictly an adj. *true, certain, faithful*; as אָמֵן וְיִלְבֵּן, Sept. θεός ἀληθινός, Is. lxx. 16. The Heb. word אָמֵן occurs often in O. T. as an adverb, *truly, certainly, surely*; usually at the end of a sentence, where it serves to confirm the words which precede, and invoke the fulfilment of them, *so be it, fiat*, Sept. ἀμήν or γένοιτο. So in oaths and imprecations, where the people answer אָמֵן and thus bind themselves, Neh. v. 13, Sept. ἀμήν. Deut. xxvii. 15—26, Sept. γένοιτο. Or in praising God, when the assembly respond to the reader or choir, אָמֵן as Ps. xli. 14. lxxii. 19. lxxxix. 53, Sept. ἀμήν, comp. 1 Chr. xvi. 36 et Neh. viii. 6, Sept. ἀμήν. Ps. cvi. 48, Sept. γένοιτο. Or lastly by individuals after an imprecation, Num. v. 22. Sept. γένοιτο, or to a command, 1 K. i. 36, Sept. γένοιτο. More rarely אָמֵן stands in O. T. at the beginning of a sentence, for the sake of emphasis, *assuredly, verily, in truth*, Sept. ἀληθῶς, Jer. xxviii. 6, and also אָמֵן, Sept. ἀληθῶς, Josh. vii. 10, coll. Job xix. 5.—Hence in N. T.

1. from the Heb. as an adj. *true, faithful.* Rev. [i. 18.] iii. 14 ὁ ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, *the true, viz. the faithful and true witness*, where the last words explain the first. See Is. lxx. 16 above.

2. as an adv. at the end of a sentence, viz. after ascriptions of praise, hymns, etc. *amen, so be it*, Matt. xvi. 13. Rom. i. 25. ix. 5. Rev. i. 6. v. 14. xix. 4. al. sæp. cf. Ps. cvi. 48. 1 Chr. xvi. 36. Neh. viii. 6. Hence λέγειν τὸ ἀμήν, *to respond amen*, 1 Cor. xiv. 16.—Also after benedictions, invocations, etc. Rom. xv. 33. xvi. 24. 1 Cor. xvi. 24. Heb. xiii. 25.

3. as an adv. at the beginning of a sentence, by way of asseveration, *truly, assuredly, certainly, verily*, Matt. v. 18. xvi. 28 coll. Luke ix. 27 ἀληθῶς. Matt. xxv. 40. Luke iv. 24 coll. v. 25.—In John it is repeated, ἀμήν, ἀμήν, John iii. 3. 5, 11. v. 19. viii. 51. al. sæp.—Very rarely in this sense in the end or middle of a clause; Rev. i. 7 ναὶ, ἀμήν, *yea verily!* 2 Cor. i. 20 τὸ ναὶ καὶ τὸ ἀμήν, *are yea*

and amen, i. e. are most true and faithful. AL.

Ἀμήτωρ, ὁρος, ὁ, ἡ, adj. (*a pr. and μήτηρ*), *without mother, motherless*; i. e. in classic writers, *not born of a mother*, as the gods, etc. Lactant. div. Instit. IV. 13. Eurip. Phœniss. 750. or *early deprived of a mother*, Herodot. 4. 154. or *having an unkind mother*, Soph. Electr. 1158. Eurip. Ion. 837.—In N. T. spoken of Melchisedec, *whose mother is not mentioned in the genealogies*, Heb. vii. 3, i. e. he is a priest, though not in the regular genealogical descent from Aaron; his priesthood therefore is of a higher and more ancient order than that of Aaron; see in Ἀγενεαλόγητος—Philo de Temulent. p. 248, 290. de Monarch. lib. 2.

Ἀμίαντος, ου, ὁ, ἡ, adj. (*a pr. and μᾶλιν*), *unstained, unsoiled*; in N. T. metaph. *undefiled* sc. by sin, Heb. vii. 26.—Wisd. viii. 20. Clem. Alex. Strom. 7. 7. ἀμίαντον τὴν ψυχὴν ἔχειν χρή.—Spoken of marriage, *chaste*, Heb. xiii. 4.—Wisd. iii. 13.—Of the worship of God, *pure, sincere*, James i. 27; of the heavenly inheritance, *inviolable*, 1 Pet. i. 4.—2 Macc. xiv. 36. xv. 34

Ἀμιναδάβ, ὁ, indec. *Aminadab*, pr. name of one of the ancestors of Christ, Matt. i. 4. Luke iii. 33. Heb. בְּרִיָּה (kindred of the prince), Ruth iv. 19, 20.

Ἄμμος, ου, ὁ, (i. q. ψάμμος), *sand*, Matt. vii. 26. Rom. ix. 27. Heb. xi. 12. Rev. xii. 18. xx. 8. Sept. for ἄμμος Gen. xiii. 16. ὅτι Gen. xxii. 17. Ex. ii. 12. Is. x. 8.—Diod. Sic. 5. 7. Plato Phædo. § 58.

Ἀμνός, οὔ, ὁ, *a lamb*, spoken in N. T. metaph. of Christ delivered over to death, as a lamb to the sacrifice, John i. 29, 36. 1 Pet. i. 19. Acts viii. 32, coll. Is. liii. 7 where Sept. ἀμνός for אֶלֶף. Sept. ἀμνός for קָרַב Ex. xii. 5. Lev. xiv. 10, 12, 13. קָרַב Is. xvi. 1.—So ἀμνός Θεοῦ, the Messiah, Test. XII Patr. Fabr. Cod. Pseud. V. T. p. 724, 725, 730.

Ἀμοιβή, ἥς, ὁ, (ἀμείβω, to change), *change, exchange*, Hom. Od. 14. 521. *requital*, sc. for evil indemnity, Hom. Od. 12. 382. In N. T. *requital*, sc.

for good, kind offices, etc. 1 Tim. v. 4. ἀμοιβὰς ἀποδιδόναι, *to requite*.—Symm. for מַכָּר 1 Sam. xxiv. 19. Jos. Ant. 1. 16. 2. Diod. Sic. 1. 90. Herodian. 7. 1. 24.

Ἀμπελος, ου, ἡ, *a vine*, Matt. xxvi. 29. Mark vix. 25. Luke xxii. 18. Jam. iii. 12.—Xen. Œc. 19. 12.—Metaph. Jesus calls himself *the true vine*, John xv. 1, 4, 5, since a spreading and fruitful vine is the emblem of prosperity and blessings; cf. Ez. xvii. 6. xix. 10. Ps. lxxx. 9, 10. cxxviii. 3. Ecclus. xxiv. 17.—In Rev. xiv. 18, 19, ἡ ἄμπελος τῆς γῆς, denotes the now prosperous enemies of the Messiah, who are to be cut off as grapes are gathered and cast into the wine press; comp. Is. lxiii. 2, 3. Lam. i. 15.

Ἀμπελουργός, οὔ, ὁ, ἡ, (contr. for ἀμπελοεργός, fr. ἄμπελος and ἔργον,) *a vine-dresser*, Luke xiii. 7. Sept. for עֲבָר 2 Chr. xxvi. 10. Is. lxi. 5.

Ἀμπελόν, ὄνος, ὁ, *a vineyard*. Matt. xx. 1, 2, 4, 7, 8. xxi. 28, 33, 39, 40, 41. Mark xii. 1, 2, 8, 9 bis. Luke xiii. 6. xx. 9, 10, 13, 15 bis, 16. I Cor. ix. 7. Sept. for עֲבָר Gen. ix. 20. Is. v. 1—7. q. v.—Plut. pro nobil. c. 3.

Ἀμπλίας, ἰόν, ὁ, *Amplias*, pr. name of a Christian at Rome. Rom. xvi. 8.

Ἀμύνω, f. νῶ, (μύνη), pp. *to avert, to repel*, Hom. Il. 1. 456; then *to aid, fight for, avenge*, Thuc. 3. 67. Jos. Ant. 4. 8. 45.—Mid. ἀμύνομαι, *to avert from one's self, to resist, repel*, Xen. Cyr. 4. 4. 6. Jos. Ant. 9. 1. 2. 2 Macc. x. 17.—In N. T. Mid. ἀμύνομαι, *to aid, assist, defend*. Acts vii. 24 ἠμύνετο, *he defended* sc. him. So Sept. c. accus. for עֲשִׂיחַ deliver, Is. lix. 16.

Ἀμφιβάλλω, f. βαλῶ, (ἀμφί and βάλλω), pp. *to throw around*, e. g. a garment, Hom. Od. 14. 342. In N. T. spoken of a net, *to cast*, sc. around, here and there, trans. Mark i. 16 in later editions. Sept. Hab. i. 17.

Ἀμφίβληστρον, ου, τό, *what is thrown around*, e. g. a garment, Eurip. Helen. v. 1085. In N. T. *a fish-net, drag*, Matt. iv. 18. Mark i. 16. Sept. for מַבְרָח Ps. cxli. 10. מַבְרָח Hab. i. 16.

עֲבָר Hab. i. 15, 17. מַבְרָח Ecc. ix. 12. —Herodot. 1. 141. ib. 2. 95.

Ἀμφιέννυμι, f. ἀμφίεω, (Buttm. § 108. III.), *to clothe*, pass. seq. ἐν c. dat. Matt. xi. 8. Luke vii. 25. Sept. Job xxxi. 19.—Jos. Ant. 3. 8. 7 τὴν στολήν. ib. 8. 7. 3. cf. Buttm. § 131. 5.—In the sense of *to decorate*, Matt. vi. 30 et Luke xii. 28, τὸν χόρτον. Sept. ἀμφ. δόξαν καὶ τιμὴν for עֲבָר Job xl. 5, coll. xxix. 14.—With double accus. Xen. Cyr. 1. 3. 17. c. accus. et dat. Plato Protag. p. 321. A. Cf. Buttm. l. c.

Ἀμφίπολις, εως, ἡ, *Amphipolis*, pr. name of the metropolis of the southern region of Macedonia. It was situated near the mouth of the river Strymon; which, indeed, flowed around it, and gave occasion for its name. It is now called *Empoli* or *Yamboli*. Acts xvii. 1. Liv. 45. 29 'capita regionum, ubi concilia fierent, primæ regionis Amphipolin.' Wetst. N. T. II. p. 559.

Ἀμφοδον, ου, τό, (also ἀμφοδος, fr. ἀμφω and ὁδός), pp. *bivium, an open place where two or more ways meet*, Xen. Anab. 4. 2. 11. ib. 5. 2. 7. In N. T. *a street or open place* in a village or city, Mark xi. 4. Sept. Jer. xvii. 27. xlix. 26. —Hesych. ἀμφοδα· αἱ ῥύμαι, ἀγναι, διόδοι.

Ἀμφοτερος, ἐρα, ερον, *each of two*, and Plur. ἀμφοτεροι, αι, α, *both*, spoken only of two, Matt. ix. 17. xiii. 30. xv. 14. Luke i. 6, 7. v. 7, 38. vi. 39. vii. 42. Acts viii. 38. Eph. ii. 14, 16, 18, τοὺς ἀμφοτέρους, etc. *both*, i. e. Jews and Gentiles. Acts xxiii. 8 τὰ ἀμφοτέρα, *both*, i. e. the resurrection, and the existence of angels and spirits; the μήτε being copulative and combining the two, ἀγγελον and πνεῦμα, into one generic idea; see Buttm. § 149. p. 427. Winer § 59. p. 411.—Sept. for עֲשִׂיחַ Gen. xxi. 27. Ex. xii. 22.—Ecclus. x. 7. Xen. Mem. 1. 1. 5.

Ἀμώμητος, ου, ὁ, ἡ, adj. (*a pr. and μωμάομαι to blame*), *blameless. irreprehensible*, Phil. ii. 15. 2 Pet. iii. 14. —Cyrill. Alex. in Is. 53, ἀμώμητος παντελῶς ἐν ἡμῖν οὐδεὶς, id. in Is. 54. Hom. Il. 12. 109.

Ἀμωμον, ου, τό, *amomum*, an odoriferous plant or seed, used in pre-

paring precious ointment. It differed from the modern *animum* of the shops, but the exact species is not known; see Rees's Cyclop.—Rev. xviii. 13 in the later editions.

Ἄμωμος, ου, ὁ, ἡ, adj. (a pr. and ῥωμος,) *spotless, without blemish*.

a) pp. 1 Pet. i. 19 ἀμνοῦ ἀμώμου, spoken metaph. of Christ, a *lamb without blemish*, as was required by the Levitical law in regard to all victims; see Lev. i. 10. xxii. 19—22, where Sept. for תמים. So Heb. ix. 14:—Test. XII Patr. Fabr. Cod. Pseud. I. p. 724.

b) metaph. *sceleris purus, blameless*. Eph. i. 4. v. 27. Col. i. 22. Heb. ix. 14. Jude 24. Rev. xiv. 5.—Wisd. ii. 22. Ecclus. xxxiv. 8. xl. 19.

Ἀμών, ὁ, indec. *Amon*, Heb. אֲמוֹן (opifex), pr. name of a king of the Jews; see 2 K. xxi. 18 sq. 2 Chr. xxxiii. 20 sq.—Matt. i. 10 bis.

Ἀμός, ὁ, indec. *Amos*, Heb. אָמוֹס (strong), pr. name of a man, Luke iii. 25.

I. Ἄν, a particle used with the Opt. Subj. and Indic. moods; sometimes properly rendered by *perhaps*; more commonly not to be expressed in English by any corresponding particle, but only giving to a proposition or sentence a stamp of *uncertainty*, and mere *possibility*, and indicating a *dependence on circumstances*. In this way it serves to modify or strengthen the intrinsic force of the Opt. and Subj. while it can also, in like manner, affect the signification of the Indicative (the pres. and perf. excepted) and other verbal forms. This particle stands after one or more words in a clause, and is thus distinguished from ἄν for ἴαν; see the next article. For the general use and power of ἄν in classic writers and in N. T. see Buttm. § 139. 5 sq. Matth. § 598—600. Hermann de Part. ἄν, and ad Viger. p. 812—822. Winer Gr. § 43.—In N. T. the use of ἄν is generally conformed to that of classic writers, but sometimes not.

I. As conformed to classic usage.

1. With the *Optative*, in a clause not dependent, it indicates that the suppo-

sition or possibility expressed by the simple Opt. will, under the circumstances implied by ἄν, be realized. Hence it is found

a) in vows, wishes, etc. once, Acts xxvi. 29 εὐξαίμην ἄν τῷ θεῷ, *I could pray to God*, and under the circumstances do pray to him.—So βουλοίμην ἄν Xen. Mem. 3. 5. 1. Plato Lys. p. 228. See Matth. § 514. c.

b) in interrogations, direct or indirect, where the thing inquired about is possible, or certain, but the inquirer is uncertain when or how it is to take place. Luke i. 62 τί ἄν θέλοι καλεῖσθαι αὐτόν; *how he might wish him to be called?* i. e. since he was to have a name, what that name should be. Luke ix. 46. John xiii. 24. Acts ii. 12. v. 24. xvii. 18. xxi. 33 al.—Jos. Ant. 8. 14. 2. Xen. Mem. 2. 1. 24. Anab. 7. 6. 6.

2. With the *Subjunctive* in relative clauses and connected with relative words, which thus are rendered more *general*, and indicate mere possibility; Buttm. § 139. 8. For ἄν thus used, the sacred writers often put ἴαν, q. v.

a) with relative pronouns or particles, where ἄν implies some condition, or uncertainty whether or where the thing will take place, etc. Lat. *cunque, ever, soever*, etc. Thus (α) ὅς ἄν, *whoever, whosoever*, Matt. v. 21, 31, 32. x. 11. xii. 32. Mark iii. 29. John i. 33. et sæpiss.—Sept. Dan. iii. 5, 6.—(β) ὅστις ἄν, *whosoever*, Matt. x. 33. Luke x. 35. John ii. 5. Acts iii. 23. sæp.—(γ) ὅσος ἄν, *whosoever*, Matt. vii. 12. xxi. 22. Mark iii. 28. John xi. 22. Acts ii. 39. sæp. see also II. 1, below.—Esdr. viii. 24. ix. 4.—(δ) ὅπου ἄν, *wheresoever*, Mark ix. 18. xiv. 9. Luke ix. 57. Rev. xiv. 4. See also in II. 1.—(ε) ὥς ἄν, *as, in whatever manner*, etc. 1 Thess. ii. 7 ὥς ἄν τροφὸς θάλπη τὰ τέκνα.—Soph. Ajax. 1096.

b) with particles of time, conjunctions, etc.—(α) ὥς ἄν, *until, the time when being indefinite*, Matt. ii. 13 ἵνα ἐκεῖ ὥς ἄν εἶπω σοι. v. 18, 26. x. 11, 23. Mark vi. 10. Luke xx. 43. Acts ii. 35. sæp.—Diod. Sic. 3. 9. Xen. Anab. 5. 1. 11.—So ἄχρις οὗ ἄν, 1 Cor. xi. 26. xv. 25.—(β) ὥνικα ἄν, *whenever, as soon as*, indefinite, 2 Cor. iii. 16.—Sept. Deut. vii. 12. Judith xiv. 2. Jos. Ant. 5. 1. 2. Xen.

Cyr. 1. 2. 4.—(γ) ὥς ἄν, *when, as soon as*, indefinite, 1 Cor. xi. 34 ὥς ἂν ἔλθω, *when I shall come*, i. e. but I know not when this will be. Phil. ii. 23.—(δ) ὁσάκις ἄν, *so often as, however often*, 1 Cor. xi. 25.

c) with the illative particle ὅπως, *that, in order that*; and ὅπως ἄν, *that at some time or other, that sooner or later*, etc. Luke ii. 35. Acts iii. 19. xv. 17. Rom. iii. 4. Sept. for γὰρ Ps. li. 6.

3. With the *Indicative*, in the *historical* tenses, (but not in the *primary* ones), ἄν is used in the *apodosis* of a conditional sentence in which εἰ precedes, and indicates that the thing in question would have taken place, if that which is the subject of the *protasis*, had also taken place; but that in fact neither the one nor the other has taken place. Matt. xi. 21 εἰ ἐν Τύρῳ ἐγίνοντο αἱ δυνάμεις—πάσαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν, *if these miracles had been done in Tyre, they would have repented*; but the miracles were not done, and they did not repent. Luke xix. 23. John iv. 10. ix. 41. Heb. iv. 8. John viii. 42 εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ, *if God were your father, ye would love me*; but neither is true. So Matt. xi. 23. xii. 7. xxiii. 30. xxiv. 22, 43. Mark xiii. 30. John xi. 21. Rom. ix. 29. 1 Cor. ii. 8. xi. 31. Gal. i. 10. 1 John ii. 19. al. sæp.—Wisd. xi. 25. Jos. Ant. 7. 4. 2. Xen. Mem. 4. 2. 24. ib. 1. 1. 5. Apol. 8.

II. The following are departures from classic usage, viz.

1. When in *relative* clauses a relative pronoun with ἄν is followed by the *Indicative*; here classic writers employ the Subj. or Opt. This occurs in N. T. when a thing is spoken of as actually taking place, not at a definite time or in a definite manner, but as often as opportunity presents, etc. It is thus found only with a *preterite*. Mark vi. 56 καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ, *and as many as, however many, touched him*. ib. ὅπου ἂν εἰσπορεύετο εἰς κώμας, *and wheresoever he entered*, etc. Acts ii. 45. vi. 35. 1 Cor. xii. 2 πρὸς τὰ εἰδωλα, ὥς ἂν ἤγασθε, ἀπαγόμενοι, *led away to idol-worship, just as ye happened to be led*, i. e. I do not say by whom or how.—Sept. Gen. ii. 19. Lev. v. 3. and in later

Greek writers, e. g. Agath. 32. 12. 117. 12. 287. 13.—Once with the pres. Indic. Mark xi. 24 πάντα ὅσα ἂν προσευχόμενοι αἰτεῖσθε, where MSS. read αἰτῆσθε in the Subjunct. So Luke viii. 18. x. 8, in earlier editions. Winer § 43. 3.

2. As an adv. or rather in a false construction, *perhaps, possibly*. So once before an Infinitive. 2 Cor. x. 9 ἵνα μὴ δόξω, ὥς ἂν ἐκφοβεῖν ὑμᾶς, which is probably to be resolved by ὥς ἂν ἐκφοβοῖμι ὑμᾶς, *as if I would terrify you*; comp. Plat. Crit. p. 44. B, πολλοῖς δόξω, ὥς—ἀμελήσαιμι. Winer § 43. 6.—Once also without any mood, 1 Cor. vii. 5 μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν [γένοιτο] ἐκ συμφώνου πρὸς καιρόν, *unless perhaps by mutual consent*. Winer § 43. 1. AL.

II. ”Αν, conjunction, contr. fr. ἐάν, *if*, and distinguished from the radical ἄν of the preceding article, by being put at the beginning of a proposition or clause; Buttm. § 139. 8. Herm. ad Viger. p. 822. In N. T. John xx. 23 bis.—Jos. Ant. 4. 4. 4. ib. 4. 8. 15. Xen. Cyr. 3. 1. 42.

’Ανά, prep. governing in Greek poets the Dat. *on, upon, in*, Hom. Il. 1. 15; but in prose writers the Accus. *on, in*, as ἀνὰ στόμα ἔχειν, *to have always in the mouth*. See Buttm. § 147. n. 2. Vigerus p. 574 sq. and Herm. ib. p. 855. In N. T. only with an accus. in two significations, viz.

1. with its accus. it forms a periphrase for an *adverb*; e. g. ἀνὰ μέρος, *by turns, alternately*, 1 Cor. xiv. 27.—ἀνὰ μέσον seq. gen. *in the midst of, through the midst of, between*; spoken of place Matt. xiii. 25. Mark vii. 31. Rev. vii. 17 coll. v. 6. Sept. Is. lvii. 5. for γὰρ 2 K. xvi. 14.—Hom. Il. 1. 570. Diod. Sic. 2. 4. Xen. An. 7. 4. 2.—Spoken of persons, 1 Cor. vi. 5.—I Macc. vii. 28. Diod. Sic. 3. 13.—So Matt. xx. 9, 10, ἀνὰ δηνάριον, *denarius-wise*, i. e. each a denarius; better perhaps under no. 2.

2. with numeral words it marks *distribution*, e. g. Mark vi. 40 ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα, *by hundreds and by fifties*. Luke ix. 14.—Luke ix. 3 ἀνὰ δύο, *two and two*. x. 1. John ii. 6. Rev. iv. 8, coll. Is. vi. 2.—Jos. Ant. 3. 6. 1. ib. 6.

2. 5. Xen. An. 3. 4. 21. Herodot. 2. 132.—By a peculiar anomaly we find *ἀνά* once in this sense before the Nom. Rev. xxi. 21 *ἀνά εἰς ἕκαστος τῶν πυλῶνων*, each one of the gates; see Vigerus p. 576.

NOTE. In composition *ἀνά* denotes 1. *up*, *upward*, as *ἀναβαίνω*. 2. *back*, *again*, Lat. *re-* implying repetition, increase, intensity, etc. as *ἀνακαινίζω*, *ἀναχωρέω*, *ἀναγινώσκω*.

Ἀναβαζμός, οὖ, ὅ, (*ἀναβαίνω*), *act of ascending*, Pausan. 10. 5. 9. In N. T. by meton. means of ascent, i. e. *steps*, *stairs*. Acts xxi. 35, 40, spoken of the stairs leading from the fortress Antonia to the temple. Sept. for *πύργῳ* 1 K. x. 19, 20.—Dio Cass. 58. 11. Jos. Ant. 8. 5. 2.—The Attic form is *ἀναβασμός*, Paus. 10. 5. Lobeck ad Phryn. p. 324.

Ἀναβαίνω, f. βήσομαι, aor. 2 *ἀνέβην*, aor. 2 imper. *ἀνάβηθι* and *ἀνάβα* Rev. iv. 1, cf. Buttm. p. 223, 269, (*ἀνά* and *βαίνω*), *to cause to ascend*, Herodot. 1. 80. In N. T. *to go up*, *to ascend*, sc. from a lower to a higher place; constr. with *ἀπό* et *ἐκ* seq. gen. of place whence, and with *εἰς*, *ἐπί*, *πρός*, seq. accus. of place whither, or *ὧδε* Rev. iv. 1.

a) spoken of persons, animals, etc. Matt. v. 1 et Mark iii. 13 *εἰς τὸ ὄρος*. Luke v. 19 *ἐπὶ τὸ δῶμα*, comp. for *ἐπί* Gen. xlix. 4 where Sept. for *πύργῳ*.—Jos. Ant. 3. 1. 5. Xen. Cyr. 6. 4. 9.—Luke xix. 4 *ἐπὶ σκομποραϊαν*, i. e. *to climb*, Mark vi. 51 *εἰς τὸ πλοῖον*, i. e. *to embark*, coll. Jon. i. 3 where Sept. for *ἔλθῃ*.—John x. 1 *ἀναβαίνων ἄλλοχούσας*, *climbing up* or *entering some other way*. Acts viii. 31 *ἀναβάντα* sc. *εἰς τὸ ὄρος* v. 29, i. e. *to get up into*, etc.—Matt. iii. 16 *ἀπὸ τοῦ ὕδατος*, and Acts viii. 39 *ἐκ τοῦ ὕδατος*, *from the water*, sc. upon the land, cf. v. 38 and Gen. xli. 3, 18, 27, where Sept. *ἀναβ.* *ἐκ τοῦ ποταμοῦ* for *πύργῳ*.—Spoken of fishes, Matt. xvii. 27 *τὸν ἀναβάντα πρῶτον ἰχθύν*, *the fish that first comes up*, or is brought up.—Spoken of those who go from a lower to a higher region of country; e. g. from Galilee or Cesarea to Judea, Luke ii. 4. Acts xviii. 22; and especially to Jerusalem, Matt. xx. 17, 18, John vii. 8 bis, 10 bis. xii. 20. So Sept.

and *πύργῳ* 1 K. xii. 27, 28. Ezra ii. 1. vii. 6, 7. Neh. vii. 6.—Esdr. ii. 18. Jos. Ant. 12. 7. 6. Xen. Anab. 1. 1. 2.—Spoken of those who *ascend into heaven*, *εἰς τὸν οὐρανόν*, *εἰς τὸ ὕψος*, etc. either to have intercourse with God or to dwell there, John iii. 13. vi. 62. xx. 17 bis. Rom. x. 6. Eph. iv. 8, 9, 10. Rev. iv. 1. xi. 12 bis. For the phrase *ἀναβ.* *εἰς τὸν οὐρανόν*, etc. and the meaning of it, comp. Deut. xxx. 12. Prov. xxx. 4. Is. xiv. 13, 14. Jer. li. 53. Ps. cxxxix. 8. cf. Job. xxxviii. 19—38. Bar. iii. 29. Tob. xii. 20.—Spoken of angels, who are said, *ἀναβαίνειν καὶ καταβαίνειν ἐπὶ τὸν νῆδον τοῦ ἀνθρώπου*, John i. 52, coll. Gen. xxviii. 12, i. e. they minister continually unto him; comp. Matt. iv. 11. Mark i. 13.

b) spoken also of inanimate things, which are said to *go up*, *ascend*, *rise*; e. g. smoke *καπνός*, Rev. viii. 4. ix. 2. xiv. 11. xix. 3. So Sept. and *πύργῳ* Ex. xix. 18. Is. xxxiv. 10.—1 Macc. v. 31.—Spoken of plants, fruit, etc. *to spring up*, *grow*, Matt. xiii. 7. Mark iv. 8, 32. So Sept. and *πύργῳ* Is. v. 24. xxxii. 13. lv. 13.—Theophr. Hist. Pl. 8. 3.—Spoken of a rumor, Acts xxi. 31 *ἀνέβη φάσις τῷ χιλιάρχῳ*, i. e. word was brought up to the chiliarch in the fortress Antonia; see Jos. B. J. 5. 5. 8.—Of thoughts, actions, etc. *which come up into one's mind*, *to spring up*, *arise*, *ἐν τῇ καρδίᾳ* Luke xxiv. 38. *ἐπὶ τὴν καρδίαν* Acts vii. 23. 1 Cor. ii. 9. *εἰς μνημοσύνην* Acts x. 4. This corresponds to the Heb. *בָּהֶן* *בָּהֶן* *בָּהֶן* Sept. *ἀνέρχεσθαι* or *ἀναβαίνειν ἐπὶ τὴν καρδίαν*, Is. lxxv. 17. Jer. iii. 16. xxxii. 35. xlv. 21. AL.

Ἀναβάλλω, f. βαλῶ, *to put back*, i. e. *to put off*, *defer*, *ἕξλον*, Hom. Od. 19. 584. *to take up*, *lift up*, Sept. for *ἐνῆν* Jer. xiii. 20.—In N. T. Mid. *ἀναβάλλομαι*, in a forensic sense, *to defer*, *to put off* or *over*, trans. Acts xxiv. 22. Sept. *οὐκ ἀνεβάλετο* for *ἔρηνη* Ps. lxxviii. 21.—Jos. Ant. 4. 8. 38. Xen. Mem. 3. 6. 6.

Ἀναβιβάζω, f. ἀσω, *to cause to ascend* or *mount*, Xen. Cyr. 4. 2. 28. Herodot. 1. 63.—In N. T. *to draw up*, *to drag* or *haul in*, sc. to the shore or land; spoken of a net, Matt. xiii. 48. So Sept. in the sense *to draw up*, sc. out of a pit, for *πύργῳ* Gen. xxxvii. 28, coll. Ex. iii.

17. Lam. ii. 10.—Spoken of ships, *to haul to land*, Xen. H. G. 1. 1. 2 πρὸς τὴν γῆν ἀνεβίβαζε τὰς ἐαυτοῦ τριήρεις.

Ἀναβλέπω, f. ψω. 1. *to look up, or upwards, to look upon*, absol. or c. c. εἰς. Matt. xiv. 19 ἀναβλέψας εἰς τὸν οὐρανόν. Mark vi. 41. vii. 34. Luke ix. 16. xix. 5. Acts xxii. 13 ἀνέβλεψα εἰς αὐτόν. So *to look up, to raise the eyes*, sc. from the ground, etc. Mark viii. 24. Luke xxi. 1. Sept. ἀναβλέπειν τοῖς ὀφθαλμοῖς for עֲיִן נִשְׁׁרָ Gen. xiii. 14. xviii. 2. Deut. iv. 19.—2 Macc. vii. 28. Xen. Cyr. 1.4.12.

2. *to look again*, see ἀνά note. a) in the sense of *to see again, recover sight*, spoken of the blind, Matt. xi. 5. xx. 34. Mark viii. 25. x. 51, 52. coll. Matt. xx. 33.—Luke vii. 22. xviii. 41, 42, 43. Acts ix. 12, 17, 18. xxii. 13 ἀνάβλεψον. Of one blind from his birth, John ix. 11, 15, 18 bis. Sept. for עֲיִן Is xlii. 18, coll. lxi. 1.—Aristoph. Plut. 95.

b) in the sense of *to look more closely, examine*, Mark xvi. 4.

Ἀναβλέψις, εως, ἡ, (ἀναβλέπω), *recovery of sight*, Luke iv. 18, coll. Is. lxi. 1.—Ælian. H. An. 17. 13.

Ἀναβοάω, ὦ, f. ἦσω, *to lift up the voice, exclaim, cry aloud*; absol. Matt. xxvii. 46. Mark xv. 8. Luke ix. 38. Sept. for רָׁץ Ez. xi. 13. רָׁץ Num. xx. 16. נָׁרַץ Is. xxxvi. 13.—Jos. Ant. 9. 1. 2. Herodian. 1. 4. 17. Xen. Anab. 5. 4. 31.

Ἀναβολή, ἥς, ἡ, (ἀναβάλλω q. v.) *earth thrown up*, Xen. Anab. 5. 2. 5. In N. T. *delay, putting over*, in a forensic sense, Acts xxv. 17.—Jos. Ant. 3. 2. 3. Dionys. Hal. 11. 33. Thuc. 2. 42.

Ἀνάγαιον, ον, τό, (ἀνά and γαῖα i. q. γῆ), i. q. ἀνώγειον, for which it is substituted in the later editions; written also ἀνώγειον, ἀνάγειον, Lob. ad Phryn. p. 297; *a room above the ground, upper room, chamber*, over the porch, on or connected with the roof; where meals were taken, and whither the Jews retired for prayer, meditation, etc. Mark xiv. 15. Luke xxii. 12. coll. Acts xx. 8.—Xen. An. 5. 4. 29 ἀνώγειον.—See Calmet, art, *House*, p. 509. Comp. Ὑπερῶον.

Ἀναγγέλλω, f. γελῶ, aor. 1 ἀνήγγειλα, aor. 2 pass. ἀνηγγέλην Rom. xv.

21. Sept. Is. lii. 15. cf. Buttm. § 101. n. 4. marg. *to announce, to make known, to declare, to tell*; trans. and absol. In various connexions, e. g. spoken of things done, events, etc. *to relate, to tell*, Mark [v. 14.] v. 19. Acts xiv. 27. xv. 4. xvi. 38. 2 Cor. vii. 7, *to bring word, to inform*, John v. 15.—Xen. Anab. 1. 3. 21.—Spoken of things future, *to shew beforehand, foretell*, John xvi. 13. Sept. for עֲיִן Is. xli. 22, 23. xlii. 10.—Spoken of the Christian doctrine, etc. *to declare, shew forth, teach*, John iv. 25. xvi. 14, 15, 25. Acts xx. 20, 27. Rom. xv. 21. 1 Pet. i. 12. 1 John i. 5. So Sept. for עֲיִן Deut. viii. 3. Dan. ii. 9 עֲיִן Deut. xxiv. 8.—Spoken of evil deeds, *to declare, confess*, Acts xix. 18. So Sept. and עֲיִן Is. iii. 8. Job xxxiii. 23. Ps. xxxviii. 19.

Ἀναγεννάω, ὦ, f. ἦσω, pp. *to beget again*; metaph. *to regenerate, to renew*, sc. by a change of carnal nature to a christian life; trans. 1 Pet. i. 3, 23. It is the same as εἶδον τοῦ Θεοῦ εἶναι Gal. iii. 26; or τέκνον Θεοῦ γενέσθαι v. ἐκ Θεοῦ γεννηθῆναι John i. 12, 13. 1 John iii. 9; or ἄνωγεν γεννηθῆναι John iii. 3.—So the fathers speak of regeneration as a *renewal*, a change from a lower to a higher, from a carnal to a better and holy life. Justin. Mart. Apol. 2. p. 93. Clem. Alex. Protrept. 11 ὁ λόγος, ὁ ἀναγεννῶν τὸν ἀνθρώπον, εἰς ἀλήθειαν αὐτὸν ἀναφέρειν. For the Rabbinic עֲיִן עֲיִן, *new creature*, see Schœttg. Hor. Heb. ad 2 Cor. v. 17.

Ἀναγινώσκω; f. ὥσομαι, aor. 2 ἀνέγνω, perf. pass. ἀνέγνωμαι, aor. 1 pass. ἀνέγνωσθην, (ἀνά intens. and γινώσκω to know), *to know accurately*, Il. 13. 734, *to distinguish*, Herodian. 7. 6, where others read διαγινώσκω. In N. T. *to know by reading*, i. e. simply *to read*, trans. and absol.

a) *to read*, sc. for one's self, *to learn by reading*, Matt. xii. 3, 5. xix. 4. xxi. 16. 42. xxii. 31. xxiv. 15. Mark ii. 25. xii. 10, 26. xiii. 14. Luke vi. 3. x. 26. John xix. 20. Acts viii. 28, 30 bis, 32. xv. 31. xxiii. 34. 2 Cor. i. 13. Eph. iii. 4. Rev. i. 3. v. 4. Sept. for עֲיִן Deut. xvii. 19. 2 K. v. 7. Is. xxix. 11, 12.—Æl. V. H. 14. 43. Xen. An. 1.6.4.—Metaph.

2 Cor. iii. 2 ἡ ἐπιστολὴ ἡμῶν—ἀναγινωσκομένη ὑπὸ πάντων, *read of all men*, i. e. open, manifest.

b) *to read aloud before others, prælego*, Luke iv. 16. Acts xiii. 27. xv. 21. 2 Cor. iii. 15. Col. iv. 16 ter. 1 Thess. v. 27. So Sept. and אָקק Deut. xxxi. 11. 2 K. xxii. 11. Neh. xiii. 1.—1 Macc. x. 7. Jos. Ant. 4. 8. 12.

Ἀναγκάζω, f. ἄσω, (ἀνάγκη), *to necessitate, to compel, to constrain*, trans.

a) *to compel*, sc. by force, threats, circumstances, etc. Acts xxvi. 11. xxviii. 19. 2 Cor. xii. 11. Gal. ii. 3, 14.—Esdr. iv. 6. Bel and Drag. 30. 1 Macc. ii. 25. Xen. Mem. 1. 2. 44.

b) *to constrain*, sc. by entreaty, invitations, etc. *to persuade*, Matt. xiv. 22. Mark vi. 45. Luke xiv. 23. Gal. vi. 12. —Diog. Laert. 1. 1. 4. Xen. Symp. 3. 5.

Ἀναγκαῖος, a, ov, (ἀνάγκη), *compulsive*, Od. 17. 399. *compelled*, Od. 24. 498. In N. T. *necessary*, viz.

a) spoken of things required by nature, etc. 1 Cor. xii. 22. or for the support of life, Tit. iii. 14 ἀναγκαῖαι χρεῖαι, *necessary wants*.—2 Macc. iv. 23. Jos. Ant. 2. 5. 6. Xen. Mem. 4. 5. 9.

b) *necessary* from custom and habit, e. g. Acts x. 24 ἀναγκαῖους φίλους, *necessary or near friends*.—Jos. Ant. 10. 1. 2. ib. 7. 6. 1. Polyb. 5. 71. 2. Xen. Mem. 2. 1. 4. Comp. Kypke Obs. in N. T. II. p. 49.

c) neut. ἀναγκαῖον, impers. *necessary, right, proper*. Acts xiii. 46 ὅμιν ἦν ἀναγκαῖον, *it was necessary*, i. e. it was matter of duty. Heb. viii. 3 εἰς ἀναγκαῖον [ἵστί], *whence it is necessary*, i. e. it necessarily follows. Phil. i. 24 ἀναγκαῖότερον [ἵστί], εἰ ὑμᾶς, *is more necessary, more profitable, for you*.—Ignat. ad Trallian. § 2. Xen. Œc. 2. 14. Dem. 462. 25.—So ἀναγκαῖον ἡγήσασθαι, *to regard as necessary, to think necessary or proper*, 2 Cor. ix. 5. Phil. ii. 25.—2 Macc. ix. 21. Jos. Ant. 5. 9. 4.

Ἀναγκαστῶς, adv. (ἀναγκαστός fr. ἀνάγκη), *by constraint, unwillingly*; opp. to ἐκουσίως. 1 Pet. v. 2.

Ἀνάγκη, ης, ἡ, 1. *necessity, need*.

a) as arising from the influence of other persons, *constraint, compulsion*,

1 Cor. vii. 37. 2 Cor. ix. 7. Philem. 14.—Xen. Cyr. 8. 1. 20.

b) as arising from the good or bad disposition of a person or persons, or from the nature and circumstances of the case, Matt. xviii. 7. Heb. vii. 12, 27. ix. 16, 23.—Jos. Ant. 16. 9. 3. Xen. Cyr. 2. 1. 15.

c) spoken of the obligation of duty; ἀνάγκην ἔχειν, *to be right, proper, just, I have need, I must needs*, Luke xiv. 18. xxiii. 17. Jude 3. Rom. xiii. 5. 1 Cor. ix. 16.—Xen. Cyr. 2. 4. 12.

2. *unavoidable distress, calamity*. Luke xxi. 23. 1 Cor. vii. 26. 2 Cor. vi. 4. xii. 10. 1 Thess. iii. 7. So Sept. for מְצָרָה Ps. xxv. 17. cvii. 6. מְצָרָה Ps. cxix. 143. מְצָרָה Job xxvii. 9.—Tob. iii. 7, 11. Jos. Ant. 2. 5. 2. ib. 2. 9. 3. Diod. Sic. 4. 43.

Ἀναγνωρίζω, f. ἴσω, pp. *to recognize*; in N. T. only in the aor. 1 pass. ἀναγνωρίσθην, with reflexive meaning, *to make one's self known*, Acts vii. 13. So Sept. for עָרַךְ Gen. xlv. 1.—See Buttm. § 136. 2.

Ἀνάγνωσις, εως, ἡ, (ἀναγινώσκω q. v.) *reading*, whether public or private, Acts xiii. 15. 2 Cor. iii. 14. 1 Tim. iv. 13. Sept. for אָקק Neh. viii. 3.—Esdr. ix. 48. Polyb. 9. 1. 5.

Ἀνάγω, f. ἄξω, aor. 2 ἀνήγαγος, nor 1. pass. ἀνήχθην in Mid. sense, Buttm. § 136. 2, (ἀνά and ἄγω), *to lead up, to conduct or bring up*, sc. from a lower to a higher place; trans. with a dat. of person, or εἰς c. accus. of place whither, etc.

a) gen. Matt. iv. 1 ἀνήχθην εἰς τὴν ἔρημον, i. e. from the banks of the Jordan into the hilly desert region, coll. Luke iv. 1.—Luke iv. 5 εἰς ὄρος ὑψηλόν. ii. 22 εἰς Ἱεροσόλυμα, see in ἀναβαίνειν. xxii. 66 εἰς τὸ συνέδριον, *to the Sanhedrim*, which sat in or near the temple. Acts ix. 39. xvi. 34 εἰς τὸν οἶκον αὐτοῦ, i. e. from the dungeon into his own house. So Sept. for מָלַךְ Gen. l. 24. Ex. viii. 5.—Od. 14. 272.—Acts vii. 41 ἀνήγαγον θυσίαν τῷ εἰδώλῳ, *offered sacrifice*, i. e. led the victim up to the altar, or laid the sacrifice upon the altar; so Sept. and Heb. מָלַךְ *to offer sacrifice*, 1 K. iii. 15. and so מָלַךְ Lev. xiv. 20. Is. lvii. 6.

Job i. 5, where Sept. ἀναφέρω and προσφέρω—Philo de Agric. p. 205. Herodot. 2. 60.—Acts xii. 4 ἀναγαγεῖν αὐτὸν τῷ λαῷ, *to bring up from the prison before the tribunal*, sc. in the presence of the people; coll. v. 6.—2 Macc. vi. 10.—So ἀνάγειν ἐκ νεκρῶν, *to bring up from the dead, to raise from the dead*, Rom. x. 7. Heb. xiii. 20. So Sept. and פָּרָא Ps. xxx. 4. lxxi. 20.

b) as a nautical term, ἀνάγειν ναῦν, *to lead a ship up or out*, sc. upon the sea, since the sea, as seen from the shore, appears to rise, Herodot. 8. 57, 70, 83; and without ναῦν, ib. 8. 6. Hence in N. T. Mid. ἀνάγομαι, sc. τῇ νηϊ, or fully ἐν πλοίῳ Acts xxviii. 11, *to put to sea, to set sail from any place*, seq. ἀπό. Luke viii. 22. Acts xiii. 13. xvi. 11. xviii. 21. xx. 3, 13. xxi. 1, 2. xxvii. 2, 4, 12, 21. xxviii. 10, 11.—Xen. Anab. 5. 7. 17. Ælian. V. H. 1. 5. Hesych. ἀνάγοντο· ἀνέπλεον.

Ἀναδείκνυμι, aor. 1 ἀνίδειξα, pp. *to shew by raising aloft*, as a torch, Polyb. 8. 30. 10. In N. T. *to show plainly, to point out, to declare*, trans. Acts i. 24.—2 Macc. ii. 8, coll. ver. 6. Polyb. 1. 80. 12.—In the sense of *to appoint*, Luke x. 1.—Esdr. i. 34 βασιλεία. 2 Macc. xiv. 12 στρατηγόν. Diod. Sic. 1. 66. Polyb. 4. 48. 3.

Ἀνάδειξις, εἶδος, ἡ, (ἀναδείκνυμι), *manifestation, sign*, Diod. Sic. 1. 85. In N. T. *manifestation, public appearance*, Luke i. 80 ἕως ἡμέρας ἀναδείξεως αὐτοῦ, i. e. until he came forth publicly as a prophet.—Ecclus. xliii. 6. Plut. Mar. c. 8.

Ἀναδέχομαι, aor. 1 ἀνεδεξάμην, *to take upon one's self*, 2 Macc. viii. 36. Xen. Cyr. 1. 6. 18. In N. T. *to receive*, i. e. in the sense of *to embrace, confide in*, as promises, ἐπαγγελίας Heb. xi. 17.—Clem. Alex. Strom. 6. 12 τὴν ἀρετὴν.—Or as a guest, *to entertain*, Acts xxviii. 7.—So ἐποδέχομαι Ælian V. H. 4. 9. δέχομαι Diod. Sic. 13. 4.

Ἀναδίδωμι, f. δῶσω, *to give, to hand up*, Xen. Conv. 2. 8. *to shoot up, to yield*, spoken of the earth yielding plants, etc. Jos. Ant. 1. 11. 1. In N. T. *to give up or over, to deliver*, trans. Acts xxiii. 33 τὴν ἐπιστολήν.—Polyb. 6. 29. 10. 7. Diod. Sic. 11. 45. Jos. Ant. 1. 16. 2.

Ἀναζάω, ὦ, f. ἦσω, aor. 1 ἀνέζησα, *to revive*, in the sense of *to rouse up, become vigorous*, Rom. vii. 9 ἡ ἀμαρτία ἀνέζησεν. In the sense of *to live again*, Rom. xiv. 9 et Rev. xx. 5 ἀνέζησεν, in the earlier editions; later ones ἐζήσεν.—Artemid. 4. 82.—Metaph. *to adopt a better life, to reform*, Luke xv. 24, 32.

Ἀναζητέω, ὦ, f. ἦσω (ἀνά intens. and ζητέω,) *to seek diligently, inquire after, look for*, trans. Luke ii. 44. Acts xi. 25.—Sept. for זָרַח Job. iii. 4. זָרַח Job x. 6.—2 Macc. xiii. 21. Jos. Ant. 5. 1. 14. Ælian. V. H. 3. 28.

Ἀναζώννυμι, f. ζώσω, *to gird up*, sc. with a belt or girdle. Mid. ἀναζώννυμαι, *to gird up one's self or to be girded*, trans. The orientals dress in loose robes flowing down around the feet; so that when they wish to run, or fight, or apply themselves to any business, they are obliged to bind their garments close around them. Hence metaph. 1 Pet. i. 13, ἀναζωσάμενοι τὰς ὁσφύας τῆς διανοίας, *who hold their minds in constant preparation*. So ἡρᾶ Job xxxviii. 3. Prov. xxxi. 17. Jer. i. 17.

Ἀναζωπυρέω, ὦ, f. ἦσω, (ἀνά and ζωπυρέω, from ζῶπυρον live coals or embers, a bellows, comp. of ζῶς and πῦρ), *to kindle up, rouse*, sc. a fire, etc. In N. T. metaph. spoken of spiritual gifts, *to cultivate*, trans. 2 Tim. i. 6. So Sept. for פָּרַח Gen. xlv. 27.—1 Macc. xiii. 7 τὸ πνεῦμα. Jos. Ant. 8. 8. 5. ib. 9. 8. 6. Xen. Eq. 10. 8, 16.

Ἀναθάλλω, f. αἰῶ, *to grow green again, to flourish again*, Ecclus. xlv. 12. Wisd. iv. 4. Hom. Il. 1. 236. trans. *to cause to flourish, to produce*, e.g. fruit, etc. Ecclus. l. 10. and metaph. as εἰρήνην, εὐλογίαν, Ecclus. i. 18. xi. 22.—In N. T. metaph. and intrans. *to flourish again, to be again prosperous*. Phil. iv. 10 ὅτι ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, *that ye are again prospered in respect to your care of me*. Others less well, trans. 'that ye have renewed, augmented, your care of me.'

Ἀνάθεμα, ατος, τό (ἀνατίθημι *to place or lay up*), a later form instead of ἀνάθημα. Moeris ἀνάθημα, ἀττικῶς.

ἀνάθεμα, ἑλληνικῶς. Lobeck ad Phryn. p. 249.—*any thing laid up or suspended as an offering in the temple of a god, any thing consecrated to God*, τὸ ἀνατιθέμενον τῷ θεῷ, Suid. Plut. Pelop. c. 25. Sept. and Heb. חֲתָם Josh. vii. 11, coll. v. 23 and vi. 19, 24. So חֲתָם and Sept. ἀνάθεμα spoken in like manner of animals, persons, etc. Lev. xxvii. 28, coll. v. 29; and, since every living thing thus consecrated to God could not be redeemed, but was to be put to death, hence חֲתָם and Sept. ἀνάθεμα denote *any thing irrevocably devoted to death, to destruction, etc. any thing on which a curse is laid, as cities and their inhabitants, etc.* Josh. vi. 17, 18. vii. 1. al. and therefore *any thing abominable and detestable*, Deut. vii. 26. Comp. Jahn § 394.—Hence

In N. T. *an accursed thing*, spoken of persons, *one accursed. one excluded from the favour of God and devoted to destruction.* 1 Cor. xii. 13 λίγειν Ἰησοῦν ἀνάθεμα, *to call Jesus accursed.* xvi. 22. Gal. i. 8, 9. Acts xxiii. 14 ἀναθεματίζομεν, *intens. we have bound ourselves with a heavy curse*; for the dat. see Winer § 58. 3. Matth. § 408, note. Buttm. § 133. 3.—Rom. ix. 3 ἡχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, *put by constr. prae-nans for ἡχόμην—ἀνάθεμα εἶναι καὶ χωριζόμενος ἀπὸ τοῦ Χ.* *accursed from Christ, i. e. excluded from God's favour, separated from Christ and the benefits of his death, and devoted to eternal destruction, as an expiatory victim in behalf of my people.* For the expression ἀπὸ τοῦ Χ. comp. 2 Thess. i. 9.

Ἀναθεματίζω, f. ἴσω, (ἀνάθεμα q. v.) *to declare one to be ἀνάθεμα i. e. accursed, to curse, to bind by a curse*, trans. Mark xiv. 71 ἀναθεματίζειν sc. ἑαυτὸν. Acts xxiii. 12, 14, 21, see in ἀνάθεμα. So Heb. חֲתָם Num. xviii. 14. Deut. xiii. 15. Josh. vi. 21.—1 Macc. v. 5.

Ἀναθεωρῶ, ὤ, f. ἴσω, (ἀνά *intens. and θεωρῶ*), *to behold, contemplate*, trans. Acts xvii. 23. Metaph. *to consider*, Heb. xiii. 7.—Diod. Sic. 14. 109. ib. 12. 15.

Ἀνάθημα, ατος, τό, (ἀναθήμη),

any thing consecrated to God and laid up or suspended in the temple, a gift, offering, Luke xxi. 5. For the form of the word, see in ἀνάθεμα.—Votive offerings, such as shields, chaplets, golden chains and candlesticks, etc. were common in the temples of the heathen; Potter's Gr. Ant. I. p. 235. Adam's Rom. Ant. p. 322. The same custom was imitated in the Jewish temple; see ἀνάθημα Jos. Ant. 15. 11. 3 ult. B. J. 2. 17. 3. Judith vi. 19. 2 Macc. ii. 13. v. 16. ix. 16. 3 Macc. iii. 17.—Polyb. 11. 4. 1. Xen. H. G. 7. 3. 8.

Ἀναίδεια, ας, ἡ, (ἀναιδής, fr. a pr. and αἰδώς), *want of modesty, shamelessness, in the sense of importunity, without regard to time, place, or person*, Luke xi. 8.—Ecclus. xxv. 22. So ἀναιδής Ecclus. xxiii. 6. Sept. Deut. xxviii. 50.

Ἀναίρεσις, εως, ἡ, (ἀναίρω), *a taking up or away*, sc. of dead bodies for burial, Thuc. 3. 113. In N. T. *a taking away*, sc. from life. i. e. *death, a putting to death*, Acts viii. 1. [xxii. 20 in text. recept.] Sept. for נָתַן Num. xi. 15.—Judith xv. 3. 2 Macc. v. 13. Jos. Ant. 2. 3. 1. ib. 8. 12. 2. Herod. 2. 13. 1.

Ἀνατρίω, ὦ, f. ἴσω, (ἀνά and αἰρίω), aor. 2 ἀνείλον, whence in later editions the forms ἀνείλατε, ἀνείλατο, Acts ii. 23. vii. 21. Sept. Is. xxxviii. 14; for which see Winer Gr. § 13. 1. Buttm. § 96. n. 1. marg. *to take up, lift up*, trans. sc. from the ground, Ael. V. H. 5. 16. Sept. for נָשָׂא Ex. ii. 10. חָתָם Num. xvi. 37. or for burial, Dem. 1069. 2.—In N. T.

1. Mid. *to take up*, trop. spoken of children, *to take to one's self, to adopt, to bring up*; Acts vii. 21 αὐτὸν ἀνείλατο, i. e. *Pharaoh's daughter took him up, adopted him, etc.*—Diod. Sic. 3. 57. Arrian. Diss. Epict. 1. 23. 7. Hesych. ἀναρεῖν τὸ τεχθέν. ἀνατρίειν. So Lat. *tollo*, Cic. Div. 1. 21. al.

2. *to take away*, i. e. *to remove, put out of the way*, viz.

a) spoken of things, *to destroy, to abolish*, Heb. x. 9.—Test. XII Patr. in Fabric. Cod. Pseud. V. T. I. p. 681 ἡ

ταπίνωσις ἀναρεῖ τὸ μῖσος, ἡ μετάνοια ἀναρεῖ τὴν ἀπειθείαν. p. 691. Xen. Cyr. 1. 1. 1.

b) spoken of persons, *to put to death, to kill, to slay.* Matt. ii. 16. Luke xxii. 2. Acts. v. 33, 36. vii. 28 bis. ix. 23, 24, 29. xvi. 27 ἐαυτὸν ἀναρεῖν. xxiii. 15, 21, 27. xxv. 3. Spoken of a public execution, Luke xxiii. 32. Acts ii. 23. x. 39. xii. 2. xiii. 28. xxii. 20. xxvi. 10. So Sept. for חָנַף Ex. xxi. 29. צָרַח 2 Sam. x. 18. צָרַח Is. xxxvii. 36. צָרַח Dan. ii. 13, 14.—Herodian. 2. 1. 1. Ἄλιαν. V. H. 4. 1.

Ἀναίτιος, ἰον, ὁ, ἡ, adj. (a pr. and aitia), *guiltless, innocent*, Matt. xii. 5, 7. Sept. for צָרַח Deut. xix. 10, 13. xxi. 8, 9.—Ἄλιαν. V. H. 5. 18. Xen. Cyr. 1. 6, 10.

Ἀνακαθίζω, f. ἴσω, (ἀνά and καθίζω to set, to place), pp. trans. *to set up*; in N. T. intrans. or with ἐαυτὸν implied, *to sit up*, Luke vii. 15. Acts ix. 40. Comp. in Ἄγω no. 3.—Plut. Philop. c. 20 μόλις ἐαυτὸν ἐπ' ἀσθενείας ἀνεκάθισε. Plat. Phædon. § 3.

Ἀνακαινίζω, f. ἴσω, *to renew, to restore to its former state*, trans. pp. Sept. τὸ πρόσωπον τῆς γῆς for שָׁחַף Ps. civ. 30. Jos. Ant. 9. 8. 2.—In N. T. metaph. *to renew* εἰς μετάνοιαν, spoken of those who have fallen from the true faith, *to bring back to repentance and their former faith*, Heb. vi. 6. Sept. trop. for שָׁחַף Ps. ciii. 5.—1 Macc. vi. 9. Barnab. Ep. ἀνακαινίσας ἡμᾶς ἐν τῇ ἀφέσει τῶν ἁμαρτιῶν.

Ἀνακαινώ, ὦ, f. ὦσω, found only in Paul and in ecclesiastical writers; see H. Planck in Bibl. Repos. I. p. 677; *to renew, to renovate*, in the sense of *to emend, to change from a carnal to a christian life, to increase in faith, hope, virtue*, etc. 2 Cor. iv. 16. Col. iii. 10. Comp. Eph. iv. 23, and see in Ἀναγεννάω.

Ἀνακαινώσις, εως, ἡ, (ἀνακαινώ q. v. for this later word), *renewal, renovation*, i. e. metaph. *emendation of the heart and life, change from a carnal to a christian life*, Rom. xii. 2. Tit. iii. 5. Comp. John iii. 5.

Ἀνακαλύπτω, f. ψω, *to unveil, uncover*, Sept. for פָּתַח Deut. xxii. 30.

Is. xlvii. 3. Xen. Conv. 1. 16. In N. T. metaph. *to remove a veil from the mind*, i. e. ignorance, any impediment to knowledge, *to cause to understand.* 2 Cor. iii. 14 τὸ κάλυμμα μένει—μὴ ἀνακαλυπτόμενον, *the veil is not removed from their hearts*, i. e. the blindness of their minds, their prejudices, etc. will not permit them to understand. v. 18 ἀνακαλυπτομένη προσώπῳ, *with unveiled face*, i. e. all impediments to knowledge being removed, coll. v. 13. So Sept. and פָּתַח Job xxiii. 16. Is. xxii. 14. Prov. xx. 22. פָּתַח Is. iii. 17.—Tob. xii. 7. Polyb. 4. 85. 6.

Ἀνακάμπω, f. ψω, pp. trans. *to bend or turn up or back*; intrans. *to turn back, to return*, Matt. ii. 12. Acts xviii. 21. Heb. xi. 15. Sept. for שָׁבַח Ex. xxxii. 27.—Diod. Sic. 3. 54.—Hence metaph. Luke x. 6 (ἡ εἰρήνη ὑμῶν) ἐφ' ὑμᾶς ἀνακάμψαι, *your salutation shall return to you*, i. e. the peace, prosperity, שְׁלוֹמְךָ, which you have wished them, shall not happen to them. Comp. Is. xlv. 23 et lv. 11, where Heb. שָׁבַח, Sept. ἀναστρέφομαι.

Ἀνάκειμαι, f. κείσομαι, *to be laid up or deposited*, as offerings in the temples of the gods, Thuc. 3. 114. Ceb. Tab. 1. and so in the Jewish temple, Jos. Ant. 3. 1. 7. Comp. in ἀνάθημα. In this sense ἀνάκειμαι serves as the neut. or pass. of the act. ἀνατίθημι. In N. T.

1. *to be laid out*, as a dead body, Mark v. 40 in text. receipt.

2. in later usage, *to recline*, sc. at table upon a triclinium, in the ancient manner of eating; Matt. xxvi. 7, 20. Mark xiv. 18. xvi. 14. John xiii. 23 ἀνακείμενος ἐν τῇ κόλπῳ τοῦ Ἰησοῦ, *reclining in the bosom of Jesus*, i. e. next to him on the triclinium; so Lat. *in sinu recumbo*, Plin. Ep. 4. 22. See Calmet 8vo. Bost. art. *Eating*. Campb. Prel. Diss. VIII. iii. § 6.—Esdr. iv. 10. Athenæus 7. 35. Polyb. 13. 6. 8.—Hence genr. *to take a meal, to eat, to dine, sup*, etc. Matt. ix. 10. Luke vii. 37. and ὁ ἀνακείμενος, *one at table, a guest*, Matt. xxii. 10, 11. Luke xxii. 27 bis. John vi. 11. xiii. 28.—Instead of ἀνάκειμαι, earlier Greek writers used κείμαι in this sense, Lobeck ad Phryn. p. 216, 217.

Ἀνακεφαλαίω, ὦ; f. ὦσω, (ἀνά and κεφάλαιον sum, summary), *to sum up, recapitulate*, as an orator at the close of his discourse; Quinet. 6. 1, "rerum repetitio et congregatio, quæ Græcis ἀνακεφαλαίωσις dicitur." In N. T. ἀνακεφαλαίωμα, οὔμαι, *to comprehend several things under one, to reduce under one head*. Rom. xiii. 9 *all the commandments ἀνακεφαλαιοῦται are comprehended*, i. e. *summed up in this one precept*, sc. of love. Eph. i. 10 ἀνακεφαλαίωσασθαι τὰ πάντα ἐν τῷ Χριστῷ, *to bring all things into one in Christ*, i. e. to introduce a unity of feeling and of expectation among all beings both in heaven and on earth, by means of the christian dispensation, especially between Jews and Gentiles; cf. Eph. ii. 14, 15.—Epiph. adv. Hæres. I. 31. 30 τὴν ἐκ τῶν οὐρανῶν παρουσίαν αὐτοῦ [Χριστοῦ] ἐπὶ τὸ ἀνακεφαλαίωσασθαι τὰ πάντα κ. τ. λ.

Ἀνακλίνω, f. ἰνω, trans. *to cause to lie upon*, i. e.

a) pp. *to lay down*, spoken of an infant, Luke ii. 7.—Il. 4. 113.

b) in later usage, *to cause to recline*, sc. in order to take a meal, at table, upon a triclinium, etc. see in Ἀνάκειμαι 2; and for this later signification see Lobeck ad Phryn. p. 216.—Mark vi. 39. Luke ix. 15. xii. 37.—Mid. ἀνακλινόμαι, *to recline*, sc. at table, etc. i. q. ἀνάκειμαι q. v. Matt. xiv. 19. Luke vii. 36.—Polyb. 31. 4. 5. Acta Thom. § 4.—In Matt. viii. 11 et Luke xiii. 29, spoken of the feast or banquet in the kingdom of heaven, under which image the later Jews were accustomed to describe the happiness of the righteous in the Messiah's kingdom; see Schœttgen Hor. Heb. ad h. l. Lightfoot Hor. Heb. in Luc. xvi. 22. Jahn § 148. 4 Esdr. ii. 38. vi. 49 sq. Comp. Matt. xxii. 1 sq. xxv. 1 sq. xxvi. 29. Mark xiv. 25. Luke xiv. 15. sq. xxii. 16, 18, 30.

Ἀνακόπτω, f. ψω, *to beat or drive back*, Jos. Ant. 2. 16. 2. In N. T. trop. *to check, impede, hinder*, trans. Gal. v. 7 τίς ὑμᾶς ἀνέκοψε; where later editions read ἐνέκοψε.—Wisd. xviii. 23 τὴν ὁργήν. Philo de Monarch. p. 821.

Ἀνακράζω, f. ξω, *to cry aloud*, to

exclaim, intrans. Mark i. 23. vi. 49. Luke iv. 33. viii. 28. xxiii. 18. Sept. for נָקַד Judg. vii. 20. נָקַד Josh. vi. 5. נָקַד 1 K. xxii. 32. נָקַד Joel iv. 16. —Jos. Ant. 2. 9. 7. Polyb. 36. 5. 3.

Ἀνακρίνω, f. ἰνώ, (ἀνά intens. and κρίνω), trans. and absol. pp. *to separate or divide up*; in N. T. trop.

1. *to examine carefully, to investigate, to inquire*.

a) genr. Acts xvii. 11 τὰς γραφάς. 1 Cor. x. 25, 27 μηδὲν ἀνακρίνοντες, *not anxiously inquiring*, sc. whether the meat had been offered to idols; see in Ἀλλογῆμα.—Sept. for נָקַד 1 Sam. xx. 12. —Jos. Ant. 5. 9. 3 ἀνέκρινε τίς εἴη. 4. 6. 2. Xen. Cyr. 1. 6. 13.

b) in a forensic sense, spoken of a judge, Luke xxiii. 14. Acts iv. 9. xii. 19. xxiv. 8. xxviii. 18.—Susann. 48, 51. Xen. H. G. 5. 3. 25. Spoken in Greek writers of an antecedent private hearing, to determine whether a cause should be brought at all before the judge in public, Dem. 1066. 9.

2. *to judge of, to estimate*, trans. 1 Cor. ii. 14, 15 bis. *So to judge favourably, to approve*, 1 Cor. iv. 3 bis, 4. or *to judge unfavourably, to condemn*, 1 Cor. ix. 3. xiv. 24 ἀνακρίνεται, where it is parallel with ἐλεγχεται, i. e. convinced of his error and condemned, coll. v. 25.—Phavorin. ἀνακρίνω. τὸ πραχθὲν ἐξετάζω, εἰ καλῶς ἢ κακῶς ἐπράχθη.

Ἀνάκρισις, εως, ἡ, (ἀνακρίνω), *examination*, sc. before a judge, Acts xxv. 26.—3 Macc. vii. 5. Polyb. 12. 27. 3. Phavorin. ἀνάκρισις. ἐξέτασις. Spoken of an antecedent private hearing, see Ἀνακρίνω, Dem. 1142. 10.

Ἀνακύπτω, f. ψω, (ἀνά and κύπτω to bend forwards), *to raise one's self up, to rise up*, sc. from a stooping posture, Luke xiii. 11 coll. v. 13. John viii. 7, 10. Sept. for נָקַד נָקַד Job x. 15.—Jos. Ant. 19. 8. 2. Xen. Eq. 7. 10.—Metaph. *to be elated*, sc. with joy, Luke xxi. 28.—Jos. B. J. 1. 8. 5. Xen. Œc. 11. 5.

Ἀναλαμβάνω, f. λήφομαι, aor. 2 ἀνέλαβον, aor. 1 pass. ἀνελήφθην, *to take up*, trans.

a) *genr. sc. from the ground*, Sept. for $\pi\rho\zeta$ Judg. xix. 28. $\kappa\eta\rho\zeta$ Josh. iv. 8. In N. T. only in the phrase ἀνελήφθη εἰς οὐρανόν, *he was taken up, received up, into heaven*, Mark xvi. 19. Acts i. 11. 16. or ἀνελήφθη simply, where εἰς τὸν οὐρ. is implied, Acts i. 2, 22. 1 Tim. iii. 16 ἐν δόξῃ. So Sept. for $\pi\rho\zeta$ 2 K. ii. 9, 10. $\epsilon\gamma\rho\psi\eta$ $\beta\gamma\gamma$ ib. ii. 11.—1 Macc. ii. 58. Ecclus. xlviii. 9. xlix. 14. Philo Vit. Mos. II. p. 179. 5.—With the accessory idea of *bearing*, Acts vii. 43 ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, coll. Amos. v. 26 where Sept. for $\kappa\eta\rho\zeta$, alluding probably to the manner in which the statues of heathen gods were carried about in processions; see Kuinæl in loc. Rosenm. ad Amos v. 26.—Spoken of arms, etc. *to take up arms, to take one's weapons*, Eph. vi. 13, 16. So Sept. for $\gamma\rho\pi$ Deut. i. 41. $\pi\rho\zeta$ Num. xxv. 7.—2 Macc. x. 27. Herodian. 2. 6. 19. Xen. Cyr. 2. 1. 19.

b) *to take up or with, take along*, sc. as a companion or fellow-traveller, Acts xx. 13, 14. xxiii. 31. 2 Tim. iv. 11. So Sept. for $\pi\rho\zeta$ Gen. xxiv. 61. xlv. 18. xlviii. 1. —Xen. Cyr. 1. 4. 19. ib. 1. 5. 14. Jos. Ant. 2. 10. 2 τὸν στρατόν. 4. 5. 1.

Ἀνάληψις, εως, ἡ, (ἀναλαμβάνω q. v.) *a taking up*, sc. into heaven, Luke ix. 51.—Test. XII Patr. Fabr. Cod. Pseud. V. T. 1. p. 585. Clem. Alex. Strom. 6. 15.

Ἀναλίσκω, f. λῶσω, aor. 1 ἀνήλωσα, see Buttm. § 114. p. 267; *to consume*, i. e. *to spend*, Wisd. xiii. 2. Jos. Ant. 3. 4. 9. Xen. Mem. 2. 7. 11.—In N. T. *to consume*, i. e. *to destroy*, trans. Luke ix. 54. Gal. v. 15. 2 Thess. ii. 8. Sept. for $\beta\eta\kappa$ Jer. 1. 7. Ez. xv. 4, 5. $\pi\eta\epsilon$ Is. xxxii. 10. Gen. xli. 30. $\eta\rho\kappa$ Prov. xxiii. 28.—2 Macc. ii. 10. Jos. Ant. 2. 5. 6. Act. Thom. § 21 ποίῳ θανάτῳ αὐτοὺς ἀναλώσει. Xen. Cyr. 2. 1. 8.

Ἀναλογία, ας, ἡ, (ἀνάλογος fr. ἀνά and λόγος), *ratio, proportion*. Rom. xii. 6 κατὰ τὴν ἀναλογίαν πίστεως, i. e. according to the measure of the gifts and faculties with which we hold to and manifest our faith comp. ver. 3 where it is μέτρον.—Polyb. 9. 20. 1. Dem. de. Coron. c. 30 κατ' οὐσίας ἀναλογίαν.

Hesych. κατ' ἀναλογίαν· κατὰ μέτρον ἢ κανόνα.

Ἀναλογίζομαι, f. ἰσομαι, *to reckon up, compute*, as in arithmetic, geometry, etc. Pollux Onom. 4. 163. In N. T. *to consider attentively, to reflect upon*, Heb. xii. 3.—3 Macc. vii. 7. Jos. Ant. 4. 8. 46. Diod. Sic. 20. 8.

Ἀναλος, ου, ὁ, ἡ, adj. (*a pr. and ἄλς salt*), *not salt, insipid*. Mark ix. 50 ἐὰν τὸ ἄλας ἀναλον γένηται, *if the salt become not salt*, i. e. lose its savour and pungency.—Plut. Symp. 4. 10. 2. Tom. VIII. p. 728. ed Reisk. ἄρτον ἀναλον.

Ἀνάλυσις, εως, ἡ, (ἀναλύω), pp. *resolution, dissolving*; also *departure*, e. g. from a banquet, ἐκ τοῦ συμποσίου, Jos. Ant. 19. 4. 1. Philo in Flacc. II. p. 534, 6. p. 981.—In N. T. *departure* sc. from life, 2 Tim. iv. 2, coll. Phil. i. 23.—So in full, ἀνάλυσις ἐκ τοῦ βίου Philo in Flacc. p. 991.

Ἀναλύω, f. ὕσω, *to loosen again, to undo*, e. g. the web of Penelope, Od. 2. 105; *to unfasten* sc. the fastenings of a ship, and thus prepare for departure. Od. 15. 548; Sept. *to dissolve*, metaph. spoken of sins, *to be forgiven*, Ecclus. iii. 15.—In N. T. *to depart*, sc. from life, Phil. i. 23; see Ἀνάλυσις and Schœttg. Hor. Heb. in loc.—So ἀπολύω Ἄλιαν. V. H. 5. 6.—With the accessory idea of *going home or back*; hence, *to return*, e. g. ἐκ τῶν γάμων, Luke xii. 36.—Wisd. ii. 1. 2 Macc. ix. 1. Jos. Ant. 6. 4. 1. Ἄλιαν. V. H. 4. 23.

Ἀναμάρτητος, ου, ὁ, ἡ, adj. (*a pr. and ἀμαρτάνω*), *without sin, faultless*, John viii. 7.—Sept. Deut. xxix. 18. 2 Macc. viii. 4. Xen. Mem. 4. 2. 26.

Ἀναμένω, f. μενῶ, *to wait out*, i. e. *to remain*, Judith vii. 12. Herodot. 7. 42. In N. T. *to await, to expect*, sc. with patience and confidence, trans. 1 Thess. i. 10. So Sept. for $\pi\eta\rho$ Job. vii. 2. Is. lix. 11.—Judith viii. 16. Clem. Alex. Strom. 6. 13. Xen. Mem. 4. 3. 13.

Ἀναμνησκω, f. μνήσω, aor. 1 pass ἀνεμνήσθην with mid. signif. Buttm. § 136 2; *to call up to mind, to remind, cause to remember*.

a) *genr. and constr. with doub. accus*

1 Cor. iv. 17 *δε ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου*, see Winer § 30. 7. Matth. § 347. n. 2. Buttm. § 131. 5. Sept. for *יְהוָה* Gen. xli. 9. 1 K. xvii. 18. Ez. xxiii. 19.—With double accus. Diod. Sic. xvii. 10. Xen. An. 3. 2. 11. Herodot. 6. 140. With gen. of the thing, Jos. Ant. 9. 6. 3.—In the sense of *to admonish, to exhort*, 2 Tim. i. 6.

b) Mid. *ἀναμνήσκωμαι*, *to call to mind, to recollect, to remember*, absol. Mark xi. 21.—With a gen. of thing, Mark xiv. 72 *ἀνεμνήσθη τοῦ ῥήματος*, Buttm. § 132. 5. 3. So Sept. for *יְהוָה* Gen. viii. 1. Num. xv. 39.—Eccles. iii. 14. Jos. Ant. 2. 7. 8.—Constr. c. accus. 2 Cor. vii. 15 *τὴν ὑπακοήν*. Heb. x. 32.—Xen. An. 7. 1. 26.

Ἀνάμνησις, *εως, ἡ*, (*ἀναμνήσκω* q. v.) *remembrance*, Luke xxii. 19. 1 Cor. xi. 24, 25, coll. ver. 26. Heb. x. 3. Sept. for *יְהוָה* Num. x. 10. *יְהוָה* Ps. xxxviii. 1.—Wisd. xvi. 6. Plato Phileb. § 67. ed. Stallb.

Ἀνανεόω, *ω, f. ὦσω*, (*ἀνά* and *νεόω*), *to renew*; Mid. *ἀνανεόομαι, οὔμαι*, *to renew for one's self*, etc. e. g. *τὴν φιλίαν* 1 Macc. xiv. 18, 22. *τὸν ὕπνον* Thuc. 5. 18. In N. T. *to renew one's self, to be renewed*, sc. in spirit, *τῷ πνεύματι*, Eph. iv. 23, i. e. to be changed from a carnal to a christian spirit and life. Comp. *שָׁחַח* Ps. li. 12.—Marc. Antonin. 4. 3 *ἀνανεοῦ σεαυτόν*.

Ἀνανήφω, *f. ψω*, *to become sober again*, sc. *ἐκ μέθης* Lucian. Hermot. § 83. In N. T. metaph. *to recover sobriety of mind, to recover one's self*, sc. *ἐκ τῆς τοῦ διαβόλου παγίδος*, intrans. 2 Tim. ii. 26.—Jos. Ant. 6. 11. 10 *ἐκ θρήνων*. Philo de Alleg. 3. p. 1098. Ceb. Tab. 9.

Ἀνανίας, *α, ὁ, Ananias*, Heb. *יְהוָה נתַּן* (Jehovah hath given), pr. name of three persons in N. T.

1. of a Jew at Jerusalem, who was struck dead on being convicted of falsehood by Peter, Acts v. 1, 3, 5.

2. of a Christian at Damascus, who restored the sight of Paul, Acts ix. 10 bis, 12, 13, 17. xxii. 12.

3. of a high priest of the Jews, about A. D. 47, the son of Nebedæus. He was sent as a prisoner to Rome by Quadratus, governor of Syria, and Jona-

than appointed in his place; but being discharged by Claudius, he returned to Palestine, and Jonathan being murdered through the treachery of Felix, the successor of Quadratus, Ananias appears to have performed the functions of the high priest, as a *קֹהֵן* or substitute, until Ismael, the son of Phabeus, was appointed to that office by Agrippa, about A. D. 63. Ananias was afterwards killed in a tumult. Acts xxiii. 2. xxiv. 1.—See Jos. Ant. 20. 6. 2. ib. 20. 8. 5. 8. B. J. 2. 17, 9. On the *קֹהֵן* or vicar of the high priest, see Buxt. Lex. Ch. Rab. Tal. 1435 sq. Krebs Obs. in N. T. e Joseph. p. 3 sq. 114, 175. Comp 2 K. xxv. 18.

Ἀναντίρρητος, *ου, ὁ, ἡ*, adj. (*a pr. ἀντι and ἔρῃω*), *not to be contradicted, indisputable*, Acts xix. 36.—Symmach. Job xi. 2. Polyb. 6. 7. 7. ib. 28. 11. 4.

Ἀναντιρρήτως, *adv. pp. without contradiction*; hence *without hesitation, promptly*, Acts x. 29.—Polyb. 23. 8. 11.

Ἀνάξιτος, *ου, ὁ, ἡ*, adj. (*a pr. and ἀξίος*), *unworthy, not adequate*, seq. gen. 1 Cor. vi. 2.—Sept. Jer. xv. 29. Eccles. xxv. 8. Jos. Ant. 6. 1. 4. Herodian. 2. 7. 6.

Ἀναξίως, *adv. unworthily, i. e. in an improper manner, irreverently*, 1 Cor. xi. 27, 29.—2 Macc. xiv. 42. Herodian. 2. 7. 6.

Ἀνάπαισις, *εως, ἡ*, (*ἀναπαύω*), *rest, quiet*, sc. from occupation, oppression, or torment. Rev. iv. 8 *ἀνάπαισιν οὐκ ἔχουσι—λέγοντες*, *exclaiming without intermission*, etc. for the constr. see Buttm. § 144. n. 3.—Matt. xi. 29 *ἐνρήσετε ἀνάπαισιν ταῖς ψυχαῖς ὑμῶν*. Rev. xiv. 11. Sept. for *מנוחה* Jer. xlv. 3. *מנוחה* Lev. xxv. 8. *שְׁבִיחוֹן* Ex. xvi. 23. al.—Wisd. iv. 7. Eccles. vi. 29. Jos. Ant. 3. 12. 3. Dion. Halic. 4. 43.—Meton. *place of rest, fixed habitation*, Matt. xii. 43. Luke xi. 24. So Sept. for *מנוח* Gen. viii. 9. Ruth iii. 1. *מנוחה* 1 Chr. xxviii. 2.—Eccles. xxiv. 7.

Ἀναπαύω, *f. αὔσω*, *to cause to cease or desist from*, II. 17. 550. *to cause to rest, to give rest to*, trans. Jos. Ant. 3. 2. 5. Xen. Cyr. 7. 1. 4.—In N. T.

a) metaph. *to give rest*, sc. to the mind, *to free from sorrow or care, to refresh*,

recreate, trans. Matt. xi. 28. 1 Cor. xvi. 18. 2 Cor. vii. 13. Philem. 7, 20. So Sept. for חָנַח Prov. xxix. 17. Is. xiv. 3. חָנַח Ez. xxxiv. 15.—Ecclus. iii. 6.

b) Mid. ἀναπαύομαι, *to rest*, i. e. *to take rest, to enjoy repose*, the idea of previous exertion, anxiety, or suffering, being included. Spoken of those who are fatigued, Mark vi. 31. of those who sleep, Matt. xxvi. 45. Mark xiv. 41. of those who enjoy a tranquil life, Luke xii. 19. of those who quietly wait for any thing, Rev. vi. 11. of those who die, Rev. xiv. 13. So Sept. for חָנַח Deut. v. 4. Esth. ix. 16. חָנַח Mic. iv. 4. חָנַח Job. x. 20.—Act. Thom. § 4. Plut. Symp. 8. 7. 4.—For the constr. with ἐκ, Rev. xiv. 13, see Matth. § 355. n. 1. So with ἀπό Jos Ant. 3. 5. 5.

c) from the Heb. ἀναπαύομαι, *to have a place of rest, to abide, to dwell*. 1 Pet. iv. 14 τὸ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται, coll. Rom. viii. 11. So Sept. for חָנַח Deut. xxxiii. 20. Is. xiii. 21. xxxii. 16. חָנַח Is. xiii. 20. xxvii. 10. חָנַח Prov. xxi. 16.

Ἀναπείθω, f. εἰσω, *to persuade over*, in N. T. in a bad sense, i. e. *to seduce*, trans. Acts xviii. 13. Sept. for חָנַח Jer. xxix. 8.—1 Macc. i. 11. Xen. Mem. 3. 11. 10.

Ἀναπέμπω, f. ψω, trans. 1. *to send up*, sc. before a judge, a tribunal, etc. *to refer, to remit*, Luke xxiii. 7, 11, 15.—Jos. Ant. 4. 8. 14 τὴν δίκην εἰς ἱερὰν πόλιν. Xen. Cyr. 7. 5. 34. Herodian. 2. 12. 11.

2. *to send back*, trans. Philem. 12.—Plut. Pomp. c. 36.

Ἀνάπηρος, ου, ὁ, ἡ, adj. (ἀνά and πηρός), *maimed*, i. e. *deprived of some member or of the use of it*, Luke xiv. 13, 21.—2 Macc. viii. 24. Ælian. V. H. 11. 9. Hesych. ἀνάπηρος, πηρός, τυφλός, νοσώδης.

Ἀναπίπτω, f. πεσοῦμαι, aor. 2 ἀνέπαιπον, aor. 1 mid. ἀνεπεσάμην Luke xiv. 10 et xvii. 7 in later editions; see Buttm. § 96. n. 9. § 114. p. 298. Lobeck ad Phryn. p. 724; pp. *to fall upon* or *to wards*, i. e. *to fall down, to lie down*, Sept. for חָנַח Gen. xlix. 9. Susann. 36. Xen. Œc. 8. 8. Diod. Sic. 4. 59.—In N. T. *to recline*, sc. at table, at meals, etc. in

the ancient manner; see in Ἀνάκειμαι 2. —Matt. xv. 35. Mark vi. 40. viii. 6. John vi. 10 bis. xiii. 12. xxi. 20 ἐπὶ τὸ στήθος Ἰησοῦ, *reclined upon the breast of Jesus*, i. e. next to him on the triclinium; see in Ἀνάκειμαι 2, and comp. John xiii. 23, 25.—Tob. ii. 1 ἀνέπεσα τοῦ φαγεῖν. Judith xii. 15. Ecclus. xxxv. 2. Lucian. Asin. § 23.—By impl. *to take a place at table, etc. to eat*, Luke xi. 37. xxii. 14.—In the same sense, aor. 1 mid. imperat. ἀνάπεσαι, Luke xiv. 10 et xvii. 7 in later edit. for ἀνάπαισον or -σε in text. rec.—This sense of the word belongs only to the later Greek; see Phryn. and Lobeck, p. 216.

Ἀναπληρόω, ὦ, f. ὠσω, *to fill up, to complete*, e. g. a chasm, χάσμα, Jos. Ant. 7. 10. 2. time, Sept. for מִלֵּךְ Gen. xxix. 28. Ex. vii. 25. number, Xen. Vect. 4. 24.—In N. T. also *to fill up, to fulfil, to complete*, trans.

a) spoken of measure, 1 Thess. ii. 16 ἀναπληρώσαι αὐτῶν τὰς ἀμαρτίας, i. q. τὸ μέτρον τῶν ἀμαρτιῶν in Matt. xxiii. 32; for the sentiment. comp. Matt. l. c. and Gen. xv. 16. Dan. viii. 23. 2 Macc. vi. 13—15.

b) spoken of prophecy, etc. *to fulfil*, Matt. xiii. 14.—So ἀναπλήρωσις Esdr. i. 57.

c) spoken of a work or duty, *to fulfil, to perform*. Gal. vi. 2 τὸν νόμον τοῦ Χρ. the precept of Christ, coll. John xiii. 14, 34.—Barnab. Ep. § 21 πᾶσαν ἐντολήν. Jos. Ant. 6. 13. 4 τὴν τῶν νομιζομένων ἀναπληρώσιν.

d) spoken of persons, ἀναπληροῦν τὸν τόπον τινός, *to fill the place of any one*, i. e. *to sustain his character*. 1 Cor. xiv. 16 ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, i. e. he who sustains the character of an unlearned person, or who is such.—Jos. B. J. 5. 2. 5 στρατιώτου τάξιν ἀναπληροῦν. So Lat. *implere vicem* Plin. Ep. 6. 6. 6. and Rabb. מִלֵּךְ מִלֵּךְ Buxt. Lex. Ch. Rab. Tal. 2001.

e) in the sense of *to supply, make good*, sc. a deficiency, ὑστέρημα, 1 Cor. xvi. 17. Phil. ii. 30.—Jos. Ant. 5. 6. 2 τὸ λείπον. Diod. Sic. (p. 148), τὴν τῆς φύσεως ἐνδειαν. Plut. de Puer. Educ. c. 13. See Elsner Obs. N. T. II. p. 250.

Ἀναπολόγητος, ου, ὁ, ἡ, adj. (α

pr. and ἀπολογίαμαι,) *without apology, inexcusable*, Rom. i. 20. ii. 1.—Polyb. 12. 21. 10. Just. Mart. Apol. 2. p. 71. Clem. Alex. Strom. 7. 2. ἀναπολόγητός ἐστι ὁ μὴ πιστεύσας.

Ἀναπράσσω, v. ττω, f. ξω, *to make up*, i. e. *to call in, to exact*, e. g. a debt, in some MSS. Luke xix. 23, instead of ἀν ἔπραξα.—Xen. Anab. 7. 7. 31.

Ἀναπτύσσω, f. ξω, (ἀνά and πτύσσω *to fold*,) *to fold back, to unfold*, Xen. Eq. 12. 6. Sept. for פָּרַח Deut. xxii. 17.—In N. T. *to unroll*, e. g. τὸ βιβλίον, a roll or volume, Luke iv. 17. See βιβλίον. Sept. for פָּרַח 2 K. xix. 14.—Herodot. 1. 125.

Ἀνάπτω, f. ψω, *to light up, to kindle*, trans. Luke xii. 49. Acts xxviii. 2. James iii. 5. Sept. for הִנֵּחַ Jer. ix. 12. פָּרַח 2 Chr. xiii. 11. מָלַח Mal. iv. 1.—Polyb. 14. 5. 1. Xen. Anab. 5. 2. 24.

Ἀναρίθμητος, ου, ὁ, ἡ, adj. (*a pr. and ἀριθμός*,) *innumerable*, Heb. xi. 12. Sept. for מְצַח Prov. vii. 26. מְצַח Job. xxi. 33. מְצַח Job. xxii. 5.—Wisd. vii. 11. Xen. Cyr. 7. 4. 8.

Ἀνασεῖω, f. εἰσω, *to shake up or backwards and forwards*, e. g. the hands, Thuc. 4. 38.—In N. T. *metaph. to stir up, instigate*, sc. τὸν ὄχλον, Mark xv. 11. Luke xxiii. 5.—Aquila for הִנֵּחַ Job. ii. 3. Diod. Sic. 13. 91. Dion. Halic. 8. 83 τὸ πλῆθος.

Ἀνασκευάζω, f. ἄσω, (ἀνά and σκευάζω fr. σκευός,) *to pack up baggage*, etc. in order to remove, Xen. Cyr. 8. 5. 4. *to lay waste*, sc. by collecting and carrying off every thing, Jos. Ant. 14. 15. 3, 4. Xen. Cyr. 6. 2. 25. *to destroy*, Thuc. 4. 116 τὴν Δέκυτον καθελὼν καὶ ἀνασκευάσας.—Hence, in N. T. *metaph. to destroy*, e. g. τὰς ψυχὰς, *to pervert*, sc. from the truth, fatally, Acts xv. 24.—Polyb. 9. 31. 6 ὅρκους καὶ συνθήκας. 12. 25. 4 τὴν κοινὴν φημὴν.

Ἀνασπᾶω, ὦ, f. ἄσω, *to draw up or out*, Luke xiv. 15. Acts xi. 10. Sept. for הִנֵּחַ Hab. i. 15.—Jos. Ant. 2. 11. 1. Xen. Mem. 3. 10. 7.

Ἀνάστασις, εως, ἡ, (ἀνίστημι,) *a rising up* e. g. from a seat, Sept. for עָרָא

Lam. iii. 63. Thuc. 1. 133. from ambush, Polyb. 5. 70. 8. in order to do any thing, Sept. for עָרָא Zeph. iii. 8. *a rising*, i. e. *an insurrection*, Dem. Olynth. 1. 1.—Hence in N. T.

1. *a rising up*, as opp. to ἡ πτώσις, *fall*; by meton. *the author or cause of rising up*? i. e. *metaph. the author of a better state, of higher prosperity, of eternal happiness*, Luke ii. 34.—Others here take ἀνάστασις in the sense of *breaking up, removal*, as in Jos. Ant. 10. 9. 7; and as referred to the mind, *disturbance, agitation, perturbation*; comp. Is. viii. 14, 15. But see Olshausen in loc.

2. *resurrection*, sc. of the body from death, *return to life*, viz.

a) spoken of individuals who have returned to life. Heb. xi. 35 *women received their dead* ἐξ ἀναστάσεως, lit. *from resurrection*, i. e. raised again to life; comp. 1 K. xvii. 17 sq. 2 K. iv. 20 sq.—So of the resurrection of Jesus, Acts i. 22. ii. 31. iv. 33. xvii. 18. Rom. i. 4. vi. 5. Phil. iii. 10. 1 Pet. i. 3. iii. 21.

b) spoken of the future and general resurrection at the end of all things, ἐν τῇ ἰσχύει ἡμέρᾳ, John xi. 24; either simply ἀνάστασις, or ἀνάστασις τῶν νεκρῶν or ἐκ νεκρῶν, Acts xvii. 32. xxiv. 15, 21. xxvi. 23. 1 Cor. xv. 12, 13, 21, 42. Heb. vi. 2. John v. 29 bis, εἰς ἀνάστασιν ζωῆς—εἰς ἀνάστασιν κρίσεως, *resurrection unto life*, i. e. eternal happiness; *resurrection unto condemnation*, i. e. eternal misery. Heb. xi. 35 ἵνα κρείττονος ἀναστάσεως τύχωσιν, *that they might obtain a better resurrection*, sc. than that just before spoken of, i. e. that they might obtain the resurrection unto life.—This general resurrection the Sadducees denied, Matt. xxii. 23, 28, 30, 31. Mark xii. 18, 23. Luke xx. 27, 33. Acts iv. 2. xxiii. 6, 8. and also certain Christians, 2 Tim. ii. 18.

c) spoken of the resurrection of the righteous, τῶν δικαίων, Luke xiv. 14, coll. ver. 15. xx. 35, 36. Matt. xxii. 30. called also the *first resurrection*, Rev. xx. 5, 6. Comp. 1 Cor. xv. 23, 24. 1 Thess. iv. 16. See also 2 Macc. vii. 9, 14. xii. 43—45, whence it would seem that the later Jews believed only the true worshippers of God would rise, and not the Gentiles; see espec. 2 Macc. vii. 14, coll. Is. xxvi. 14

d) by meton. *the author of resurrection*, John xi. 25.

Ἀναστατώ, ὦ, f. ὦσω. (ἀνάστατος fr. ἀνίστημι,) found only in later Greek, and equivalent to ἀνάστατον ποιεῖν in earlier writers; see Sturz de Dial. Alex. p. 146. H. Planck de Indole, in Bibl. Repos. I. p. 684; *to drive out*, expel, Aquil. and Symm. intrans. for ἔρηξ Ps. xi. 1. ἔρηξ Ps. lix. 12. *to devastate, destroy*, as cities, Jos. Ant. 8. 12. 2. ib. 10. 6. 2. and so ἀνάστατον ποιεῖν Thuc. 6. 76.—Hence in N. T. *to disturb, to agitate, to put in commotion*, trans. spoken of cities, Acts xvii. 6. xxi. 38. of the minds of Christians, Gal. v. 12, coll. ver. 10.

Ἀνασταυρόω, ὦ, f. ὦσω, (ἀνά, σταυρόω,) *to raise up and fix upon the cross, to crucify*, trans. Jos. Ant. 11. 6. 10. B. J. 2. 14. 9. Diod. Sic. 2. 1. Xen. An. 3. 1. 17.—In N. T. metaph. Heb. vi. 6 [πάτω] ἀνασταυροῦντας ταυτοῖς τὸν υἱὸν τοῦ θεοῦ.—See Tittm. de Syn. N. T. p. 235, and in Bibl. Repos. III. p. 63.

Ἀναστενάζω, f. ξω, (ἀνά and στενάζω,) *to fetch up a deep-drawn sigh*, i. e. *to sigh deeply*, Mark viii. 12. See Tittm. de Syn. N. T. p. 228 sq. and in Bibl. Repos. III. p. 56. So Sept. for ἔρηξ Lam. i. 4.—2 Macc. vi. 30. Eccclus. xxv. 18. 22. Xen. Conv. 1. 15.

Ἀναστρέφω, f. ψω, aor. 2 pass. ἀνестράφη.

1. *to turn up, to overturn*, trans. e. g. τὰς τραπέζας John ii. 15.—Eccclus. xxxvi. 12, coll. xii. 12. Judith i. 13 τὴν δύναμιν, i. e. the host of the enemy. Philo de Nom. mutat. p. 1082. Xen. Venat. 9. 18.

2. *to turn back again*, and intrans. and Mid. *to return*, comp. in Ἄγω no. 3. Acts v. 22. So Sept. for שׁוּב Gen. viii. 7, 9. xiv. 7. al. sēp.—Wisd. xvi. 14. Xen. Anab. 4. 3. 29.—By Hebraism, Acts xv. 16, ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβίδ, put adverbially for *again*, like ἔρηξ Gen. xxx. 31. 2 K. i. 13. xx. 5. al. see Gesen. Lehrs. p. 828. Stuart § 533. Buttm. § 144. n. 8. Comp. Amos. ix. 11 where the Heb. is שׁוּב of which ἀναστρέψω καὶ ἀνοικοδομήσω is a lax translation. Others, *I will restore, set up again*.

3. Mid. ἀναστρέφομαι, and aor. 2 pass. (Buttm. § 136. 2,) *to turn one's self around, to be turned around*, etc. i. q. Lat. *versari*, or as in comm. English, *to turn one's self or one's hand to any thing*; e. c. ἐν seq. dat.

a) spoken of place, *to move about in a place*, i. e. *to sojourn, to dwell in*, Matt. xvii. 22. 2 Cor. i. 12. So Sept. and ἔρηξ Josh. v. 5. Ez. xix. 6.—Jos. Ant. 1. 2. 1. Hesych. ἀναστρεφόμενος—περιερχόμενος.—Spoken of a state, a thing, etc. *to be occupied with, to be in, live in*, e. g. ἐν πλάνῃ, 2 Pet. ii. 18.—Eccclus. viii. 8 ἐν παροιμίαις. xxxix. 3. 1. 28. Wisd. xiii. 7. Jos. Ant. 2. 7. 5 περὶ νομάς, i. e. *to be employed in pasturing flocks*, etc. Xen. Ag. 9. 4.

b) spoken of persons, etc. lit. *to move about among*, i. e. *to live with, be conversant with*, and hence genr. *to live, to pass one's time, to conduct one's self*, etc. Eph. ii. 3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτὲ [ἔντες] ἐν ταῖς ἐπιθυμίαις. Heb. x. 33. xiii. 18. 1 Tim. iii. 15. 1 Pet. i. 17. So Sept. for ἔρηξ Prov. xx. 7. πῶς Ez. xxii. 7.—Xen. Anab. 2. 5. 14.

Ἀναστροφή, ἥς, ἡ, (ἀναστρέφω q. v.) *a turning about*, Xen. Cyr. 5. 4. 8. In N. T. *mode of life, conduct, deportment*, Gal. i. 13. Eph. iv. 22. 1 Tim. iv. 12. James iii. 13. 1 Pet. i. 18. ii. 12. iii. 1, 2, 16. 2 Pet. ii. 7. iii. 11. 2 Macc. v. 8. Tob. iv. 14. Arrian. Diss. Epict. 1. 9. 11.—Hence, genr. *life*, as made up of actions, etc. Heb. xiii. 7. 1 Pet. i. 15.

Ἀνατάσσομαι, f. τάσσω, (ἀνά and τάσσω,) *to set up in order, to arrange*, trans. Luke i. 1.—Plut. de Solert. Anim. c. 12.

Ἀνατέλλω, f. τελέω, aor. 1 ἀνέτειλα, perf. ἀνέτεταλκα.

1. trans. *to cause to rise up*, e. g. τὸν ἥλιον, Matt. v. 45. So Sept. for הַיָּוִי Gen. iii. 18. Is. lxi. 11.—Philo de Nom. mutat. p. 1083. Diod. Sic. 17. 7. Hom. Il. 5. 777.

2. intrans. *to rise up*; a) pp. spoken of light, Matt. iv. 16. Sept. for הַיָּוִי Is. lviii. 10.—of a cloud, Luke xii. 54. of the morning star, 2 Pet. i. 19. Sept. Job iii. 9. Is. xiv. 12.—of the sun, Matt. xiii. 6.

Mark iv. 6. xvi. 2. James i. 11. So Sept. for $\pi\eta\eta$ Gen. xxxii. 31. Ex. xxii. 3. Judg. ix. 33. et sæp.—Paus. 2. 23. Xen. Cyr. 8. 3. 2.—The earlier Greek writers use ἀνατίλλειν of the sun, and ἐπιτέλλειν of the stars; Lobeck ad Phryn. p. 124. sq.

b) trop. of the Messiah's descent from the tribe of Judah, *to spring*, Heb. vii. 14. coll. Luke i. 78. Sept. Num. xxiv. 17. —Test. XII Patr. in Fabr. p. 686.

Ἀνατίθημι, f. ἀναθήσομαι, *to place upon*, Polyb. 1. 86. 6. *to lay up, suspend*, as a gift in the temple, Judith xvi. 17. Sept. for $\sigma\eta\eta\eta$ Lev. xxvii. 28. $\sigma\eta\eta$ 1 Sam. xxxi. 10. Xen. Anab. 5. 3. 5, 6. —In N. T. Mid. aor. 2 ἀνεθήμην, *to place before*, i. e. *to declare* to any one, *to make known*, trans. Acts xxv. 14. Gal. ii. 2.—Sept. Mic. vii. 5. 2 Macc. iii. 9. Artemid. Oneirocr. 2. 64 ἀνατιθέμενός τινα ὁ ὄναρ. Diog. Laert. 2. 8. 16.

Ἀνατολή, ἥς, ἡ, (ἀνατίλλω q. v.) *a rising*, sc. of the sun and moon, Sept. Judg. v. 31. Is. lx. 19. of the stars, Ælian. H. An. 3. 30. Aristot. H. An. 9. 17, 377. See Lobeck ad Phryn. p. 125. Hence in N. T.

1. by meton. the *day-spring, dawn*, or *the rising sun*. Luke i. 78 ἀνατολή ἐξ ὕψους, i. e. the rising of the celestial sun from on high, the Messiah; comp. Is. ix. 2. lx. 1, 3.—Others, *a shoot*, as Sept. ἀνατολή for $\pi\eta\eta$ Jer. xxiii. 5. Zech. iii. 8. vi. 12.

2. put in Sing. and Plur. for *the east*, spoken both of the heavens and the earth, Matt. ii. 1, 2, 9. viii. 11. xxiv. 27. Luke xiii. 29. Rev. vii. 2. xvi. 12. xxi. 13. So Sept. ἀνατολαί for $\pi\eta\eta\eta$ Num. xxxii. 19. Deut. iii. 27. al. $\sigma\eta\eta$ Gen. ii. 8. Josh. vii. 2.

Ἀνατρέπω, f. ψω, *to overturn, overthrow*, trans. pp. Xen. Cyr. 2. 2. 5. Sept. Ps. cxviii. 13. In N. T. metaph. *to subvert, destroy*, 2 Tim. ii. 18. Tit. i. 11. Sept. for $\eta\eta\eta$ Prov. x. 3.—Diod. Sic. 1. 77 τὴν πίστιν.

Ἀνατρέφω, f. θρέψω, lit. *to nourish up*, i. e. *to bring up*, as a child, trans. Acts vii. 20, 21.—Wisd. vii. 4. Jos. Ant. 4. 8. 24. Xen. Mem. 4. 3. 10.—Metaph.

spoken of mental culture, *to educate*, Acts xxii. 3.—Herodian. 1. 4. 8.

Ἀναφαίνω, f. φανῶ, pp. *to light up*, as lamps, Od. 18. 310. *to make appear, to show*, Xen. Conv. 4. 12 ὅτι μοι Κλεινίαν ἀναφαίνουσιν.—In N. T. Mid. ἀναφαίνομαι, *to show one's self, to appear*, Luke xix. 11. So Sept. Job xi. 18 ἀναφανέται σοι εἰρήνη.—Pass. *to be shown*, i. e. *to have pointed out* to one's self; Acts xxi. 3 ἀναφανέντες τὴν Κύπρον, *being shewn Cyprus*, i. e. having it pointed out to them as visible in the distance. In the Act. ἀναφαίνω governs the acc. of the thing and dat. of pers. as in Xen. Conv. 4. 12 above; while here in the Pass. the dat. becomes the subject, and the accus. is retained; Buttm. § 134. 5, 6, 7. Matth. § 424. 2. Winer § 40. 1.—Theophan. p. 392 ἀναφανέντων δὲ αὐτῶν τὴν γῆν εἶδον αὐτοὺς οἱ στρατηγοί.

Ἀναφέρω, f. ἀνοίσω, aor. 1 ἀνήνεγκα, aor. 2 ἀνήνεγκον.

1. *to bear upwards, to carry up, to lead up*, sc. from a lower to a higher place, trans. seq. εἰς c. accus. of place whither, Matt. xvii. 1. Mark ix. 2. Luke xxiv. 51. Sept. for $\pi\eta\eta$ 1 Sam. xvii. 54. 2 Chr. xxix. 31 $\pi\eta\eta$ 1 Chr. xv. 3, 12, 14. 2 Chr. v. 1, 3, 4.—Lucian. Dial. Deor. 20. 9 τινά.—Spoken of sacrifices, *to offer up*, i. e. place upon the altar, ἐπὶ τὸ θυσιαστήριον, James ii. 21. So Sept. for $\pi\eta\eta$ Gen. viii. 20. Num. xxiii. 2. 2 Chr. i. 6. Hence also without ἐπὶ τὸ θυσ. Heb. vii. 27 bis. xiii. 15. 1 Pet. ii. 5. So Sept. for $\pi\eta\eta$ Lev. xiv. 19. Judg. xi. 31. Sept. ὁ ἱερεὺς ἀναφέρων for $\pi\eta\eta\eta$ Lev. vi. 19.

2. *to take up and bear*, sc. in the place of another, *to take from another upon one's self, to take away*; in N. T. spoken metaph. of sins, τὰς ἀμαρτίας, *to bear the punishment of sin, to expiate*, Heb. ix. 28. 1 Pet. ii. 24 ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, *who bore our sins in his own body upon the cross*, i. e. himself bore the punishment due to our sins; comp. Is. liii. 12, where Sept. ἀναφέρειν for $\pi\eta\eta$ So Num. xiv. 33 ἀνοίσουνσι τὴν πορνείαν ὑμῶν for Heb. $\pi\eta\eta$.

Ἀναφωνέω, ῶ, f. ἴσω, *to lift up the voice*, i. e. *to exclaim, cry out*. Luke

1. 42 φωνῇ μεγάλῃ, for which construction see in Ἀγαλλιάω b. Sept. for γ'νῶψῃ 1 Chr. xv. 28. 2 Chr. v. 13.—Plut. Cic. 27. Polyb. 3. 33. 4.

Ἀνάχυσις, εως, ἡ, (ἀναχίω to pour out upon,) a *pouring out, effusion*; in N. T. metaph. 1 Pet. iv. 4 εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχουσιν, *into the same emptying out, excess, of dissoluteness*.—Spoken of the mouth of a river, etc. *estuary*, Ælian. H. A. 16. 15. Strabo. III. p. 206, 374.

Ἀναχωρέω, ὦ, f. ἦσω, to go back, to recede, spoken of those who flee, Sept. for פָּרַח Jer. iv. 29. פָּרַח Judg. iv. 17. In N. T. simply to go away, to depart, i. e. to go from one place to another, viz.

a) genr. Matt. ii. 12, 13, 14, 22. iv. 12. xii. 15. xiv. 13. xv. 21. xxvii. 5. Mark iii. 7. John vi. 15.—2 Macc. v. 27. Jos. B.J. 4. 5. 5. Ant. 4. 6. 8. Herodian. 1. 12. 2.

b) in the sense of to withdraw, to retire, for privacy, etc. Acts xxiii. 19. xxvi. 31.—Polyb. 1. 11. 15.—Matt. ix. 24 ἀναχωρεῖτε, *withdraw*, i. e. give place.

Ἀνάψυξις, εως, ἡ, (ἀναψύχω q. v.) *refreshment, recreation, rest*. Acts iii. 20 καιροὶ ἀναψύξεως, *times of refreshing*, i. e. of peaceful enjoyment and bliss in the Messiah's kingdom; cf. ver. 20, 21. Sept. for פָּרַח Ex. viii. 11 [15].—Philo de Abr. p. 371. Strabo XVII. p. 1137. Hesych. ἀνάψυξις. ἀνάπαυσις.

Ἀναψύχω, f. ξω, ἀνά and ψύχω to breathe, to cool,) to draw breath again, to take breath, i. e. to revive, be refreshed, intrans. Sept. for פָּרַח Ex. xxiii. 12. פָּרַח Judg. xv. 19. פָּרַח Ps. xxxix. 13. פָּרַח 1 Sam. xvi. 23. to refresh with cooling, trans. Hom. Od. 4. 568. Bion 1. 85.—In N. T. genr. to refresh, recreate, trans. 2 Tim. i. 16 ὅτι πολλάκις με ἀνέψυνε, i. e. has often delighted, gratified me.—Act. Thom. § 19 τοὺς τεθλημμένους. Ignat. ad Ephes. § 2. Hom. II. 13. 84 φίλον ἦτορ. Herodot. 7. 59.

Ἀνδραποδιστής, οὔ, ὁ, (ἀνδραποδίζω to enslave, fr. ἀνδράποδον slave,) a *man-stealer, kidnapper*, 1 Tim. i. 10. comp. Ex. xxi. 61. Deut. xxiv. 7.—Philo de Joseph. p. 529. Polyb. 12. 9. 2. Xen. Mem. 1. 2. 6.

Ἀνδρέας, οὔ, ὁ, Andrew, pr. name of one of the Apostles. He was a Galilean, born at Bethsaida, John i. 45; and was at first a follower of John the Baptist, John i. 41 coll. ver. 35; but afterwards became a disciple of Jesus, along with his brother Simon Peter, Matt. x. 2. AL.

Ἀνδρίζω, f. ἴσω, (ἀνὴρ,) to render manly or brave, Xen. Œc. 5. 4.—In N. T. Mid. ἀνδρίζομαι to show one's self a man, 1 Cor. xvi. 13. Sept. for פָּרַח Deut. xxxi. 6, 7. Josh. x. 25. פָּרַח Josh. i. 6, 9.—1 Macc. ii. 64. Xen. Anab. 4. 3. 34.

Ἀνδρόνικος, ου, ὁ, Andronicus, a Jewish Christian, the kinsman and fellow-prisoner of Paul, Rom. xvi. 7.

Ἀνδροφόνος, ου, ὁ, (ἀνὴρ and φόνος,) a *homicide, murderer*, 1 Tim. i. 9.—2 Macc. ix. 28. Plato Eutyphr. c. 2.

Ἀνέγκλητος, ου, ὁ, ἡ, adj. (a pr. and ἐγκαλέω to arraign,) pp. *not arraignable*; hence in N. T. *unblameable, irreprehensible*, 1 Cor. i. 8. Col. i. 22. 1 Tim. iii. 10. Tit. i. 6, 7.—3 Macc. v. 31. Jos. Ant. 5. 8. 8. Xen. Mem. 2. 8. 5.

Ἀνεκδιήγητος, ου, ὁ, ἡ, adj. (a pr. and ἐκδιηγέομαι to relate,) *what cannot be related*, i. e. *unspeakable, unutterable*, 2 Cor. ix. 15.—Spoken of God, Athenagor. Apol. p. 10. So ἀδιήγητος Xen. Cyr. 7. 1. 32.

Ἀνεκλάλητος, ου, ὁ, ἡ, adj. (a pr. and ἐκκαλέω to speak out,) *unspeakable, ineffable*, 1 Pet. i. 8.—Ignat. ad Eph. c. 19 τὸ φῶς αὐτοῦ ἀνεκλάλητον ἦν.

Ἀνέκλειπτος, ου, ὁ, ἡ, (a pr. and ἐκλείπω to fail,) *unfailing, exhaustless*, Luke xii. 33.—Diod. Sic. 1. 36. ib. 4. 84. Clem. Alex. Strom. 4.

Ἀνεκτός, ἡ, ὄν, (ἀνέχομαι,) *tolerable, supportable*; in N. T. only in the compar. Matt. x. 15. xi. 22, 24. [Mark vi. 11.] Luke x. 12, 14.—Herodian. 6. 5. 11. Polyb. 12. 9. 5. Thuc. 2. 35.

Ἀνελεήμων, ονος, ὁ, ἡ, adj. (a pr. and ἐλεῆμων,) *uncompassionate, cruel*, Rom. i. 31. Sept. for פָּרַח Prov. v. 9. xi. 17.—Wisd. xii. 5. xix. 1.

Ἀνεμίζω, f. ἰσω, (ἀνεμος), *to agitate by winds, to toss*, Pass. spoken of waves, James i. 6.—Not found in Sept. nor in classic writers.

Ἄνεμος, ου, ό, (ἄω or ἄημι *to breathe, to blow*), *wind*, i. e. air in motion.

a) pp. Matt. xi. 7. xiv. 24. Mark iv. 41. Luke vii. 24. Rev. vii. 1 μὴ πνέγ ἄνεμος. Spoken of violent, stormy winds, Matt. vii. 25, 27. viii. xxvi. xiv. 30 τὸν ἄνεμον ἰσχυρόν. ver. 32. Mark iv. 37, 39 bis. Mark vi. 48, 51. Luke viii. 23, 24, 25. John vi. 18. Acts xxvii. 4, 7, 14, 15. James iii. 4 ὑπὸ σκληρῶν ἀνέμων. Jude 12. Rev. vi. 13. Sept. for חַרְחָל Job. xxi. 18. Is. xli. 16 al.—Xen. Mem. 3. 8. 9.—Rev. vii. 1 οἱ τέσσαρες ἄνεμοι, *the four cardinal winds*. So Sept. for חַרְחָל עֲרֵבָה Jer. xlix. 36.—Jos. Ant. 8. 3. 5 πρὸς τὰ κλίματα τῶν τεσσάρων ἀνέμων ἀποβλέποντες. Hence

b) by meton. οἱ τέσσαρες ἄνεμοι, *the four quarters of the earth or heavens*, whence these cardinal winds blow, Matt. xxiv. 31. Mark xiii. 27. comp. Luke xiii. 29. So Sept. for חַרְחָל עֲרֵבָה 1 Chr. ix. 24. Dan. xi. 4.

c) metaph. put as the emblem of instability, etc. ἄνεμος τῆς διδασκαλίας, *wind of doctrine*, i. e. *empty doctrine, unstable opinion*, etc. Eph. iv. 14.—Ecclus. v. 9. So חַרְחָל Job xv. 2.

Ἀνένδεκτος, ου, ό, ἡ, adj. (a pr. and ἐνδέχεται fieri potest), *impossible, what cannot be*. Luke xvii. 1, coll. Matt. xviii. 7.

Ἀνεξερεύνητος, ου, ό, ἡ, adj. (a pr. and ἐξερευνάω), *inscrutable*, Rom. xi. 33.—Symm. for חַרְחָל Prov. xxv. 3 חַרְחָל Jer. xvii. 9.

Ἀνεξίκακος, ου, ό, ἡ, adj. (ἀνέχομαι *to endure*, and κακός), *patient under evils and injuries*, 2 Tim. ii. 24.—Hierocl. ad. Pythag. Carm. Aur. 7. So ἀνεξίκακία Wisd. ii. 19. Plut. Pelop. 25.

Ἀνεξιχνίαστος, ου, ό, ἡ, adj. (a pr. and ἐξιχνιάζω *to explore*), *which cannot be explored*, metaph. *inscrutable, incomprehensible*, Rom. xi. 33. Eph. iii. 8. Sept. for חַרְחָל Job v. 9. ix. 10. xxxiv. 24.—Prayer of Manass. 6.

Ἀνεπαίσχυντος, ου, ό, ἡ, adj. (a pr. and ἐπαισχύνομαι), *without cause of shame, irreproachable*, 2 Tim. ii. 15.

Ἀνεπίληπτος, ου, ό, ἡ, adj. (a pr. and ἐπιλαμβάνω), pp. *not to be apprehended*; in N. T. metaph. *irreprehensible, unblameable*, 1 Tim. iii. 2, coll. Tit. i. 7 where it is ἀνεγκλητος. 1 Tim. v. 7. vi. 14.—Clem. Alex. Pæd. 1. 2. id. Strom. 6. 14. Xen. Cyr. 1. 2. 15. Plut. Pericl. 10.

Ἀνέροχομαι, f. ἀνελεύσομαι, aor. 2 ἀνῆλθον, *to come up, to go up, to ascend*, sc. from a lower to a higher place; e. g. εἰς τὸ ὄρος, John vi. 3 εἰς Ἱεροσόλυμα Gal. i. 17, 18. See in Ἀναβαίνω a. So Sept. for חַרְחָל 1 K. xiii. 12. נִבֵּא Judg. xxi. 8.—Act. Thom. § 37. Xen. H. G. 2. 4. 39. seq. ἐπὶ c. acc. of place Herodian. 7. 8. 5.

Ἀνεσις, εως, ἡ, (ἀνίημι *to loose*), *a letting loose, remission, relaxation*, viz.

a) from bonds, imprisonment, etc. Acts xxiv. 23 ἔχουν ἀνεσιν, i. e. *to be freed from bonds*, etc.—Sept. ἀνεσιν δοῦναι *to remove bonds, to give liberty*, etc. 2 Chr. xxiii. 15. Esdr. iv. 62. Ecclus. xv. 20.

b) from active exertion, labour, etc. 2 Cor. viii. 13 οὐ ἵνα ἄλλοις [ἡ] ἀνεσις, *not that others may be freed*, sc. from the duty of contributing.—Jos. Ant. 3. 10. 6 τοῖς ἔργοις ἀνεσιν οὐ διδόασιν. 3. 12. 3. Herodian. 8. 5. 19.

c) trop. *remission, rest, quiet*, either internal 2 Cor. ii. 12. or external 2 Chr. vii. 5. 2 Thess. i. 7.—Jos. Ant. 1. 21. 1. Act. Thom. § 19. Polyb. 1. 66. 10. Hesych. ἀνεσις· ἀνάπανσις.

Ἀνετάζω, f. ἄσω, (ἀνά intens. and ἐτάζω), *to examine thoroughly, to inquire strictly*, Sept. for חַרְחָל Judg. vi. 29. Susann. 13.—In N. T. in a forensic sense, *to examine*, sc. by scourging, etc. Acts xxii. 24, 29.

Ἄνευ, a prep. governing the gen. (Buttm. § 146. n. 2), *without*.

a) spoken of things, e. g. of the instrument, *without the help of*, 1 Pet. iii. 1 ἀνευ λόγου. So Sept. for חַרְחָל Is. lv. I. חַרְחָל Ex. xxi. 11. Also Dan. ii. 34 ἀνευ χειρῶν for Chald. בִּדְיָן חַרְחָל.—Thuc. 7. 65.—Spoken of manner, 1 Pet. iv. 9 ἀνευ

γογγυσμῶν. So Sept. 1 Sam. vi. 7 βόας ἀνεν τέκνων, i. e. their calves being left at home.—Diod. Sic. 1. 90.

b) spoken of persons, *without the knowledge or will of*, Matt. x. 29 ἀνεν τοῦ πατρὸς, *without the Father's knowledge*. So Sept. and Ἰς Amos iii. 5.—So ἀνεν θεοῦ Hom. Od. 2. 372. Pind. Ol. 9, 156. ἀνεν βασιλείῳ Xen. H. G. 4. 8. 16.

Ἀνεύθετος, ου, ὁ, ἡ, adj. (a pr. and εὐθετος opportune), *not opportune, not commodious*, Acts xxvii. 12.—Hesych. ἀνευθέτον· ἀχρήστον.

Ἀνευρίσκω, f. ῥήσω, aor. 2 ἀνεῦρον, *to find out*, sc. by searching, trans. Luke ii. 16. Acts xxi. 4.—Clem. Alex. Strom. 7. 16. Xen. Cyr. 1. 6. 40.

Ἀνέχω, f. ἔξω, *to hold up*, e. g. τὰς χεῖρας Jos. Ant. 3. 1. 6. Hom. Od. 18. 89. *to hold up or back*, sc. from falling, e. g. the rain, Sept. for ὠγῶ Amos iv. 7. the heavens, Ecclus. xlviii. 3. *to hold in or back, restrain, stop*, as horses, Il. 23. 426.—Found in N. T. only in

Mid. ἀνέχομαι, f. ἀνέξομαι (Winer § 15); imperf. ἀνείχομην or with double augm. ἡνειχόμην in text. receipt. 2 Cor. xi. 1, 4; aor. 2 ἡνεσχόμην Acts xviii. 14; for the double augm. see Buttm. § 86. n. 6. § 114. p. 283; pp. *to hold one's self upright*; hence *to bear up, to hold out, endure*; seq. genit. Matth. § 359. note.

a) spoken of things, *to endure, bear patiently*, c. gen. as afflictions, 2 Thess. i. 4 ταῖς θλίψεσιν αἷς ἀνέχεσθε, where αἷς is by attract. for ὧν, Buttm. § 143. 3. Sept. for ῥῆσθη Is. xlii. 14.—2 Macc. ix. 12. Hom. Od. 22. 423. Herodian 8. 5. 9. ib. 2. 10. 12.—Absol. 1 Cor. iv. 12. 2 Cor. xi. 20.

b) spoken of persons, *to bear with, have patience with*, sc. the errors, weakness, of any one, Matt. xvii. 17. Mark ix. 19. Luke ix. 41. 2 Cor. xi. 1 bis, 19. Eph. iv. 2. Col. iii. 13. Sept. for ῥῆσθη Is. lxiii. 15. Sept. Is. xlvi. 4.—Polyb. 3.82.5.

c) by impl. *to admit, to receive*, i. e. *to listen to*, c. gen. spoken of persons, Acts xviii. 14. 2 Cor. xi. 4. of doctrine, etc. 2 Tim. iv. 3. Heb. xiii. 22.—Sept. Job vi. 26. Philo Quod omn. prob. p. 870. ib. p. 873 οὐδὲ παρηγορίας ἀνέχονται. Comp. Kypke II. p. 93.

Ἀνεψιός, οὔ, ὁ, *a nepheu*, Col. iv. 10. Sept. for נֶפֶשׁ נָח Num. xxxvi. 11.—Tob. vii. 2. Jos. Ant. 1. 19. 4. Xen. An. 7. 8. 9. Hesych. ἀνεψιοί· ἀδελφῶν νιοί.

Ἀνηθον, ου, τό, *anethum, dill*, an aromatic plant, Matt. xxiii. 23.—Dioscor. 3. 461. Plin. H. N. 19. 8.

Ἀνήκω, defect. (ἀνά and ἦκω), *to come up to any thing, to extend to, to reach to*, Herodot. 7. 60. 237. Xen. An. 6. 2. 3, 5. *to pertain or belong to*, 1 Macc. x. 40, 42. xi. 35. 2 Macc. xiv. 8.—In N. T. metaph. *to pertain to any thing*, i. e. *to be fit, proper, becoming*; only impers. ἀνήκεν Col. iii. 18. and particip. neut. τὸ ἀνήκον, τὰ ἀνήκοντα, *that which is proper, becoming*, Eph. v. 4. Philem. 8.—Herodot. 6. 109. Suid. ἀνήκον· τὸ πρόπτον.

Ἀνήμερος, ου, ὁ, ἡ, (a pr. and ἡμερος gentle), *ungentle, fierce*, 2 Tim. iii. 3.—Arrian. Dis. Epict. 1. 3. 7. Dion. Halic. 1. 41, 42.

Ἀνὴρ, ὁ, gen. ἀνδρός, Buttm. § 47. § 58. p. 96.

1. *a man*, i. e. an adult male person, Lat. *vir*, Heb. אִישׁ.

a) pp. Matt. xiv. 21. xv. 38. Mark vi. 44. Luke i. 34. et sæpiss.—Xen. Conv. 2. 3. id. 4. 17.—Spoken of men in various relations and circumstances, where the context determines the proper meaning; e. g. *husband*, Matt. i. 16. Mark x. 2, 12. Luke ii. 36. Gal. iv. 27. al. So Sept. and אִישׁ Gen. ii. 23. iii. 6.—Ecclus. iv. 10. Xen. Mem. 2. 2. 5.—Or *a bridegroom, betrothed*, Matt. i. 19. Rev. xxi. 2. So Sept. and אִישׁ Deut. xxii. 23.—So *a soldier*, as we also speak of an army of *men*, Luke xxii. 63.—1 Macc. iii. 39. iv. 1, 28. Xen. An. 1. 2. 3.—In the voc. in a direct address, ἀνδρες, *men! sirs!* Acts xiv. 15. xix. 25. xxvii. 10, 21, 25.—Xen. Anab. 1. 4. 14.—It here expresses respect and deference; and hence implies also *a man of weight, importance*, etc. Luke xxiv. 19. John i. 30. James ii. 2.—Ecclus. x. 23 in antith. with πτωχός. 1 Macc. ii. 25, 31. So Esdr. viii. 27, parallel to Ezra vii. 28 where Heb. אֲנָשִׁים, Sept. ἀρχοντες, *chiefs, leaders*.

b) joined with an adjective or noun it forms a periphrase for a subst. Luke v. 8 *ἄνθρωπος ἁμαρτωλός εἰμι*, i. e. *a sinner*, Matt. vii. 24, 26. Acts iii. 14. — Xen. Anab. 1. 3. 20. — So with gentile adjectives, as *ἄνθρωπος Ἰουδαῖος*, i. e. *a Jew*, Acts x. 28. So Acts viii. 27. xi. 20. xvi. 9. Matt. xii. 41. In a direct address, *ἄνδρες Ἀθηναῖοι*, *Athenians*, Acts xvii. 22. *ἄνδρες Ἐφέσιοι*, *Ephesians*, Acts xix. 35. *ἄνδρες Ἰσραηλῖται*, *Israelites*, Acts ii. 22. iii. 12. v. 35. xiii. 16. xxi. 28. *ἄνδρες Γαλιλαῖοι*, *Galileans*, Acts i. 11. — Jos. Ant. 3. 8. 1. Xen. An. 1. 8. 1. Æl. V. H. 12. 56. — So *ἄνδρες ἀδελφοί*, *brethren*, Acts i. 16. — Xen. An. 1. 6. 6 *ἄνδρες φίλοι*.

c) trop. *ἄνθρωπος*, *a man*, sc. of ripe understanding, opp. to *a child*, 1 Cor. xiii. 11. So in Eph. iv. 13 the progress of Christians is likened to the growth of a child into *a perfect man*, i. e. in understanding and true wisdom. — *A man*, i. e. one worthy of the name, Herodot. 2. 120. Xen. Hiero. 2. 1. Hom. Il. 5. 529.

2. indef. *a man*, i. e. one of the human race, *a person*. Luke xi. 31 *μετὰ τῶν ἀνθρώπων τῆς γενεᾶς ταύτης*, *the men of this generation*, coll. ver. 29. — Luke v. 12, 18. viii. 27. ix. 38. xi. 31. Acts vi. 11. James i. 8, 20, 23. iii. 2. al. So Sept. and *וְאִישׁ* Prov. xvi. 27, 28, 29. Eccclus. vi. 3. Neh. iv. 18. — Xen. Œc. 1. 7. Soph. Ajax 77. — Rom. iv. 8 *μακάριος ἄνθρωπος, ᾧ ε. τ. λ. happy the man, to whom*, etc. i. e. *he, ille*. James i. 12. So Sept. and *וְאִישׁ* Ps. i. 1. cxii. 5. — Xen. An. 1. 3. 12. — So *ἄνδρες τοῦ τόπου*, *inhabitants*, Matt. xiv. 35. Luke xi. 32. Sept. and *וְאִישׁ* 1 Sam. v. 7. AL.

Ἀνδίστημι, f. ἀντιστήσω, (*ἀντί* and ἵστημι), in N. T. only perf. *ἀντίστηκα*, aor. 2 *ἀντίστην*, and impf. Mid. *ἀντιστάμην*, to stand against, Mid. to set one's self against, Buttm. § 107. II. i. e. to withstand, to oppose, to resist, either in words or deeds or both; c. e. dat. or absol. Mat. v. 39. Luke xxi. 15. Acts vi. 10. xiii. 8. Rom. ix. 19. xiii. 2 bis. Eph. vi. 13. 2 Tim. iii. 8 bis. iv. 15. James iv. 7. 1 Pet. v. 9. Sept. for *וְעָמַד* Ps. lxxvi. 8. *וְעָמַד* Job ix. 19. Jer. xlix. 18. *וְעָמַד* Jer. l. 24. Chald. *וְעָמַד* Dan. iv. 32. — Xen. An. 7. 3. 11. Herodian. 2. 10. 11. — Gal. ii. 11 *κατὰ πρόσωπον ἀντὶ ἀντίστην*, *I withstood him to the*

face; so Sept. for *וְעָמַד* 2 Chr. xiii. 7, 8. comp. Sept. Josh. i. 5. xxiii. 9.

Ἀνδομολογέω, ὦ, f. ἥσω, (*ἀντί* and ὁμολογέω q. v.), Mid. *ἀνδομολογέομαι, οὔμαι*, pp. to mutually utter the same things; hence spoken of two parties, to make an accord, Polyb. 5. 105. 2. Also, alternately or mutually to confess or profess, e. g. *τὰς ἁμαρτίας* Jos. Ant. 8. 10. 3. Esdr. viii. 91. — In N. T. Mid. to profess publicly, i. e. to praise, to celebrate, pp. alternately, as in the temple worship; seq. dat. Luke ii. 38 *καὶ αὐτὴ ἀνδομολογεῖτο τῷ κυρίῳ*, and she likewise praised the Lord, i. e. as Simeon had just before done. So Sept. for *וְעָמַד* Ps. lxxix. 13. and *ἀνδομολόγησις* for *וְעָמַד* Ezra iii. 11. — Eccclus. xx. 2, and *ἀνδομολόγησις* ib. xvii. 27. Diod. Sic. 1. 70 *ἀνδομολογοῦν τὰς ἀρετὰς τινος*.

Ἀνθος, εος, τό, *a flower*, James i. 10, 11. 1 Pet. i. 24 bis. Sept. for *וְעָמַד* Num. xvii. 8. *וְעָמַד* Job xv. 33. *וְעָמַד* Is. v. 24. — Ælian. V. H. 9. 8. Xen. Ven. 5. 5.

Ἀνθρακία, ας, ἡ, (*ἄνθραξ*), *a bed or mass of live coals*, John. xviii. 18. xxi. 9. — Ecc. xi. 32. 4 Macc. ix. 20. Athen. VIII. p. 361. D.

Ἀνθραξ, ακος, ὁ, *a coal, a live coal*, Rom. xii. 20. So Sept. and *וְעָמַד* Prov. xxv. 22, whence the *π* verb is borrowed. "To heap coals of fire on one's head," here signifies to excite in him feelings of painful regret. In a different sense, 4 Esdr. xvi. 53.

Ἀνθρωπάρεσκος, ου, ὁ, ἡ, adj. (*ἄνθρωπος* and *ἀρέσκω*), *desirous to please men*, sc. without regard to God. Eph. vi. 6. Col. iii. 22. — Sept. Ps. liii. 6. Fabr. Cod. Pseud. V. T. I. p. 929. — A word of the later Greek, see Lobeck ad Phryn. p. 621.

Ἀνθρωπίνος, ἴνη, ἴνον, (*ἄνθρωπος*), *human, pertaining to man*, e. g.

a) in nature or kind, James iii. 7 *φύσις ἀνθρωπίνη*, *human nature*, i. e. *man*, 1 Cor. ii. 4, 13 *σοφία ἀνθρωπίνη*, *human wisdom*. Sept. for *וְעָמַד* Job x. 5. *וְעָמַד* Num. xix. 16. — Wisd. xii. 5. Jos. Ant. 2. 15. 5. Xen. Mem. 1. 1. 12.

b) in respect to origin or adaptation.

1 Cor. iv. 3 ἀνθρωπίνῃ ἡμέρᾳ, *human day of trial*, i. e. a court-day. 1 Pet. ii. 13 κτίσις. 1 Cor. x. 13 πειρασμός ἀνθρώπινος, i. e. *common to men*, not peculiar. Rom. vi. 19 ἀνθρώπινον λέγω, *I speak in the manner of men*, (Buttm. § 115. 4), i. e. in a manner adapted to human weakness, etc.—Jos. Ant. 7. 7. 1 ἀνθρώπινόν ἐστι τὸ συμβεβηκός.

Ἀνθρωποκτόνος, ου, ὁ, ἡ, adj. (ἀνθρωπος and κτείνω), in N. T. as subst. *a homicide, a murderer*; spoken of Satan, as the author of sin and death, John viii. 44; see Wisd. ii. 23, 24, coll. Ecclus. xxv. 24. Rom. v. 12.—Constit. Apost. 8. 5 ὁ ἀνθρωποκτόνος ὄφει, i. e. Satan.—Hence *a murderer*, sc. in heart, in purpose, 1 John iii. 15 bis.

Ἀνθρωπος, ου, ὁ, ἡ, subst. (belongs prob. to the family ἀνά, ἄνω, ἄνθος, ἀνείω, without composition.)

1. *a man, homo*, i. e. an individual of the human race, *a man or woman, a person*. Sept. everywhere for ἄνδρ, ὥν, also ὡνῆς.

a) genr. and univers. Matt. iv. 19. xii. 12. Mark vii. 21. Luke ii. 52. v. 10. John i. 4. 1 Cor. iv. 9. al. sæp.—Herodian. 2. 5. 11. Xen. Mem. 1. 1. 7.—In a direct address, ὦ ἄνθρωπε, but rather implying an inferior or common person, etc. comp. in Ἀνὴρ 1 a. Luke v. 20. xii. 14. xxii. 58, 60. Rom. ii. 1, 3. ix. 20. James ii. 20. So Sept. and ὡνῆς Is. ii. 9. v. 15. See Gesen. Lex. art. ὡνῆς.—Xen. Cyr. 2. 2. 7.—So οἱ ἄνθρωποι, *men*, i. e. *the living*, Rev. ix. 10, 15, 18, 20. (Jos. Ant. 9. 2. 2.) or *those with whom we live, people*, Matt. v. 13, 16, 19. vi. 1. viii. 27. xiii. 25. Mark viii. 24, 27. al. or *men of this world, this generation, wicked men*, Matt. x. 17. xvii. 22. Luke vi. 22, 26. al.—Also οἱ ἄνθρωποι, *other men, others*, simply, Matt. vi. 5, 14, 15, 16. vii. 12. xix. 12. xxiii. 4 sq. Luke vi. 31. xi. 46. al. So Sept. and ὡνῆς Judg. xvi. 7. xviii. 28.

b) spoken in reference to his human nature, *a man*, i. e. *a human being, a mortal*.

(a) pp. Phil. ii. 7. James v. 17 Ἡλίας ἀνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν. 1 Tim. ii. 5 ἀνθρωπος Χριστός. Rev. iv. 7. ix. 7. et passim. Here is included the idea

of human infirmity and imperfection, especially when spoken in opp. to God and divine things; 1 Cor. i. 25. iii. 21. Gal. i. 11, 12, κατὰ ἄνθρωπον—παρὰ ἀνθρώπου, i. e. of human origin.—Xen. Mem. 4. 4. 21.—So λέγειν vel λαλεῖν κατὰ ἄνθρωπον, *to speak after the manner of men*, i. e. in accordance with human views, etc. *to illustrate by human examples or institutions, to use a popular mode of speaking*, etc. Rom. iii. 5. 1 Cor. ix. 8. Gal. iii. 15.—1 Cor. xv. 32 εἰ κατὰ ἀνθρώπον ἰσχυριόμην, *if according to man's will*, etc. i. e. οὐ κατὰ θεόν, coll. 2 Cor. vii. 9, 11. xi. 17.—For the phrase υἱὸς τοῦ ἀνθρώπου, see no. 4 below.—The gen. ἀνθρώπου stands also instead of the adj. ἀνθρώπινος, as 2 Pet. ii. 16 ἐν ἀνθρώπῳ φωνῇ, *with a human voice*. Rev. xiii. 18 ἀριθμὸς ἀνθρώπου, *a man's number*, i. e. an ordinary number. xxi. 17 μέτρον ἀνθρώπου, *human measure*, i. e. common. So Sept. and ὡνῆς Is. viii. 1.

(β) metaph. spoken of the internal man, ὁ ἔσω ἀνθρωπος, i. e. *the mind, the soul, the rational man*, Rom. vii. 22. Eph. iii. 16. called 1 Pet. iii. 4 ὁ κρυπτὸς τῆς καρδίας ἀνθρωπος, *the hidden man of the heart*, to which is opposed ὁ ἔξω ἀνθρωπος, *the external visible man*, 2 Cor. iv. 16.—Philo de Gigant. p. 288 ὁ πρὸς τὴν ἀλήθειαν ἀνθρωπος.—So ὁ παλαιὸς καὶ ὁ καινὸς ἀνθρωπος, i. e. *the old man*, or the former unrenewed disposition of heart, and *the new man*, or the disposition which is created and cherished by the religion of Jesus, Rom. vi. 6. Eph. ii. 15. iv. 22, 24. Col. iii. 9.—Act. Thom. § 55.

c) spoken with reference to the character and condition of a person, and applied in various senses according to the context, viz.

(a) *a man, vir*, i. e. a male person of ripe age, Matt. viii. 9. xi. 8. xxv. 24. Mark iii. 3. Luke xix. 21. John i. 6. iii. 1. Acts iv. 13. al. sæp.—Ἀνθρωπος τοῦ θεοῦ, *man of God*, i. e. minister or messenger of God, one devoted to his service. 1 Tim. vi. 11. 2 Tim. iii. 17. 2 Pet. i. 21. So Sept. for ὡνῆς ὡνῆς 1 K. xiii. 1. 2 K. i. 9.—13. iv. 7, 9, 16, 21 sq.—Esdr. v. 49. Philo de Gigant. p. 292 Id. de Nom. mut. p. 1048.—Ἀνθρωπος

τῆς ἀμαρτίας, 2 Thess. ii. 3, see in Ἀμαρτία 2. a.

(β) *a husband*, in opp. to a wife, Matt. xix. 3, 10 ἡ αἰτία τοῦ ἀνδρώπου μετὰ γυναικός. 1 Cor. vii. 1. So Sept. for ὡς Deut. xxii. 30.—Esdr. ix. 40 ἀπὸ ἀνδρώπου ὡς γυναικός, coll. Neh. viii. 2 where Sept. ἀπὸ ἀνδρός for ὡς. Test. XII Patr. in Fabr. Pseudep. V. T. 1. p. 529, γυναῖκες ἡττῶνται ὑπὲρ τῶν ἀνδρώπων.

(γ) *a son*, as opp. to a father, Matt. x. 35, or *a male child* generally, John vii. 23. xvi. 21.—Ecclus. iii. 11. Herodian. 1. 5. 14.

(δ) *a master*, as opp. to servants, etc. Matt. x. 36.

(ε) *a servant*, Luke xii. 36, coll. ver. 37. So prob. ψυχαὶ ἀνδρώπων, *female slaves*, Rev. xviii. 13. So Sept. and עֲבָדִים עֲבָדִים Ez. xxvii. 13. See in Ψυχή.—1 Mace. ii. 38. Xen. Vect. 4. 14. So ἡ ἀνδρωπος, *a female*, Herodot. 1. 60. Philo de Abr. p. 384. coll. Viger. p. 77, 78.

(ζ) οἱ ἀνδρωποι ἐν τῇ πόλει, i. e. *citizens, inhabitants*. John iv. 28.—Xen. Cyr. 1. 1, 2, 3.

2. indef. ἀνδρωπος, i. q. τις, *any man, a certain man*, i. e. *one, some one, any one*.

a) genr. τις ἀνδρωπος, *a certain man*, Luke x. 30. xii. 16. xiv. 2. John v. 5. —Without τις, Matt. ix. 9 εἶδεν ἀνδρωπον καθήμενον. xii. 10. xiii. 31. xvi. 26. xxi. 28. Mark iv. 26. v. 2. x. 7. xii. 1. Luke vi. 48, 49. John iii. 4, 27. al. ssep. So Sept. for ὅς Lev. xiii. 2. 8.—Xen. Cyr. 6. 3. 9.—Εἷς ἀνδρωπος for εἷς τις, John xi. 50. xviii. 4.—So in a general proposition, *a man*, i. e. *any one* out of a number. Rom. iii. 28 πίστει δικαιοῦσθαι ἀνδρωπον, *a man is justified by faith*, i. e. *any one* who has faith. 1 Cor. xi. 28.—With a negative, *no man, no one*, Matt. xix. 6. John v. 7. vii. 46. 2 Cor. xii. 4. So Sept. for ὅς Ex. xxxiii. 20.

b) joined with an adjunct. or noun it forms a periphrase for a subst. comp. Ἀνὴρ 1. b. Matt. xi. 19 ἀνδρωπος φάγος καὶ οἶνοπότης, *a glutton and winebibber*. xiii. 24, 45 ἀνδρ. ἔμπορος, *a merchant*. xiii. 52 ἀνδρ. οἰκοδεσπότης, *a householder*. xviii. 23. xxi. 33. Luke ii. 15. Tit. iii. 10. al.—So with gentile adjectives, as ἀνδρ. Κυρηναῖος, *a Cyrenian*, Matt. xxvii. 32. ἀνδρ. Ῥωμαῖος, *a Roman*, Acts xvi. 37. ἀνδρ. Ἰουδαῖος, *a Jew*, Acts xxi. 39.

—So Sept. and ὡς Gen. ix. 5, 20. Ex. ii. 11.—Hom. Il. 16. 263. Od. 13. 123. Xen. Anab. 6. 4. 23.

c) by impl. ὁ ἀνδρωπος, with the article, *every man, every person, whoever*. Matt. iv. 4 ἐπ' ἅρτω ζήσεται ὁ ἀνδρωπος, coll. Deut. viii. 3 where Sept. for ὅς, as also Gen. viii. 21. Lev. v. 4.—Matt. xii. 35. xv. 11, 18. Mark vii. 15, 18, 20. Luke iv. 4. vi. 45. Rom. vii. 1. x. 5. xiv. 20. al.

3. ὁ ἀνδρωπος, with the article, i. q. αὐτός or ἐκεῖνος, *this, that, he*, etc. Matt. xii. 13, 45. xxvi. 72 οὐκ οἶδα τὸν ἀνδρωπον, i. e. τὸν ἀνδρωπον τοῦτον ὃν λέγετε as in Mark xiv. 71.—Mark iii. 3, 5. xiv. 21. Luke vi. 10 εἶπεν τῷ ἀνδρώπῳ, where later editions read αὐτῷ. Luke xxiii. 4, 6. John iv. 50. xix. 5. So Sept. and ὡς Gen. xxiv. 29, 30, 32.—Xen. An. 2. 4. 16.—Sometimes ἐκεῖνος is added; as Matt. xxvi. 24 ὁ ἀνδρ. ἐκεῖνος. Mark xiv. 21. James i. 7.

4. υἱὸς τοῦ ἀνδρώπου, *son of man*, from the Heb.

a) i. q. ἀνδρωπος, *a man*; and so *sons of men* are i. q. *men*. Mark iii. 28 πάντα ἀφεθήσεται τὰ ἀμαρτήματα τοῖς υἱοῖς τῶν ἀνδρώπων coll. Matt. xii. 31, where it is τοῖς ἀνδρώποις.—Heb. ii. 6 in the first clause τί ἐστιν ἀνδρωπος, in the second ἡ υἱὸς ἀνδρώπου. Rev. i. 13 ὅμοιον υἱῷ ἀνδρώπου. So ὅς—1 Cor. and Sept. υἱὸς τοῦ ἀνδρώπου Ps. viii. 4.

b) as a proper name for the Messiah, with the art. ὁ υἱὸς τοῦ ἀνδρώπου, drawn from Dan. vii. 13, where Sept. for Chald. עֲבָדִים בְּרִי. It is used by Jesus of himself; but is applied to him by no other person, except once by Stephen, Acts vii. 56. It would seem to refer not so much to his human nature, as to the fact of his being the Messiah who is described as coming from heaven ὡς υἱὸς τοῦ ἀνδρώπου, *in a human form*, Dan. vii. 13. x. 16. Rev. i. 13. xiv. 14. Comp. John iii. 13. vi. 62, coll. ver. 58.—John xii. 34, where ὁ υἱὸς τ. ἀνθ. and ὁ Χριστός are interchanged. So in Luke xxii. 69, 70 ὁ υἱὸς τοῦ ἀνθ. and ὁ υἱὸς τοῦ θεοῦ. Matt. xvi. 13, 16, 20, ὁ υἱὸς τοῦ θεοῦ, ὁ υἱὸς τοῦ ἀνδρώπου, and ὁ Χριστός. By using this name of himself before his judges, Jesus openly professed himself to be the Messiah, and was so understood

oy all present, Matt. xxvi. 64. Mark xiv. 62. Luke xxii. 69, 70.—John i. 52. v. 27. Not found in the Epistles. AL.

Ἀνθυπατεύω, f. εὐσω, (ἀνθύπατος), *to be proconsul*, Acts xviii. 12.—Herodian. 7. 5. 2.

Ἀνθύπατος, ου, ὁ, (ἀντί and ὑπατος consul), a *proconsul*, Acts xiii. 6, 8, 12. xix. 38.—Polyb. 21. 8. 11. Plut. Gall. c. 3.—For the rank and authority of proconsuls, see under Ἡγεμών. Cyprus was originally a *pretorian* province, στρατηγική, and not proconsular; but was left by Augustus under the senate, and hence was governed by a proconsul; Dio Cass. 54. p. 523. ed. Leuncl. See Adam's Rom. Ant. p. 158, 165. Kuinoel on Acts xiii. 7.

Ἀνίημι, f. ἀνίσω, aor. 2. ἀνῆν, aor. 1 pass. ἀνέστην, (ἀνά and ἦμι), *to send up or forth*, Od. 4. 568. In N. T. *to let up, to let go*, trans. i. e.

a) *to relax, to loosen*, e. g. τὰς ζευκτηρίας, Acts xxvii. 40 τὰ δεσμά Acts xvi. 26.—Wisd. xvi. 24 opp. to ἐπιτείνειν. Xen. Mem. 3. 10. 7 opp. to ἐντείνειν. Eunap. Max. p. 106.

b) *to omit, cease from*, as τὴν ἀπειλήν Eph. vi. 9.—Jos. Ant. 6. 11. 8 οὐκ ἀνῆσω πρὶν ἤ.—In the sense of *to leave, neglect, not care for*, Heb. xiii. 5 οὐ μὴ σε ἀνῶ. So Sept. for יָרַח Deut. xxxi. 6. תָּרַח Is. v. 6. לָרַח 1 Sam. ix. 5.—Ecclus. xxx. 8. Xen. Cyr. 7. 5. 75.

Ἀνίλεως, ω, ὁ, ἡ, adj. (α pr. and ἴλεως or ἴλαος), *uncompassionate, stern*, James ii. 13.

Ἀνίπτω, ου, ὁ, ἡ, adj. (α pr. and νίπτω), *unwashed*, Matt. xv. 20. Mark vii. 2, 5.—Hom. Il. 6. 266.

Ἀνίστημι, f. ἀναστήσω, (ἀνά and ἵστημι), aor. 1 ἀνέστησα, aor. 2 ἀνέστην and imper. ἀνάστηθι, by apoc. ἀνάστα Acts xii. 7. Eph. v. 14; see Buttm. § 107. n. I. 14. This verb is divided between the trans. and intrans. significations; comp. ἵστημι and Buttm. § 107. II.—Sept. usually for עָקָל Kal and Hiph.

I. *Transitive*, in the present, imperf. fut. and aor. 1, of the Active, *to cause to rise up, to raise up, cause to stand*, viz. 52. v. 27. Not found in the epistles. AL.

a) pp. spoken of those lying down,

Acts ix. 41. So Sept. ἀν. στήλην for עָקָל Lev. xxvi. 1. σκηνήν Num. vii. 1. —Jos. Ant. 5. 4. 2. ib. 7. 8. 5. Polyb. 13. 7. 8.—Spoken of the dead, *to raise up, recal to life*, John vi. 39, 40, 44, 54. Acts ii. 32. xiii. 33. So ἐκ νεκρῶν Acts xiii. 34. xvii. 31.—Hom. Il. 24. 551, 756. Xen. Ven. 1. 6.

b) metaph. *to raise up*, i. e. *to cause to exist, cause to appear*, e. g. σπέρμα τινι Matt. xxii. 24, coll. Gen. xxxviii. 8, where Sept. for עָקָל.—τὸν Χριστόν Acts ii. 30. προφήτην, Acts iii. 22, 26. vii. 37. So Sept. and עָקָל Deut. xviii. 18.—Pass. ἵεσθαι ἀν. Heb. vii. 11, 15.

II. *Intransitive*, in the perf. pluperf. and aor. 2 Act. and in the Mid. *to rise up, to arise, viz.*

a) pp. spoken of those who are sitting or lying down, Matt. xxvi. 62. Mark v. 42. ix. 27. xiv. 60. Luke iv. 16. v. 25. vi. 8. xxii. 45 ἀναστὰς ἀπὸ τῆς προσευχῆς, *rising up from prayer*, i. e. from a kneeling or recumbent posture. xvii. 19. al.—Xen. Anab. 4. 4. 11. Lucian D. M. 27. 7. Hom. Il. 1. 533.—Spoken of rising from bed or from sleep, Luke xi. 7, 8. xxii. 46.—Xen. Mem. 2. 1. 3.—So ἀναστῆναι ἐκ νεκρῶν, *to rise from the dead, return to life*, Matt. xvii. 9. Mark ix. 9. 10. Luke xvi. 31. John xx. 9. Acts xvii. 3. al. So without ἐκ νεκρῶν, Matt. xx. 19. Mark viii. 31. ix. 31. x. 34. Luke ix. 8, 19. xviii. 33. 1 Thess. iv. 14, 16. al.—2 Macc. vii. 9 coll. ver. 14. xii. 44. Hom. Il. 21. 56. Herodot. 3. 66, 67.—Trop. Eph. v. 14 ἀνάστα ἐκ τῶν νεκρῶν, i. e. *arise from the death of sin*, put on the new man in Christ. Comp. Clem. Alex. Protr. 8, ἀνιστῶσιν ἀγχομένον ὑπὸ κακίας τὸν ἀνδρῶπον.

c) metaph. *to arise*, i. e. *to come into existence, to be*, Acts vii. 18 ἀνίστη βασιλεὺς ἔτερος. xx. 30. So Sept. for עָקָל Ex. i. 8. עָקָל Dan. viii. 22. xi. 2.

c) in the sense of *to stand forth, to come forward, to appear*, Matt. xii. 41. Mark xiv. 57. Luke x. 25. xi. 32. Acts v. 36, 37. vi. 9. al. So Sept. for עָקָל 2 Chr. xx. 5.—So ἀναστῆναι ἐπὶ τινα, *to rise up against any one, to assault*, Mark iii. 26. So Sept. for עָקָל קָם Gen. iv. 8. עָקָל 2 Cor. xx. 24. xxiv. 13.

d) by a species of oriental pleonasm

it is often prefixed, espec. in the participle, to verbs of going, of undertaking or doing any thing, etc. like the Heb. **נָסַח**, see Gesen. Lex. **נָסַח** no. 1. Winer § 67. 2. p. 489.—Matt. ix. 9 **ἀναστὰς ἠκολούθησεν**, *he arose and followed*. Mark i. 35 **ἀναστὰς ἐξῆλθε**. ii. 14. vii. 24. x. 1, 50. Luke i. 39. v. 28. xv. 18, 20. Acts viii. 26, 27. ix. 6, 11. al. sæp. So Sept. and **נָסַח** Gen. xxii. 3. Job. i. 20. 1 Sam. xxiv. 5. 2 Sam. xiii. 31.—So also Rom. xv. 12 **ὁ ἀνιστάμενος ἀρχὴν ἰσθῶν**, coll. Is. xi. 10 where Sept. for **נָסַח**. 1 Cor. x. 7 **ἀνίστησαν παίζειν**, coll. Ex. xxxii. 6 where Sept. for **נָסַח**. AL.

Ἀννα, **ης, ἡ**, *Anna*, a prophetess mentioned Luke ii. 36.

Ἀννας, **α, ὁ**, (for the gen. see Buttm. § 34. IV. 4), *Annas*, a high priest of the Jews, called by Josephus *Ananus*. He was appointed by Quirinus (Cyrenius) proconsul of Syria about A. D. 8; but was deposed 11 years after by Valerius Gratus, procurator of Judea. After several changes the office was at length given to Joseph or Caiaphas, the son-in-law of Annas, A. D. 26. As Caiaphas continued high priest until A. D. 35, Annas appears to have acted as his vicar (**נָסַח**), or at least to have had great influence with him. Luke iii. 2. John xviii. 13, 24. Acts iv. 6.—See Jos. Ant. 18. 2. 1, 2. Kuinoel on Luke iii. 2. Calmet's Dict. See in Ἀρχιερεὺς **α**.

Ἀνόητος, **ου, ὁ, ἡ**, adj. (*a pr.* and *νοῖω*), pass. *unthought of, unintelligible*, Hom. Hymn. Merc. 80. In N. T. act. *unintelligent, unwise, foolish*, spoken of those who are slow to understand and receive moral and religious truth. Luke xxiv. 25. Rom. i. 14 **σοφοῖς τε καὶ ἀνόητοις**. Gal. iii. 1, 3. Tit. iii. 3.—Spoken of lusts, *imprudent, brutal*, 1 Tim. vi. 9. Sept. for **נָסַח** Prov. xvii. 28. **נָסַח** Prov. xv. 21. **נָסַח** Prov. xix. 1. **נָסַח** Jer. x. 8. Sept. **κρήνεσιν ἀνόητοις** for **נָסַח** Ps. xlix. 13.—Sept. Deut. xxxii. 31. Æl. V. H. 2. 8. Xen. Mem. 2. 1. 31.

Ἀνοια, **ας, ἡ**, (*ἀνοῦς* fr. *a pr.* and *νοῦς*), *want of understanding, folly*, Sept. for **נָסַח** Prov. xxii. 15. Wisd. xv. 18. Ælian. V. H. 9. 14.—In N. T. from the

Heb. *madness, wickedness*, i. e. spoken of rage, malignity, Luke vi. 11. or of foolish temerity, 2 Tim. iii. 9.—2 Macc. xiv. 5. xv. 33. Jos. Ant. 8. 13. 1 *ἀνοια καὶ πονηρία*.

Ἀνοίγω, *f. ἀνοίξω*, (*ἀνά* and *οἶγω*), with irreg. forms, viz. aor. 1 *ἀνέφξα* and later *ἡνοιξα* Matt. ii. 11. John ix. 17, 21. Pausan. 4. 26. 6.—Perf. 2 *ἀνέφγα* intrans. Perf. Pass. *ἀνέφγμαι* and with triple augm. *ἡνέφγμαι* Rev. iv. 1. x. 8.—Aor. 1 Pass. *ἀνέφχθην*, later *ἡνοιχθην*, and with triple augm. *ἡνεφχθην* Rev. xx. 12.—Aor. 2 Pass. late *ἡνοιγην* Rev. xi. 19. xv. 5.—Fut. 2 Pass. *ἀνοιγήσομαι*.—For all these forms see Buttm. § 114. p. 293. § 84. n. 8. § 86. n. 2, 6. Winer § 12. 6. *b*.—In N. T. *to open*, trans. and in later usage Perf. 2 *ἀνέφγα* intrans. *to be open, to stand open*, Buttm. § 113. n. 3. Matth. § 494. p. 927. Lobeck ad Phryn. p. 157. Herodian. 4. 2. 14. Æl. H. A. 1. 45.

a) spoken of what is closed by a cover, door, etc. Matt. ii. 11 *θησαυρούς, treasures*, i. e. boxes, caskets, etc. So Sept. and **נָסַח** Jer. l. 26.—Eurip. Ion. 923.—Matt. xxvii. 52 *τὰ μνημεῖα, sepulchres*, which were closed by large stones, coll. Matt. xxvii. 60, 66. xxviii. 2. Mark xvi. 3, 4. So Sept. and **נָסַח** Ez. xxxvii. 12, 13.—Trop. the throat of wicked men is called *τῶνος ἀνεφγμένου, an open sepulchre*, Rom. iii. 13, as voiding forth noisome slanders against God and the righteous; coll. Ps. v. 10 where Sept. for **נָסַח**.—Most freq. with *θύρα*, *a door or gate*, as Acts v. 23. xii. 10, 14, 16. xvi. 26, 27. Rev. iv. 1.—Herodian. 4. 2. 14. Xen. An. 5. 5. 20.—So in order that one may enter, Matt. xxv. 11. Luke xii. 36. xiii. 25. John x. 3. or go out, Acts v. 19. or view the interior, as *ναός*, Rev. xi. 19. xv. 5. So *τὸ φρέαρ τῆς ἀβύσσου, the pit of the abyss*, Rev. ix. 2, since in the East pits or wells are closed with large stones, cf. Gen. xxix. 2. In like manner *θύρα* is implied before *ἀνοιγήσεται*, Matt. vii. 7, 8. Luke xi. 9, 10, i. e. *the door shall be opened to receive thee as a guest*.—Hence, metaph. *to open the door* sc. of the heart, i. e. receive willingly, Rev. iii. 20. *to open the*

door sc. of faith or of the kingdom of heaven, etc. i. e. to afford an opportunity of embracing the gospel of Christ, Acts xiv. 27. Rev. iii. 7 bis, 8. *to open the door* sc. for the gospel, for a teacher, etc. i. e. to give opportunity to publish the gospel and gain converts, 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3. Sept. and פתח Is. xlv. 1.—Metaph. Diod. Sic. 1. 67.

b) spoken of the heavens, ἀνοίγειν τὸν οὐρανόν, τοὺς οὐρανοὺς, i. e. *to open the heavens*, or *to have the heavens opened* or *divided*, so that celestial things become manifest, Matt. iii. 16. Luke iii. 21. John i. 52. Acts vii. 56. x. 11. Rev. xix. 11. So Sept. and קרע Is. lxiv. 1. פתח Ez. i. 1. Ps. lxxviii. 23.—Eccelus. xliiii. 14.

c) spoken of a book, i. e. a volume, rolled up and sealed, Rev. v. 2, 3, 4, 5. x. 2, 8. xx. 12 bis. Spoken of the seals of a book, τὰς σφραγίδας Rev. v. 9. vi. 1, 3, 5, 7, 9, 12. viii. 1.—Xen. de Rep. Lac. 6. 4 ἀνοίξαντας τὰ σήμαντρα.

d) spoken of the mouth, τὸ στόμα, *to open the mouth*, e. g. of a fish, Matt. xvii. 27. So Sept. and פצע Ps. xxii. 14.—In order to speak, i. e. *to hold forth*, *to speak at length*, *to discourse*, Matt. v. 2. xiii. 35. Acts viii. 35. x. 34. xviii. 14. Rev. xiii. 6. So Sept. and פתח Dan. x. 16. פצה Judg. xi. 35, 36.—Eccelus. xv. 5. xxxix. 6. Lucian. Philops. § 33.—In the sense of *to pour out one's mind*, *to open one's heart*, i. e. to speak fully and frankly, 2 Cor. vi. 11. *So not to open one's mouth*, i. e. *not to utter complaints*, etc. Acts viii. 32, coll. Is. liii. 7 where Sept. for פתח לֹא. Ps. xxxviii. 14. xxxix. 10.—Spoken of the dumb, *to have the mouth opened*, i. e. *to recover the power of speech*. Luke i. 64. So Sept. and פתח Num. xxii. 28.—Trop. spoken of the earth, *to open her mouth*, i. e. *to open*, *to form a chasm*, Rev. xii. 16. So Sept. and פצה of the earth, Num. xvi. 30. Deut. xi. 6. פתח Num. xxvi. 10. Ps. cvi. 17.—Demosth. 777. 9.

e) spoken of the eyes, τοὺς ὀφθαλμούς, *to open the eyes*, e. g. either one's own eyes, Acts ix. 8, 40. or those of another, i. e. *to cause to see*, *to restore sight*, Matt. ix. 30. xx. 33. John ix. 10. 14, 17, 21, 26, 30, 32. x. 21. xi. 37. So Sept. and פתח Is. xxxv. 5. xxxvii. 17. xlii. 7.—Metaph. *to open the eyes* sc. of

the mind, i. e. *cause to perceive and understand*, Acts xxvi. 18.

Ἀνοικοδομέω, ὤ, f. ἦσω, *to rebuild*, trans. Acts xv. 16 bis. Sept. for בנה Amos ix. 11.—Herodian. 8. 2. 12. Xen. H. G. 4. 4. 49.

Ἀνοίξις, εως, ἡ, (ἀνοίγω), *the act of opening*, Eph. vi. 19, where ἐν ἀνοίξει τοῦ στόματος corresponds to ἐν παρρησίᾳ in the subsequent clause. Comp. in Ἀνοίγω d.—Thuc. 4. 67.

Ἀνομία, ας, ἡ, (ἄνομος), pp. *lawlessness*, i. e. *violation of law*, *transgression*. In N. T. spoken chiefly of the divine law, viz.

a) pp. 1 John iii. 4 bis, πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.—Xen. Mem. 1. 2. 44.—Hence

b) by impl. and from the Heb. *sin*, *iniquity*, *unrighteousness*, Matt. xxiii. 28. xxiv. 12. Rom. iv. 7 ὧν ἀφ᾽ ἑξήσαν αἱ ἀνομίαι, coll. Ps. xxxii. 1 where Sept. ἀνομία עָוֶן, parallel with ἁμαρτία.—Rom. vi. 19 τὰ μέλη ὑμῶν δοῦλα τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, i. e. *obedient to depraved desires* so as to work iniquity. 2 Cor. vi. 14. Tit. ii. 14. Heb. i. 9 ἐμίσησας ἀνομίαν, coll. Ps. xlv. 8 where Sept. for רָשָׁע. Heb. viii. 12 and x. 17 τῶν ἁμαρτιῶν καὶ τῶν ἀνομιῶν αὐτῶν, coll. Jer. xxxi. 34 where Sept. for רָשָׁעִים.—Hence ὁ ἐργαζόμενος or ὁ ποιῶν ἀνομίαν, *a worker of iniquity*, i. e. *wicked*, *impious*, Matt. vii. 23. xiii. 41. So Sept. for פָּעֵל Job xxxi. 3. Ps. v. 6.—Spoken of *defection from Christianity* to idolatry, i. e. *apostasy*, 2 Thess. ii. 7.—Sept. for עָוֶן Ex. xxxiv. 7. Is. vi. 7. רָשָׁע Ez. xviii. 20. xxxiii. 12. חֹרֶעַב Ez. viii. 6. xviii. 12. al.—Thuc. 2. 53.

Ἀνομος, ου, ὁ, ἡ, adj. (a pr. and νόμος), *lawless*, i. e.

a) *without law*, *not subject to the law*, sc. of Moses. 1 Cor. ix. 21 quater, *to those not subject to the law* (i. e. Gentiles) *I was as one not subject to the law*, (though not indeed without this law in the sight of God), *that I might win*, etc. Hence put for *gentile*, *pagan*, Acts ii. 23.—Wisd xv. 17. 1 Macc. ii. 44. iii. 5.

b) by impl. and from the Heb. *a violator of the divine law*, *a transgressor*, *impious*, *wicked*, 1 Tim. i. 9. 2 Pet. ii. 8.

In the sense of *malefactor*, Mark xv. 28. Luke xxii. 37.—2 Thess. ii. 8, *that impious one*, i. q. ἀνθρώπος τῆς ἀμαρτίας in ver. 3, referring to the guilt of idolatry, etc.—Sept. for עֲשֵׂה Is. liii. 12. עֲשֵׂה Ez. xviii. 24. xxxiii. 8, 12. וְעָשָׂה Is. lv. 7.—Xen. Mem. 4. 4. 13.

Ἀνόμως, adv. (ἀνομος), *without law*; Rom. ii. 12 bis, *those who have sinned not being subject to the law sc. of Moses, will be condemned, not indeed by the (Mosaic) law, but by the moral law*; comp. ver. 14, 15.

Ἀνορθόω, ὤ, f. ὥσω, (ἀνά and ὀρθόω), *to set upright, to erect*, trans.

a) pp. Aor. 1 Pass. ἀνωρθώθη with mid. signif. *to stand erect*, Luke xiii. 13. cf. Buttm. § 136. 2. So Sept. for דָּרָגָה Ps. xx. 9. נָבֹן Ez. xvi. 7.—In the sense of *to confirm, to strengthen, to establish*, e. g. τὰ γόνατα Heb. xii. 12, quoted from Is. xxxv. 3 where Heb. קָמָה and Sept. ισχύω.—Sept. for דָּרָגָה 2 Sam. vii. 13, 16, 26. Jer. x. 11. xxxiii. 2. קָמָה Ps. cxlv. 14. cxlvi. 8.—Thuc. 6. 68.

b) *to erect again, to rebuild*, Acts xv. 16, quoted from Amos ix. 11 where Heb. בָּנָה and Sept. ἀνοικοδομέω.—Herodot. 8. 141. Xen. H. G. 4. 8. 12.

Ἀνόσιος, ου, ὁ, ἡ, adj. (α pr. and ὀσιος), *unholy, ungodly*, regardless of duty to God or man, 1 Tim. i. 9. 2 Tim. iii. 2.—Jos. Ant. 2. 3. 1. Xen. Mem. 1. 1. 11.

Ἀνοχή, ἡς, ἡ, (ἀνέχω, ἀνέχομαι), *a holding back, delay*, e. g. *a truce*, 1 Macc. xii. 25. Jos. Ant. 6. 5. 1. *opportunity, leisure*, Herodian. 3. 6. 21. In N. T. *self-restraint, forbearance, patience*, Rom. ii. 4. iii. 26.—Hesych. ἀνοχή· μακροθυμία.

Ἀνταγωνίζομαι, f. ἵσται, (ἀντί and ἀγωνίζομαι), *to be an antagonist, to contend with, strive against*, c. c. πρὸς τι, Heb. xii. 4.—Elian. V. H. 2. 8. Xen. Œc. 10. 12.

Ἀντάλλαγμα, ατος, τό, (ἀντί and ἀλλάσσω), *that which is exchanged against any thing, compensation, equivalent, and hence genr. price*. Matt. xvi. 26 and Mark viii. 37, ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ, *the price of his life*, i. e. of deliver-

ance from death; the phrase being borrowed from the redemption of a slave; comp. Elsner I. 83. So Sept. for דָּרָגָה 1 K. xxi. 2. Jer. xv. 3. Job xxviii. 15. דָּרָגָה Ruth iv. 7.—Ecclus. vi. 15. xxvi. 14. Jos. B. J. 1. 18. 3.

Ἀνταναπληρόω, ὦ, f. ὥσω, (ἀντί and ἀναπληρόω), *to fill up instead of, to make good*, trans. Col. i. 24 ἀνταναπληρῶ τὰ ὑστερήματα τῶν ἐλάβειν τοῦ Χριστοῦ ἐν τῇ σαρκί μου, *I fill up, make good, what is yet wanting to me of afflictions for Christ*, i. e. instead of any deficiency (ἀντι ὑστερήματος) I endure a fullness (πλήρωμα) of afflictions for Christ.—Dem. 182. 22. Dio Cass. 44. 48. See Tittmann in Bibl. Repos. III. 58.

Ἀνταποδίδωμι, f. δώσω, (ἀντί and ἀποδίδωμι), *to give back instead of something received, to repay, to requite*, c. dat. or absol.

a) spoken of good, *to recompense, to reward*, Luke xiv. 14 bis. Rom. xi. 35. 1 Thess. iii. 9. So Sept. and מָצָא 1 Sam. xxiv. 18. Is. lxiii. 7. יָשַׁח 2 Sam. xxii. 25. מָצָא Prov. xxv. 23.—Ecclus. iii. 31. xxx. 6.

b) spoken of evil, *to requite, to avenge*, etc. Rom. xii. 19. 2 Thess. i. 6. Heb. x. 30. So Sept. and מָצָא 1 Sam. xxiv. 18. Ps. ciii. 10. יָשַׁח Gen. i. 15. 1 Sam. xxv. 21. מָצָא Gen. xlv. 4. Judg. i. 7.—Judith vii. 15. Ecclus. xvii. 23.

Ἀνταπόδομα, ατος, τό, (ἀνταποδίδωμι), *requital, recompense, retribution*, e. g. of good, Luke xiv. 12. of evil, Rom. xi. 9. Sept. for מָצָא Ps. xxviii. 4. cxxxvii. 8. Joel iii. 4.—Ecclus. xi. 2. xiv. 6.

Ἀνταπόδοσις, εως, ἡ, (ἀνταποδίδωμι), *recompense, reward*, Col. iii. 24. Sept. for מָצָא Is. lix. 18. Ps. xciv. 2. Jer. xxxi. 56.—Diod. Sic. X. p. 104, 106. ed. Bip.

Ἀνταποκρίνομαι, (ἀντί, ἀποκρίνομαι), aor. 1 pass. ἀνταπεκρίθη with mid. signif. Buttm. § 136. 2; *to answer again, to reply against*, c. c. dat. and πρὸς τι, Luke xiv. 6 coll. ver. 4. Rom. ix. 20. So Sept. and קָמָה Judg. v. 29. Job xvi. 8. xxxii. 12.

Ἀντεῖπον, aor. 2, (ἀντί, εἶπον), used as aor. of the verb ἀντιλέγω, Buttm. § 114.

p. 279; *to reply, to contradict, to gain-say*, c. dat. Luke xxi. 15. absol. Acts iv. 14. Sept. for דָּבַר Gen. xxiv. 50. עָשָׂה Esth. viii. 9. Job xx. 2. עָנָה Job xxxii. 1.—1 Macc. xiv. 44. Ael. V. H. 3. 26. Xen. H. G. 1. 4. 8.

Ἀντέχω, (ἀντί, ἔχω), *to hold before, and intrans. to resist*, Jos. Ant. 5. 8. 6. Mid. ἀντέχομαι, f. ἀνδιέχομαι, *to hold before one's self*, Hom. Od. 22. 74.—In N. T. only Mid. *to hold fast to, cleave to*, i. e. *to be faithfully attached to* any person or thing; c. c. gen. Matt. vi. 24. Luke xvi. 13. Tit. i. 9. Hence *faithfully to care for*, c. gen. 1 Thess. v. 14 τῶν ἀσθενούν.—Sept. for עָנָה Jer. viii. 2. Zeph. i. 6. עָנָה Is. lvi. 2, 4, 6. Prov. iii. 18. עָנָה Prov. iv. 6. עָנָה Jer. ii. 8.—1 Macc. xv. 34. Pol. 5. 1. 8. Diod. Sic. 2. 12. Xen. Cyr. 2. 2. 27.

Ἀντί, prep. c. gen. pp. simply local, *over against, in presence of*, as ἀντί τινος στήναι Hom. Il. 21. 481. Hence spoken metaph. either in a hostile sense, *against, contra*, Il. 15. 415. or by way of comparison, where it implies something of equivalent value, and denotes substitution, exchange, requital, etc. Buttm. § 147. n. 2. So in N. T.

1. by way of substitution, *in place of, instead of*. Luke xi. 11 ἀντί λχθόςος ὀφίον. James iv. 15 ἀντί τοῦ λέγειν ὑμᾶς. 1 Cor. xi. 15. As implying succession, Matt. ii. 22 Ἀρχέλαος βασιλεύει ἀντί Ἡρώδου.—1 Macc. ii. 11. xvi. 3. Jos. Ant. 3. 10. 7. Herodot. 3. 59. Xen. An. 1. 1. 4. Mem. 1. 2. 64.—So John i. 16 ἐλάβομεν χάριν ἀντί χάριτος, *one favour in place of, after, another*; *grace upon grace*, i. e. most abundant grace.—Theognid. Sent. 344 ἀντ' ἀνιῶν ἀνίας. Chrysost. de Sacerdot. 6. 13 ἔτερον ἀντ' ἐτέρας φροντίδα.

2. by way of exchange, requital, equivalent, etc. *in consideration of, on account of*, spoken

a) of price, *for*, Heb. xii. 16 ἀντί βρώσεως μιᾶς. Sept. for עָנָה Num. xviii. 21, 31.—Jos. Ant. 4. 6. 5.

b) of persons *for whom or for the sake of whom, in behalf of*, Matt. xvii. 27. xx. 28. Mark x. 45.—Soph. Oed. Col. 1326.

c) of retribution, *for*. Matt. v. 38 bis,

ὀφθαλμὸς ἀντί ὀφθαλμοῦ, etc. Rom. xii. 17 κακὸν ἀντί κακοῦ. 1 Thess. v. 15 1 Pet. iii. 9 bis.—Xen. Cyr. 5. 5. 29.

d) of the cause, motive, occasion, etc. *on account of, because of*. Heb. xii. 2 ἀντί τῆς προκειμένης αὐτῷ χαρᾶς, *on account of the joy*. Eph. v. 31 ἀντί τούτου, *because of this*, i. e. for this cause. Luke xii. 3 ἀντ' ὧν, *on account of which things*, i. e. wherefore, Sept. for לְבָנָה Jer. xi. 17.—Wisd. xviii. 3. Xen. An. 1. 3. 4.—But ἀντ' ὧν is more commonly a causative particle for ἀντί τούτου ὅτι, *on this account that, because that, or simply because*. Luke i. 20 ἀντ' ὧν οὐκ ἐπίστευσας. xix. 44. Acts xii. 23. 2 Thess. ii. 10. See Buttm. § 150. p. 435. So Sept. for עָנָה Gen. xxii. 18. xxvi. 5. 2 Sam. xii. 6. עָנָה Deut. xxviii. 62. עָנָה Jer. xxii. 9.—Jos. Ant. 7. 6. 2. Xen. Cyr. 6. 1. 48.

NOTE. In composition ἀντί denotes 1. *over against*, as ἀντιτάττειν. 2. *contrary to*, as ἀντιλέγειν. 3. *reciprocity*, as ἀνταποδιδῶμι. 4. *substitution*, as ἀντιβασιλεύς, ἀνθύπατος *proconsul*. 5. *similarity or correspondence*, as ἀντίθεος, ἀντάξιως. Comp. Buttm. § 147. n. 9.

Ἀντιβάλλω, f. βαλῶ, *to throw in one's turn*, as a weapon, Thuc. 7. 25. In N. T. metaph. of words, *to cast backwards and forwards*, trans. i. e. *to converse*, Luke xxiv. 17.—2 Macc. xi. 13.

Ἀντιδιατίθημι, (ἀντί and διατίθημι), *to place or dispose over against*. In N. T. Mid. ἀντιδιατίθεμαι, *to oppose one's self, to be adverse*, 2 Tim. ii. 25.

Ἀντίδικος, ου, ὁ, ἡ, (ἀντί, δίκη), *an opponent, accuser*, e. g. the plaintiff in a suit at law, Matt. v. 25 bis. Luke xii. 58.—Xen. Apol. 10. Demost. 226. 4.—Hence genr. any *adversary, enemy*, i. q. ἐχθρός, Luke xviii. 3. 1 Pet. v. 8. In this latter passage there is an allusion to the Jewish notion that Satan is the *accuser, calumniator*, of men before God; comp. Job i. 6 sq. Rev. xii. 10 sq. coll. Zech. iii. 1.—Sept. for עָנָה Jer. l. 34. li. 36. עָנָה 1 Sam. ii. 10. עָנָה Is. xli. 11.

Ἀντίθεσις, εως, ἡ, (ἀντιτίθημι), *antithesis, opposition*. 1 Tim. vi. 20 ἀντιθέσεις τῆς ψευδ. γνώσεως, i. e. *opposite*

opinions, contrary positions or doctrines.

Ἀντικαθίστημι, f. στήσω, (ἀντί and καθίστημι), in the transitive tenses, (Buttm. § 107. II), *to put in place of another*, Sept. Josh. v. 7. Polyb. 22. 15. 11. *to oppose*, Sept. Deut. xxxi. 21. Xen. Cyr. 1. 6. 43.—In N. T. aor. 2 intrans. *to resist, stand firm against*, absol. Heb. xii. 4.—Thuc. 1. 71.

Ἀντικαλέω, ὤ, f. ἔσω, *to invite in turn*, sc. to a feast, trans. Luke xiv. 12.—Xen. Conv. 1. 15.

Ἀντίκειμαι, f. κείσομαι, *to lie opposite*, spoken of a country, Herodian 6. 4. 8. In N. T. *to oppose, be adverse or repugnant to*, seq. dat. Gal. v. 17. 1 Tim. i. 10. So ὁ ἀντικείμενος, *an adversary, opposer*, absol. or seq. dat. Luke xiii. 17. xxi. 15. 1 Cor. xvi. 9. Phil. i. 28. 2 Thess. ii. 4. 1 Tim. v. 14. Sept. for צוֹר Ex. xxiii. 22. דָּרָךְ Job. xiii. 25. אֹיֵב Is. lxvi. 6. זֶמֶן Zech. iii. 1.—Sext. Empir. Hypoth. 2. 14.

Ἀντικρύ, adv. (ἀντί), *opposite to, over against*, c. gen. Acts xx. 15.—Jos. Ant. 7. 10. 2. Xen. H. G. 6. 2. 22.

Ἀντιλαμβάνω, f. λήψομαι, *to take in turn*, Xen. Cyr. 5. 3. 12. In N. T. Mid. ἀντιλαμβάνομαι, *to take hold of in one's turn, to take part in, to interest one's self for*, seq. gen.

a) spoken of things, 1 Tim. vi. 2 οἱ τῆς ἐνεργείας ἀντιλαμβάνόμενοι, i. e. who also are *partakers of, devoted to*, the good cause, etc. Sept. ἀντιλαβόμενος ἀληθείας for אִתָּךְ Is. xxvi. 3. (Others by Hebraism, *firmly attached to*; as Sept. for קָרִיב 1 K. ix. 9. 2 Chr. vii. 22.)—1 Macc. ii. 48. Jos. Ant. 5. 4. 3. Philo in Flacc. p. 967. Xen. Cyr. 2. 3. 6.

b) spoken of persons, *to aid, protect, relieve*, Luke i. 54. Acts xx. 35. So Sept. for Hiph. and Piel of קָרַח Lev. xxv. 35. 2 Chr. xxviii. 15. xxix. 34. אִתָּךְ Ps. iii. 6. exix. 116. Is. lxiii. 5. קָרַח 2 Chr. xxviii. 23.—Diod. Sic. 11. 13. Hesych. ἀντιλαμβάνεται· βοηθεῖ.

Ἀντιλέγω, f. ἔξω, c. dat. or absol. *to speak against*, i. e.

a) *to contradict*, Acts xiii. 45 bis. xxviii. 19, 22.—Ecclus. iv. 25. Xen. Mem. 4.

4. 8.—Followed by μή c. infin. *to deny*, Luke xx. 27.

b) *to oppose, to disobey, to condemn or revile*, Luke ii. 34. John xix. 12. Rom. x. 21. Tit. i. 9. ii. 9. Sept. for הָרִיב Hos. iv. 4. נִסּוֹן Is. i. 5. סוֹרֵר Is. lxxv. 2.—Jos. Ant. 4. 6. 2. Lucian. D. Deor. 8. 3.

Ἀντίληψις, εως, ἡ, (ἀντιλαμβάνω), *aid, relief*; in N. T. by meton. of abstr. for concrete, *a helper, reliever*, 1 Cor. xii. 28, where it refers to those appointed to take care of the poor and sick, i. e. the διάκονοι, both male and female; comp. Acts c. 6. Rom. xvi. 1. See Suicer. Thesaur. s. h. voc.—Sept. for קָרַח Ps. xxii. 19. מְעוֹץ Ps. cviii. 9. זֶרֶץ Ps. lxxxiii. 9.

Ἀντιλογία, ας, ἡ, (ἀντιλέγω), *contradiction*, i. e.

a) *controversy, question, strife*, Heb. vi. 16. vii. 7. Spoken of a controversy before a judge, Sept. for דָּבָר Ex. xviii. 16. רִיב Deut. xxv. 1. 2 Sam. xv. 4. Polyb. 28. 7. 4.

b) *contumely, reproach*, Heb. xii. 3, comp. Matt. xxvi. 60 sq. xxvii. 22 sq. 29, 40 sq. 49. et al.—Jude 11, coll. Acts xiii. 45. Others *rebellion*.—Sept. for מְדִינָה, *strife*, i. e. *reproach*, Ps. lxxx. 7. מְדִינָה Num. xx. 13, where it is i. q. τὸ λοιδορεῖν, coll. ver. 3. רִיב Deut. xxi. 5.

Ἀντιλοιδορέω, ὤ, f. ἔσω, *to revile in turn*, 1 Pet. ii. 23.—Lucian. Conv. § 40.

Ἀντίλυτρον, ον, τό, (ἀντί, λύτρον), *ransom, price of redemption*, 1 Tim. ii. 6. ἀντίλυτρον ὑπὲρ πάντων, comp. Matt. xx. 28 λύτρον ἀντί πολλῶν.—Anon. Vers. V. T. for קָרַח (read קָרַח) Ps. xlix. 9, where Sept. τὴν τιμὴν τῆς λυτρώσεως.

Ἀντιμετρέω, ὤ, f. ἔσω, *to measure out again or in turn*, absol. Luke vi. 38. [Matt. vii. 2.] i. e. metaph. put for *to repay, requite*, to render like for like.

Ἀντιμισθία, ας, ἡ, (ἀντί, μισθός), *retribution, recompense, wages*; spoken of punishment. Rom. i. 27.—Spoken of reward, 2 Cor. vi. 13 τὴν αὐτὴν ἀντιμισθίαν πλατύνετε καὶ ὑμεῖς, i. e. *by way of recompense open ye your hearts towards me in the same manner as I have done to you*; comp. ver. 11.—Theophyl. ad Autol. lib. 1. p. 87.

Ἀντιόχεια, ας, ἡ, *Antioch*, the name of two cities in N. T.

1. *Antioch of Syria* was situated on the river Orontes, and was the royal residence and metropolis of all Syria. It was founded by Seleucus Nicanor, and called by him after the name of his father Antiochus. This city is celebrated by Cicero in his oration *pro Archia*, as being opulent and abounding in men of taste and letters. It was also a place of great resort for the Jews, and afterwards for Christians, to all of whom invitations and encouragements were held out by Seleucus Nicanor. The distinctive name of *Christians* was here first applied to the followers of Jesus. It was inhabited by great numbers of Jews, Jos. B. J. 7. 3. 3. The modern name is *Antakia*. Acts xi. 19, 20, 22, 26 bis, 27. xiii. 1. xiv. 26. xv. 22, 23, 30, 35. xviii. 22. Gal. ii. 11.

2. *Antioch of Pisidia* was so called, because it was attached to that province, although situated in Phrygia. It was founded by Seleucus Nicanor. Its ruins were ascertained in 1833 by Mr. Arundell, near the Turkish town of Yalobitz. Acts xiii. 14. xiv. 19, 21. 2 Tim. iii. 11. Comp. Strabo 12. Plin. H. N. 5. 27.

Ἀντιοχεύς, ἑως, ὁ, *a citizen of Antioch*, Acts vi. 5.

Ἀντιπαρέρχομαι, f. ελεύσομαι, *to pass along over against*, i. e. *to pass by*, sc. without stopping, Luke x. 31, 32.—Wisdom. xvi. 10.

Ἀντίπας, α, ὁ, *Antipas*, pr. name of a martyr, Rev. ii. 13.

Ἀντιπατρίς, ἰδος, ἡ, *Antipatris*, pr. name of a city of Palestine, situated two or three miles from the coast, in a fertile and well watered plain between Cesarea and Jerusalem, on the site of a former city Χαφαρζάβα. It was founded by Herod the great, and called Antipatris, in honour of his father Antipater. Acts xxiii. 21. See Jos. Ant. 13. 15. 1. ib. 16. 5. 2. B. J. 1. 21. 9.

Ἀντιπέραν, adv. (ἀντί, πέραν), *over against, on the opposite shore*, etc. Luke viii. 26. Some MSS. read ἀντιπέρα.—Jos. Ant. 2. 16. 3. Xen. H. G. 6. 2. 9.

Ἀντιπίπτω, f. πεσοῦμαι, pp. *to fall against or upon*, sc. in a hostile manner,

Herodian. 6. 3. 13. In N. T. metaph. *to oppose, resist, strive against*, c. dat. Acts vii. 51. Sept. infin. for קָרַבְתִּיךָ Num. xxvii. 14.—Polyb. 25. 9. 5.

Ἀντιστρατεύομαι, Mid. dep. (ἀντί, στρατεύω), pp. *to lead out an army against*, Xen. Cyr. 8. 8. 26. In N. T. metaph. *to war against, to oppose*, c. dat. Rom. vii. 23.—Aristænet. II. Ep. 1 ἔρωσ ἀντιστρατεύειν τοῖς ὑπερφηανοῦσι φιλεῖ.

Ἀντιτάσσω, f. ζω. *to draw up an army against, to arrange in battle array*, Xen. Anab. 4. 8. 5. In N. T. Mid. ἀντιτάσσομαι, metaph. *to set one's self against, to oppose, to resist*, c. dat. or absol. Acts xviii. 6. Rom. xiii. 2. James iv. 6. v. 6. 1 Pet. v. 5. So Sept. for גָּבַל Prov. iii. 34.

Ἀντίτυπος, ου, ὁ, ἡ, adj. (ἀντί, τύπος q. v.) *resisting a blow or impression*, i. e. *hard, solid*, Julian. Ep. 54. p. 441. Porphyr. p. 253. See Elsner Obs. Sac. II. p. 407. In N. T. ἀντί in compos. here implies resemblance, correspondence; hence, *formed after a type or model, like, corresponding*; and neut. ἀντίτυπον, as subst. *antitype, that which corresponds to a type*, Heb. ix. 24. 1 Pet. iii. 21.—Hesych. ἀντίτυπος· ἴσος, ὅμοιος. Gregor. Naz. Orat. 11. Gregor. Damasc. Orth. Fid. 4. 14. Constitut. Apost. v. 13 τὰ ἀντίτυπα μυστήρια τοῦ σώματος καὶ αἵματος τοῦ Χριστοῦ, spoken of the bread and wine, the symbols of the body and blood of Christ.

Ἀντίχριστος, ου, ὁ, *antichrist*, lit. *an opposer of Christ*, found only in John's epistles, and there defined to be, collectively, *all who deny that Jesus is the Messiah, and that the Messiah is come in the flesh*, 1 John ii. 18 bis, 22. iv. 3. 2 John 7. What class of persons the apostle had in view is unknown; probably Jewish adversaries. See Suicer's Thesaur. s. voc.

Ἀντλέω, ὦ, f. ἤσω, (ἀντλος a hold, sink), *to draw out*, sc. water, wine, etc. trans. or absol. John ii. 8, 9. iv. 7, 15. Sept. for כָּשַׁף Gen. xxiv. 13, 20. קָשַׁף Ex. ii. 16, 19.—Xen. CEC. 7. 40.

Ἀντλημα, ατος, τό, *what is drawn*, Dioscor. 4. 64. In N. T. *a bucket*, i. e.

any vessel for drawing water, John iv. 11. Heb. זָבַךְ.

Ἀντοφθαλμέω, ὦ, f. ἦσω, (ἀντί, ὀφθαλμός,) to look at directly or in the face; Barnab. Ep. c. 5 εἰς ἀκτίνας τοῦ ἡλίου ἀντοφθαλμῆσαι. Chrysost. in Jes. vi. 2.—In N. T. trop. spoken of a ship, to look the wind in the face, i. e. to bear up against, to resist, to withstand, c. dat. Acts xxvii. 15.—Wisdom. xii. 14. Polyb. 2. 24. 1.

Ἀνυδρος, ου, ὁ, ἡ, adj. (α pr. and ὑδωρ,) waterless, dry, as ἀνυδροὶ τόποι, dry places, i. e. barren, sandy, desert, Matt. xii. 43. Luke xi. 24. The Jews supposed that the abode of evil spirits was in deserts; see Tob. viii. 3. Baruch. iv. 35. and comp. Rev. xviii. 2. Sept. for יָבֵשׁ Is. xliii. 19, 20. מְדַבֵּר Is. xli. 19. חֶסֶד Hos. ii. 3. חֶסֶד Is. xlv. 3.—2 Macc. i. 19. Polyb. 5. 80. 2.—Trop. spoken of boastful deceivers and seducers, who are called πηγὰὶ ἀνυδροὶ 2 Pet. ii. 17, and νεφέλαι ἀνυδροὶ Jude 12, i. e. fountains or clouds that promise much water, but deceive those who rely on them.

Ἀνυπόκριτος, ου, ὁ, ἡ, adj. (α pr. and ὑποκρίνομαι,) unfeigned, real, true, sincere, Rom. xii. 9. 2 Cor. vi. 6. 1 Tim. i. 5. 2 Tim. i. 5. James iii. 17. 1 Pet. i. 22.—Wisdom. v. 18. xviii. 16.

Ἀνυπότακτος, ου, ὁ, ἡ, adj. (α pr. and ὑποτάσσω,) unsubjected, i. e. spoken of things, Pass. not made subject, Heb. ii. 8. Spoken of persons, Act. insubordinate, lawless, refractory. 1 Tim. i. 9. Tit. i. 6, 10. Symmach. for לְעֵלְיָא שֵׁן 1 Sam. ii. 12.

Ἄνω, adv. up, above, denoting

a) place where, ἐν τῷ οὐρανῷ ἄνω Acts ii. 19. Rev. v. 3 in later edit.—Hence ὁ, ἡ, τὸ ἄνω, as an adj. (Buttm. § 125. 6,) what is above, upper, referred to heaven, and therefore heavenly, celestial. So τὰ ἄνω, heaven, John viii. 23, comp. iii. 13, 31. vi. 38. xvii. 5. But τὰ ἄνω, things above, heavenly or divine things, Col. iii. 1, 2.—Act. Thom. § 36.—Gal. iv. 26 ἡ ἄνω Ἱερουσαλήμ, the celestial Jerusalem. Phil. iii. 14 ἡ ἄνω κλῆσις, the heavenly calling, i. q. ἐπουράνιος in

Heb. iii. 1—Sept. for לְעֵלְיָא Deut. iv. 39. Josh. xii. 11. Ex. xx. 4. יָרֵבָה Is. vii. 3.—Diod. Sic. 4. 55. Xen. An. 7. 4. 11.

b) motion to a higher place, upwards, sursum, John xi. 41. Heb. xii. 15. Sept. for לְעֵלְיָא Is. viii. 21. xxxvii. 21. Ecc. iii. 21. 1 Chr. xxii. 5.—Xen. An. 4. 8. 28.—John ii. 7 ἕως ἄνω, to the very top or brim. Sept. for לְעֵלְיָא 2 Chr. xxvi. 8.

Ἀνώγειον, ου, τό, i. q. Ἀνάγειον q. v.

Ἄνωθεν, adv. (ἄνω.)

1. of place, from above, from a higher place, Matt. xxvii. 51. Mark xv. 38. John xix. 23.—Jos. Ant. 3. 7. 3. Herodian. 8. 4. 20. Thuc. 3. 21.—Hence spoken of whatever is οὐρανόθεν or ἐκ τοῦ οὐρανοῦ, from heaven, and since God dwells in heaven, it signifies, from God, in a divine manner, John iii. 31. (iii. 3, 7.) xix. 11. James i. 17. So James iii. 17 ἡ ἄνωθεν σοφία, heavenly or divine wisdom, (Buttm. § 125. 6,) i. q. ἡ σοφία ἄνωθεν in ver. 15. Sept. for לְעֵלְיָא Ex. xxviii. 27. Job iii. 4.—Clem. Alex. Protrept. 1. Just. Mart. Cohort. p. 9. Ælian. H. An. 9. 30. Xen. Mem. 4. 3. 14.

2. of time. a) from the first, from the beginning. Luke i. 3. Acts xxvi. 5 προγενώσκοντές με ἄνωθεν, from the first, i. e. from the earliest age.—Dem. 1125. 24. Herodian. 8. 6. 12 κατ' εὐνοίαν, ἣν εἶχον πρὸς αὐτὸν ἄνωθεν. Just. Mart. Dial. c. Tryph. 24. p. 123.—So Gal. iv. 9. οἷς πάλιν ἄνωθεν δουλεύειν θέλετε, again from the very beginning, i. e. wholly, as if ye had never been Christians.—Wisdom. xix. 6.

b) again, another time, John iii. 3, 7. γεννηθῆναι ἄνωθεν, to be born again. Others refer this to no. 1, and so far as the sense is concerned, it is doubtless i. q. ἐκ θεοῦ γεννηθῆναι, in John i. 13; but Nicodemus in ver. 4 takes it as synonymous with δεύτερον, a second time.

Ἀνωτερικός, ἡ, ὄν, (ἀνώτερος fr. ἄνω,) upper, higher. Acts xix. 1 ἀνωτερικά μέρη, the higher regions, i. e. the inland parts of Asia Minor, comp. xviii. 23.

Ἀνώτερος, α, ον, compar. higher, superior, used in the neut. as the com-

par. of ἄνω, Buttm. § 115. 5. Luke xiv. 10. Heb. x. 8 ἀνώτερον λέγων, *having said above, before*, in the former part of the quotation. Sept. for חַגְרָה Lev. xi. 21.

Ἀνωφελής, ἔος, ὁ, ἡ, adj. (a pr. and ὠφελίω,) *useless, unprofitable, serving no purpose.*

a) pp. Heb. vii. 18. Sept. for חַגְרָה spoken of idols, Jer. ii. 8. Is. xlv. 10.—Lucian. Tim. § 127. Xen. Cœc. 1. 16.

b) by impl. *injurious, noxious*, Tit. iii. 9.—Sept. Prov. xxviii. 3. Psalt. Salom. xvi. 8 ἁμαρτία ἀνωφελής. Test. XII Patr. p. 959.

Ἀξίτη, ης, ἡ, (ἀγνυμι, inf. ἀξαι,) *an axe*, Matt. iii. 10. Luke iii. 9. Sept. for חַרְבִּי Deut. xix. 5. חַרְבִּי 1 Sam. xiii. 20.—Ælian. V. H. 12. 5. Xen. Cyr. 6. 2. 34.

Ἀξιος, ἰα, ἰον, *worth, worthy*, c. c. gen. or absol.

a) *of equal value, of like worth, worthy of comparison, comparable*, Rom. viii. 18. οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν. So Sept. for חַרְבִּי Prov. iii. 15. viii. 11. Comp. Gen. xxiii. 9. 1 Chr. xxi. 22, 24.—Hom. Il. 8. 234. ib. 23. 885. Diod. Sic. 1. 51.

b) *genr. worthy of, deserving of*, either good or evil, viz.

(α) of good, absol. of persons, *worthy* sc. of benefit. Matt. x. 11, 13 bis. xxii. 8. Luke vii. 4. Rev. iii. 4.—Seq. gen. of thing, Matt. x. 10 τῆς προφῆς. Luke x. 7 τοῦ μισθοῦ. 1 Tim. v. 18. Acts xiii. 46. 1 Tim. i. 15. iv. 9. vi. 1. Sept. for חַרְבִּי Esth. vii. 4.—Wisd. vi. 16. ix. 12. 2 Macc. iv. 25. Xen. Mem. 1. 2. 62.—Seq. gen. of person, i. e. τοῦ εἶναι τινος, *worthy to be the friend of, or to be cherished by*, any one, Matt. x. 37, 38. Heb. xi. 38.—Wisd. iii. 5.—Seq. infin. aor. Luke xv. 19, 21, οὐκ ἄξιος κληθεῖναι υἱός. Acts xiii. 25. Rev. iv. 11. v. 2, 4, 9, 12. see Buttm. § 140. 3. and § 137. 5.—Wisd. i. 16. xviii. 1. Xen. Cœc. 21. 12.—With ἵνα, John i. 27.—Dem. 279. 8.

(β) of evil, *deserving of*, absol. Rev. cvi. 6. Seq. gen. πληγῶν Luke xii. 28. ἄξιος θανάτου, *deserving of death*, Luke xxiii. 15. Acts xxiii. 29. xxv. 11, 25. xxvi. 31. Rom. i. 32.—Wisd. xix. 4. Xen. Mem. 1. 2. 62 θανάτου

c) by impl. *suitable, congruent, corresponding to*, c. gen. as καρποὺς ἀξίους τῆς μετανόας, Matt. iii. 8. Luke iii. 8. Acts xxvi. 20. So Luke xxiii. 41.—1 Macc. x. 54. Xen. Ag. 1. 1.—Hence ἀξίων ἐστι, *it is suitable, proper*, etc. 1 Cor. xvi. 4. 2 Thess. i. 3.—Xen. Mem. 1. 5. 3.

Ἀξιώω, ὦ, f. ὠσω, (ἀξιος,) *to regard as deserving, to hold worthy of.*

a) pp. c. accus. et gen. 2 Thess. i. 11. Pass. c. gen. 1 Tim. v. 17. Heb. iii. 3. x. 29.—Jos. Ant. 2. 11. 2. Xen. Anab. 3. 2. 7.—Seq. infin. aor. Luke vii. 7, comp. in Ἀξιος b. a.—Sept. Gen. xxxi. 28. Xen. Mem. 1. 4. 10.

b) *to regard as suitable, to deem proper, to think good*, seq. Infin. aor. Acts xv. 38 ἡξίου, μὴ συμπαράλαβεῖν τοῦτον. xxviii. 22.—Act. Thom. § 11. Xen. Mag. Eq. 7. 4.—Others, *to desire, to wish*, etc. as Sept. for חַרְבִּי Esth. iv. 7. Dan. i. 8. for Chald. חַרְבִּי Dan. ii. 16, 23.—Xen. An. 1. 7. 8. Diod. Sic. 17. 107.

Ἀξιώως, adv. *suitably, properly, in a becoming manner*, seq. gen. Rom. xvi. 2. Eph. iv. 1. Phil. i. 27. Col. i. 10. 1 Thess. ii. 12. 3 John 6.—Wisd. vii. 16. xvi. 1. Xen. Mem. 4. 5. 9.

Ἀόρατος, ου, ὁ, ἡ, adj. (a pr. and ὁράω, *unseen, invisible*, Rom. i. 20. Col. i. 15, 16. 1 Tim. i. 17. Heb. xi. 27.—Sept. Gen. i. 2. 2 Macc. ix. 5. Jos. Ant. 14. 4. 4. Xen. Mem. 4. 3. 13.

Ἀπαγγέλλω, f. γελῶ, imperf. ἀπήγγελλον Acts xxvi. 20 in later edit. aor. 1 ἀπήγγειλα, aor. 2 Pass. ἀπηγγέλην Luke viii. 20, doubtful, see Buttm. § 103. n. 4. marg.—c. c. dat. of person and accus. of thing or περί seq. gen. or ὅτι, πῶς, or infin.

1. *to give up intelligence, to bring word from* any person or place, concerning any thing, i. e.

a) *to relate, to inform of, to tell*, sc. what had occurred, etc. c. dat. of pers. Matt. viii. 33. xiv. 12. xxviii. 8, 10, 11. Mark vi. 30. xvi. 10, 13. Luke vii. 18. viii. 20, 36. ix. 36. xiii. 1. xxiv. 9. John xx. 18. Acts iv. 23. xi. 13. 1 Thess. i. 9. Sept. for חַרְבִּי Judg. xiii. 10.—Xen. Anab. 1. 7. 2.—Seq. εἰς, Luke viii. 34 ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. Mark v. 14

in later edit. So Sept. for $\text{בְּ} \text{אָמֹס}$ Amos iv. 13.—Xen. An. 6. 4. 25.

b) to announce, to make known, declare, tell, sc. what is done or to be done, etc. Matt. xii. 18. Luke xviii. 37. John iv. 51. Acts v. 25. xii. 14. 17. xv. 27. xvi. 36. xxiii. 16, 17, 19. xxviii. 21. 1 John i. 2, 3. Sept. for $\text{בְּ} \text{יִשְׁרָאֵל}$ Josh. ii. 2. $\text{בְּ} \text{יִשְׂרָאֵל}$ Gen. xxiv. 49. xxix. 15. Judg. xiii. 6.—So Heb. ii. 12 ἀπαγγεῖλῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, i. e. declare, make known; so Sept. for $\text{בְּ} \text{יִשְׂרָאֵל}$ Ps. lxxviii. 4, 6; here quoted from Ps. xxii. 23, where Heb. $\text{בְּ} \text{יִשְׂרָאֵל}$ and Sept. διηγῆσομαι. Others to praise, celebrate, as Sept. for $\text{בְּ} \text{יִשְׂרָאֵל}$ Ps. lxxxix. 2. cv. 1.—In the sense of to exhort, c. infin. Acts xxvi. 20 ἀπήγγελλον μετανοεῖν.—So also by impl. to confess, Luke viii. 47. 1 Cor. xiv. 25. So Sept. and $\text{בְּ} \text{יִשְׂרָאֵל}$ Gen. xii. 18.

2. to bring back word from any one, to report, c. dat. of pers. with or without accus. of thing, Matt. ii. 8. xi. 4. Luke vii. 22. xiv. 21. Acts v. 22. xxii. 26. Sept. for $\text{בְּ} \text{יִשְׂרָאֵל}$ Gen. xxvii. 42. xxix. 12.—Xen. Mem. 1. 2. 33.

Ἀπάγω, f. ἀγῶ, to strangle. In N. T. Mid. ἀπάχομαι, to strangle one's self, sc. by hanging, to hang one's self, Matt. xxvii. 5. Sept. for $\text{בְּ} \text{יִשְׂרָאֵל}$ 2 Sam. xvii. 23.—Ælian. V. H. 5. 8. Xen. Hiero 7. 13.—Comp. Acts i. 18, where Judas is said $\text{πρηνὴς γενόμενος ἐλάκησε μέσος κ.τ.λ.}$ i. e. having hanged himself, and the cord perhaps breaking, he fell with such violence as to dash out his bowels.

Ἀπάγω, f. ἔω, aor. 2 ἀπήγαγον, aor. 1 Pass. ἀπήχθη, to lead away, to conduct away, trans.

a) genr. Luke xiii. 15. seq. πρὸς Acts xxiii. 17. Sept. for $\text{בְּ} \text{יִשְׂרָאֵל}$ Gen. xxxi. 18. Deut. xxviii. 37. $\text{בְּ} \text{יִשְׂרָאֵל}$ Deut. xxviii. 36. 1 K. i. 38. al.—Æl. V. H. 1. 6.—Spoken in N. T. chiefly in a judicial sense, to lead away, or bring, sc. before a judge or to prison, seq. πρὸς or εἰς, Matt. xxvi. 57. xxvii. 2. Mark xiv. 44, 53. xv. 16. John xviii. 13. Acts xxiv. 7. or to punishment, Matt. xxvii. 31. Luke xxiii. 26. John xix. 16. Hence absol. ἀπαχθῆναι, to be put to death, Acts xii. 19.—Ep. Jerem. 18. Sept. ἀπηγμῆνος, a prisoner, for $\text{בְּ} \text{יִשְׂרָאֵל}$ etc. Gen. xxxix. 22. xl. 3. xlii. 16. Hesych. ἀπάγεσθαι εἰς θάνατον ἔλκεσθαι.

b) spoken of a way, seq. εἰς, Matt. vii. 13, 14, ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν v. εἰς τὴν ζωὴν.—Jos. Ant. 4. 6. 10. εἰς μετάνοιαν. So ἄγω, Jos. Ant. 8. 7. 4 ὁδοὺς τὰς ἀγούσας εἰς Ἱεροσόλυμα. Philo de Vit. Mos. II. p. 264.

c) Mid. ἀπάγομαι, lit. to lead one's self away, to go away, i. e. metaph. to go astray, be seduced. 1 Cor. xii. 2 πρὸς τὰ εἰδωλα, i. e. to the worship of idols.

Ἀπαίδευτος, ου, ὁ, ἡ, adj. (α pr. and παιδεύω,) pp. untaught, Xen. Mem. 4. 1. 4; hence, ignorant, stupid, foolish, of persons, Sept. for $\text{בְּ} \text{יִשְׂרָאֵל}$ Prov. xvii. 22. $\text{בְּ} \text{יִשְׂרָאֵל}$ Prov. viii. 5. xv. 15. Jos. Ant. 2. 13. 3.—In N. T. of things, inept, trifling, absurd, 2 Tim. ii. 23 ἀπαιδέτους ζητήσεις.

Ἀπαίρω, f. ἀρῶ, (ἀπό, αἶρω,) trans. to take away, to remove, Herodot. 8. 57. intrans. to go away, depart, Xen. H. G. 6. 5. 32. Sept. for $\text{בְּ} \text{יִשְׂרָאֵל}$ Gen. xii. 19. xiii. 11. al. sæp. Comp. Buttm. § 130. n. 2.—In N. T. only aor. 1 Pass. ἀπῆρθη, in the pass. sense, to be taken away, Matt. ix. 15. Mark ii. 20. Luke v. 35. or perhaps with the mid, intrans. sense, to depart; comp. Buttm. § 135. 3. § 136.

Ἀπαιτέω, ὦ, f. ἴσω, (ἀπό, αἰτέω,) to demand back from any one, sc. what is one's own, to require, trans. c. ἀπό τινος. Luke vi. 30. xii. 20 τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπό σου, lit. they shall require thy life, indef. for the Pass. thy life shall be required sc. by him who gave it; comp. Buttm. § 129. 11. Stuart § 500. Sept. for $\text{בְּ} \text{יִשְׂרָאֵל}$ Deut. xv. 2, 3.—Ecclus. xx. 15. Jos. Ant. 12. 4. 5. Theophr. Char. 9 or 12.

Ἀπαλγέω, ὦ, f. ἴσω, (ἀπό, ἀλγέω,) pp. to grieve out, i. e. to cease from grieving, Thuc. 2. 61. In N. T. to cease to feel, to be unfeeling, i. e. without sense of decorum, shame, etc. Eph. iv. 19.—Heliodor. 5. p. 213. Hesych. ἀπηληγκότες ἀναίσθητοι γενόμενοι, ἀποκάμυντες.

Ἀπαλλάσσω, v. ἄπτω, f. ἄξω, (ἀπό, ἀλλάσσω,) to remove from, trans. τι ἀπό τινος, Xen. Anab. 3. 2. 28. Sept. for $\text{בְּ} \text{יִשְׂרָאֵל}$ Job ix. 34. xxvii. 5. Jer. xxxii. 31. Hence in N. T.

a) Mid. ἀπαλλάσσομαι, to remove one's self from, or intrans. to depart, to

leave, c. ἀπό, Acts xix. 12.—So Act. intrans. Sept. Ex. xix. 22. Herodot. 1. 16. So Mid. Xen. Anab. 7. 1. 4. seq. ἐκ ib. 7. 6. 2.

b) by impl. *to free, to set free, to dismiss*, trans. seq. ἀπό. Luke xii. 58 ἀπηλλάχθαι ἀπ' αὐτοῦ, *to be set free, let go, from thy opponent, creditor, etc.* sc. by private adjustment.—Seq. Gen. Wisd. xii. 2, 20. Jos. Ant. 2. 3. 3. Xen. Mem. 2. 9. 6.—So metaph. Heb. ii. 15. ἀπαλλάξω τοὺτους ὅσοι φόβῳ θανάτου ἐνοχοὶ ἦσαν δουλείας.—Seq. gen. Philo de spec. Leg. p. 793 ἀπαλλαχθῶ τῆς ἐπὶ τῷ θανάτῳ τιμωρίας. Jos. Ant. 11. 6. 12. Xen. Cyr. 5. 1. 12.

Ἀπαλλοτριόω, ὦ, f. ὦσω, (ἀπό, ἄλλοτριόω,) *to estrange, to alienate*; Pass. *to be alienated from, to be a stranger to*, seq. gen. Eph. ii. 12. iv. 18. absol. Col. i. 21. Sept. for ἡ Ps. lvi. 4. 73 Job xxi. 29.—4 Macc. i. 3. Diod. Sic. 3. 72. ib. 11. 48.

Ἀπαλός, ἡ, ὄν, *soft, tender*; spoken of a shoot of a tree, Matt. xxiv. 32. Mark xiii. 28. So Aquil. ἀπαλὰ λάχανα Lev. ii. 14. Sept. ἀπαλότης for חֲרִיץ Ez. xvii. 4. So of flesh, Sept. for חֲרִי Gen. xviii. 7.—Ælian. V. H. 3. 42. Xen. Anab. 1. 5. 2.

Ἀπαντάω, ὦ, f. ἴσω, (ἀπό, ἀντάω,) so in N. T. and Diod. Sic. 18, 15; but usually f. ἴσομαι, as Xen. H. G. 1. 6. 3; *to meet* from opposite directions, *to fall in with*, c. c. dat. Matt. xxviii. 9. Mark v. 2. xiv. 13. Luke xvii. 12. John iv. 51. Acts xvi. 16. So Sept. for וַיִּפְּ 1 Sam. x. 5.—Xen. Anab. 2. 3. 17.—Spoken of a hostile encounter, Luke xiv. 31. So Sept. *to fall upon*, for וַיִּפְּ Judg. viii. 21. 2 Sam. i. 15.

Ἀπάντησις, εως, ἡ, (ἀπαντάω,) *meeting, encounter*; found in N. T. only in the phrase εἰς ἀπάντησιν, used for the inf. ἀπαντᾶν, *to meet*, seq. gen. Matt. xxv. 1, 6. 1 Thess. iv. 17. seq. dat. Acts xxviii. 15. So Sept. for וַיִּפְּ 1 Sam. ix. 14. Jer. xli. 6. sēp. וַיִּפְּ 1 Chr. xii. 17.—Diod. Sic. 18. 59. Polyb. 5. 26. 8.

Ἀπαξ, adv. of time, *once*. i. e.

a) pp. *one time, semel*, 2 Cor. xi. 25. Heb. ix. 7, 26, 27, 28. xii. 26, 27. 1 Pet.

iii. 18, [20.] Sept. for חֲרִי Ex. xxx. 11. Lev. xvi. 34.—Xen. Ec. 10. 1. Herodian. 1. 10. 8.—So ἀπαξ καὶ δις, *once and again*, i. e. *several times*, Phil. iv. 16. 1 Thess. ii. 18. So Sept. for וַיִּפְּ Neh. xiii. 20.—1 Macc. iii. 30.

b) trop. *once for all, already, formerly*, Heb. vi. 4. x. 2. Jude ver. 3, 5. So Sept. for חֲרִי Ps. lxii. 12. lxxxix. 36.—Jos. Ant. 5. 3. 2.

Ἀπαράβατος, ου, ὁ, ἡ, adj. (*a pr. and παραβαίνω*), Act. *not passing over*, i. e. *not transgressing* sc. a law, Jos. Ant. 18. 8. 2. Pass. *not violated, inviolate*, e. g. ὁ νόμος, Epict. Enchir. 50. 2. λόγος θεῖος Plut. de Fat. 1. de def. Orac. 3.—In N. T. spoken of Christ's priesthood, Heb. vii. 24, either Act. *not transient, perpetual*; or Pass. *immutable, unchanging*.—Found only in the later Greek, Lob. ad Phryn. p. 313.

Ἀπαρασκευάστος, ου, ὁ, ἡ, adj. (*a pr. παρασκευάζω*), *unprepared*, 2 Cor. ix. 4, coll. ver. 3.—Jos. Ant. 4. 8. 41. Xen. Cyr. 2. 4. 15.

Ἀπαρνέομαι, οὔμαι, f. ἴσομαι, depon. (ἀπό, ἀρνέομαι,) fut. 1 pass. ἀπαρνηθήσομαι in pass. sense Luke xii. 9, comp. Buttm. § 113. 3. n. 3; *to abnegate, to deny*, seq. infin. Luke xxii. 34 πρὶν ἢ τοὺς ἀπαρνήσῃ μὴ εἰδέναι με.—Herodot. 8. 69. See Kypke Obs. Sac. in loc.—Hence spoken of persons, *to deny*, i. e. *to disown, to abjure*, trans.

a) of Christ and his religion, Matt. xxvi. 34, 35, 75. Mark xiv. 30, 31, 72. Luke xxii. 61. John xiii. 38. Of persons denied by Christ, Luke xii. 9. Sept. for וַיִּפְּ Is. xxxi. 7.—Dem. 575. 25 τὸ δνουα. Diod. Sic. 5. 24 τὸν γάμον.

b) seq. ἐαυτόν, *to deny one's self*, i. e. *to disown and renounce self, to disregard all personal interests and enjoyments*, Matt. xvi. 24. Mark viii. 34. [Luke ix. 23.] Comp. Phil. iii. 7, 8.

Ἀπαρτί, adv. of time, i. q. ἀπ' ἄρτι, for which it is put in the later editions, *from now, from this time*, i. e.

a) *henceforth, hereafter*, Matt. xxiii. 39. xxvi. 29, 64. John i. 52. Comp. ἀπὸ τοῦ νῦν Luke i. 48.—Whether the Attics used it in this sense, is doubtful; Lob. ad Phryn. p. 20, 21.

b) i. q. *ἄρτι*, but stronger, *at this very time, even now*, John xiii. 19. xiv. 7. Rev. xiv. 13 *μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἄπαρτι*, *blessed, even now, are the dead*, etc.—Aristoph. Plut. 388.

Ἀπαρτισμός, οὖν, ὁ, (*ἀπαρτίζω* to complete,—a word of the later Greek, Lob. ad Phryn. p. 447), *completion*. Luke xiv. 28 *εἰ ἔχει τὰ [δύοντα] πρὸς ἀπαρτισμόν*, *whether he has what is necessary for completion* sc. of the building. —Dionys. Halic. de comp. Verb. 24. p. 370 ed. Schaefer.

Ἀπαρχή, ἥς, ἡ, (*ἀπαρχομαι* to offer first-fruits, to sacrifice, Sept. 2 Chr. xxx. 24. xxxv. 7, 9), pp. *an offering of first-fruits*; then, *an offering* genr. Sept. for *ἡ ἀρχὴ* Ex. xxv. 2, 3.—In N. T. *the first-fruits, primitiae*, which were usually consecrated to God; so Sept. for *ἡ ἀρχὴ* Ex. xxiii. 19. Lev. xxiii. 10.—Jos. Ant. 4. 8. 19. Xen. Oec. 1. 10.—Hence

a) *the first part, earnest*, of any thing. Rom. xi. 16 *ἀπαρχὴ* sc. *φυσάματος*, *the first-fruits, first portion*, sc. of the mass, i. e. metaph. spoken of the patriarchs and ancestors of the Jewish nation. Trop. Rom. viii. 23 *τὴν ἀπαρχὴν τοῦ πνεύματος*, *the first-fruits of the Spirit*, i. e. the first gifts of the Spirit, the earnest, the pledge, *ἀρραβών*, of future and still higher gifts.—Ecclus. xxxii. 8 *ἀπαρχὴ χειρῶν σου*.

b) spoken of persons, *first in time, first in any thing*, i. e. the first of whom any particular thing may be predicated; *a firstling*. Rom. xvi. 5 *ὃς ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν*, i. e. the first in Asia Minor who embraced the christian religion. 1 Cor. xvi. 15. James i. 18. Rev. xiv. 4. In 1 Cor. xv. 20, 23, Christ is called *ἡ ἀπαρχὴ τῶν κεκοιμημένων*, i. e. the first who has risen from the dead.

Ἄπας, ἀσα, αν, (*ἅμα*, *πᾶς*), i. q. *πᾶς*, but stronger, *the whole, every, all together*, Matt. xxiv. 39. Mark xvi. 15. Luke xvii. 27, 29. Acts xi. 10. al. sep. Sept. for *כָּל* Ps. xxii. 24. Jer. xviii. 23.—Herodian. 3. 8. 4. Thuc. 2. 13.—Spoken also indefinitely of a large number, without necessarily including every individual of that number, Mark viii. 25. xi. 32. Luke iii. 21. viii. 37. xix. 48. etc. AL.

Ἀπατάω, ὤ, f. ἤσω, *to deceive, to delude*, i. e. *to lead into error*, trans. Eph. v. 6. 1 Tim. ii. 14 bis. James. i. 26. Sept. for *חָסַף* 2 K. xviii. 32. *חָסַף* Gen. iii. 13. *חָסַף* Ex. xxii. 15.—Herodian. 2. 1. 22. Xen. Cyr. 5. 4. 20.

Ἀπάτη, ἥς, ἡ, (*ἀπατάω*), *deception, delusion*; Act. εἰς *ἀπάτην* αὐτοῦ Judith xvi. 8; in N. T. Pass. spoken of any thing which is deceptive, seducing, etc. Matt. xiii. 22. Mark iv. 19. Col. ii. 8. 2 Thess. ii. 10. Heb. iii. 13 coll. Ἀμαρτία no. 2. e. 2 Pet. ii. 13.—Eph. iv. 22 *ἐπιθυμίας τῆς ἀπάτης*, i. e. *deceitful propensities*, which seduce to sin and lead to disappointment; Buttm. § 123. n. 4. —Judith ix. 10, 13. Jos. Ant. 2. 14. 3. Xen. Cyr. 1. 2. 6.

Ἀπάτωρ, ορος, ὁ, (α pr. and *πατήρ*), *without father*, Pollux Onom. 3. 2. 4. *one who has lost his father*, Eurip. Orest. 310. In N. T. *one whose father is not recorded in the Hebrew genealogies*, Heb. vii. 3. See Ἀμήτωρ.

Ἀπαύγασμα, ατος, τό, (*ἀπό*, *αὐγὴ* splendour), *reflected splendour or brightness*. Heb. i. 3 *ἀπαύγασμα τῆς δόξης τοῦ θεοῦ*, i. e. trop. in whom the divine majesty is conspicuous, i. q. *εἰκὼν* Col. i. 15.—Orig. c. Cels. 5. 10 *ἀπαυγ. φωτὸς αἰδίου*.

Ἀπειδὼν, aor. 2, subj. ἀπίδω, (*ἀπό*, *εἶδω*), used as aor. of *ἀφοράω*, Buttm. § 114 under *εἶδω* and *ὁράω*; *to look away from one thing towards another*, seq. *πρός* Thuc. 7. 71. seq. *εἰς* Act. Thom. § 51. trop. *to look at, to regard*, seq. *πρός* Jos. Ant. 2. 6. 1. Dio. Cass. p. 396. ed. Reim.—In N. T. *to see out, to see through*, i. e. *to see to an end, to perceive, to know*, Phil. ii. 23. Sept. Jonah iv. 5 *ὥς οὐ ἀπίδῃ τί ἔσται τῇ πόλει*, for *πᾶσι*.

Ἀπειθεία, ας, ἡ, (*ἀπειθεῖς*), *unwillingness to be persuaded, wilful unbelief, obstinacy, contumacy*, Rom. xi. 30, 32. Eph. ii. 2. v. 6. Heb. iv. 6, 11.—Jos. Ant. 3. 15. 2. Clem. Alex. Protrept. § 11.—Col. iii. 6 *υἱοὶ τῆς ἀπειθείας*, by Hebr. *sons of disobedience, unbelievers*, i. e. heathen, pagans; comp. Gesen. Lehrs. § 164. 1. d. Stuart § 444.

Ἀπειδέω, ὦ, f. ἦσω, (ἀπειθής), *not to suffer one's self to be persuaded, to refuse belief, i. e. to disbelieve, to be disobedient, etc.*

a) absol. spoken of disbelievers in Christ, Acts xiv. 2. [xvii. 5.] xix. 9. Rom. xv. 31. 2 Pet. ii. 7. Spoken of those who are disobedient to God, Heb. iii. 18. 2 Pet. iii. 20. Rom. xi. 31. x. 21 coll. Is. lxxv. 20 where Sept. for קִרְבָּ, as also Hos. ix. 18. Sept. for קִרְבָּ Deut. ix. 7. Is. i. 5. lxxiii. 10.—Jos. Ant. 6. 7. 4. Hom. Od. 5. 43.—Hence οἱ ἀπειθήσαντες, *unbelievers*, i. e. heathen, pagans, Heb. xi. 31. So Sept. for קִרְבָּ Is. lxxvi. 14. Comp. in Ἀπειθεῖα.

b) seq. dat. of person or thing, e. g. τῷ υἱῷ John iii. 36. τῷ θεῷ Rom. xi. 30 coll. Num. xiv. 43 τῷ κυρίῳ. So τῷ ἀληθείᾳ Rom. ii. 8. τῷ λόγῳ 2 Pet. ii. 8. iii. 1. τῷ εὐαγγελίῳ 2 Pet. iv. 17. Comp. Deut. i. 26 τῷ ῥήματι. ix. 23. xxxii. 53.

Ἀπειθής, εὖς, οὖς, ὁ, ἡ, adj. (*a pr. and πείθω*), *unwilling to be persuaded, refusing belief and obedience, contumacious*, Luke i. 17. Tit. i. 16. iii. 3. Seq. dat. of pers. or thing, Acts xxvi. 19. Rom. i. 30. 2 Tim. iii. 2. Sept. for קִרְבָּ Deut. xxi. 18. קִרְבָּ Num. xx. 10. קִרְבָּ Is. xxx. 9.—Ecclus. xvi. 6. xlvi. 21. Herodian. 2. 4. 10. Xen. Mem. 3. 5. 19.

Ἀπειλέω, ὦ, f. ἦσω, *to threaten, to menace*, seq. dat. Acts iv. 17 ἀπειλῇ ἀπειλησόμεθα αὐτοῖς, *let us strongly threaten*. The use of ἀπειλῇ here is intensive; see in Ἀγαλλιάω b, and Ἀνάθεμα.—Jos. Ant. 5. 2. 8. Herodian. 6. 8. 13. Xen. Mem. 1. 1. 18.—Hence in the sense of *to reproach, to upbraid*, absol. 1 Pet. ii. 23. πάσων οὐκ ἡπείλει. So Sept. for קִרְבָּ Nah. i. 4. קִרְבָּ Is. lxxvi. 14.

Ἀπειλή, ἡς, ἡ, (ἀπειλέω), *threat*, Acts iv. 17 see in Ἀπειλέω. iv. 29. ix. 1.—Jos. Ant. 8. 13. 8. Xen. Cyr. 4. 5. 18.—Hence, *reproach, upbraiding*, Eph. vi. 9. So Sept. for קִרְבָּ Prov. xix. 12. קִרְבָּ Prov. xiii. 8. xvii. 10. קִרְבָּ Hab. iii. 11.

Ἀπειμι, f. ἔσομαι, (ἀπό, εἰμί am), *to be absent*, 1 Cor. v. 3. 2 Cor. x. 1, 11. xiii. 2, 10. Phil. i. 27. Col. ii. 5.—Wisd. ix. 6. Herodian. 2. 7. 8. Xen. Conv. 8. 18.

Απειμι, (ἀπό, εἰμι go), impf. ἀπύειν,

Buttm. § 108. V. *to go away, depart*, intrans. Acts xvii. 10.—Jos. Ant. 1. 2. 1. Xen. Mem. 2. 6. 11.

Ἀπείπον, aor. 2, (ἀπό, εἶπον), aor. I Mid. ἀπειπάμην, Buttm. § 96. n. 1. § 114 sub. εἰπεῖν. Winer § 15 εἰπεῖν, pp. *to speak out or off*, i. e. to the end, Hom. Il. 7. 416; or in the sense of *to refuse, to deny*, ib. 1. 515. Sept. Zech. xi. 12. or *to interdict, forbid*, Sept. 1 K. xi. 2. Jos. Ant. 3. 12. 1.—In N. T. Mid. *to speak one's self off* from any thing, i. e. *to renounce, to disown*, sc. with aversion, trans. 2 Cor. iv. 2. So Sept. for קִרְבָּ Job. x. 3.—Wisd. xi. 15. Max. Tyr. 5. 5 Ἀμασις ἀπείπατο Πολυκράτην. Plut. Coriol. 8. Dio Cass. p. 605. ed. Reim. Herodot. 1. 59.

Ἀπειράστος, ου, ὁ, ἡ, adj. (*a and πειράζω*), *untried, untempted*, i. e. incapable of being tempted, seq. gen. James i. 13. Comp. Buttm. § 132. 6. 1.—Ignat. Ep. ad Philipp. τί πειράξεις τὸν ἀπειράστον. Constitut. Apost. I. 8. *Unattempted*, Jos. B. J. 5. 9. 3. ib. 7. 8. —Others, *Act. not having tried*.

Ἀπειρος, ου, ὁ, ἡ, adj. (*a pr. and πείρα*), *inexperienced, ignorant*, seq. gen. Heb. v. 13 ἀπειρος λόγου, *ignorant of true doctrine*. Comp. Buttm. § 132. 5. 1. Sept. for קִרְבָּ Zech. xi. 15. קִרְבָּ 1 Sam. xvii. 39.—Wisd. xiii. 18. Jos. Ant. 7. 14. 1. Plut. de glor. Athen. c. 6.

Ἀπεκδέχομαι, f. ἔσομαι, depon. (ἀπό, ἐκδέχομαι) *to wait out*, i. e. *to wait long for, to await ardently, to expect*, trans. Rom. viii. 19, 23, 25. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. 1 Pet. iii. 20 in later editions.

Ἀπεκδύομαι, f. ἔσομαι, (ἀπό, ἐκδύομαι), depon. Mid. *to strip off, to lay aside*. In N. T. trop. Col. iii. 9 τὸν παλαιὸν ἄνθρωπον. So trans. *to despoil*, Col. ii. 15 τὰς ἀρχάς, i. e. *deprive of power*.—Act. Jos. Ant. 6. 14. 2 ἀπεκδύς τὴν βασιλικὴν ἐσθῆτα.

Ἀπέκδυσις, εως, ἡ, (ἀπεκδύομαι), *a putting off*, metaph. *renunciation*, Col. ii. 11 ἀπέκδυσις τοῦ σώματος τῆς σαρκός.

Ἀπελαύνω, aor. 1 ἀπήλασα, (ἀπό, ἐλαύνω), *to drive away from*, seq. ἀπέ,

Acts xviii. 16. Sept. for הַצִּי Ez. xxxiv. 12.—Wisd. xvii. 8. Xen. Mem. 2. 6. 12.

Ἀπελεγμός, οὔ, ὁ, (ἀπελέγχω), *confutation*; by impl. *disesteem, contempt*, Acts xix. 27 εἰς ἀπελεγμὸν ἰλθεῖν, i. e. ἀπελέγχεσθαι, parallel to εἰς οὐδὲν λογι-σθῆναι.

Ἀπελεύθερος, ου, ὁ, ἡ, adj. (ἀπό, ἐλεύθερος), *a freedman*, 1 Cor. vii. 22.—Jos. Ant. 7. 11. 2. Herodian. 4. 8. 11. Xen. Rep. Athen. 1. 10.

Ἀπελλῆς, οὔ, ὁ, pr. name of a Christian, Rom. xvi. 10.

Ἀπελπίζω, f. ἰσω, (ἀπό, ἐλπίζω), *to hope out*, i. e. *to have done hoping, to despair*, Luke vi. 35 δανείζετε, [κατὰ] μηδὲν ἀπελπίζοντες, i. e. *lend, never despairing nor doubting of requital*, for so your reward will be great from God; compare ver. 34.—Sept. Is. xxix. 19. Judith ix. 11. 2 Macc. ix. 18. Diod. Sic. 2. 25. Polyb. 3. 63. 13.—Others, *to hope for something in return*, i. q. ἐλπίζειν ἀπό τινος, comp. ἀπεσθίειν Athen. 14. c. 17 ed. Casaub. ἀπαιτεῖν Theophr. Char. 9 or 12.

Ἀπέναντι, adv. (ἀπό, ἐναντι), *from over against, opposite to, viz.*

a) pp. *before, in the presence of*, spoken of persons, Matt. xxi. 2. xxvii. 24 ἀπέναντι τοῦ ὄχλου. Acts iii. 16. So Sept. for עָנִי Ex. xiv. 2. Num. vii. 10. עָנִי Hos. vii. 2. עָנִי Gen. xxi. 16. עָנִי Judg. xix. 10.—Spoken of place, Matt. xxvii. 61 τοῦ τάφου. Sept. for עָנִי Ez. xl. 49. עָנִי Neh. vii. 3.

b) by Hebr. trop. of what is *before* the mind, Rom. iii. 18 οὐκ ἔστι φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν, quoted from Ps. xxxvi. 2, where Sept. for עָנִי עָנִי.

c) by Hebr. *against, contrary to*, Acts xvii. 7 ἀπέναντι τῶν δογμάτων Καίσαρος. So Sept. for עָנִי 2 Sam. x. 17. עָנִי Ez. xxvi. 9.—Ecclus. xxxvii. 4.

Ἀπέπω, see Ἀπείπον.

Ἀπέραντος, ου, ὁ, ἡ, adj. (a pr. and πέρας limit), *unlimited*. 1 Tim. i. 4 γενεαλογίαι ἀπέραντοι *interminable genealogies*, i. e. which may be extended without limit, worthless. Sept. for עָנִי עָנִי

Job xxxvi. 26.—Herodian. 8. 5. 21. Thuc. 4. 36.

Ἀπερισπάστως, adv. (a pr. and περισπάω to distract), *without distraction, without solicitude*, sc. about earthly things, 1 Cor. vii. 35, coll. ver. 32—34.—Polyb. 2. 20. 12. Arrian. Diss. Ep. 1. 29. 59.

Ἀπερίτμητος, ου, ὁ, ἡ, adj. (a pr. and περιτέμνω), *not circumcised*, pp. Sept. for עָנִי Gen. xvii. 14. Ex. xii. 48. 2 Macc. i. 51. In N. T. metaph. Acts vii. 51 ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν, *uncircumcised in heart and ears*, i. e. whose heart and ears are still covered with the ἀκροβυστία of nature, so that they neither listen to nor obey the divine precepts; hence *obdurate, perverse*. So Sept. and עָנִי עָנִי Ez. xlv. 7. עָנִי עָנִי Jer. vi. 10.

Ἀπέρχομαι, f. ἀπελεύσομαι, aor. 2 ἀπῆλθον, perf. ἀπελήλυθα; for this fut. instead of the more usual ἀπεῖμι, see Lob. ad Phryn. p. 37, 38. Butt. § 108. V. 5. § 114. p. 282; *to go away from one place, etc. to another*; hence

a) genr. *to go away, to depart*, absol. Matt. viii. 21. xiii. 25, 28. xvi. 4. xviii. 30. Mark v. 20, 24. vi. 28. al. Seq. ἀπό, Mark v. 17. Luke i. 38. ii. 15. viii. 37. al. Sept. for עָנִי Gen. xix. 2. xxi. 14. עָנִי Gen. xv. 15.—Herodian. 4. 3. 14. Xen. Mem. 4. 2. 39.—Trop. spoken of things, etc. of leprosy, Mark i. 42. Luke v. 13. of fruits, Rev. xviii. 14 ἡ ὀπώρα ἀπῆλθεν ἀπὸ σοῦ, *has passed away, perished, from thee*, i. q. ἀπώλετο ἀπὸ σοῦ ibid. So Rev. xxi. 1 ἡ πρώτη γῆ ἀπῆλθεν *has passed away*, in later edit. xxi. 4. Rev. ix. 12 ἡ οὐαὶ ἡ μία ἀπῆλθεν, *is over, is past*. xi. 14. So Sept. ὁ ὑετός ἀπῆλθεν for עָנִי Cant. ii. 11.

b) *to go away to a place*, i. e. *to depart for, to set off, to journey*, etc. c. ἐκεῖ Matt. ii. 22. ὅπου viii. 19.—Seq. εἰς Matt. viii. 32, 33. x. 5. xiv. 15. xxv. 46. al.—Lucian. D. D. 16. 1.—Seq. πρὸς, Matt. xiv. 25. Mark iii. 13. Rev. x. 9. al.—Xen. An. 1. 9. 29.—Spoken of a passage by water, Matt. viii. 18. Mark vi. 32. John vi. 1, 22.—Metaph. spoken of rumour, *to go forth, spread abroad*, Matt. iv. 24,

coll. ix. 26 where it is ἐξῆλθεν.—Including the idea of arrival, i. e. *to go away quite to a place*, i. e. *to come to, to arrive at*, Luke xxiii. 33 ὅτε ἀπῆλθον ἐπὶ τὸν τόπον. So Sept. ἀπῆλθεν ἐφ' ὑμᾶς θλίψεις for נָחַד Gen. xlii. 21.

c) by Hebr. c. c. ὀπίσω τινός, *to go away after any one*, i. e. *to follow*, e. g. as companions or disciples, in the Jewish manner, Mark i. 20. Luke xvii. 23. John xii. 19. So ὀπίσω σαρκὸς ἐτέρως Jude 7.—Heb. יָחַד לְךָ Judg. ii. 12. 1 Sam. vi. 12, where Sept. πορεύομαι ὀπίσω.—In a similar sense, seq. πρὸς τινα, John vi. 68.

d) in the sense of *to withdraw, to go apart*, Matt. xxvi. 36. Acts iv. 15.

e) spoken of those who *turn back, to go back, to return*, seq. εἰς, Matt. ix. 7. Luke i. 23. John iv. 3. So Sept. שָׁבָה Gen. iii. 19. xxxi. 13. Josh. i. 15. vi. 14. Job i. 21. al.—Herodian. 8. 8. 18. Xen. Cyr. 1. 5. 1.—In John c. c. εἰς τὰ ὀπίσω, *to turn back*, John xviii. 6. *to return*, vi. 66. AL.

Ἀπέχω, f. ἀφέξω, (ἀπό, ἔχω.)

1. *to hold off from*, as a ship from the shore, Od. 15. 33; and hence *to avert, to restrain*, etc. Il. 1. 97. Herodot. 8. 27. Sept. for מָנַע Prov. iii. 27. Hence in N. T.

a) Mid. ἀπέχομαι, *to hold back one's self from*, i. e. *to abstain, to refrain from*, c. c. gen. or seq. ἀπό, Acts xv. 20, 29. 1 Thess. iv. 3. v. 22. 1 Tim. iv. 3. 1 Pet. ii. 11. Sept. for סָוֵר Job i. 1, 8. חָנַל Prov. xxiii. 4.—Herodot. 9. 73. Xen. Mem. 4. 8. 4. ib. 4. 4. 13.

b) intrans. *to be distant from, to be absent*, suppl. *ἐαυτὸν*, etc. comp. Buttm. § 113. n. 2. § 130. n. 2.—Luke vii. 6. xv. 20. xxiv. 13. So Sept. Is. lv. 9 where Heb. מָרוֹם.—2 Macc. xii. 29. Jos. Ant. 4. 6. 4. Xen. An. 4. 3. 5.—Trop. spoken of the heart, etc. Matt. xv. 8 and Mark vii. 6, πόρρω ἀπέχει ἀπ' ἐμοῦ, *their heart is far from me*, i. e. they do not reverence nor regard me; quoted from Is. xxix. 13, where Sept. for רָחַק.

2. *to have off or out*, i. e. *to have all that is one's due, so as to cease from having any more, to have received in full*; comp. Tittm. in Bibl. Repos. III. p. 52, 53. Spoken of reward or wages, μισθόν,

Matt. vi. 2, 15, 16. παράκλησιν Luke vi. 24 πάντα Phil. iv. 18. Spoken of a person, *to have for good and all*, Philem. 15. Sept. Gen. xliii. 23 and Num. xxxii. 19, where Heb. נָחַד.—Jos. Ant. 1. 30. 6. Plut. Solon. c. 22.—Hence ἀπέχει *impers. sufficit, it is enough*, Mark xiv. 41, i. e. ye have slept enough; comp. Luke xxii. 45, 46, and comp. *ικανόν ἐστι*, Luke xxii. 38.—Anacr. Od. 38. v. 33 ἀπέχει· βλέπω γὰρ αὐτήν. Hesych. ἀπέχει· ἀπόχρη, ἐξαρκεί.—Others, *it is gone, it is over*, sc. the hour of anguish.

Ἀπιστέω, ὦ, f. ἴσω, (ἄπιστος), *to withhold belief, to doubt, to distrust*, absol. Acts xxviii. 24. Mark xvi. 11. Luke xxiv. 41. seq. dat. Luke xxiv. 11.—Wisdom. i. 2. xii. 17. Jos. Ant. 2. 4. 5. Xen. Anab. 2. 5. 6.—Hence, *to disbelieve, to be unbelieving*, i. e. without faith in God and Christ, Mark xvi. 16. Rom. iii. 3.—Wisdom. x. 7.—By imp. *to break one's faith, to prove false*, 2 Tim. ii. 13.

Ἀπιστία, ας, ἡ, (ἄπιστος), *unbelief, incredulity, distrust*, sc. in respect to declarations, doctrines, promises, etc. Matt. xiii. 58. xvii. 20. Mark vi. 6. ix. 24. xvi. 14. Rom. iii. 3. iv. 20. xi. 20, 23. So 1 Tim. i. 13 ἐν ἀπιστίᾳ, i. e. in a state of unbelief, before embracing the gospel.—Jos. Ant. 2. 4. 3. Diod. Sic. 11. 89. Thuc. 1. 10.—Hence by impl. *violation of faith, perfidy, apostasy*, Heb. iii. 12, 19.—Wisdom. xiv. 25. Polyb. 3. 99. 7.

Ἀπιστος, ου, ὁ, ἡ, adj. (α pr. and πίστις.)

1. Pass. spoken of things, *incredible*, Acts xxvi. 8 τί ἄπιστον κρίνεται.—Jos. Ant. 6. 10. 2 ἔργον ἄπιστον. Xen. Conv. 4. 50. Hiero 1. 9.

2. Act. spoken of persons, *withholding belief, incredulous, distrustful*, Matt. xvii. 17. Mark ix. 19. Luke ix. 41. John xx. 27. So οἱ ἄπιστοι, *those who have not believed* sc. on Christ, 2 Cor. iv. 4.—Herodot. 9. 98. Hesych. ἄπιστος· ἀπαράπειστος, ἀπειθής.—Hence by impl. *heathen, pagan*, one who does not believe in and worship the true God, 1 Cor. vi. 6. vii. 12, 13, 14 bis, 15. x. 27. xiv. 22 bis, 23, 24. So with the idea of *impiety*, 2 Cor. vi. 14, 15. 1 Tim. v. 8. Tit. i. 15. So Sept. for יָי Is. xvii. 10.—

Further, by impl. *faithless, false, apostate*, Luke xii. 46. Rev. xxi. 8.—Xen. Mem. 2. 6. 19.

Ἀπλός, οὐς; όη, ή; όον, οὖν; *simple*, i. e. *not complex, easy*, Xen. Cyr. 1. 6. 27. In N. T. metaph. spoken of the eye, *sound, perfect*, Matt. vi. 22. Luke xi. 34.

Ἀπλότης, τητος, ή, (ἀπλός), *simplicity*, i. e.

a) genr. *sincerity, candour, probity*, 2 Cor. i. 12. So Sept. for עִד 2 Sam. xv. 11. Prov. xix. 1.—Jos. B. J. 5. 7. 4. Polyb. 1. 78. 8.—So ἐν ἀπλότητι καρδίας, *in simplicity of heart, sincerity*, Eph. vi. 5. Col. iii. 22. So Sept. for עִד 1 Chr. xxix. 17.—Wisd. i. 1.

b) spoken of *christian simplicity, frankness, integrity, fidelity*, etc. 2 Cor. xi. 3.—So *fidelity*, 1 Macc. ii. 37, 60.—As manifesting itself in *liberality*, Rom. xii. 8. 2 Cor. viii. 2. ix. 11, 13.—Jos. Ant. 7. 13. 4.

Ἀπλώς, adv. (ἀπλός), *simply*, i. e. in N. T. *in simplicity, sincerely, in reality*, James i. 5. Sept. for עִד Prov. x. 10.—Polyb. 32. 13. 14.—Others, *liberally*; see in Ἀπλότης b.

Ἀπό, prep. governing the genitive. Like ἐκ, παρά, and ἐν, it expresses what is strictly the idea of the genitive case itself, (Buttm. § 132. 2,) viz. the *going forth* or *proceeding* of one object from another. Ἀπό is used of such objects as before were *on, by, or with*, another, but are now separated from it; (not *in* it, for to this ἐκ corresponds); either in respect of place, time, origin, or source, etc. Its general meaning is therefore *from, away from, of*, etc. Sept. for עִד passim.

I. Of place. 1. Implying motion *from, away from*.

a) genr. and put after words signifying *departure from* a place, person, etc. Matt. viii. 34 ὅπως μεταβῇ ἀπὸ τῶν ὀρίων κούτων. xiii. 1 ἐξελεῖν ἀπὸ τῆς οἰκίας. xk. 29 ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχώ. xiv. 1 Mark xvi. 8 ἔφυγον ἀπὸ τοῦ μνημείου. Luke iv. 1. ix. 33 διαχωρίζεσθαι ἀπ' αὐτοῦ. xxiv. 31, 51. Acts i. 4. xii. 19. xiii. 13, 14.—Xen. Mem. 2. 6. 11. Anab. 7. 1. 4.—So trop. spoken of diseases,

Mark i. 42. Acts xix. 12. of goods taken Rev. xviii. 14. of error, wandering, 1 Tim. vi. 10. James v. 19. of aversion, Rom. xvi. 17. 1 Tim. vi. 5. of desertion, Acts xv. 38. xxi. 21. and the like often.—Put in like manner after words implying any kind of motion *away from* a place or person. Matt. v. 29 βάλε ἀπὸ σοῦ. xxvi. 39. xxviii. 2. Mark vii. 33. xiv. 36. Luke ix. 5. John xviii. 28. al. sæp.—So trop. in the *constructio præg-nans*, Acts viii. 22 ματανόησον [καὶ αποστράφητι] ἀπὸ τῆς κακίας. Heb. vi. 1. 1 John iii. 17. 2 Thess. ii. 2.—Sometimes with the accessory idea of *down, down from*, sc. a higher place, after verbs of motion of any kind, Matt. viii. 1 καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους. Luke ix. 37. xvii. 29. Acts ix. 18. xiii. 29.

b) as indicating the place *whence* any thing comes, sets off, etc. Acts xii. 20. xv. 33. xxviii. 21 οὗτε γράμματα ἰδεῖν ἀπὸ τῆς Ἰουδαίας. 1 Thess. iii. 6. Corresponding to μέχρι Rom. xv. 19. to ὥς Matt. i. 17.—Xen. Anab. 5. 5. 4.—Put after verbs of coming, following, setting off, etc. Matt. ii. 1 μάγοι ἀπὸ ἀνατολῶν παρεγένοντο. iii. 16 ἀνέβη ἀπὸ τοῦ ὕδατος, i. e. *away from, not out of*. iv. 25. viii. 11. Mark i. 9. vi. 33. Luke xii. 54. Acts xiii. 31. Rom. i. 18. So with ἐλεῖν, etc. implied Mark vii. 4. Luke xxii. 43.—Herodot. 8. 70. 114. Diod. Sic. 1. 31.—Prefixed to an adverb of the like sense, ἀπὸ ἀνωθεν, Matt. xxvii. 51; see Lob. ad Phryn. p. 46.—Hom. Il. 8. 365 ἀπ' οὐρανόθεν. 24. 492.—Spoken of *order or succession*, ἀρχομαι ἀπὸ τίνος, *to begin from*, etc. Matt. xx. 8. Luke xxiii. 5. John viii. 9. Acts viii. 35.—Theophr. Char. 2. Xen. Mem. 3. 5. 15.—So with ἀρξάμενος implied, Acts xxviii. 23. xvii. 2. So Matt. xxiii. 34. Matt. ii. 16 ἀπὸ διετούς καὶ κατωτέρω, *from two years old downwards*.

2. Implying the *separation, removal*, of one thing from another; and put after words which denote this in any way. Such verbs are often construed with a simple genitive; but the prep. may also be inserted for the sake of perspicuity; Buttm. § 132. 3.—Thus

a) after verbs implying *separation*, Matt. xxv. 32. Rom. viii. 35, 39. 1 Thess. ii. 17.—Wisd. i. 3. Plat. Phædo. c. 12.—So in the *constructio præg-nans* Rom.

ix. 3, see in ἀνάθεμα. 2 Cor. xi. 3. 2 Thess. i. 9. Col. ii. 20.

b) after verbs of *depriving, removing, taking away*, etc. Matt. ix. 15. xiii. 12. Luke x. 42. Luke vi. 29, see in Κωλύω. So where this idea is implied in the context; as ἀπόλετο ἀπὸ σου, Rev. xviii. 14. So Sept. and מִן בְּרֵךְ Jer. xviii. 18.—After verbs of *hiding, concealing*, in which removal is implied, Matt. xi. 25. Luke ix. 45. xix. 42. So Sept. and מִן חִתִּיר Gen. iv. 14. מִן עֲלֵי 2 K. iv. 27.—Ecclus. xvii. 15, 20. Hom. Od. 23. 110.—So after ὑστερώ, Heb. xii. 15.

d) after verbs of *demanding, desisting, abstaining, restraining*, etc. as ἀπαιτεῖν Luke vi. 30. ἐκζητεῖν xi. 51. ἀφίστημι Acts v. 38. ἀπέχεσθαι Acts xv. 20. καταπαύειν Heb. iv. 4. 1 Pet. iii. 10. ἐκδικεῖν Rev. vi. 10.—Xen. Cyr. 1. 3. 11.

d) after verbs of *loosing*, i. e. λύειν and ἀπολύειν, Luke xiii. 15. xvi. 18. 1 Cor. vii. 27. καταργεῖν, Rom. vii. 2, 6.—In like manner after verbs of *freeing, purifying from, healing*, etc. and also after similar adjectives. So after σώζειν Matt. i. 21. θεραπεύειν Luke v. 15. ἰαδῆναι vi. 17. δικαιοῦν Acts xiii. 39. ἐλευθεροῦν Rom. vi. 18, 22. ῥύεσθαι xv. 31. καθαρίζειν 2 Cor. vii. 1. 2 Tim. ii. 21. ῥαντίζεισθαι Heb. x. 22. λούειν Acts xvi. 33. Rev. i. 5, etc. By implec. Heb. xi. 34.—After ἀδῶος Matt. xxvii. 24. ὑγιής Mark v. 34. καθαρός Acts xx. 26. ἐλευθερός Rom. vii. 3. ἄσπιλος James i. 27.—So with verbs of *redeeming*, Rev. xiv. 3, 4, comp. Ἀγοράζω.

e) after verbs implying *fear, caution, avoidance*, etc. e. g. after φοβεῖσθαι Matt. x. 28. Luke xii. 4. So Sept. for מִן חִתִּיר Jer. x. 2.—Judith iv. 2. 1 Macc. viii. 12. So φόβος ἀπὸ τινος Xen. Anab. 7. 2. 37.—After φυλάττειν and φυλάττεσθαι, 1 John v. 21. 2 Thess. iii. 3. Luke xii. 15. Sept. for מִן חִתִּיר Ps. xviii. 24.—Ecclus. xii. 11. Xen. Cyr. 2. 3. 9.—After προσέχειν Matt. vii. 15. x. 17. Luke xii. 1. xx. 46. Sept. for מִן חִתִּיר 2 Chr. xxxv. 21.—Ecclus. vi. 13. xiii. 8.—After βλέπειν in the sense of *to beware*, Mark viii. 15. xii. 38. φεύγειν *to avoid*, 1 Cor. x. 14.

3. Implying *distance* of one object from another. Rev. xii. 14 τρέφεται—

ἀπὸ προσώπου τοῦ ὄφως, i. e. *far from, away from*, the serpent.—Xen. Anab. 3. 3. 9.—Μακρὰν ἀπὸ, *far from*, Matt. viii. 30. al. Sept. for מִן חִתִּיר Ex. xxxiii. 7.—So after ἀπέχω, Luke vii. 6 ἀπὸ τῆς οἰκίας. xxiv. 13.—Xen. An. 4. 3. 5. Diod. Sic. 3. 67.—In later Greek writers and in N. T. ἀπό is prefixed to the noun of measure, which marks the distance; as John xi. 18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε. xxi. 8 ὡς ἀπὸ πηχῶν διακοσίων. Rev. xiv. 20.—Jos. Ant. 5. 1. 4 βάλλον στρατόπεδον ἀπὸ δέκα σταδίων τῆς Ἱερουσολῶν. 18. 3. 2. Diod. Sic. 1. 51. The full form seems to be εἶναι ἀπό, *to be distant from*, as Jos. B. J. 1. 3. 5. or γίνεσθαι ἀπό; see Kypke Obs. in N. T. I. p. 390.—Before an adv. of distance, ἀπὸ μακρόθεν, Matt. xxvi. 58. Rev. xviii. 10. So Sept. for מִן חִתִּיר Ps. cxxxviii. 6. רִיחֵי עֶזְרָא iii. 13. Comp. Lob. ad Phryn. p. 46, 461.—Polemo Physiogn. 1. 6.

4. Found sometimes instead of ἐκ, where the distinction between the two (see above) is not definitely kept in view; so after verbs comp. with ἐκ, as ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ Matt. vii. 4, coll. ver. 5, where it is ἐκ τοῦ ὀφθ. Acts xiii. 50, coll. John. ii. 15.—Luke ix. 5 ἐξερχόμενον ἀπὸ τῆς πόλεως, coll. John iv. 30 ἐκ τῆς πόλεως. Matt. xvii. 18 ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, Mark i. 25, 26 ἐξ αὐτοῦ. So metaph. of thoughts, purposes, etc. Mark vii. 15 τὰ ἐκπορεύμενα ἀπ' αὐτοῦ, coll. ver. 20 ἐκ τοῦ ἀνθρώπου, and Matt. xv. 11 ἐκ τοῦ στόματος. ib. 18, 19 ἐκ τῆς καρδίας. Matt. xviii. 35 εἰ ἀφῆτε ἀπὸ τῶν καρδιῶν τὰ παραπτώματα, coll. Mark xii. 30, 33. In many instances such verbs imply external *departure*, and are then properly construed with ἀπό, as Luke v. 8 ἐξῆλθε ἀπ' ἐμοῦ, comp. 1. a. above.—Put also for ἐκ after the verbs ἐγείρω, διεγείρω, etc. Matt. i. 24 διεγερθεὶς ἀπὸ ὑπνου, coll. Rom. xiii. 11 ἐκ ὑπνου ἐγερθῆναι. Matt. xiv. 2 ἡγέρθη ἀπὸ τῶν νεκρῶν, and so xxvii. 64. xxviii. 7, coll. Mark vi. 14, 16. John xii. 1, 9. Acts iii. 15. xiii. 30, etc. where it is ἐκ νεκρῶν.—So ἀπό for ἐκ Xen. Mem. 2. 7. 2 λαμβάνομεν οὔτε ἐκ τῆς γῆς οὐδὲν—οὔτε ἀπὸ τῶν οἰκίων. Hiero 1. 38.

II. Of *time*, i. e. *from* any time onwards, *since* any time.

a) before a noun. Matt. ix. 22 ἀπό τῆς ὥρας ἐκείνης. xi. 12 ἀπὸ τῶν ἡμερῶν Ἰωάννου. Luke i. 70. viii. 43. Acts xxiii. 23. 1 John i. 1. — Xen. Anab. 7. 5. 6. Plut. Lucull. c. 2. — With the names of persons, Matt. i. 17. Rom. v. 14. — Herodian. 6. 2. 5. — Before events or circumstances, Matt. i. 17. xiii. 35. Luke ii. 36. Acts xi. 19. — Herodot. 8. 54. 55. Thuc. 7. 43.

b) before a pronoun, as ἀφ' ἧς sc. ἡμέρας, *from what day*, i. e. *from the time when, since*, Luke vii. 45. Acts xxiv. 11. 2 Pet. iii. 4. Fully written Col. i. 6. 9. comp. Acts xx. 18. xxiv. 11. — Xen. H. G. 4. 6. 6. — So ἀφ' οὗ sc. χρόνον *from what time, since*, Luke xiii. 25. xxiv. 21. Rev. xvi. 18. Sept. for וְיָמֵי Ex. v. 23. — Jos. Ant. 4. 4. 6. Xen. Conv. 4. 62. Fully, ἀφ' οὗ χρόνον Xen. Cyr. 1. 2. 13.

c) before adverbs of time, with or without τοῦ, e. g. ἀπὸ τοῦ νῦν, *from now, henceforth*, Luke i. 48. Acts xviii. 6. ἀπ' ἄρτι see in Ἄρτι and Ἀπαρτι. — ἀπὸ πέρυσσι, *since a year ago*, 2 Cor. viii. 10. ix. 2. ἀπὸ πρωί, *from morning*, Acts xxviii. 23. ἀπὸ τότε, *from that time*, Matt. iv. 17. al. see in Τότε. — Simplic. in Epict. 166. — See Lob. ad Phryn. p. 47, 461. Sturz de Dial. Alex. p. 210.

III. Of the *origin* or *source* of any thing; where ἀπό marks the secondary, indirect, mediate origin; while ἐκ denotes the primary, direct, ultimate source; and ὑπό the immediate efficient agent; comp. Herm. ad Soph. Electr. 65. Winer § 51. p. 313.

1. Spoken of the *place* or *quarter* whence any one is derived, or where he belongs; so with the art. Matt. xxi. 11 ὁ προφήτης, ὁ ἀπὸ Ναζαρέτ, a Nazarene. Mark xv. 43. Acts vi. 9. Heb. vii. 13. — Xen. Cyr. 2. 1. 5. — Without the art. Luke ix. 38 ἀνὴρ ἀπὸ τοῦ ὄχλου. John i. 45 ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά. Matt. xvi. 1. Acts ii. 5. Gal. iv. 24, the Mount Sinai covenant. Mark viii. 11 σημεῖον ἀπ' οὐρανοῦ. — Xen. H. G. 3. 2. 17.

2. Of the *source*, i. e. the person or thing *from* which any thing proceeds, is derived, etc. Matt. xxiv. 32 ἀπὸ τῆς συκῆς μάθετε τὴν παραβολήν, i. e. the

parable drawn from the fig-tree. 2 Tim. i. 3 φ λατρεύω ἀπὸ προγόνων, i. e. whom I worship with a devotion inherited from my ancestors. Others, *in the manner of*, see no. 3 below. — Thuc. 4. 108. Plu. Fab. Max. c. 2. — So 1 Thess. ii. 6, δόξαν οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἀλλων, parallel to ἐξ ἀνθρώπων, i. e. human applause. — Palæph. Fab. 13, 40. — Spoken of persons from whom one hears, learns, asks any thing. Matt. xi. 29 μάθετε ἀπ' ἐμοῦ. Col. i. 7. Mark xv. 45 γνοὺς ἀπὸ τοῦ κεντυρίωνος. Luke xxii. 71 ἡκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. Acts ix. 13. So of any source of knowledge, Matt. vii. 16, 20, ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. — Thuc. 1. 25. — Here too we may refer the use of ἀπό to mark that which is the *occasion* or *indirect cause* of any thing, e. g.

a) before the incidental cause, *from, i. e. by reason of, on account of, because of, in consequence of*. Matt. xviii. 7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων. Luke xix. 3 οὐκ ἡδύνατο ἀπὸ τοῦ ὄχλου. John xxi. 6. Acts xx. 9. xxii. 11. 2 Cor. vii. 13. Heb. v. 7. Rev. ix. 18. So Sept. and וְיָ Ex. vi. 9. 2 Chr. v. 6. xx. 9. — Ecclus. xli. 17 sq. Jos. Ant. 9. 4. 3 ἀχλὺν, ἀφ' ἧς ἀγνοήσιν αὐτὸν ἐμμελλον.

b) before the inciting cause, motive, especially an affection of the mind, e. g. Matt. xiii. 44 ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει. Luke xxiv. 41. xxii. 45 κοιμώμενους ἀπὸ τῆς λύπης. Matt. xiv. 26 ἀπὸ τοῦ φόβου ἐκραξεν. xxviii. 4. Luke xxi. 26. Acts xii. 14. 2 Cor. ii. 3.

c) before the secondary efficient cause, or that which produces, exhibits, bestows any thing. Matt. xii. 38 θέλωμεν ἀπὸ σοῦ σημεῖον ἰδεῖν, i. e. exhibited by thee, but wrought ultimately ὑπὸ τοῦ Θεοῦ. Acts xxiii. 21 τὴν ἀπὸ σοῦ ἐπαγγελίαν, i. e. to be given, made by thee. 2 Cor. iii. 18 καθάπερ ἀπὸ κυρίου πνεύματος. Gal. i. 1 ἀπόστολος οὐκ ἀπ' ἀνθρώπων. — So αἰσχύνομαι ἀπ' αὐτοῦ, *to be put to shame by him*, i. e. to be ashamed at his coming, before him, 1 John ii. 28. Sept. for וְיָ בְיָ Jer. xxii. 22. — After verbs of *having* or *receiving* any thing from the author, etc. 1 Cor. vi. 19. 1 Tim. iii. 7. 1 John ii. 20, 27. iv. 21. So ἀπὸ Θεοῦ, ἀπὸ κυρίου, etc. as the author or bestower, Rom. i. 7.

xiii. 1. 1 Cor. i. 3, 30. iv. 5. 2 Cor. i. 2. Gal. i. 4. Eph. i. 2. Phil. i. 2, 28. al. sæp.—So ἀφ' ἑαυτοῦ, *of one's self*, i. e. *of one's own accord, by his own authority*, Luke xii. 57. xxi. 30. John v. 19. xv. 4. al. Ἀπ' ἑμαυτοῦ, *of myself*, etc. John v. 30. vii. 17. xiv. 10. al. Ἀπ' ἑμοῦ, *of myself, by my own authority*, John vii. 28. —Diod. Sic. 17. 56. See Kypke Obs. in N. T. I. p. 391.

d) put after neuter and passive verbs to mark the author and source of the action; but not where the author is to be conceived of as *personally and immediately* active,—this latter idea being expressed by ὑπό and παρά; Winer § 61. p. 318. Matt. xvi. 21 πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων. (Lucian D. D. 6. 5.) Acts ii. 22 ἀνδρὰ ἀπὸ τοῦ Θεοῦ ἀποδειγμένον, i. e. confirmed *from* God, from heaven, etc.—Jos. Ant. 7. 14. 5. —So Acts x. 17, 21, ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, i. e. sent *from* Cornelius, from his household; comp. xi. 11 where it is ἀπὸ Καισαρείας, and comp. also in a different sense Luke i. 26 ἀπεσταλ. ὑπό and John i. 6 παρά. So James i. 13 ἀπὸ τοῦ Θεοῦ πειράζομαι, i. e. tempted *from* God, from heaven; comp. ὑπὸ τοῦ διαβόλου, Matt. iv. 1. Luke iv. 2. al. where Satan is represented as the *immediate* agent. Rev. xii. 6, coll. Matt. xx. 3.—Matt. xi. 19. Luke vii. 35. Jude 23. —Still ἀπό would seem in a few instances in N. T. to be used less definitely where ὑπό might be expected; Mark viii. 31 ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων. Luke ix. 22. xvii. 25. Comp. 1 Pet. ii. 4, where it is ὑπό. Comp. Passow sub ἀπό C. 9.

3. Spoken of the *manner or mode* in which any thing is done, etc. e. g. Matt. xviii. 35 *to forgive* ἀπὸ καρδιῶν, *from the heart*, i. e. heartily, fully.—So ἀπὸ ψυχῆς Theophr. 19 or 17. ἀπὸ γνώμης Æschyl. Eumen. 661. ἀπ' αὐτομάτου *voluntarily* Xen. An. 1. 2. 17.—Hence ἀπὸ μέρους, *ex parte*, i. e. *in part, partly*, Rom. xi. 25. xv. 15. 2 Cor. i. 14.—Diod. Sic. 13. 108.—Luke xiv. 18 ἀπὸ μιᾶς παραιτέσθαι, *with one accord*; or better, ἀπὸ μιᾶς sc. φωνῆς, *with one voice*. —Herodian. 1. 4. 21 ἐκ μιᾶς φωνῆς. Comp. Sept. Gen. xi. 1. Ex. xxiv. 3.—2 Tim. i. 3 ἀπὸ προγόνων, *in the manner of one's*

ancestors; others *from*, see in III. 2, above.

4. Of the *instrument*, or instrumental source, *from, by means of, with*. Luke viii. 3 διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. xv. 16 γεμίσαι τὴν κοιλίαν ἀπὸ τῶν κερατίων. Rev. xviii. 15 οἱ πλουτίσαντες ἀπ' αὐτῆς.—Ecclus. xi. 18. Jos. Ant. 4. 8. 9. Hom. Il. 24. 605. Xen. Mem. 1. 2. 9.

5. Of the *material*, i. e. *from, of*, etc. Matt. iii. 4 ἐνδυμα ἀπὸ τριχῶν.—Esdr. viii. 57. Herodot. 7. 65 εἴματα ἀπὸ ξύλων πεποιημένα.

6. Spoken of *dependence from* or on any person or thing, i. e. attachment to or connexion with any one. Acts xii. 1 οἱ ἀπὸ τῆς ἐκκλησίας. xv. 5 οἱ ἀπὸ τῆς αἰρέσεως τῶν φαρισαίων. xxvii. 44 ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου.—Herodian. 7. 1. 11. ib. 7. 9. 2. Lucian. Conv. 6. Comp. Lob. ad Phryn. p. 164.

7. Implying a *part* in relation to a whole, a part *from* a whole, in the sense of *from, of*, etc. So after ἐσθίω and πίνω, *to eat or drink of* any thing, i. e. a part of it, Matt. xv. 27. Mark vii. 28. Luke xvi. 21. xxii. 18. [Rev. ii. 17.] Mark vii. 4 ἀπὸ ἀγορᾶς, see in Ἀγορά b. The Attic writers employ here the gen. without ἀπό, see Buttm. § 132. 4. 2. b. —Sept. ἐσθίειν ἀπό for γὰρ βρῆς Lev. xi. 40, also ἐσθίειν ἐκ 2 Sam. xii. 3. πίνειν ἀπό for γὰρ πηψ Jer. li. 7, also πίνειν ἐκ, Gen. ix. 21. Comp. Luke xxii. 16. John iv. 14. 1 John iv. 13. al.—So also after other verbs, where an accus. would imply the *whole*. Mark vi. 43 ἔβραν—ἀπὸ τῶν ἰχθύων. xii. 2 λάβη ἀπὸ τοῦ καρποῦ. Luke xx. 10. xxiv. 42. John xxi. 10. Acts ii. 17, 18. v. 2, 3. Rev. xxii. 19. Comp. Winer § 30, 5.—Spoken of a *class or number* of persons, etc. *from* which one is selected, *of* which he forms part. etc. Matt. xxvii. 9 ἐτιμήσαντο [τινές] ἀπὸ τῶν υἱῶν Ἰσραὴλ. xxvii. 21 τίνα θέλετε ἀπὸ τῶν δύο. Luke xvi. 30. xix. 39. Heb. vii. 2.—Xen. Cyr. 4. 2. 47. Thuc. 1. 116. Herodot. 6. 27.

NOTE. In composition ἀπό implies 1. separation, *from, off*, as ἀπολύω, ἀποτέμνω. 2. removal, *away*, as ἀποβάλλω, ἀπάγω. 3. abatement or cessation, as ἀπαλγέω. 4. completion, in full, as ἀπέχω, ἀποθνήσκω. 5. restitution, re-

quital, as ἀποδίδωμι. 6. like a priv. it removes the force of the simple word, as ἰπποδοκμάζω, ἀποκαλύπτω.

Ἀποβαίνω, f. ἵσομαι, aor. 2 ἀπέβην, pp. to go away, to depart, Xen. de Mag. Eq. 1. 16. Polyb. 24. 6. 1. In N. T.

1. to go from, to descend from, sc. a ship, i. e. to disembark, to land, Luke v. 2. John xxi. 9. Supply ἀπὸ τῶν πλοίων, etc.—Xen. H. G. 1. 1. 18. Pol. 1. 29. 5.

2. metaph. to result, to become, evenire, seq. dat. c. εἰς. Luke xxi. 13 ἀποβήσεται ὑμῖν εἰς μαρτύριον. Phil. i. 19. Sept. for הָיָה Job xiii. 16. הָיָה Job xiii. 5. פָּגַע Ex. ii. 4.—Wisd. ii. 3. Xen. Mem. i. 1. 6. Hesych. ἀποβήσεται γίνεται.

Ἀποβάλλω, aor. 2 ἀπέβαλον, to cast away, to throw off, and spoken of a garment, to lay aside, trans. Mark x. 50. —Sept. Is. i. 30. Aelian. V. H. 12. 38. —Metaph. Heb. x. 35, τὴν παρρησίαν to lay aside, i. e. to lose confidence, etc.—Philo de Incorr. mund. p. 951 ἀφ' ὧν σιαν θεοὺς ἀποβαλεῖν ἀδύνατον. Jos. Ant. 5. 1. 8. Xen. Oec. 12. 2 τὴν ἐπωνυμίαν. Comp. Loesner Obs. in N. T. e Phil. p. 438.

Ἀποβλέπω, f. ψω, pp. to look away towards any thing, to fix the eyes intently upon, c. c. εἰς, Polyb. 6. 50. 3. In N. T. metaph. to regard, have respect to, c. c. εἰς, Heb. xi. 26. Sept. for קָרַב Ps. xi. 4. קָרַב Cant. vi. 1. Hos. iii. 11. —Jos. Ant. 20. 3. 2. Philo de Vict. off. p. 852. Polyb. 2. 39. 10. Comp. Ἀπεῖδον.

Ἀπόβλητος, ον, ὅ, ἡ, adj. (ἀποβάλλω) pp. what should be cast away, abjiciendus; in N. T. metaph. what is to be rejected, contemned, spernendus, 1 Tim. iv. 4.—Symmach. for קָרַב Hos. ix. 3. Hom. Il. 3. 65. Lucian. Tim. § 37. p. 83, οὗτοι ἀπόβλητά εἰσι δῶρα τὰ παρὰ τοῦ Διός.

Ἀποβολή, ἡς, ἡ, (ἀποβάλλω,) pp. a casting off, e. g. τῶν ὕπλων Plut. Legg. 12. In N. T. metaph.

a) rejection, Rom. xi. 15.

b) loss, deprivation, e. g. of life, Acts xxvii. 22. Philo de Præm. et Pæn.

p. 915. Jos. Ant. 2. 6. 9 ἐπὶ παίδων ἀποβολῇ. Herodian. 4. 14. 8. Plato Phædon. c. 20.

Ἀπογίνομαι, aor. 2 ἀπεγενόμην, to be absent from, e. g. τῆς μάχης, Herodot. 9. 69. to depart, i. e. to die, Jos. Ant. 5. 1. 1. Thuc. 2. 34.—In N. T. metaph. to die to any thing, i. e. to renounce, seq. dat. 1 Pet. ii. 24 ταῖς ἀμαρτίαις. Comp. Rom. vi. 4.

Ἀπογραφή, ἡς, ἡ, (ἀπογράφω,) registry, enrolment, 3 Macc. vii. 22. a register, table, catalogue, e. g. of those capable of military duty, Polyb. 2. 23. 9. or of citizens, their names, property, etc. Jos. Ant. 18. 1. 1.—In N. T. enrolment in a public register, a census, Luke ii. 2. Acts v. 37. The former passage seems to refer to a mere enumeration of persons, *capitum descriptio*; see Krebs Obs. p. 101 sq. and partic. Calmet, art. Cyrenius, p. 326. The latter was a census of persons and property, see Jos. Ant, 18. 1. 1.

Ἀπογράφω, f. ψω, pp. to write off, i. e. to copy, to delineate, Herodot. 3. 136. to write down, Sept. for קָרַב Judg. viii. 14. coll. 3 Macc. iv. 14. vi. 38. In N. T. to inscribe, to enrol, sc. in a register, etc. Heb. xii. 23 ἀπογεγραμμένοι ἐν οὐρανῷ, in allusion to the book of life, קָרַב Ps. lxi. 29.—Herodot. 7. 100. Polyb. 30. 10. 7.—Mid. ἀπογράφομαι, to cause one's self to be enrolled, to give one's name to the census, Luke ii. 1, 3, 5.—Polyb. 10. 17. 10. Xen. H. G. 2. 4. 8.

Ἀποδείκνυμι, f. δείξω, to point out to show, Xen. H. G. 4. 4. 8. Sept. Joh xxxiii. 21. In N. T.

1. to designate, i. e. to constitute, to appoint, sc. to any office or station, trans. 1 Cor. iv. 9 ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανάτους.—Susann. 5. Jos. Ant. 2. 11. 2 ult. 7. 3. 2. Herodot. 1. 124. Xen. Anab. 1. 1. 2.—So 2 Thess. ii. 4 ἀποδεικνύτα ἐαυτὸν ὅτι ἐστὶ θεός, making himself God, i. e. giving himself out as such. Comp. Buttm. § 151. I. 6.

2. to show by argument, to demonstrate, to prove. Acts xxv. 7 ἃ οὐκ ἴσχυον ἀποδείξαι. ii. 22 ἀποδεδειγμένος δυνάμει,

approved, confirmed of God by miracles,
—Xen. Conv. 4. 1. Hiero 7. 5.

Ἀπόδειξις, εως, ἡ, (ἀποδείκνυμι,) *manifestation, demonstration, proof,* 1 Cor. ii. 4.—3 Macc. iv. 20. Jos. Ant. 4. 8. 23. Xen. Mem. 4. 6. 13.

Ἀποδεκαῶω, ὦ, f. ὠσω, *to tithe off,* trans. i. e.

a) *to tithe, levy tithes,* sc. of persons, Heb. vii. 5 coll. ver. 8. So תַּעֲשֶׂה and Sept. 1 Sam. viii. 15. 17.

b) *to pay or give tithes of,* Matt. xxiii. 23. Luke xi. 42. xxiii. 12. So Sept. for תַּעֲשֶׂה Piel and Hiph. Gen. xxviii. 22. Deut. xiv. 22.—Test. XII Patr. Fabr. p. 569.

Ἀπόδεκτος, ου, ὁ, ἡ, adj. (ἀποδέχομαι,) *acceptable,* 1 Tim. ii. 3. v. 4.—Hesych. ἀπόδεκτον· ἐπαίνετον.

Ἀποδέχομαι, f. δέχομαι, Mid. depon. pp. *to take from another for one's self;* hence genr. *to receive,* trans.

a) spoken of persons, *to receive as a friend or guest, to bid welcome,* trans. Luke viii. 40. Acts xv. 4. xviii. 27. xxviii. 30.—2 Macc. iii. 9. xiii. 24. Diod. Sic. 1. 18. Polyb. 3. 66. 8.—Trop. of doctrine etc. *to admit, to embrace,* Acts ii. 41. —1 Macc. ix. 71. Jos. Ant. 9. 8. 5. Polyb. 2. 39. 5.

b) *to accept with joy, to welcome,* and by impl. *to applaud, to extol,* Acts xxiv. 3.—Jos. Ant. 6. 14. 4. ib. 7. 1. 1. ἐπαίνων καὶ ἀποδεχόμενος τὸ ἐργον. Diod. S. 4. 46.

Ἀποδημέω, ὦ, f. ἦσω, (ἀπόδημος,) pp. *to be absent from one's people or country,* Xen. Mem. 2. 3. 12. Hence in N. T. *to go abroad, to travel into foreign countries,* Matt. xxi. 33. xxv. 14. coll. Luke xix. 12.—Matt. xxv. 15. Mark xii. 1. Luke xv. 13. xx. 9.—Jos. Ant. 8. 13. 5. Xen. Cyr. 8. 5. 1.

Ἀπόδημος, ου, ὁ, ἡ, adj. (ἀπό, δῆμος people,) *gone abroad, absent in foreign countries,* Mark xiii. 34.—Artemid. 2. 8.

Ἀποδίδωμι, f. δώσω, aor. 1 ἀπέδωκα Luke ix. 42. see Buttm. § 106. 10. § 107. n. I. 8.—aor. 2 ἀπέδων, Opt. ἀποδῶην 2 Tim. iv. 14, a later form, Buttm. § 107. n. I. 3. Lob. ad Phryn. p. 345.

1. *to give away from one's self, i. e. to deliver over, to give up, to bestow,* trans. or absol.

a) genr. Matt. xxvii. 58 ἀποδοῦναι τὸ σῶμα. 2 Tim. iv. 8. So Sept. for נתן 2 Sam. iii. 14. Gen. xxx. 26.—Xen. Cyr. 4. 5. 26.—Metaph. of evidence, Acts iv. 33. So ἀποδοῦναι λόγον, *to give account, to render account,* Matt. xii. 36. Luke xvi. 2. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. Sept. for Chald. דָּן Dan. vi. 2. תְּשִׁיב 1 Chr. xxxiv. 28.—Ecclus. xxix. 6.

b) spoken in reference to obligation of any kind, *to give in full, to render, to pay over or off;* e. g. wages, μισθόν, Matt. xx. 8. So Sept. for נתן Deut. xxiv. 15.—Tobit. iv. 14. Xen. An. 1. 2. 12.—So of rent, tribute, expenses, etc. Matt. xxi. 41. xxii. 21. Mark xii. 17. Luke x. 35. xx. 25. Rom. xiii. 7.—Xen. Cyr. 2. 4. 14.—Of vows or oaths, Matt. v. 33. So Sept. for שָׁפַט Deut. xxiii. 22. Job xxii. 27.—Ecclus. xviii. 22. Jos. Ant. 11. 1. 3. Xen. Mem. 2. 2. 10.—Of duties in general, 1 Cor. vii. 3, comp. Rom. xiii. 7.

c) spoken of trees, fruits, etc. *to yield,* Rev. xxii. 2. So Sept. for נתן Lev. xxvi. 4.—Xen. Cyr. 8. 3. 38.—Metaph. Heb. xii. 11.

d) Mid. *to deliver over for one's self,* i. e. *to dispose of* sc. by sale, *to sell,* trans. Acts v. 8. vii. 9. Heb. xii. 16. Sept. for תְּשִׁיב Deut. ii. 8. מָכַר Gen. xxv. 33. xxxvii. 27, 35. Amos ii. 6.—Philo de Joseph. p. 560. Herodot. 1. 70. ib. 2. 56. Xen. Mem. 2. 5. 5.

2. *to give back again, to restore,* trans. or absol.

a) genr. Luke iv. 20. ix. 42. Sept. for תְּשִׁיב Gen. xx. 7. xxxvii. 22. Ex. xxii. 26.—Xen. H. G. 2. 2. 9. Polyb. 1. 7. 13.—Spoken of debts, obligations, etc. *to repay, to refund,* Matt. v. 26. xviii. 25 bis, 26, 28, 29, 30, 34. Luke vii. 42. xii. 59. xix. 8. Sept. for תְּשִׁיב Lev. xxv. 27, 52. Num. v. 7, 8.—Herodian. 5. 1. 16.

b) in the sense of *to render back, requite, retaliate,* either good or evil. Matt. vi. 4, 6, 18. xvi. 27. Rom. ii. 6. xii. 17. 1 Thess. v. 15. 1 Tim. v. 4. 2 Tim. iv. 14. 1 Pet. iii. 9. Rev. xviii. 6. xxii. 12. So Sept. for תְּשִׁיב Prov. xxiv. 12. xvii. 13. Ps. xciv. 23. מָדַד Is. lxxv. 6.—Ecclus. xi. 26. xii. 6.

Ἀποδορίζω, f. ἰσω. (ἀπό, δορίζω

to set bounds,) pp. *to set off by metes and bounds*; in N. T. metaph. *to divide off, to separate*, ἐαντούς Jude 19, i. e. to create schisms, i. q. ἀφορίζω Gal. ii. 12.

Ἀποδοκιμάζω, f. άσω (ἀπό i. q. a pr. δοκιμάζω,) *to disapprove, to reject*, trans. Spoken of a stone rejected or worthless, Matt. xxi. 42. Mark xii. 10. Luke xx. 17. 1 Pet. ii. 4, 7. So Sept. and מְרַסָּה Ps. cxviii. 22. Jer. vi. 30.—Xen. Œc. 19. 12.—Spoken of Jesus rejected as the Messiah by the Jews, etc. Mark viii. 31. Luke ix. 22. xvii. 15. Of Esau, Heb. xii. 17. So Sept. and מְרַסָּה Jer. vi. 30. vii. 28. xiv. 19. xxxi. 36.—Polyb. 3. 86. 8. Xen. Cyr. 6. 2. 36.

Ἀποδοχή, ἥς, ἡ, (ἀποδίδωμαι,) *reception*, pp. of a guest, etc. Diod. Sic. 4. 51. In N. T. metaph. *assent, approbation, praise*, 1 Tim. i. 15. iv. 9.—Diod. Sic. 4. 84. Jos. Ant. 6. 14. 4.

Ἀποθέσις, εως, ἡ, (ἀποτίθημι,) *a putting off, laying aside*, trop. 1 Pet. iii. 21. 2 Pet. i. 14.—Clem. Alex. Strom. 4. 25.

Ἀποθήκη, ἥς, ἡ, (ἀποτίθημι,) *a place where any thing is laid up, repository*, e. g. of arms, an arsenal, Herodian. 7. 11. 14. Thuc. 6. 97. *a treasury*, Sept. 1 Chr. xxix. 8.—In N. T. spoken of grain, etc. *a granary, storehouse, barn*, Matt. iii. 12. vi. 26. xiii. 30. Luke iii. 17. xii. 18, 24. So Sept. for מֶגֶרָה Jer. l. 26. Aquil. for מֶגֶרָה Prov. iii. 10 where Sept. ταμεια.—Jos. Ant. 9. 13. 3.

Ἀποθησαυρίζω, f. ίσω, *to treasure away, to lay up in store*, Eccclus. iii. 4. Diod. Sic. 5. 40. In N. T. trop. 1 Tim. vi. 19, comp. Matt. vi. 20. Rom. ii. 5.

Ἀποθλίβω, f. ψω, *to press from every side, to crowd*, absol. Luke viii. 45. Sept. for גָּחַץ Num. xxii. 25.—Jos. Ant. 2. 5. 2 βότρυς ἀποθλίβειν εἰς φιάλην. Cf. Tittmann in Bibl. Repos. III. p. 65.

Ἀποθνήσκω, f. ἀποθανοῦμαι, aor. 2 ἀπέθανον, *to die*, intrans. i. e. through the force of ἀπό, *to die out, to expire, to become quite dead*; hence it is stronger than θνήσκω, though generally used synonymously with it and instead

of it; see Tittmann in Bibl. Repos. III. p. 65.

a) spoken of persons, etc. Matt. ix. 24. Mark v. 35, 39. ix. 26. Luke viii. 42, 52, 53. John xxi. 23. Acts ix. 37. Rom. vii. 2, 3. Heb. xi. 4. Rev. xiv. 13 οἱ ἐν κυρίῳ ἀποθνήσκοντες, *who die in the Lord*, i. e. in devoted fidelity to him. Rom. xiv. 7, 8, ἐαντῷ, τῷ κυρίῳ ἀποθνήσκειν, *to die to or for one's self, to or for the Lord*, i. e. both in life and in death we belong not to ourselves, but to the Lord, and are bound to glorify him. Rom. vi. 10 ἀπέθανε τῇ ἁμαρτίᾳ, *he died for sin*, i. e. on account of it; Buttm. § 133. 3. 2. Sept. for מוֹת Gen. ii. 17. iii. 3, 4. al. sæp.—Herodot. 2. 63. Xen. Mem. 4. 8. 3.—Spoken of a violent death, *to be put to death, to be killed, to perish*, etc. Matt. xxvi. 35. Acts xxi. 13. xxv. 11. Rom. v. 6, 7, 8. Heb. xi. 37. Rev. viii. 9, 11. So of animals, *to perish*, Matt. viii. 32. Rev. xvi. 3. Spoken of the punishment of death, John xix. 7. Heb. x. 28. So Sept. and מוֹת Ex. xxi. 12, 18. xxii. 2. Deut. xvii. 6, 12.—Susann. 41, 43. Jos. Ant. 4. 8. 2, 3. Herodian. 3. 15. 8. Xen. Mem. 4. 8. 9.

b) of vegetable life, e. g. seeds, *to rot*, John xii. 24. 1 Cor. xv. 36. of trees, *to wither, to die*, trop. Jude 12.

c) in an inchoative sense, Buttm. § 112. 10. n. 6; *to be dying*, i. e. *to be near to death*, Luke viii. 42. or, *to be exposed to death, to be in danger of death*, 1 Cor. xv. 31. 2 Cor. vi. 9. also, *to be subject to death, to be mortal*, Rom. v. 15 coll. ver. 17. 1 Cor. xv. 22. Heb. vii. 8 *mortal men*.—So Sept. and מוֹת Gen. xlvi. 21.

d) metaph. Rev. iii. 2 στήρισον τα λοιπα ἃ ἔμελλον ἀποθανεῖν, *which are ready to expire*, i. e. *become extinct*, where it refers to religious faith, works, etc.—Ἀποθνήσκειν τινί or ἀπό τινος, *to die to or from any thing*, i. e. *to renounce, to forsake*, Col. ii. 20 ἀπὸ τῶν στοιχείων. Gal. ii. 19 τῷ νόμῳ, i. e. the Mosaic law. Rom. vi. 2 τῇ ἁμαρτίᾳ, which supply also in ver. 7, 8. Col. iii. 3 ἀπεθάνετε γάρ σε. τοῖς ἐπὶ τῆς γῆς, *to earthly things*.

e) trop. *to die forever, to come under condemnation of eternal death*, i. e. exclusion from the Messiah's kingdom, and subjection to eternal punishment for

sin, i. q. the 'second death' in Rev. xx. 14. —John vi. 50, where ἀποθάνω is contrasted with ζήσεται εἰς τὸν αἰῶνα in ver. 51, 58. John viii. 21, 24. xi. 26 coll. ver. 25, where physical and eternal death are distinguished. Rom. vii. 10. viii. 13. AL.

Ἀποκαθίστημι, also ἀποκαθιστάω and -άνω, f. ἀποκαταστήσω, to put back into a former state, to restore, trans.—For the form in -άνω, Mark ix. 12, comp. Sept. Dan. ii. 21. Herodot. 4. 103. and see Buttm. § 106. n. 5. § 107. n. I. 2. For that in -άνω, Acts i. 6, which is found only in late writers, see Buttm. § 112. 12. Passow sub voc.—Spoken

a) of restoration to health, etc. Matt. xii. 13. Mark iii. 5. viii. 25. Luke vi. 10. So Sept. and עָשָׂה Ex. iv. 7. Lev. xiii. 16. —Test. XII Patr. p. 535. Hippocr. Opp. § 6. p. 12. ed. Foes. Xen. Lac. 6. 3.

b) of the Jewish kingdom, government, etc. which the Messiah was expected to restore and enlarge, Matt. xvii. 11. Mark ix. 12. Acts i. 6. So Sept. and עָשָׂה Ez. xvi. 55.—1 Macc. xv. 3. Diod. Sic. 20. 32. Polyb. 4. 25. 7.

c) of restoration to one's friends and country, e. g. from prison, Heb. xiii. 19. So Sept. and עָשָׂה Jer. xvi. 15. xxiv. 6. —Esdr. i. 31. Jos. Ant. 11. 1. 1. Polyb. 3. 5. 4.

Ἀποκαλύπτω, f. ψω, to uncover, Sept. for פָּתַח Ruth iii. 4, 7. Herodian. 7. 4. 10. In N. T. metaph. to reveal, to disclose, to bring to light, trans.

a) genr. Matt. x. 26. Luke xii. 2. Sept. for פָּתַח Josh. ii. 20.—So in the Passive, of things which become known or manifest by their effects; e. g. διαλογισμοί Luke ii. 35. βραχιῶν κυρίου John xii. 38, coll. Sept. Is. liii. 1 for פָּתַח. Is. lii. 10 for פָּתַח.—δικαιοσύνη θεοῦ Rom. i. 17, coll. Sept. for פָּתַח Ps. xeviii. 2. Jer. xi. 20.—δὲ τοῦ θεοῦ Rom. i. 18, comp. Is. lvi. 1.—δόξη Rom. viii. 18. 1 Pet. v. 1. σωτηρία 1 Pet. i. 5.—1 Cor. iii. 13 ἐν πυρὶ ἀποκαλύπτεται, be revealed by fire, i. e. betried, proved, made known. Gal. iii. 23 τὴν μέλλουσαν πίστιν ἀποκαλύφῃναι, i. e. until Christ, the object of faith, should be revealed.—Plato Gorg. p. 311. D.

b) spoken of things revealed from God,

i. e. taught, communicated, made known, by his Spirit and influences, Matt. xi. 25. xvi. 17. Luke x. 21. 1 Cor. ii. 10. xiv. 30 supply τὶ ἀπὸ τοῦ θεοῦ. Eph. iii. 5. Phil. iii. 15. 1 Pet. i. 12. So Sept. and פָּתַח Dan. x. 1. Chald. אֲרָא Dan. ii. 19, 22, 28, 30.—Lib. Henoch. Fabric. p. 189 ἐδίδαξε τὰ μυστήρια καὶ ἀπεκάλυψε τῷ αἰῶνι τὰ ἐν οὐρανῷ. Act. Thom. § 10 κύριε, ὁ ἀποκαλύπτων μυστήρια.—Spoken of things revealed from God through Christ, Matt. xi. 27. Luke x. 22. through Paul, Gal. i. 16.

c) spoken of persons, in the Pass. to be revealed, i. e. to appear; spoken of Christ's appearing from heaven, Luke xvii. 30. So Sept. and פָּתַח 1 Sam. iii. 21.—4 Esdr. xiii. 32.—Spoken of anti-christ, 2 Thess. ii. 3, 6, 8.

Ἀποκάλυψις, εως, ἡ, (ἀποκαλύπτω,) an uncovering, i. e. nakedness, Sept. for פָּתַח 1 Sam. xx. 30. Plut. Cato Maj. c. 20. ib. Æm. Paul. c. 14.—In N. T. only metaph.

a) of the removal of the veil of ignorance and darkness by the communication of light and knowledge, illumination, instruction, Luke ii. 32 φῶς εἰς ἀποκάλυψιν ἔθνων. Comp. אֲרָא נֹרָא, Sept. φῶς ἔθνων, Is. xlii. 6.

b) in the sense of revelation, disclosure, manifestation, e. g. of that which becomes manifest by the event, Rom. ii. 5 ἡμέρα ἀποκαλύψεως, day of manifestation of God's wrath, i. e. when it will be manifested. Rom. viii. 19 ἀποκάλυψις τῶν νῦν τοῦ θεοῦ i. q. ἀποκ. τῆς δόξης τῶν νῦν. τ. θεοῦ, comp. ver. 18, 21, i. e. the manifestation, disclosure, of the glorious liberty, bliss, of the sons of God.—Ecclus. xi. 27.—So of that which before was unknown and concealed, especially the divine mysteries, purposes, doctrines, etc. Rom. xvi. 25. 1 Cor. xiv. 6, 26.—Ecclus. xxii. 22. xliii. 1.—Of revelations from God, or Christ, 2 Cor. xii. 1, 7. Gal. i. 12. ii. 2. Eph. iii. 3.—Eph. i. 17 πνεῦμα ἀποκαλύψεως, a spirit of revelation, i. e. which can fathom and unfold the deep things of God.—Spoken of future events, Rev. i. 1, where it makes part of the title of the book.

c) in the sense of appearance, and spoken of Christ's appearance from

heaven, 2 Thess. i. 7. 1 Cor. i. 7. 1 Pet. i. 7, 13. iv. 13.

Ἀποκαραδοκία, ας, ἡ, from the verb ἀποκαραδοκῶ, (ἀπό, κάρα head, δοκέω to look), i. q. τῇ κεφαλῇ προβλέπειν Etym. Magn. i. e. 'to look away towards any thing with the head bent forward,' and hence to *await*, to *expect earnestly*; so Aquil. for ὑπομένη Ps. xxxvii. 7. Polyb. 16. 2. 8. ib. 18. 31. 4. Jos. B. J. 3. 7. 26.—Hence the subst. ἀποκαραδοκία in N. T. *earnest expectation*, Rom. viii. 19. Phil. i. 20. See Bibl. Repos. I. p. 373.

Ἀποκαταλλάσσω, v. -άττω, f. ξω, (ἀπό, κατά, ἀλλάσσω), lit. to *change from one state of feeling, etc. to another*, i. e. to *reconcile*, trans. and seq. dat. or εἰς. Eph. ii. 16 ἅπ. τοὺς ἀμφοτέρους τῷ Θεῷ. Col. i. 20, 21, εἰς ἑαυτόν, comp. Eph. i. 10.—Hesych. ἀποκατελλάσαι· φίλον ποιῆσαι.

Ἀποκατάστασις, εως, ἡ, (ἀποκα-δίστημι q. v.) *restoration, restitution*, sc. to a former state. Acts iii. 21 χρόνῳ ἀποκαταστάσεως πάντων, *the time of the restoration of all things*, i. e. the Messiah's future kingdom, i. q. καιροὶ ἀναψύξεως in ver. 19, coll. Heb. ix. 10. See in Ἀνάψυξις, and comp. Olshausen's Comm. in loc.—Spoken of the restoration of a state, city, etc. Jos. Ant. 11. 3. 8. ib. 11. 4. 6. Polyb. 4. 23. 1.

Ἀπόκειμαι, f. εἶσομαι, to *be laid away, to be laid up*, sc. for preservation, Luke xix. 20. So Symm. for ἡσῆ Is. x. 17.—Xen. Cyr. 2. 2. 15. Anab. 2. 3. 15.—Metaph. to *be in store for, to await* any one, c. c. dat. of pers. Spoken of rewards, Col. i. 5 τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς. 2 Tim. iv. 8 στέφανος.—2 Macc. xii. 45. Heliodor. I. p. 33 μισθός. Jos. Ant. 6. 14. 7.—Spoken of death, Heb. ix. 27 ἀπόκειται τοῖς ἀνθρώποις ἡπαξ ἀποθανεῖν.—4 Macc. viii. 10. Dion. Hal. Ant. 5. 8 τοῖς κακούργοις ἀπόκειται παθεῖν.

Ἀποκεφαλίζω, f. ἴσω, (ἀπό, κεφαλῇ), to *behead*, trans. Matt. xiv. 10. Mark vi. 16, 27. Luke ix. 9.—Arrian. Diss. Epict. 1. 1. 29 ὑπὸ τοῦ Νέρωνος ἀποκεφαλίσθηναι. 4. 1. 121. Artemidor. 1. 37.

Dio Cass. 71. 28. Not found in Attic usage, Lob. ad Phryn. p. 341.

Ἀποκλείω, f. εἴσω, to *close up*, i. e. to *shut to, to make fast*; e. g. τὴν θύραν, Luke xiii. 25. Sept. for דָּבַר Gen. xix. 10. Judg. iii. 23. חָגַר 2 Sam. xiii. 17, 18.—Herodian. 5. 3. 26. Xen. Mein. 2. 1. 16.

Ἀποκόπτω, f. ψω, to *cut off, to amputate*, trans. Mark ix. 43, 45. John xviii. 10, 26. Acts xxvii. 32. Sept. for חָגַר 1 Sam. xxxi. 9. חָגַר Deut. xxv. 12.—Ælian. V. H. 2. 9. Xen. Cyr. 7. 3. 8.—Mid. Gal. v. 12 ὄφελον καὶ ἀποκόψονται, spoken of Judaizing teachers, *I could wish that in their own case they would not only circumcise, but even cut off* sc. the parts usually circumcised, i. e. emasculate themselves. So Chrysostom, εἰ βούλονται, μὴ περιτεμνέσθωσαν μόνον, ἀλλὰ καὶ περικοπτεσθωσαν. So Sept. and חָגַר Deut. xxiii. 1.—Arrian. Diss. Epict. 2. 20. 19. Lucian. Eunuch. § 8. See Raphel. Obs. in N. T. in loc.—Others, *separate themselves*, sc. from the christian community; comp. Kypke and Elsner in loc.

Ἀπόκριμα, ατος, τό, (ἀποκρίνομαι), *an answer, judicial response, sentence*, genr. Ælian. H. A. 9. 15. Jos. Ant. 14. 10. 6. In N. T. ἀπόκριμα τοῦ θανάτου, *sentence of death*, 2 Cor. i. 9, i. e. constant exposure to death, despair of life, comp. ver. 8.

Ἀποκρίνομαι, aor. 1 ἀπεκρινάμην, aor. 1 pass. ἀπεκρίσθην, fut. 1 pass. ἀποκριθήσομαι, Middle form from Act. ἀποκρίνω, to *judge off*, i. e. to *separate out, to separate*, genr. and so in Pass. Theophr. de caus. Plant. 1. 6 οἶνος ὁσμὴν λαμβάνει, ὅταν ἀπεκρίσῃ τι ὑδατῶδες αὐτοῦ. Thuc. 2. 49. Jos. Ant. 3. 11. 3. Herodot. 1. 60. Hom. II. 5. 12.—But Mid. ἀποκρίνομαι is pp. to *give a judicial answer*, and hence genr. to *answer, to respond*, and so also the aor. 1 pass. and fut. 1 pass. in later writers (Diod. Sic. 4. 31. Lucian. Demon. § 26.) which the grammarians censure; see Lob. ad Phryn. p. 108.—C. c. dat. of pers. or also in Luke and Acts c. πρὸς seq. acc. Luke iv. 4. vi. 3. al. Acts iii. 12. al. So Sept. Gen. xxiii. 5. Hab. ii. 2. viz.

a) pp. *to answer, to reply*, sc. to a question, Matt. xi. 4. xiii. 11. xix. 4. Mark xii. 34 al. sæp. Sept. for תָּעַן 1 Sam. xxvi. 14. 2 Sam. xiv. 19.—Xen. Œc. 19. 4. Lucian. D. Mort. 29. 2.—To a judicial interrogation or accusation, Matt. xxvi. 62. xxvii. 12, 14. Mark xiv. 61.—Herodian. 4. 7. 2.—To an entreaty, exhortation, proposition, etc. Matt. iv. 4. xii. 29. xiii. 37. xxv. 9. Luke xxii. 68. al. sæp. Sept. and תָּעַן Gen. xxiii. 5. xxiv. 50.—Xen. An. 1. 4. 14. ib. 2. 1. 9, 10, 15. H. G. 2. 2. 18.—By way of contradiction, denial, etc. Matt. iii. 15. viii. 8. xii. 48. Mark vii. 28. x. 20. John ii. 18. iii. 9. Acts xxv. 4. al. sæp.

b) by Hebraism, *to proceed to speak*, i. e. either, *to continue the discourse*, Matt. xi. 25. xii. 38. xv. 15. xxii. 1. xxvi. 63. Mark ix. 19. x. 24. al. Sept. and תָּעַן Gen. xviii. 27. xxvii. 37, 39. al. or more frequently, *to begin to speak*, prob. with reference to what another had already said. So ἀποκριθεὶς εἶπε, or καὶ ἀπεκρίθη καὶ εἶπε, Matt. xvii. 4, 17. xxviii. 5. Mark ix. 5. x. 51. xi. 14. xii. 35. Acts iii. 12. al. So Sept. and תָּעַן in later Heb. Cant. ii. 10. Is. xiv. 10. Zech. i. 10. iii. 4. iv. 11. al.—1 Macc. xviii. 19.—So of an interrogation, Matt. xxvii. 21, coll. Mark xiv. 61, where it is ἐρωτάω. Rev. vii. 13. So Sept. and תָּעַן Dan. iii. 14.—So ἀποκρισις Act. Thom. § 40. AL.

Ἀπόκρισις, εως, ἡ, (ἀποκρίνομαι), *an answer, a reply*, Luke ii. 47. xx. 26. John i. 22. xix. 9. Sept. for מַעֲנֶה Job xxxii. 5. Prov. xv. i. דָּבָר Deut. i. 22.—Jos. Ant. 7. 6. 1. Diod. Sic. 14. 25. Xen. Hiero 1. 35.

Ἀποκρύπτω, f. ψω, *to hide away, to conceal*, trans. τὸ ἀργύριον, Matt. xxv. 18.—Wisd. vii. 14. Jos. Ant. 3. 6. 5. Xen. Anab. 4. 4. 11.—Metaph. *to hide*, i. e. *not to reveal*, seq. ἀπό c. gen. of pers. Matt. xi. 25. Luke x. 21. absol. 1 Cor. ii. 7. Eph. iii. 9. Col. i. 26. So Sept. and הֶעֱלִים 2 K. iv. 27. חֲסִיתִי Ps. cxix. 19.—Jos. Ant. 3. 4. 2. Xen. Mem. 2. 6. 29.

Ἀπόκρυφος, ου, ὁ, ἡ, adj. (ἀποκρύπτω), *hidden away, concealed*.

a) trop. Mark iv. 22. Luke viii. 17.

So Sept. for Chald. part. מִסְתַּתְרָה Dan. ii. 22.—Xen. Conv. 8. 11.

b) by impl. *laid up in store*, trop. Col. ii. 3. So Sept. and מִסְתַּמֵּן Is. xlv. 3. pp. Sept. for מִסְתַּמֵּן Dan. xi. 43.—pp. 1 Macc. i. 23.

Ἀποκτείνω, also ἀποκτείνω and ἀποκτείνω, f. ἀποκτείνω, aor. 1 ἀπέκτεινα, aor. 1 pass. ἀπεκτάσθην, *to kill outright, to put to death*, trans.—The form ἀποκτείνω, occurs in later edit. Matt. x. 28. Luke xii. 4, but is doubtful, and can belong only to the later Greek. For ἀποκτείνω, in later edit. Rev. vi. 11. Sept. Hab. i. 17. Dan. ii. 13. Esdr. iv. 7. Wisd. xvi. 14. also as a form of the later Greek, Nicarch. Ann. Br. XX, see Gregor. Cor. p. 588, 597, ed. Schäfer. Sturz de Dial. Mac. et Alex. p. 119, 128. Winer § 15 p. 76. marg.—The aor. 1 pass. ἀπεκτάσθην, Matt. xvi. 21. Mark viii. 31. al. though poetic, occurs mostly only in later prose, e. g. Dio Cass. 65. 4; see Winer § 15. p. 76. Lob. ad Phryn. p. 36. 757. Buttm. § 101. n. 6. § 114 sub. κτείνω.—Spoken

a) pp. *to kill, to put to death*, in any way, Matt. xiv. 5. xvi. 21. xxi. 35, 38, 39. Mark vi. 19. John xviii. 31. Rev. vi. 8. al. sæp. Sept. for הָרַג Gen. iv. 8. Judg. ix. 5. al. sæp. הָרַג Gen. xviii. 25. Ex. iv. 24. הָרַג Josh. xi. 10. 1 Sam. xvii. 46.—Herodian. 2. 12. 1. Xen. Anab. 1. 1. 3. ib. 2. 1. 11.—So ἀποκτείνειν αὐτόν, *to kill one's self*, John viii. 22, coll. Wisd. xvi. 14.—Passive, *to be slain*, i. e. *to die, to perish*, Rev. ix. 18. 20. al.

b) trop. *to kill eternally, to bring under condemnation of eternal death*; see in Ἀποθνήσκω e. Matt. x. 28 τὴν ψυχὴν ἀποκτείνειν, *to kill the soul*, there i. q. ψυχὴν ἀπολέσαι ἐν γέννῃ, comp. Luke xii. 5.—Rom. vii. 11. 2 Cor. iii. 6.

c) trop. *to destroy, to abolish*, τὴν ἐχθρὰν Eph. ii. 16. Comp. Sept. and הָרַג Ps. lxxviii. 47. AL.

Ἀποκύνειω, ὦ, f. ἦσω, (ἀπό of complet. and κύνειω to be pregnant with, Il. 19. 117. Jos. Ant. 1. 18. 1.) lit. *to finish being pregnant with*, i. e. *to bring forth, to bear*, trans. 4 Macc. xv. 17. Herodian. 1. 5. 14. In N. T. metaph. *to beget, to bring forth*, James i. 15. 18.

Ἀποκυλίνδω, also ἀποκυλίω, f. *ίσω*, *to roll away*, trans. Matt. xxviii. 2. Mark xvi. 3, 4. Luke xxiv. 2. Sept. for *ἔβη* Gen. xxix. 3, 8, 10.—Judith xiii. 9. Jos. Ant. 4. 8. 37. Apollod. Bibl. 3. 14. 7.

Ἀπολαμβάνω, f. ἀπολήσμαι, aor. 2. ἀπέλαβον, *to take or have from any one*, i. e. *to receive*, trans.

a) strictly with the idea of completeness, *to receive in full*, see in Ἀπέχω no. 2. Luke xvi. 25 ἀπέλαβες τὰ ἀγαθὰ σου. So genr. *to obtain*, Gal. iv. 5 τὴν υιοθεσίαν. Sept. for *πῆρ* Num. xxxiv. 14.

b) *to receive back, to obtain again*, e. g. debts, etc. Luke vi. 34 bis. xv. 27.—Herodian. 4. 15. 20. Xen. An. 1. 2. 27.—Spoken of retribution, requital, etc. Luke xviii. 30. xxiii. 41. Rom. i. 27. Col. iii. 24. 2 John 8.—Xen. de re Eq. 2. 2. Diod. Sic. 12. 45.

c) *to take to one's self from another place or person*, i. e. either *to receive as a friend or guest*, 3 John 8. or, *to take aside with one's self*, Mark vii. 33 ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν.—So ἀπολαβὼν v. ἀπολαβόμενος τινὰ κατ' ἰδίαν 2 Macc. vi. 21, coll. iv. 46. Jos. B. J. 2. 7. 2. Appian. de Bell. Civ. lib. 5. p. 18. Philostrat. Vit. Apollon. 7. 18.

Ἀπόλαυσις, εως, ἡ, (ἀπολαύω), *fruition, enjoyment*, i. e.

a) the act of enjoying, εἰς ἀπόλαυσιν, *for enjoyment*, i. e. *to enjoy*, 1 Tim. vi. 17.—3 Macc. vii. 16. Jos. 2. 4. 4. Herodian. 2. 3. 18.

b) the source of enjoyment, *advantage, profit, pleasure*, Heb. xi. 25. So Symm. for *ὑγῶν* Ps. cxix. 143.—Jos. Ant. 2. 7. 3. Polyb. 10. 19. 5. Xen. Mem. 2. 1. 33.

Ἀπολείπω, f. ψω, aor. 2 ἀπέλιπον, *to leave away from one's self*, i. e.

a) *to leave behind*, trans. 2 Tim. iv. 13 ὃν ἀπέλιπον ἐν Τρωάδι. iv. 20.—Jos. Ant. 4. 8. 21. Herodot. 3. 48. Xen. An. 6. 3. 4.—Pass. *to be left behind, to remain*, Sept. for *ἔμειν* Ex. xiv. 28. trop. ἀπολείπεται, *there remains*, Heb. iv. 6. 9. x. 26.—Polyb. 3. 39. 12. coll. Wisd. xiv. 6.

b) *to desert, to renounce*, Jude vi. ἀπολιπόντας τὸ ἴδιον οἰκῆτήριον. Sept. for *ἔβη* Prov. ii. 17. ix. 6.—Ecclus. xvii. 19. Xen. Ag. 2. 29. Lucian. D. Deor. 5. 1.

Ἀπολείχω, f. εἴχω, *to lick off*, trans. Luke xvi. 21 οἱ κύνες ἀπέλειχον τὰ ἔλκη αὐτοῦ, i. e. they licked his sores clean.—Aristoph. Vesp. 27. See Tittmann in Bibl. Repos. III. p. 65.

Ἀπόλλυμι, f. ἀπολέσω, perf. 1 ἀπολώλεκα, perf. 2 ἀπόλωλα, Mid. fut. ἀπολοῦμαι, aor. 2 ἀπόλωμην. The force of ἀπό is here *away, wholly*, and the verb is therefore stronger than the simple ὀλλυμι.

I. Active form. 1. *to destroy, to cause to perish*, trans.

a) spoken of things, trop. 1 Cor. i. 19 ἀπολῶ τὴν σοφίαν τῶν σοφῶν, i. e. *to bring to nought, render void*, quoted from Is. xxix. 14, where Sept. for *ἔβη*.—pp. Xen. Mem. 2. 6. 38.

b) of persons, *to destroy, put to death, cause to perish*. (α) spoken of physical death, Matt. ii. 13. xii. 14. xxi. 41. xxii. 7. Mark iii. 6. ix. 22. xi. 18. xii. 9. Luke [vi. 9.] xvii. 27, 29. xix. 47. xx. 16. John x. 10. Jude 5. So Sept. for *ἔβη* Gen. xx. 4. Esth. ix. 16. *ἔβη* Deut. xi. 4. Esth. iv. 9.—1 Macc. ii. 37. Jos. Ant. 1. 2. 1. Xen. Cyr. 3. 2. 12. Anab. 2. 5. 39.—In a judicial sense, Matt. xxvii. 20. James iv. 12.

(β) spoken of eternal death, i. e. future punishment, exclusion from the Messiah's kingdom, etc. see in Ἀποθνήσκω e. Matt. x. 28. Mark i. 24. Luke iv. 34. ix. 56. Rom. xiv. 15. Luke ix. 25 *ἐαυτὸν ἀπολέσαι, to destroy himself*, i. e. subject himself to eternal death.—Comp. Ecclus. x. 3. xx. 22.

2. *to lose, to be deprived of*, trans. e. g. μισθόν Matt. x. 42. Mark ix. 41. πρόβατον Luke xv. 4. δράχμην Luke xv. 8, 9.—John vi. 39. 2 John 8. Sept. for *ἔβη* Prov. xxix. 3.—Ecclus. vi. 4. viii. 15. Xen. H. G. 1. 1. 25.—So τὴν ψυχὴν *ἀπολέσαι*, i. e. *to lose one's life or soul*, Matt. x. 39 bis. xvi. 25 bis. Mark viii. 35 bis. Luke ix. 24 bis. xvii. 33 bis. John xii. 25.

II. Middle and Passive forms, as also perf. 2 ἀπόλωλα.

1. *to be destroyed, to perish*, intrans.

a) spoken of things, Matt. v. 29, 30. οἱ ἄσχοι ἀπολοῦνται, Matt. ix. 17. Mark ii. 22. Luke v. 37.—John vi. 27. James i. 11. 1 Pet. i. 7. Rev. xviii. 4 in later edit. Heb. i. 11 αὐτοὶ [οἱ οὐρανοὶ] ἀπολοῦνται, quoted from Ps. cii. 27 where Sept. for דָּבַר, as also Jer. ix. 11. xlviii. 8. Ez. xxix. 8. xxxv. 7.—Xen. H. G. 1. 1. 36.

b) of persons, *to be put to death, to die, to perish.* (a) spoken of physical death, Matt. viii. 25. xviii. 14. xxvi. 52. Mark iv. 38. Luke viii. 24. xi. 51. xiii. 33. xv. 17. John xi. 50. xviii. 9, 14. Acts v. 37. 1 Cor. x. 9, 10. 2 Cor. iv. 9. 2 Pet. iii. 6. Jude 11. So Sept. and דָּבַר Lev. xxiii. 30. Esth. ix. 12. al.—Jos. Ant. 7. 11. 8. Æl. V. H. 5. 10 ult.

(β) spoken of eternal death, see I. 1. b. β, above; *to perish eternally*, i. e. to be deprived of eternal life, etc. Luke xiii. 3, 5. John iii. 15, 16. x. 28. xvii. 12. Rom. ii. 12. 1 Cor. xiii. 11. xv. 18. 2 Pet. iii. 9.—So οἱ ἀπολλόμενοι, *those who perish*, who are exposed to eternal death, 1 Cor. i. 18. 2 Cor. ii. 15. iv. 3. 2 Thess. ii. 10.

2. *to be lost*, e. g. ἐρίξ Luke xxi. 18. τὶ John vi. 12.—Spoken of those who wander away and are lost, e. g. the prodigal son, Luke xv. 24. sheep straying in the desert, etc. Luke xv. 4, 6. trop. Matt. x. 6. xv. 24. xviii. 11. Luke xix. 10. So Sept. and דָּבַר Ps. cxix. 176. Jer. l. 6. Ez. xxxiv. 4.

Ἀπολλύων, ὄντορ, ὁ, (particip. of ἀπολλύνω), *Apollyon*, i. e. the destroyer, i. q. Ἀβαδδὼν, Rev. ix. 11.

Ἀπολλωνία, ας, ἡ, *Apollonia*, a city of Macedonia, situated between Amphipolis and Thessalonica, about a day's journey from the former place. Acts xvii. 1.

Ἀπολλῶς, ὦ, ὁ, *Apollo*, pr. name of a Jewish Christian, born at Alexandria, distinguished for his eloquence and success in propagating the christian religion. His history and character are given Acts xviii. 24 sq.—Acts xix. 1. 1 Cor. i. 12. iii. 4, 5, 6, 22. iv. 6. xvi. 12. Tit. iii. 13.

Ἀπολογέομαι, οὔμαι, f. ἡσομαι, depon. Mid. (ἀπό and λόγος), *to speak*

one's self off, i. e. *to plead for one's self, to defend one's self*, before a tribunal or elsewhere; absol. Luke xxi. 14. Acts xxv. 8. xxvi. 1. Rom. ii. 15.—2 Macc. xiii. 26. Jos. Ant. 4. 7. 3.—Seq. dat. of pers. *to or against whom*, Acts xix. 33. 2 Cor. xii. 19. So Sept. πρὸς τινα for דָּבַר Jer. xii. 1.—Seq. περί c. gen. Acts xxvi. 2.—Jos. B. J. 4. 5. 5. Xen. Cyr. 2. 2. 13.—With an accus. implying manner, Butt. § 131. 6. Luke xii. 11 τὶ ἀπολογήσῃ. Acts xxiv. 10. xxvi. 24.—Diod. Sic. 13. 63. Demosth. 1052. 25.

Ἀπολογία, ας, ἡ, (ἀπολογίαμαι), *a plea, defence*, before a tribunal or elsewhere; Acts xxii. 1. 2 Tim. iv. 16. So genr. 2 Cor. vii. 11. Phil. i. 7, 17, τοῦ εὐαγγελίου.—Wisd. vi. 10. Polyb. 4. 16. 4. Xen. Apol. Socr. 4.—Seq. dat. of pers. *against whom*, 1 Cor. ix. 3. 1 Pet. iii. 15. περί τινος Acts xxv. 16. πρὸς τινα Acts xxii. 1.—Xen. Mem. 4. 8. 5.

Ἀπολούω, f. ούσω, *to wash off*, trans. Il. 18. 345. Lucian Lexiph. § 2, 4. In N. T. Mid. ἀπολούομαι, *to wash one's self clean from*, i. e. *to wash away, to be freed from*; metaph. τὰς ἁμαρτίας, i. e. *the consequences of sins*, Acts xxii. 16. 1 Cor. vi. 11. So Sept. for גָּדַל Job ix. 30. Comp. Ps. li. 4, 9. Is. i. 16. Jer. iv. 14.—Philo de Nom. Mut. p. 1051 τὰ καταβρῦνται τὴν ψυχὴν ἀπολούσασθαι.

Ἀπολύτρωσις, εως, ἡ, (ἀπολυτρόω *to let go free for a ransom*, Sept. for פָּדָה Ex. xxi. 8. Diod. Sic. 13. 24), *redemption*, i. e.

a) *deliverance* sc. on account of a ransom paid; spoken of the deliverance from the power and consequences of sin which Christ procured for his followers by laying down his life as a ransom, λύτρον, cf. Matt. xx. 28. So Rom. iii. 24. Eph. i. 7, 14. Col. i. 14. Heb. ix. 15. By meton. 1 Cor. i. 30.—Comp. Acts xx. 28. Col. i. 13. Heb. ii. 14. John xxi. 31.—Clem Alex. Strom. 7. 10.

b) *deliverance*, simply, the idea of a random being dropped; e. g. from calamities and death, Luke xxi. 28. Heb. xi. 35. So of the soul from the body

as its prison, Rom. viii. 23. Eph. iv. 30. Comp. Rom. vii. 24. Wisd. ix. 15.

Ἀπολύω, f. ὕσω, *to let loose from, to loosen, to unbind, etc.* trans. and seq. gen. of person or thing, pp. Hom. Od. 21. 46. Jos. Ant. 5. 1. 25. In N. T. trop.

a) *to free from, to relieve from*, seq. gen. τῆς ἀσθενείας Luke xiii. 12.—Jos. Ant. 2. 5. 2. Tob iii. 6 ἀπὸ τῆς ἀνάγκης. Diod. Sic. 4. 11. Xen. Mem. 2. 1. 5.

b) *to release, to let go free, to set at liberty*, trans. e. g. a debtor, Matt. xviii. 27. or persons accused or in prison, etc. Matt. xxvii. 15. Mark xv. 6. Luke xxii. 68. John xix. 10. Acts iv. 21. xxvi. 32. xxviii. 18. al. seq.—2 Macc. iv. 47. vi. 22. Xen. Mem. 4. 8. 5.—Metaph. *to overlook, to forgive*, Luke vi. 37.

c) spoken of a wife, *to let go free*, i. e. *to put away, to divorce*, trans. Matt. i. 19. v. 31, 32. xix. 3. al. So of a husband, Mark x. 12.—Diod. Sic. 12. 18 νόμος ὁ διδοὺς ἐξουσίαν τῇ γυναικὶ ἀπολύειν τὸν ἄνδρα.

d) *to dismiss*, simply, i. e. *to let go, to send away*, trans. e. g. τὸν ὄχλον, τοὺς ὄχλους, Matt. xiv. 15, 22, 23. xv. 32, 39. Luke ix. 12. al. or of other persons, Matt. xv. 23. Luke viii. 38. xiv. 4. Acts xiii. 3. xv. 30. xxiii. 22. al. τὴν ἐκκλησίαν, *to dismiss the assembly*, Acts xix. 40. So Sept. for שָׁרַף Ps. xxxiv. 1.—Jos. Ant. 2. 14. 6. ib. 5. 2. 8. Xen. H. G. 6. 5. 21.—So Mid. ἀπολύομαι, *to depart, to go away*, Acts xxviii. 25. also xv. 33. So Sept. for צָרַח Ex. xxxiii. 11.—Polyb. 2. 34. 12.

e) *to dismiss* sc. from life, *to let depart or die*, trans. Luke ii. 29 νῦν ἀπολύεις τὸν δοῦλόν σου ἐν εἰρήνῃ. So Sept. for גָּנַח Num. xx. 29.—Tob. iii. 13. 2 Macc. vii. 9. Ael. V. H. 5. 6. So ἀπολύομαι *to die*, ib. 13. 19. AL.

Ἀπομάσσω, v. μάπτω, f. ξω, *to wipe off*, sc. τὰ δάκρυα Polyb. 15. 26. 3. in N. T. Mid. *to wipe off from one's self*, sc. τὸν κοινοῦτόν, Luke x. 11.

Ἀπονέμω, f. μῶ, *to divide out, to apportion, to assign*, Sept. for רָחַק Deut. iv. 19. Jos. Ant. 5. 1. 24. Polyb. 14. 4. 2. In N. T. simply, *to assign, to bestow*, trans. 1 Pet. iii. 7 ἀπονέμοντες τιμὴν.—Jos. Ant. 1. 7. 1 τιμὴν. Clem. Alex. Strom. 7. 2. Herodian. 1. 8. 1.

Ἀπονίπτω, f. ψω, *to wash off*, Sept. for גָּרַח Prov. xxx. 12. הִרְחַץ 1 K. xxii. 38. In N. T. Mid. ἀπονίπτομαι, *to wash off for one's self* sc. the hands, *to wash one's own hands*, τὰς χεῖρας, Matt. xxvii. 24. This among the ancients was a symbolical action to signify one's innocence; see Deut. xxi. 6, 7. Jos. Ant. 4. 8. 16. Scholiast. ad Soph. Ajax. 663.—Theophr. Char. 25 or 16.

Ἀποπίπτω, aor. 2 ἀπέπεσον, *to fall from*, intrans. seq. ἀπό c. gen. Acts ix. 18. Sept. for שָׁרַף Job xxix. 24.—Xen. H. G. 1. 6. 63.

Ἀποπλανάω, ῶ, f. ἴσω, *to cause to wander from, to lead astray from*, sc. the right way, Sept. for שָׁרַח Jer. 1. 6. In N. T. metaph. *to seduce, to deceive*, trans. Mark xiii. 22. Pass. metaph. *to go astray from*, i. e. *to swerve from, to apostatise*, 1 Tim. vi. 10 ἀπὸ τῆς πίστεως. Sept. for שָׁרַח Prov. vii. 21. הִרְחַץ Hiph. 2 Chr. xxi. 11.—Ecclus. iv. 19. Lib. Henoch. Fabric. p. 180. Polyb. 3.*57. 4.

Ἀποπλέω, f. πλεύσομαι, *to sail away, to depart by ship*, intrans. Acts xiii. 4. xiv. 26. xx. 15. xxvii. 1.—Xen. Anab. 5. 4. 12. H. G. 5. 1. 6.

Ἀποπλύνω, f. νῶ, *to wash off* or *out, to rinse*, trans. spoken of nets, Luke v. 2. Sept. for שָׁרַח 1 Sam. xix. 24. הִרְחַץ Ez. xvi. 9.—Hom. Od. 6. 95. Jos. Ant. 3. 6. 2. ib. 8. 15. 6.

Ἀποπνίγω, f. ξω, *to strangle*, as by drowning, trans. Luke viii. 33. Metaph. spoken of plants, *to choke, overpower*, Matt. xiii. 7. Luke viii. 7.—Tob. iii. 9. Herodian. 1. 17. 24. Xen. Cyr. 8. 2. 21.

Ἀπορέω, ῶ, f. ἴσω, (ἀπορος without resource, fr. a pr. and πόρος way, exit,) and in N. T. Mid. ἀπορίομαι, οὔμαι, *to be without resource*, i. e. *to know not what to do, to hesitate, to be in doubt and uncertainty*; seq. περί, c. gen. John xiii. 22. εἰς τ Acts xxv. 20.—So ἀπορέω, Jos. Ant. 1. 21. 1. ib. 2. 12. 2. ἀποροῦμαι Ael. V. H. 8. 5. Xen. Anab. 5. 9. 22. ib. 7. 3. 29.—By impl. *to be perplexed, anxious*, 2 Cor. iv. 8. Gal. iv. 20. So Sept. for שָׁרַח Jer. viii. 18. הִרְחַץ Gen. xxxii. 8.—Wisd. 11. 6. 1 Macc. iii. 31.

Ἀπορία, ας, ἡ, (ἀπορίω q. v.) *the state of one who knows not what to do; doubt, perplexity.* Luke xxi. 25 συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, *disquiet of nations, with uncertainty, perplexity*, sc. as to the event, etc. Sept. for חֲלָחָה Lev. xxvi. 16. חֲלָחָה Is. viii. 22.—Herodian. 4. 14. 1. Xen. Anab. 1. 3. 13.

Ἀπορρίπτω, f. ψω, *to cast off, throw aside*, τὰ ὕλα, etc. Herodian. 8. 4. 27. In N. T. with a reflex. pron. implied, Acts xxvii. 43 ἀπορρίψαντες sc. ἑαυτοὺς, *throwing or letting themselves off or down* sc. from the ship into the water. Sept. for חֲלָחָה Ex. xxii. 31.—Lucian. Ver. Hist. I. § 38, ῥίπτω ἑμαυτόν. Arrian. Indic. c. 24. § 5, 7

Ἀπορφανίζω, f. ἰσω, (ἀπό, ὄρφανος q. v.) *to bereave of*, sc. parents, Æsch. Choeph. 246. In N. T. Pass. *to be bereaved of*, seq. ἀπό, i. e. metaph. *to be separated from*, spoken of a teacher separate^d from his disciples, 1 Thess. ii. 17.

Ἀποσκευάζω, f. ἄσω, and Mid. ἀποσκευάζομαι, lit. *to divest one's self of baggage*, etc. hence genr. *to remove, to put out of the way*, Sept. for חֲלָחָה Lev. xiv. 36. Jos. Ant. 1. 13. 5. ib. 14. 16. 2. B. J. 1. 31. 1. Polyb. 2. 26. 6. Herodian. 1. 9. 1.—In N. T. Acts xxi. 15 ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλὴμ, *divesting ourselves of baggage*, i. e. perhaps leaving part of it behind; see Olshausen's Comm. in loc.—Dion. Halic. Ant. 9. 23.—Or ἀποσκευασάμενοι sc. τὰ πάντα may mean, *putting aside or disregarding all impediments*, comp. vers. 12—14.—Later editions read ἐπισκευασάμενοι.

Ἀποσκίασμα, ατος, τό, (ἀπό and σκιάζω), *a shade, shadow; metaph. the slightest trace or vestige*, James i. 17.

Ἀποσπάω, ὦ, f. ἄσω, *to draw from, to draw away*, trans. e. g. τὴν μάχαιραν, sc. from the scabbard, Matt. xxvi. 51.—Herodot. 3. 159 τὰς πύλας, i. e. to tear away.—Spoken of persons, *to draw away disciples from another to one's self*, Acts xx. 30.—Æl. V. H. 13. 31. Jos. Ant. 13. 4. 7.—Aor. 1 pass. in mid. sense, (Buttm. § 136. 2,) *to withdraw one's self, to depart, to go away*, c. c. ἀπό,

Luke xxii. 41. Acts xxi. 1.—2 Macc. xii. 10, 17. Diod. Sic. 20. 39. Clem. Alex. Strom. 1. 1.

Ἀποστασία, ας, ἡ, (ἀφίστημι), *apostasy, defection*, a later word instead of ἀπόστασις, Lob. ad Phryn. p. 528.—Acts xxi. 21. 2 Thess. ii. 3. Sept. for חֲלָחָה Jer. xxix. 32. חֲלָחָה 1 K. xxi. 13. חֲלָחָה 2 Chr. xxix. 19. Plut. Galb. c. 1.

Ἀποστάσιον, ἰον, τό, (ἀφίστημι), *defection, desertion*, as of a freedman from his patron, etc. Demosth. 940. 15. In N. T. *divorce, repudiation*; and βιβλίον ἀποστασίου, *a bill of divorce*, Matt. xix. 7. Mark x. 4. So Sept. and חֲלָחָה Deut. xxiv. 1, 3. Is. l. 1. Jer. iii. 8.—By meton. ἀποστάσιον, *bill of divorce*, Matt. v. 31. So Lat. *repudium*, Suet. Calig. 36. et Tib. 11. Pandect. 24. 2, 3.

Ἀποστεγάζω, f. ἄσω, *to remove the roof, to unroof*, trans. Mark ii. 4, where it is not improbably spoken of the awning drawn over the court of oriental houses; see Calmet, art. *House*, p. 506, 507.—Strabo IV. p. 304. V. p. 542.

Ἀποστέλλω, f. στείλω, aor. 1 ἀπέστειλα, perf. ἀπέσταλκα, Pass. perf. ἀπέσταλμαι, aor. 2 ἀπεστάλην, *to send away, to send off, forth, out*, trans. or absol.—Construed as to the person to whom, c. dat. Matt. xxii. 16. al. c. πρὸς seq. acc. Matt. xxi. 37. al. c. εἰς Matt. xv. 24. al.—as to the place *whither*, c. εἰς Matt. xiv. 35. al. c. ἐν Matt. x. 16. al. ὧδε Mark xi. 3.—as to the person or place *whence*, c. ἀπό. Acts x. 21. xi. 11. al. παρὰ c. gen. of pers. John i. 6.—Sept. for חֲלָחָה passim.

a) spoken of persons sent as agents, messengers, etc. Matt. x. 5, 16. xi. 10. xxi. 1. Mark i. 2. vi. 7. Luke xiv. 32. al. sæp. So of persons, i. e. prophets, teachers, angels, sent from God, Matt. x. 40. xiii. 41. xv. 24. xxiii. 37. Luke i. 26. John i. 6. iii. 17. Acts iii. 26. Heb. i. 14. Rev. i. 1. Sept. for חֲלָחָה Gen. xxxii. 3. xxxvii. 12. al. sæp.—Xen. Cyr. 7. 4. 8. Polyb. 4. 66. 2.—In this sense the accus. of the person sent is often omitted; John v. 33 ἡμεῖς ἀπεστάλκαμεν πρὸς Ἰωάννην. xi. 3. Acts xiii. 15. xvi. 36 coll. ver. 35. So ἀποστείλας before an

active verb; as Matt. ii. 16 ἀποστείλας ἀνείλε πάντας, *he sent out and slew*, etc. Mark vi. 17. Acts vii. 14. So Sept. and ἡ Gen. xxxi. 4. xli. 8, 14. Ex. ix. 28. Josh. xxiv. 9. al.—So πέμψας, Plut. de Educ. Pueror. c. 14. Xen. Cyr. 3. 1. 6. coll. Josh. B. J. 1. 12. 7.—In the sense of *to expel, to drive away*, Mark v. 10. xii. 3, 4.

b) trop. spoken of things, *to send forth*, etc. i. e. *to proclaim, bestow*, e. g. τὸν λόγον Acts x. 36. xiii. 26. τὸ σωτήριον Acts xxviii. 28. τὴν ἐπαγγελίαν, *the promise*, i. e. the thing promised, the Comforter, Luke xxiv. 49. So Sept. and ἡ Ex. iv. 28. xv. 7. xxiii. 27. ἡ Lev. xxv. 21. Deut. xxviii. 8.—Ecclesi. xv. 9. xxxiv. 6. Herodot. 9. 4. Ælian. V. H. 12. 57 σημεῖα καὶ τέρατα.—So of physical things; Acts xi. 30 ἀποστέλλαντες sc. τὴν διακονίαν, *sending off the present*, etc.—Æl. V. H. 12. 51 τὴν ἐπιστολήν. Xen. H. G. 5. 1. 23.—Mark iv. 29 ἀποστέλλει τὸ δρέπανον, *send forth*, i. e. *thrust in the sickle*. So Heb. הָרַג פֶּלֶשׁ and Sept. ἐξαποστέλλω δρέπανα, Joel iv. 9. [iii. 13.] Sept. ἀποστέλλω τὴν χεῖρα for Heb. הָרַג Ex. ix. 15.—John ix. 7 Σιλωάμ, ὃ ἐρμηνεύεται ἀπεσταλμένος, Heb. הָרַג i. e. *the sent forth*, as typical perhaps of the fountain of spiritual blessings which was to flow forth from the temple as the symbolical seat of the Messiah's reign; comp. Olshausen's Comm. in loc.

c) in the sense of *to dismiss, to let go*. Mark viii. 26 ἀπέστειλε αὐτὸν εἰς τὸν οἶκον αὐτοῦ. Matt. [viii. 31.] xxi. 3. Mark xi. 3. Luke iv. 18 ἀποστέλλαι τεθραυσμένους ἐν ἀφέσει, *to let the oppressed go free*.—Plut. Moral. II. p. 24 ed. Tauchn. Xen. Anab. 2. 1. 5. AL.

ἡ αποστερέω, ὦ, f. ἡσω, *to deprive of, to defraud of*, construed strictly with an accus. of pers. and an accus. or gen. of thing, Xen. An. 6. 4. 23. Mem. 1. 2. 63. Comp. Buttm. § 131. 5. § 132. 5. Hence in N. T.

a) spoken of persons, seq. accus. 1 Cor. vi. 8. absol. Mark x. 19.—Jos. Ant. 4. 8. 38.—In respect to conjugal intercourse, 1 Cor. vii. 5, comp. Sept. for ἡ Ex. xxi. 10.—So Mid. *to suffer one's self to be defrauded*, 1 Cor. vi. 7. Comp. Ecclesi. xxix. 7.

b) spoken of things, seq. accus. τὸν μισθόν, and in the pass. construction (Buttm. § 134. 5.) nom. ὁ μισθός, James v. 4. ὁ μισθός ὁ ἀποστερημένος, i. e. *wages held back by fraud*. So Sept. and ἡ Deut. xxiv. 14. Mal. iii. 5.—Ecclesi. xxxi. 22. Philo Vita Mos. I. p. 624. Plut. Demosth. c. 14. Xen. Anab. 7. 6. 9.—Seq. gen. 1 Tim. vi. 5 τῶν ἀποστερημένων τῆς ἀληθείας *defrauding themselves*, i. e. *destitute of, the truth*.—Jos. Ant. 2. 14. 3 Thuc. 1. 40.

ἡ αποστολή, ἡς, ἡ, (ἀποστέλλω,) *a sending off, expedition*, e. g. of ships Thuc. 8. 9. Polyb. 26. 7. 1. of persons Plut. Timol. c. 1. *the thing sent, a present*, Sept. for ἡ 1 K. ix. 16. 1 Mace. ii. 18.—In N. T. *the office of an ap., apostleship*, Acts i. 25. Rom. i. 5. 1 Cor. ix. 2. Gal. ii. 8.

ἡ ἀπόστολος, ου, ὁ, (ἀποστέλλω,) *one sent forth*, i. e. *a messenger, ambassador, apostle*, viz.

a) genr. *a messenger*, John xiii. 16. Phil. ii. 25, coll. iv. 18. So Sept. and ἡ 1 K. xiv. 6.—Herodot. 1. 21. ib. 5. 38.

b) spoken of messengers or ambassadors sent from God, and joined with προφηται, Luke xi. 49. Eph. iii. 5. Rev. ii. 2. xviii. 20. In this sense spoken of the Messiah, Heb. iii. 1.

c) of the apostles of Christ, viz. (α) of *the twelve apostles*, chosen by Christ as the chief agents in propagating the gospel, Matt. x. 2. Luke vi. 13. ix. 10. xxii. 14. Acts i. 26. Jude 17. Rev. xxi. 14. al. sæp. These are called by Paul οἱ ὑπερλίαν ἀπόστολοι, 2 Cor. xi. 5. xii. 11. So of Paul, who was afterwards reckoned to them, as being κατ' ἐξοχήν the apostle of the gentiles, 1 Tim. ii. 7. 2 Tim. i. 11.—(β) in a wider sense, spoken of the *helpers and companions* of the twelve, as aiding to gather churches, 2 Cor. viii. 23. So of Paul and Barnabas, Acts xiv. 4, 14. of Andronicus and Junias, Rom. xvi. 7.—So Clem. Alex. Strom. 3. 6. ib. 4. 17. AL.

ἡ αποστοματίζω, f. ἰσω, (ἀπό, στόμα,) i. e. ἀπό στόματος v. ἀπό μνήμης λέγω, *to repeat from the mouth or memory*; so Suidas and Tim. in Lex. Plat. also

Athen. 9. or, *to repeat to pupils* sc. in order that they may learn by heart, Plato Euthydem. p. 216. G. p. 217. A. (this was the common practice of Athenian schoolmasters; see Ruhnke. ad Plat. Tim. p. 43, 44.) also, *to cause pupils to repeat by heart*; Suidas, ἀποστοματίζειν φασὶ τὸν διδάσκαλον, ὅταν κελύβει τὸν παῖδα λέγειν ἅττα ἀπὸ στόματος. Hence in N. T. *to prepare questions to be answered off-hand, to ensnare by questions*, trans. Luke xi. 53. See Kuinoel and Olshausen in loc.

Ἀποστρέφω f. ψω, *to turn away from, to turn aside, to avert*, trans. seq. ἀπό c. gen.

a) pp. τὴν ἀκοήν ἀπὸ τῆς ἀληθείας, *the ears from the truth*, 2 Tim. iv. 4. So Sept. and רִקְקִי Prov. iv. 27. 2 Chr. xxx. 9.—Ecclus. iv. 5. Diod. Sic. 4. 35. Xen. Cyr. 2. 4. 25.—Trop. Acts iii. 26. Luke xxiii. 14 ἀποστρέφοντα τὸν λαὸν sc. ἀπὸ τοῦ Καίσαρος (ver. 2) *turning away the people from Cesar*, i. e. exciting to rebellion. Sept. for רִקְקִי Job xxxiii. 17. and Mid. for שׁוּב Josh. xxii. 16, 18.—Ecclus. xlvi. 11. Mid. Xen. H. G. 4. 8. 4.—In the sense of *to put away from, to remove*, Rom. xi. 26 ἀποστρέψει ἀδικίας ἀπὸ Ἰσραὴλ, quoted from Is. lix. 20, where Sept. for פָּשַׁע שְׁבִי. Sept. also for רִקְקִי Ex. xxiii. 5.—Ecclus. xxiii. 4. 1 Macc. iii. 8.

b) Mid. ἀποστρέφομαι, *to turn one's self away from*, seq. accus. Buttin. § 135. 4. i. e. either *to forsake, to desert*, 2 Tim. i. 15. Sept. for שׁוּב Jer. xv. 6. or *to refuse, to reject*, Matt. v. 42. Tit. i. 14. Heb. xii. 25. So Sept. for רָחַץ Hos. viii. 3. Zech. x. 6.—3 Macc. iii. 23. Jos. Ant. 2. 4. 3. ib. 5. 1. 25. Polyb. 9. 39. 6.

c) *to turn back*, i. e. *to return, to restore*; Matt. xxvii. 3 τὰ ἀργύρια τοῖς ἱερεῦσι. So Sept. for רָחַץ Gen. xxiv. 5, 6. xxviii. 15.—Spoken of a sword, *to put back, to replace*, etc. Matt. xxvi. 52 ἀποστρέψον σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς, comp. Heb. and Sept. 1 Chr. xxi. 27.

Ἀποστνγέω, ὦ, f. ἴσω, lit. *to hate off*, i. e. *to avoid with hatred, to abhor, to detest*, trans. Rom. xii. 9.—Parthen. Erot. 8. Eurip. Ion. 488. Herodot. 2. 47.

Ἀποσυνάγωγος, ον, ὅ, ἡ, adj. (ἀπό and συναγωγή), *excluded from the synagogue*, i. e. *excommunicated*, John ix. 22. xii. 42. xvi. 2. There were three species of this excommunication, viz. יִרְדָּן, סִרְיָה, אֶרְבָּעָה. The first continued for one month, and prohibited a person from bathing, from shaving his head, or from approaching any person nearer than four cubits; but if he submitted to this, he was not debarred the privilege of attending the sacred rites. The second involved an exclusion from the sacred assemblies, was accompanied with heavy maledictions, and prohibited all intercourse with the person subjected to it. The last species was a perpetual exclusion from all the rights and privileges of the Jewish people, both civil and religious. See Lightfoot Hor. Heb. and Kuinoel on John ix. 22. Buxtorf. Lex. Rab. Tal. 827, 1303, 2466.

Ἀποτάσσω, v. τάττω, f. ἔω, *to arrange off*, i. e. *to assign to different places, to separate*, 1 Macc. xi. 3. Jos. B. J. 3. 4. 2. Xen. H. G. 5. 2. 40. In N. T. Mid. ἀποτάσσομαι, *to arrange one's self off, to separate one's self from*, i. e. *to take leave of, to bid farewell to*, c. c. dat.—In this sense the word occurs only in the Alexandrine Greek, especially in Josephus and Philo; comp. Lob. ad Phryn. p. 23, 24.

a) pp. Luke ix. 61. Acts xviii. 18, 21. 2 Cor. ii. 13.—Jos. Ant. 8. 13. 7. Charit. 2. 1.—In the sense of *to dismiss, send away*, Mark vi. 46, comp. ἀπολύω Matt. xiv. 23.—Jos. Ant. 11. 8. 6.

b) trop. *to renounce, to forsake*, Luke xiv. 33.—Jos. Ant. 11. 6. 8. Jamblich. Vit. Pythag. c. 28. p. 145.

Ἀποτελέω, ὦ, f. ἴσω, *to finish off, to perfect*, 2 Macc. xv. 39. Xen. H. G. 3. 2. 10. Pass. *to be perfected, completed*, Esdr. v. 73. Polyb. 6. 29. 2.—In N. T. Pass. *to be perfected*, i. e. *to be grown up, to be of full stature*, James i. 15.—Trop. Xen. de Mag. Eq. 7. 4 ἀνὴρ ἀποτετελεισμένος.

Ἀποτίθημι, f. θήσω, *to put off, to lay aside*, Sept. for תָּשַׁח Ex. xvi. 33, 34. Lev. xvi. 23. In N. T. and more comm. in Greek, Mid. ἀποτίθεμαι, *to put off*;

from one's self, to lay aside, trans. e. g. τὰ ἱμάτια, Acts vii. 58.—2 Macc. viii. 35. Ælian. V. H. 3. 3. Xen. Cyr. 4. 4. 11. —Metaph. *to renounce, to abjure*, Rom. xiii. 12 τὰ ἔργα τοῦ σκότους. Eph. iv. 22, 25. Col. iii. 8. Heb. xii. 1. James i. 21. 1 Pet. ii. 1.—Dion. Hal. Ant. 9. 33 τὴν ὀργήν. Themist. Orat. 6 τὴν ἀπέχθειαν. Aristæen. I. Ep. 2 τὴν ἔριν.

Ἀποτινάσσω, f. ξω, *to shake off*, trans. Luke ix. 5 τὸν κοινοβρόν. Acts xxviii. 5 τὸ θηρίον. Sept. for שָׁרַף 1 Sam. x. 2. רָחַץ Lam. ii. 7.—Eurip. Bacch. v. 253 ἀποτινάσσειν κίσσον.

Ἀποτίνω, v. τίω, f. ἰσω, *to pay off*, i. e. *to repay, to make good*, Philem. 19. Sept. for שָׁבַע Lev. xxiv. 18. שָׁבַע Ex. xxi. 19. שָׁבַע Ex. xxii. 17.—Herodian. 4. 15. 19. Xen. Anab. 7. 6. 16.

Ἀποτολμάω, ὦ, f. ἴσω, lit. *to dare off*, i. e. *to come out boldly*, Rom. x. 20 ἀποτολμᾷ καὶ λέγει, *comes out boldly and says, or, boldly declares*; see Gesen. Lehrgeb. p. 823, Stuart § 533. Buttm. § 144. n. 8.—Acta Thom. § 33. Diod. Sic. 12. 17. Polyb. 2. 45. 2.

Ἀποτομία, ας, ἡ, (ἀποτέμνω,) pp. *a cutting off*; metaph. *cutting severity, sharpness, rigour*, Rom. xi. 22 bis.—Diod. Sic. 12. 16. Plut. de Pueror. Educ. c. 18 τὴν ἀποτομίαν τῇ πραότητι μυνύναι.

Ἀποτόμως, adv. (ἀποτέμνω), metaph. *sharply, severely*, 2 Cor. xiii. 10. Tit. i. 13.—Wisdom. v. 23. Polyb. 17. 11. 2.

Ἀποτρέπω, f. ψω, *to turn away from, to avert*, trans. Ecclus. xx. 29. Xen. Conv. 4. 47. In N. T. Mid. ἀποτρέπομαι, *to turn one's self away from, i. e. to avoid, to shun*, trans. 2 Tim. iii. 5. See Buttm. § 135. 4.—Plut. Fab. c. 16. Eurip. Orest. 410 ἀπαιδεύτον δ' ἀποτρέπον λέγειν

Ἀπουσία, ας, ἡ, (ἀπείμι), *absence*, Phil. ii. 12.—Jos. Ant. 2. 4. 5. Xen. Vect. 9. 10.

Αποφέρω, aor. 1 ἀπήνεγκα, aor. 2 ἀπήνεγκον, aor. 1 pass. ἀπηνέχθην, *to bear or carry away from one person or place to another*, trans. Mark xv. 1.

Luke xvi. 22. 1 Cor. xvi. 3. Rev. xvii. 3. xxi. 10. Sept. for נִבְרַח 2 Chr. xxxvi. 7. לִבְרַח Job xxi. 32. Hos. x. 6.—Esdr. i. 13. Xen. Cyr. 2. 4. 19.

Ἀποφεύγω, f. ξω, *to flee from, to escape*, trans. in N. T. metaph. 2 Pet. ii. 18, 20. seq. gen. 2 Pet. i. 4.—Ecclus. xxii. 22. Xen. Mem. 3. 11. 8.

Ἀποφθέγγομαι, f. ἔξομαι, *to speak out, to utter aloud, to declare*, absol. Acts ii. 4. trans. xxvi. 25. seq. dat. ii. 14. Sept. for נִבְרַח 1 Chr. xxv. 1. שָׁרַף Ez. xiii. 9.—Diog. Laert. 1. 63. Jamblic. de Myster. 3. 12.

Ἀποφορτίζομαι, f. ἰσομαι, (ἀπό and φόρτος load,) *to unlade*, trans. Acts xxi. 3; spoken only of the unlading of a ship, either in port or in a storm at sea.—Dion. Halic. Ant. 3. 44. Athen. II. p. 37. C. Philo de Præm. p. 915.

Ἀπόχρησις, εως, ἡ, (ἀποχράομαι to use up, Polyb. 1. 45. 2), *a using up, consumption by use*; hence genr. use. Col. ii. 22 ἃ ἔστι πάντα εἰς φθοράν τῇ ἀποχρήσει κατὰ τὰ ἐντάλματα ἀνθρώπων, *all which, i. e. the touching, tasting, handling, if indulged in (τῇ ἀποχρήσει in the use), are causes of destruction, condemnation, according to these men, etc.*—Dion. Halic. I. p. 97 ἀπόχρησις γῆς, *the use of land*.—Others take ἀπόχρησις as meaning *abuse*; so ἀποχράομαι Herodian. 1. 8. 2; but this gives here a weaker sense.

Ἀποχωρέω, ὦ, f. ἴσω, *to depart from, to go away*, intrans. seq. ἀπό c. gen. Matt. vii. 23. (coll. Ps. vi. 8.) Luke ix. 39. Acts xiii. 13. Sept. for יָצַח Jer. xlv. 5.—2 Macc. iv. 33. Jos. Ant. 1. 18. 2. Thuc. 7. 73. Xen. Ag. 2. 25.

Ἀποχωρίζω, f. ἰσω, *to separate off, i. e. to designate, to appoint*, Sept. particip. for פָּרַדַּח Ez. xliii. 21. In N. T. *to separate, to disjoin*, Pass. Rev. vi. 14 ὁ οὐρανὸς ἀπεχωρίσθη, *the heavens, i. e. the firmament* (פָּרַדַּח Gen. i. 6), *were separated, rent, and the parts rolled away as a scroll*; comp. Is. xxxiv. 4, where Heb. פָּרַדַּח and Sept. ἐλιγύσεται.—Mid. *to separate one's self*, Acts xv. 39 ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, *so that they separated from one another*.

Ἀποψύχω, f. ξω, *to breathe out, to expire*; spoken of the dying, Philo de Mund. inc. p. 961. Soph. Aj. Flag. 1656. of those who faint away, Jos. Ant. 19. 1. 15. In N. T. *to be faint at heart*, sc. from fear or terror, Luke xxi. 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου, coll. Matt. xxviii. 4 ὡσεὶ νεκροί.—Hom. Od. 24. 347. Arrian. Diss. Epict. 4. 1. 145. Alciph. III. Ep. 72. So Lat. *expiro*, Senec. Nat. Quæst. 2. 59. *exanimor*, Terent. Andr. 1. 5. 17.

Ἀππίος, ου, ὁ, *Appius*, i. e. Appius Claudius Cæsar, a celebrated censor of Rome, who built the Appian way from Rome to Brundisium. Hence in N. T. Ἀππίου φόρον, *Forum Appii*, a small town situated on the Appian way 43 r. miles from Rome, Acts xxviii. 15.—Comp. Hor. Sat. 1. 5. 3. Cic. ad Attic. 2. 10, 12.

Ἀπρόσιτος, ου, ὁ, ἡ, adj. (*a pr.* and *πρόσιμι* *to approach*), *unapproached, unapproachable, inaccessible*. 1 Tim. vi. 16 ὥς ἀπρόσιτον, i. e. excessive. Comp. Ps. civ. 1—3. Ez. i. 4, 13, 26—28.—Diod. Sic. 19. 96 καταφυγή. Polyb. 3. 49. 7 ὄρη. Philo Vita Mos. p. 146.

Ἀπρόσκοπος, ου, ὁ, ἡ, adj. (*a pr.* and *προσκόπτω*), *not stumbling*, i. e.

a) Act. *not causing to stumble*; pp. spoken of a way, level, smooth, Ecclus. xxxv. 21. Metaph. *giving no offence, not causing to sin*, 1 Cor. x. 32.

b) Pass. *not stumbling*, i. e. metaph. *not falling into sin, pure*; Acts xxiv. 16 ἀπρόσκοπον συνείδησιν. Phil. i. 10.

Ἀπροσωπολήπτως, adv. (*a pr.* and *προσωπολήπτω*), *without respect of persons, impartially*, 1 Pet. i. 17. For the Hebraism, see in Λαμβάνω and Πρόσωπον.—So ἀπροσωπόληπτος spoken of God, Clem. Alex. Strom. 6. 6. Theophyl. in Gal. vi. 2.

Ἀπταιστος, ου, ὁ, ἡ, adj. (*a pr.* and *πταίω*), *not stumbling*, pp. of a horse, Xen. de re Equest. 1. 6. In N. T. metaph. *without falling into sin, blameless*, i. q. ἄμωμος, Jude 24.—3 Macc. vi. 39. Lucian. Amor. T. II. p. 449 ed. Reiz. δι' ἀπταιστου καὶ ἀκλινους βίου ἀπολύτως εἰς γῆρας ὁδεύσαι.

Ἀπτω, f. ψω, *to put one thing to another, to adjoin, to apply*, Hom. Od. 21. 408. Hence in N. T.

1. spoken of fire as *applied* to things, *to set fire to, to kindle, to light*, trans. λύχνον. Luke viii. 16. xi. 33. xv. 8. τὸ πῦρ Luke xxii. 55.—Jos. Ant. 4. 3. 4. Theophr. Char. 18 or 28. Thuc. 4. 100. τὸ πῦρ Judith xiii. 13.

2. Mid. depon. ἄπτομαι, *to apply one's self to*, i. e. *to touch*, c. c. gen. Buttm. § 132. 5, 3 and 6, 3.

a) genr. Matt. viii. 3, 15. ix. 20. Mark i. 41. v. 27. Luke vii. 14. xxii. 51. al. sæp. On John xx. 17 see Olshausen in loc. So Sept. for γγγ Ex. xix. 12. 2 K. xiii. 21.—Ælian. V. H. 3. 32. Xen. Mem. 2. 1. 24.

b) in the Levitical sense, comp. Lev. v. 2, 3, where Sept. for γγγ, and Lev. vii. 18—21. al. So Col. ii. 21 μὴ ἅψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς; or perhaps here by implic. in the sense *to eat*, which would make the climax stronger, viz. *eat not, taste not, touch not*.—So Philo de Spec. Leg. p. 794 ὅσα σαρκῶν ἀνθρώπων ἄπτεται θηρία. Id. de Exsecr. p. 931. Hom. Od. 4. 60. Xen. Mem. 2. 1. 2 σίτον ἄπτεσθαι.—2 Cor. vi. 17 ἀκαθάρτον μὴ ἄπτεσθαι, *touch no unclean one*, i. e. have no intercourse with the heathen; comp. Is. lii. 11, where Sept. for γγγ, and see Gesen. Com. in loc.

c) trop. ἄπτεσθαι γυναικός, *to touch a woman*, i. e. *to have carnal intercourse with her*, 1 Cor. vii. 1. So Sept. for γγγ Gen. xx. 6. רָבַח Gen. xx. 4.—Jos. Ant. 1. 8. 1. Plut. Vit. Alex. Mag. c. 21. Xen. Mem. 1. 3. 8.

d) by impl. *to harm, to injure*, 1 John v. 18 ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. So Sept. and γγγ 1 Chr. xvi. 22. Job v. 19.—Xen. H. G. 1. 4. 19. Arrian. Exped. Alex. M. 4. 4. 1. AL.

Ἀφία, ας, ἡ, *Apphia*, pr. name of a woman, Philem. 2. Chrysostom and Theodoret suppose her to have been the wife of Philemon.

Ἀποθέω, ὦ, f. ἀπόσω, (Buttm. § 114), *to thrust away, to cast off*, Sept. for γγγ Ps. xliii. 2. Herodot. 1. 173. In N. T. Mid. ἀπωθέομαι, aor. 1 ἀπωσάμην, *to thrust away from one's self, to cast off, to repulse*, trans. Acts vii. 27 ἀπόσωτο

αὐτόν. Sept. for קִרְיָ Ez. xi. 16. וְשָׂרָא
Jon. ii. 5.—Jos. Ant. 5. 3. 3 ἀπωσάμενοι
αὐτοὺς, i. e. the enemy. Herodian. 4.
14. 18.—In the sense of *to reject, to re-
fuse*, etc. Acts vii. 39. xiii. 46. Rom.
xi. 1, 2. 1 Tim. i. 19. So Sept. for
קִרְיָ Ez. v. 11. קִרְיָ Ps. lx. 11. cviii.
12. קִרְיָ Hos. ix. 17. 2 K. xvii. 15,
20. Jer. vi. 19.—Jos. Ant. 4. 6. 4.
Xen. Cyr. 6. 1. 26.

Ἀπώλεια, ας, ἡ, (ἀπόλλυμι), *loss, destruction*, viz.

a) spoken of things, *waste*; Matt. xxvi. 8. Mark xiv. 4. Sept. for קִרְיָ, *some-thing lost*, Lev. vi. 3, 4.

b) spoken of persons, *destruction, death*. Acts xxv. 16 χαρίζεσθαι τινα εἰς ἀπώλειαν, *to deliver up any one to death*, i. e. to be put to death. Sept. for קִרְיָ Prov. vi. 15. קִרְיָ Deut. iv. 26. Esth. vii. 4. קִרְיָ Is. xxxiv. 5.—Herodian. 8. 8. 9. Æsop. Fab. 48.—Spoken of the second death, *perdition*, i. e. external exclusion from the Messiah's kingdom; see in Ἀποθνήσκω e. Matt. vii. 13. Acts viii. 20. Rom. ix. 22. Phil. i. 28. iii. 19. 1 Tim. vi. 9. Heb. x. 39. 2 Pet. ii. 1, 3. iii. 7, 16. Rev. xvii. 8, 11. 2 Pet. ii. 1 αἵρεσις ἀπωλείας, i. e. *fatally destructive heresies*, Buttm. § 123. n. 4. So in ver. 2. by meton. where later editions read ἀσελγείας.—In John xvii. 12 and 2 Thess. ii. 3 ὁ υἱὸς τῆς ἀπωλείας, *the son of perdition*, i. e. from the Heb. *one devoted to perdition*, see in Υἱός. So Sept. τέκνα τῆς ἀπωλείας for קִרְיָ Is. lvii. 4.

Ἀρά, ας, ἡ, *prayer*, i. e. *supplication*, Hom. Il. 15. 598. In N. T. *imprecation, curse*, Rom. iii. 14. So Sept. for קִרְיָ Num. v. 23. Is. xxiv. 6. Zech. v. 3. קִרְיָ Prov. xxvi. 2.—Jos. Ant. 1. 6. 3. ib. 4. 6. 2. 5. Polyb. 9. 40. 6. Diod. Sic. 13. 69.

Ἄρα or ἄρα, a particle illative and interrogative. As illative, it stands in classic writers after other words in a clause, and is always written ἄρα. As interrogative, it stands first in a clause, and in prose and the epic poets is written ἄρα; in other poets if the first syllable be long it is written ἄρα, if short, ἄρα. See Hermann ad Viger. p. 823. Buttm. § 149. 2. p. 431. Passow sub ἄρα.

Winer p. 372, 425, 460. edit. 1830.—In N. T.

I. As illative, ἄρα, *therefore, then, now, consequently*, marking a transition to what naturally follows from the words preceding.

a) pp. Rom. vii. 21 εὐρίσκω ἄρα τὸν νόμον, *I find therefore a law*. viii. 1. 1 Cor. xv. 14. Gal. iii. 7.—Wisdom. vi. 20. Jos. Ant. 2. 2. 1. Lucian. D. M. 13. 1. Xen. Anab. 1. 7. 18.—So ἐπεὶ ἄρα, *since then, since in that case*, 1 Cor. v. 10. vii. 14.

b) where it does not directly refer to any thing expressed, but still the idea 'according to nature or custom,' etc. lies at the basis; *then, now, indeed, perhaps*, etc. but often not to be expressed in English. So τίς ἄρα, *who now? who then?* i. e. simply *who?* Matt. xviii. 1. xix. 25. xxiv. 45. Mark iv. 41. Luke viii. 25. xii. 42. xxii. 23. τί ἄρα, *what then? what?* Matt. xix. 27. Luke i. 66. Acts xii. 18.—Soph. Ajac. 1164. Lucian. Amor. § 20.—So εἰ ἄρα, *if perhaps*, Mark xi. 13. Acts vii. 1. viii. 22. εἴπερ ἄρα, *if indeed*, 1 Cor. xv. 15.—Sept. Gen. xviii. 3. Num. xxii. 11. Ps. lviii. 11. Jos. Ant. 6. 11. 6. Xen. Mem. 2. 2. 2. ἐὰν ἄρα 1 Macc. ix. 8.—So οὐκ ἄρα, Acts xxi. 38 οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος, *art not thou then that Egyptian?* also μήτι ἄρα 2 Cor. i. 17.

c) contrary to classic usage (see above) ἄρα is used in N. T. as illative at the beginning of a clause, and without interrogation, *therefore, consequently*, etc. Luke xi. 48. Rom. x. 17. 2 Cor. vii. 12. Gal. iv. 31. Heb. iv. 9. See Winer p. 460.—Sept. Ps. cxxxix. 11. Xen. Ephes. i. 11.—When εἰ precedes, ἄρα in the apodosis may be rendered *it follows that*, etc. Matt. xii. 28. Luke xi. 20. 1 Cor. xv. 18. 2 Cor. v. 14. Gal. ii. 21. iii. 29. v. 11. Heb. xii. 8.—Ps. lviii. 11.—In this use, ἄρα is sometimes strengthened by other particles; e. g. ἄρα οὖν, *therefore then, so then, wherefore*, a favourite expression of Paul, Rom. v. 18. vii. 3, 25. viii. 12. ix. 16, 18. xiv. 12, 19. Gal. vi. 10. Eph. ii. 19. 1 Thess. v. 6. 2 Thess. ii. 15. Comp. Buttm. § 149. p. 431 marg.—Also ἄρα γε, *therefore then, so then*, etc. Matt. vii. 20. xvii. 26. Acts xi. 18. Once after εἰ, as

et ἄρα γε, *if perhaps, if haply*, Acts xvii. 27.

II. As interrogative, ἄρα, at the beginning of a clause, serves merely to denote a question, like the Lat. *num*, and cannot be expressed in English. It requires the answer to be negative. Luke xviii. 8. Gal. ii. 17. Comp. Winer p. 425. So Sept. for ἤ Gen. xviii. 3. Neh. iii. 34. [iv. 2.]—Jos. Ant. 6. 10. 2. Xen. Mem. 2. 5. 2. Cyr. 1. 4. 11. Strengthened by γέ, as ἀρά γε, *num, whether indeed?* Acts viii. 30.—Sept. Gen. xxvi. 9. Jer. iv. 10. Xen. Mem. 3. 2. 2. Cyr. 1. 6. 12.

Ἄρα, see above in Ἄρα.—Ἄρα γε, Ἄρα οὖν, see in Ἄρα I. c.—Ἄρά γε, see in Ἄρα II.

Ἀραβία, ας, ἡ, *Arabia*, the name of a large region, including the desert and peninsula which lies between Syria, Palestine, the Arabian and Persian gulfs, and the Indian ocean or sea of Arabia. It is usually divided into *Arabia Felix* in the S. E. *Arabia Deserta* in the N. E. and *Arabia Petræa* on the W. and S. W. See Calmet. In N. T. the Arabia mentioned in Gal. i. 17 is probably the northern portion, not far from Damascus; in Gal. iv. 25 Arabia Petræa is meant.

Ἀραμ, indec. *Aram*, Heb. אַרָם (high, 1 Chr. ii. 10), pr. name of a man, Matt. i. 3, 4. Luke iii. 33.

Ἀραψ, αβος, ὁ, *an Arabian*, Acts ii. 11.

Ἀργέω, ὤ, f. ἡσώ, (ἀργός,) *not to labour*, Xen. Cyr. 1. 2. 15. In N. T. *to be inactive, idle*, i. e. metaph. *to be still, to linger*, intrans. 2 Pet. ii. 3 τὸ κρίμα οὐκ ἀργεῖ, *whose condemnation lingers not*, i. e. will not be delayed. Sept. for בָּרַח Ecc. xii. 3. Ezra iv. 24.—Esdr. ii. 30. Eccus. xxx. 27. Polyb. 3. 5. 8. Spoken of things, *to be useless*, Xen. Cyr. 6. 2. 32.

Ἀργός, ἡ, ὄν, (contr. for ἀεργός fr. α pr. and ἔργον,) for which earlier writers use ὁ, ἡ, ἀργός, e. g. Xen. Cyr. 1. 2. 17 σπαρία ἀργός; for the later usage see Artemidor. 1. 32. Aristot. Hist. An. 10. 27. Nicet. Ann. 8. 4. Lob. ad Phryn.

p. 105.—In N. T. *not labouring, unemployed, inactive*.

a) pp. Matt. xx. 3, 6 bis. With the idea of choice, *idle*, 1 Tim. v. 13 bis.—Eccus. xxxvii. 11. Herodot. 5. 6. Xen. Mem. 1. 2. 57. coll. Æl. V. H. 10. 14. Spoken of land, Herodian. 2. 4. 12.

b) by impl. *indolent, slothful, slow*; metaph. 2 Pet. i. 8, *slothful in christian duty*. Tit. i. 12 γαστήρες ἀργαί, *slow bellies*, i. e. lazy gormandizers.—Wisd. xv. 15 πόδες ἀργοί. So Sept. ἀεργός Prov. xix. 15. xv. 9.

c) by impl. *vain, empty, without effect*, in the sense of *false, insincere*; e. g. πᾶν ῥῆμα ἀργόν, Matt. xii. 36, i. e. the language of a man who speaks one thing and means another; see Olshausen in loc. Tittmann in Bibl. Repos. I. p. 481 sq.—Stobæus Serm. c. 34 λόγος ἀργός. So the sophism λόγος ἀργός, Cic. de Fat. c. 12. Chrysostom Homil. 43 in Matt. ἀργὸν δὲ τὸ μὴ κατὰ πράγματος κείμενον, τὸ ψευδές.—Others, *useless*, and then *wicked, injurious*, like Chald. ܐܪܓܐ Buxtorf. Lex. Chald. Rab. Talm. 291. Symmach. for ܐܪܓܐ Lev. xix. 7, where Sept. ἀδύον.

Ἀργύρεος, οὗς; ἑα, ᾧ; εὖν, οὖν; (ἀργυρος,) *silver*, i. e. *made of silver*, Acts xix. 24. 2 Tim. ii. 20. Rev. ix. 20. Sept. for ܐܪܓܐ Gen. xxiv. 53. Ex. iii. 22.—Xen. Anab. 4. 7. 27.

Ἀργύριον, ἰου, τό, (ἀργυρος,) *silver*, i. e.

a) pp. Acts iii. 6. vii. 16. xx. 33. 1 Pet. i. 18.—Æl. V. H. 1. 22. Xen. Mem. 3. 1. 9.

b) meton. for *money* in general, Matt. xxv. 18, 27. xxviii. 12, 15. Mark xiv. 11. Luke ix. 3. xix. 15, 23. xxii. 5. Acts viii. 20.—Herodian. 2. 13. 12. Xen. Mem. 1. 6. 5.

c) meton. for *a silverling, a piece of silver*, i. e. a silver coin, the Jewish shekel, σίκλος, *sichus*, Matt. xxvi. 15. xxvii. 5, 3, 6, 9. Acts xix. 19. Till the captivity the Jews had no coins; the shekel being properly a weight, and all the money being reckoned by weight and not by tale; Gen. xxiii. 15, 16. Ex. xxi. 32. Josh. vii. 21. Comp. Calmet. art. *Money*. In the time of the Maccabees silver coins were first struck, 1 Macc. xv. 6, with the inscrip-

tion שֶׁקֶל ישראל, *shekel of Israel*, which were equal to four Attic *drachmæ* or one *stater*, Jos. Ant. 3. 8. 2; with which agrees the weight of the specimens still preserved, Eckhel Doctr. Numm. Vet. III. p. 464. The Attic *drachma* was equivalent to 16½ cents nearly, Boeckh Ath. Staatshaush. I. 17. II. 349, which would make the shekel to be worth 66⅔ cents; but Josephus probably refers to the value of the *drachma* as current among the Romans, where it was equivalent to the *denarius* and worth about 14 cents; which makes the value of the shekel to be about 56 cents. The Sept. translate שֶׁקֶל by διδραχμον, a double *drachma*; which may be reconciled with Josephus by supposing either that the *drachma* of Alexandria was equal to two Attic *drachmæ*, or that the Jewish shekel before the captivity was less than it was afterwards. Comp. Gesen. Lex. Heb. art שֶׁקֶל. Jahn § 117.—In Acts xix. 19 it is matter of question whether ἀργύρια means the Jewish *sielus*, which would make the sum about 28,000 dollars; or whether it stands for the *drachma* or *denarius*, which would reduce the sum to about 7,000 dollars. In either case we must take into account the very high price of ancient books in general; and especially of those prepared by the γοῦνται or magicians.

Ἀργυροκόπος, ου, ὁ, (ἀργυρος, κόπτω,) a *silversmith*, Acts xix. 24. Sept. for inf. צִרְוֹ Jer. vi. 29.—Plut. de vitand. Ær. alien. c. 7.

Ἀργυρος, ου, ὁ, (ἀργός, white,) *silver*, by meton. *silver work*, e. g. images, plate, vessels, etc. Acts xvii. 29. 1 Cor. iii. 12. James v. 3. Rev. xviii. 12.—Xen. Cyr. 8. 7. 25.—Put for *silver money*, Matt. x. 9.—Jos. Ant. 9. 4. 4. Herodot. 2. 6, 11.

Ἀρειος πάγος, G. ἀρείου πάγου, ὁ, *Areopagus*, i. e. *Mars' hill*, *campus Martius*, a hill in Athens with an open place, where sat the court of the *Areopagus*, the supreme tribunal of justice instituted by Solon; see Potter's Gr. Antiq. B. 1. c. 19. Calmet in voc. Acts xvii. 19, 22.—Herodot. 8. 52. Æl. V. H. 5. 15. Xen. Mem. 3. 5. 20.

Ἀρεοπαγίτης, ου, ὁ, an *Areopagite*, a *judge of the court of the Areopagus*, Acts xvii. 34. On the form of the word see Lob. ad Phryn. p. 599, 698.—Æschin. c. Timarch. 104. Lucian. Hermot. 64.

Ἀρέσκεια, ας, ἡ, (ἀρέσκω,) *desire of pleasing*. Col. i. 10 εἰς πᾶσαν ἀρέσκειαν, i. e. so that ye may please God. Sept. for יָרַן spoken of personal beauty, etc. Prov. xxxi. 30.—Philo de Opif. Mundi p. 33. Id. de Profug. p. 463. Polyb. 6. 2. 12. In the sense of *flattery, blandishment*, Diod. Sic. 13. 53. Theophr. Char. 3 or 5.

Ἀρέσκω, f. ἀρέσω, aor. 1 ἤρεσα, (ἀρω to adapt, cf. Butt. § 114,) to *please*, intrans. and c. c. dat.

a) in the sense of *to be pleasing, acceptable* to, Matt. xiv. 6. Mark vi. 22. 1 Cor. vii. 33, 34. Gal. i. 10 ζητῶ ἀνθρώποις ἀρέσκειν; 2 Tim. ii. 4. So τῷ θεῷ, Rom. viii. 8. 1 Cor. vii. 32. 1 Thess. ii. 15. iv. 1. Sept. for יָרַב Josh. xxii. 30, 33. Esth. ii. 4. v. 15.—Æl. V. H. 2. 6. Xen. Mem. 1. 2. 47.—By Hebr. ἀρέσκω ἐνώπιόν τινος, to *please in the sight of any one*, i. e. to be *acceptable to him*, Acts vi. 5. So Sept. for יָרַב Deut. i. 23. 2 Sam. iii. 36. 2 K. iii. 10. —1 Macc. viii. 21.

b) in the sense of *to seek to please or gratify, to accommodate one's self to*, etc. e. g. τῷ πλησίον Rom. xv. 2. τῷ ἑαυτῷ xv. 1, 3. πᾶσιν 1 Cor. x. 33. ἀνθρώποις Gal. i. 10, where it is i. q. ζητῶ ἀρέσκειν. 1 Thess. ii. 4.

Ἀρεστός, ἡ, ὁ, (ἀρέσκω,) *pleasing, acceptable, grateful*, seq. dat. John viii. 29 τὰ ἀρεστά τῷ θεῷ. Sept. for מִיִּב Deut. xii. 28.—Ecclus. xlviii. 25. Xen. Cyr. 2. 3. 7. Plut. de def. Orac. c. 8.—By Hebr. τὰ ἀρεστά ἐνώπιον τοῦ θεοῦ. 1 John iii. 22. So Sept. for מִיִּב Is. xxxviii. 3. יָרַב Ex. xv. 26. Deut. vi. 18. xii. 25. רָצוֹן Ezra. x. 11.—Hence ἀρεστόν ἐστιν, it is *good, placet*, Acts vi. 2. Seq. dat. of pers. it is *pleasing to, it gratifies*, Acts xii. 3. Sept. for מִיִּב Gen. xvi. 6.

Ἀρέτας, α, ὁ, *Aretas*, a king of Arabia Petrea, whose daughter was for a time the wife of Herod Antipas.

For a short time Aretas had possession of Damascus, about A. D. 39 or 40. 2 Cor. xi. 32. See Jos. Ant. 18. c. 5. Bibl. Repos. III. p. 264 sq. Calmet.

Ἀρετή, ἡς, ἡ, *virtue*, i. e. *good quality*, *excellence* of any kind, e. g. ἀρετῇ γῆς Jos. Ant. 4. 5. 3. ἄρματος Xen. Hiero 2. 2. *manliness*, *valour*, Jos. Ant. 3. 2. 4. Xen. Ag. 10. 2. *fortitude*, 2 Macc. vi. 31. *moral excellence*, Diod. Sic. 5. 71.—In N. T. spoken

a) of the divine *efficiency*, *power*, etc. 2 Pet. i. 3 διὰ δόξης καὶ ἀρετῆς, i. e. through a glorious display of his efficiency.—Jos. Ant. 17. 5. 6 ἀρετῇ τοῦ Θεοῦ.

b) meton. *virtue*, i. e. *goodness of action*, *virtuous deeds*. Phil. iv. 8. 2 Pet. i. 5 bis.—Wisdom. iv. 1. viii. 7.—Spoken of God, *wondrous deeds*, as displays of the divine power and goodness, 1 Pet. ii. 9. So Sept. for דָּוִד Hab. iii. 3. דָּוִד Is. xlii. 12. xliii. 21. lxiii. 7.

Ἀρην obsol. G. ἀρνός by sync. for ἀρίνος, Buttm. § 58, *a lamb*, trop. Luke x. 3. Sept. for בָּרָךְ Is. xl. 11. 'xv. 25. בָּרָךְ Jer. li. 40. בָּרָךְ Gen. xxx. 32. Lev. i. 10.—Xen. Mem. 2. 7. 13.

Ἀριθμέω, ὦ, f. ἦσω, (ἀριθμός,) *to number*, trans. Rev. vii. 9. Pass. Matt. x. 30. Luke xii. 7. Sept. for עָשָׂה Gen. xv. 5. Job xiv. 16.—Xen. Conv. 4. 43.

Ἀριθμός, οὗ, ὁ, *number*, i. e. spoken of a definite number, Luke xxii. 3. John vi. 10 οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι, for which accus. see Buttm. § 131. 6. n. 3. (Sept. dat. ἀριθμῷ 2 Sam. xxi. 20.) Acts iv. 4. v. 36. Rev. vii. 4. ix. 16. xiii. 17 τὸν ἀριθμὸν τοῦ ὀνόματος, i. e. the number which the letters of the name make out. Rev. xiii. 18 ter, ἀριθμὸς ἀνθρώπου ἐστὶ, i. e. a number which is made out by the letters of a man's name, xv. 2. So Sept. for מִסְפָּר 1 Sam. vi. 4. 1 K. xviii. 31. 1 Chr. vii. 2. Xen. Mag. Eq. 1. 2. Anab. 1. 7. 10.—Spoken of an indefinite number, *a multitude*, Acts vi. 7. xi. 21. xvi. 5. Rom. ix. 27. Rev. xx. 8. So Sept. for מִסְפָּר Hos. i. 10. אֲשָׁר Num. i. 49.—Ecclus. li. 36. Xen. Cyr. 8. 2. 15.

Ἀριμαθαία, ας, ἡ, *Arimathea*, a city or village of Palestine, Heb. רִמְתָּה. There were two or three places of this name; but that mentioned in N. T. was probably the Ramah situated on the borders of Ephraim and Benjamin; called also רִמְתָּהִים, *Haramathaim*, 1 Sam. i. 1, whence the Greek Ἀριμαθαία is readily derived; as also Παμαθέμ 1 Macc. xi. 34. Παμαθά Jos. Ant. 6. 11. 4, 5. It was the birth place of Samuel, and lay five or six miles north of Jerusalem. See Calmet. Rosenm. Bibl. Geogr. II. ii. p. 186.—Matt. xxvii. 57. Mark xv. 43. Luke xxiii. 51. John xix. 38.

Ἀρίσταρχος, ου, ὁ, *Aristarchus*, a native of Thessalonica who became the companion of Paul, was seized in the tumult at Ephesus, and was afterwards carried with Paul, as a prisoner, to Rome. Acts xix. 29. xx. 4. xxvii. 2. Col. iv. 10. Philem. 24.

Ἀριστάω, ὦ, f. ἦσω, (ἄριστον q. v.) *to breakfast*, e. i. to take any meal before the principal one or supper, intrans. John xxi. 12, 15, coll. ver. 4. So Luke xi. 37, where others genr. *to dine*, but unnecessarily. Sept. for אָכַל Gen. xliii. 25.—So the Greeks, of food taken early, Xen. Cyr. 6. 3. 21. ib. 6. 4. 1. or in the course of the day before the supper, ib. 1. 2. 11. Æl. V. H. 9. 19.

Ἀριστερός, ὁ, ὄν, *left*, *laevus*. Matt. vi. 3 ἀριστερά sc. χεῖρ, *the left hand*. So plur. Luke xxiii. 33 ἐξ ἀριστερῶν sc. μέρων. 2 Cor. vi. 7.—Xen. Cyr. 8. 4. 3.

Ἀριστόβουλος, ου, ὁ, *Aristobulus*, pr. name of a Christian, Rom. xvi. 10.

Ἀριστον, ου, τό, *breakfast*, i. e. a meal which among the Jews corresponded sometimes to our breakfast, and sometimes to our dinner. Their principal meal was the δεῖπνον, supper, in the early part of the evening, when the heat of the day was gone. The ἄριστον was a slight refreshment, taken sometimes in the morning, or a little before noon, or just after noon, as circumstances might vary. Luke xi. 38. xiv. 12. So Matt. xxii. 4, where others unnecessarily make it i. q. δεῖπνον.—In Homer the ἄριστον is taken about

sunrise; in later times it corresponded to the Lat. *prandium*, and was taken about mid-day; see Potter's Gr. Antiq. II. p. 352, 353. Adam's Rom. Ant. p. 433. —Sept. for מִנְחָה 1 K. v. 2. [iv. 22.] מוֹנֶה 2 Sam. xxiv. 15.—Susann. 12. Tob. ii. 1. Thue. 7. 81. Xen. Cyr. 4. 2. 38. ib. 1. 2. 11.

Ἀρκετός, ἡ, ὄν, (ἀρκέω,) *sufficient, enough*. Matt. vi. 34 ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς, for the neut. see Buttm. § 129. 6. Matt. x. 25. 1 Pet. iv. 3.—Aquila for יְיָ Deut. xxv. 2. Anthol. Gr. II. p. 402. ed. Jacobs.

Ἀρκέω, ὦ, f. ἤσω, *to hold back from, to ward off*, trans. Hom. II. 6. 16. Hence in N. T.

a) *to aid, to assist*, seq. dat. 2 Cor. xii. 9 ἀρκεῖ σοι ἡ χάρις μου, which however is better referred to no. 2.—Eurip. Hecub. 1164. Hom. II. 21. 131. Od. 16. 261. See Kypke in loc.

b) by impl. *to be strong and able* sc. to assist any one; hence, *to suffice, to be enough*, seq. dat. of person, Matt. xxv. 9. John vi. 7. Sept. 1 K. viii. 27. Num. xi. 22 bis.—Wisd. xiv. 22. Herodian. 4. 7. 9. Xen. An. 5. 1. 13.—Hence impers. ἀρκεῖ τινα, *it is enough*, John xiv. 8. So Sept. for יָרַח Prov. xxx. 16.—Jos. Ant. 9. 13. 2.—Mid. ἀρκέομαι, *to suffice one's self with*, i. e. *to be satisfied, to be content with*, c. c. dat. of thing, etc. Luke iii. 14. 1 Tim. vi. 8. Heb. xiii. 5.—2 Macc. v. 15. Jos. Ant. 12. 7. 2. οὐκ ἠρκεῖτο τοῖς οὖσιν. Stob. Sermon. 95. Polyb. 1. 20. 1.—So c. c. ἐπὶ τοῦτοις, 3 John 10.

Ἄρκος in later edit. or Ἄρκτος, ου, ὁ, ἡ, *a bear*, Rev. xiii. 2.—So ἄρκος Æl. H. An. 1. 31. Jos. Ant. 6. 9. 3. ἄρκτος Æl. V. H. 13. 1. Xen. Cyr. 1. 4. 7.

Ἄρμα, ατος, τό, (ἄρω,) *a chariot*, Acts viii. 28, 29, 38. Sept. for מִרְכָּבָה Gen. xli. 43.—Jos. Ant. 2. 5. 6. Ælian. V. H. 2. 27.—Spoken of chariots of war, Rev. ix. 8. So Sept. and מִרְכָּבָה Joel ii. 5.—Jos. Ant. 5. 1. 18. Xen. Cyr. 6. 3. 8.

Ἀρμαγεδδών v. Ἀρμαγεδών, indec. *Armageddon*, pr. name of a place,

Rev. xvi. 16. It seems to be formed from the Heb. הַר מְגִדּוֹ *mountain of Megiddo*; comp. 2 Chr. xxxv. 22, *field of Megiddo*. The name Megiddo, Sept. Μεγιδδὲ v. Μαγεδδῶ, occurs in O. T. as a city situated in the great plain, but pertaining to the tribe of Manasseh; Bibl. Repos. I. p. 602. It was remarkable as having been the scene of a double slaughter, first of the Canaanites, Judg. v. 19; and again of the Israelites, 2 K. xxiii. 29. Hence in Rev. it would seem to be put symbolically for *place of slaughter*.

Ἀρμόζω, f. ὅσω, (ἀρμός,) *to adapt, to fit, to join together*, c. c. accus. et dat. Hom. Od. 5. 247. Jos. Ant. 6. 9. 5. intrans. *to fit, to be adapted*, Sept. for מִתְאָרֵךְ Prov. xvii. 7. 3 Maec. i. 19. Jos. Ant. 2. 4. 1. Xen. Mem. 3. 10. 10—15. Hence, *to join in wedlock, to marry* sc. to another, trans. Sept. Prov. xix. 14. Jos. Ant. 20. 8. 1. Herodot. 9. 108. and Mid. *to marry to one's self, to take as a wife*, Herodot. 5. 32, 47.—In N. T. Mid. ἀρμόζομαι, *to marry*, sc. to another in one's own behalf, seq. accus. et dat. trop. 2 Cor. xi. 2.—Philo de Abr. p. 364. p. 384.—In the trans. sense *to fit*, the Attic form was ἀρμόττω, Greg. Cor. p. 154. Lob. ad Phryn. p. 241.

Ἀρμός, ου, ὁ, (ἄρω,) *a joint*, Heb. iv. 12.—Eccclus. xxvii. 2. Test. XII Patr. p. 633 οἱ ἄρμοι τοῦ σώματος. Xen. Ven. 5. 29.

Ἀρνέομαι, οὔμαι, f. ἤσομαι, *depon. to deny*, i. e.

a) *to contradict, to affirm not to be*, opp. to ὁμολογεῖν, absol. Luke viii. 45. John i. 20. Acts iv. 16. Sept. for וְיָחִי Gen. xviii. 15.—Æl. V. H. 14. 28. Xen. Mem. 4. 2. 10.—Spoken of Peter's denying himself to be Christ's disciple, Matt. xxvi. 70, 72. Mark xiv. 68, 70. John xviii. 25, 27. Seq. accus. Luke xxii. 57 αὐτόν sc. Ἰησοῦν, i. e. denying that he had any connexion with him.—Seq. accus. Tit. i. 16 ἀρν. τὸν θεὸν τοῖς ἔργοις, i. e. to deny by actions that there is a God. 1 John ii. 22 bis, ὁ ἀρνούμενος ὅτι, and ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν, *denying God to be the father of Christ, and Christ to be the son of God*. ver. 23 ὁ ἀρν. τὸν υἱόν, *denying Christ to be the son of God*. —Dem. 955. 10.

b) *to refuse*, seq. infin. Heb. xi. 24.—Wisd. xii. 27. xvi. 16. xvii. 10. Jos. Ant. 4. 5. 1. ib. 5. 7. 2. Herodot. 6. 13.

c) in the sense of *to renounce*, *to reject*, trans. e. g. to reject Christ. Matt. x. 33. Luke xii. 9. Acts iii. 13, 14. vii. 35. 2 Tim. ii. 12. 2 Pet. ii. 1. Jude 4. So τὴν πίστιν, i. e. *to desert the christian faith*, *to apostatize*, 1 Tim. v. 8. Rev. ii. 13. So Rev. iii. 8 τὸ ὄνομα Χριστοῦ. Spoken of Christ as rejecting men, Matt. x. 33. 2 Tim. ii. 12. —Trop. Luke ix. 23 ἀρν. ἑαυτὸν (text. recept. ἀπαρν.) *to deny one's self*, i. e. to disregard one's personal interests and enjoyments. But 2 Tim. ii. 13 ἀρν. ἑαυτὸν, *to deny one's self*, i. e. to renounce one's own character, *to be inconsistent with one's self*. Tit. ii. 12 τὴν ἀσέβειαν. 2 Tim. iii. 5.

Ἀρνίον, ον, τό, (dimin. fr. ἀρνί, gen. ἀρνός,) *a lamb*, *agnellus*, Sept. for כֶּבֶד Jer. xi. 19. צֶאֱנָן Ps. cxiv. 4, 6. צֶאֱנָן צֶעֶר Jer. l. 45.—Jos. Ant. 3. 8. 10. —In N. T. trop. of the followers of Christ, John xxi. 15. of Christ himself, Rev. v. 6, 8, 12, 13. vi. 1, 16. vii. 9, 10, 14, 17. xii. 11. xiii. 8, 11. xiv. 1, 4, 10. xv. 3. xvii. 14 bis. xix. 7, 9. xxi. 9, 14, 22, 23, 27. xxii. 1, 3.

Ἀρνός, see Ἀρήν.

Ἀροτριάω, ῶ, f. ἄσω, (ἀροτρον,) *to plough*, intrans. Luke xvii. 7. 1 Cor. ix. 10 bis. Sept. for חָרַשׁ Dent. xxii. 10. Is. xxviii. 24.—Ecclus. vi. 19. Theophr. de Caus. Pl. 4. 14.—The Attics used ἀρόω, Lob. ad Phryn, p. 254 sq.

Ἀροτρον, ον, τό, (ἀρόω,) *a plough*, Luke ix. 62, in a proverbial expression, comp. Jahn § 59. Sept. for אֵרֶת Is. ii. 4. Joel iii. 10.—Jos. Ant. 2. 5. 6. Xen. Cyr. 8. 2. 5.

Ἀρπαγή, ῆς, ἡ, (ἀρπάζω,) *plundering*, *pillage*, i. e. the act of spoiling, Heb. x. 34. So Sept. for גָּזַל Ecc. v. 7.—1 Macc. xiii. 34. Herodian. 1. 11. 6. Xen. Ag. 1. 30, 32.—Metaph. of a disposition to plunder, *rapacity*, *ravensing*, Matt. xxiii. 25. Luke xi. 39.—Xen. Cyr. 5. 2. 17.—Others, *spoil*, *prey*, as Sept. for גָּזַל Is. iii. 14, and Herodian. 1. 10. 4. Xen. H. G. 3. 2. 26.

Ἀρπαγμός, οῦ, ὁ, (ἀρπάζω,) pp. i. q. ἀρπαγή, *robbery*, *the act of rapine*, Plut. de Puer. educ. c. 15. Tom. VI. 39. 11. ed Reiske.—In N. T. trop. *object of rapine*, *something to be eagerly coveted*, Phil. ii. 6.—Others, *plunder*, *spoil*, i. e. something to be acquired by force, not merit.

Ἀρπάζω, f. ἄσω, aor. 1 pass. ἡρπάσθην, but aor. 2 pass. ἡρπάγην, a later form, Buttm. § 114. Winer § 15; *to seize upon*, *to snatch away*, trans.

a) spoken of beasts of prey, ὁ λύκος ἀρπάζει τὰ πρόβατα, John x. 12. So Sept. for חָרַשׁ Gen. xxxvii. 33. Ez. xxii. 25, 27.—Xen. Mem. 2. 7. 14.—Metaph. *to seize with avidity*, Matt. xi. 12 αὐτὴν sc. τὴν βασιλ. τῶν οὐρανῶν, implying the eagerness with which the gospel was received in the agitated state of men's minds; comp. Luke xvi. 16, and see Ols-hausen in loc.—Herodian. 2. 6. 10. ib. 2. 9. 3. Xen. An. 6. 5. 18.

b) spoken of what is snatched suddenly away; Matt. xiii. 19. Jude 23 ἐκ τοῦ πυρὸς ἀρπάζοντες, coll. Amos iv. 11. Zech. iii. 2. So Sept. for גָּזַל 2 Sam. xxiii. 21.—Xen. Cyr. 4. 6. 4.—In the sense of *to rob*, *to plunder*, John x. 28, 29. Sept. for גָּזַל Ez. xviii. 7, 12, 16, 18.—Xen. Anab. 1. 2. 25.

c) *to carry away*, *to hurry off*, sc. by force and involuntarily; spoken of persons, John vi. 15. Acts viii. 39. xxiii. 10. 2 Cor. xii. 2, 4. 1 Thess. iv. 17. Rev. xii. 5. Sept. for חָרַשׁ Judg. xxi. 21.—Xen. Anab. 4. 3. 6.

Ἀρπαξ, ἀγος, ὁ, ἡ, adj. (ἀρπάζω,) *ravenous*, spoken of wild beasts, λύκοι ἀρπαγες, as the symbol of wicked men, Matt. vii. 15. Sept. for חָרַשׁ Gen. xlix. 27.—Oppian. de Venat. 3. 293.—Metaph. *rapacious*, *extortionate*, *a robber*, Luke xviii. 11. 1 Cor. v. 10, 11. vi. 10.—Act. Thom. § 12. Xen. Mem. 3. 1. 6.

Ἀρράβων, ὄνος, ὁ, (Heb. עֶרְבוֹן,) *an earnest*, *a pledge*, sc. given to ratify a contract; Sept. and Heb. Gen. xxxviii. 17, 18, 20. Stobæi Serm. 42. Plut. Galba c. 14.—In N. T. metaph. spoken of the privileges of Christians in this life, especially the gift of the Holy Spirit, as being *an earnest*, *a pledge*, of future

bliss in the Messiah's kingdom. 2 Cor. i. 22. v. 5. Eph. i. 14.—Stobæi Serm. 59 ἡμεῖς ἔχοντες ἀρραβῶνα τὴν τέχνην τοῦ ζῆν. Act. Thom. § 51 παρέχων τῆς πίστεώς σου τὸν ἀρραβῶνα.

Ἀρράφος, ου, ὁ, ἡ, adj. (*a pr. and ῥάπτω*), *not sewed, having no seam*, John xix. 23 ὁ χιτῶν ἀρράφος, i. e. *not made of two pieces, but woven whole, and having no seams on the sides or shoulders*; comp. Josephus' description of the tunic of the high priest, Ant. 3. 7. 4.—*Ἰεῖα* § 120.

Ἀρρῆν, ενος, ὁ, and ἀρρην, τό, adj. (Att. for the old or Ion. ἀρσην, Buttm. § 16. n. 4,) *male*, i. e. of the male sex, Rom. i. 27. Rev. xii. 5, 13. Sept. for ῥῥῖ Lev. xxvii. 7.—Eccclus. xxxvi. 21. Jos. Ant. 7. 7. 2. Xen. CEC. 7. 18.

Ἀρρήτος, ου, ὁ, ἡ, adj. (*a pr. and ῥήτός fr. ἐρεῖν*), *unspoken*, Hom. Od. 14. 466. *wrong to be spoken*, Eurip. Herc. Fur. 174. Hecub. 198. Heliodor. IX. p. 424. *secret, private*, Diod. Sic. 2. 18.—In N. T. *unspeakable, ineffable*, 2 Cor. xii. 4.—Clem. Alex. Strom. 2. 2 θαῦμα ἀρρήτον.

Ἀρρώστος, ου, ὁ, ἡ, adj. (*a pr. and ῥώννυμι*), *infirm, feeble*, spoken of the sick, Matt. xiv. 14. Mark vi. 5, 13. xvi. 18. 1 Cor. xi. 30. So Sept. for particip. ῥῥῖ 1 K. xiv. 5. Mal. i. 8.—Eccclus. vii. 37. Xen. CEC. 4. 2.

Ἀρσενοκώτης, ου, ὁ, (ἀρσην, κώτη, *bed*), *a sodomite*, i. e. one who lies with a male as with a female, 1 Cor. vi. 9. 1 Tim. i. 10. coll. Rom. i. 27.—Diog. Laert. 6. 65.

Ἀρσην, ενος, ὁ, and ἀρσεν, τό, (old or Ion. form for the later Attic. ἀρρῆν, Buttm. § 16. n. 4,) *male*, i. e. of the male sex, Matt. xix. 4. Mark x. 16. Luke ii. 23. Rom. i. 27 bis. Gal. iii. 28. Sept. for ῥῥῖ Gen. i. 27. Lev. i. 3. iii. 1.—Hom. Il. 8. 7. Od. 13. 16. Anaer. 52. 5. Soph. Trachin. 1213.

Ἀρτεμᾶς, ᾱ, ὁ, *Artemas*, pr. name of a christian friend of Paul, Tit. iii. 12.

Ἀρτεμις, ιδος or ιος, ἡ, *Artemis*, the Greek name of *Diana*, the goddess of hunting, etc. among the heathen. She

had a splendid temple at Ephesus; see Ἐφεσος. Acts xix. 24, 27, 28, 34, 35.

Ἀρτέμων, ονος, ὁ, (ἀρτῶ to hoist,) *a top-sail, supparum*, Acts xxvii. 40.—Others, *a jib, dolon*.

Ἄρτι, adv. of time, (ἄρῳ,) *now*, i. e.

a) *just now, even now*, spoken of a time just elapsed, Matt. ix. 18. Rev. xii. 10. This is the prevailing usage among Attic writers; see Lob. ad Phryn. p. 18, 20. Herm. ad Viger. p. 386 sq.—2 Macc. iii. 28. Diod. Sic. 19. 102. Xen. Cyr. 4. 1. 5. Mem. 3. 6. 10.

b) *now*, i. e. *at present, at this moment*, Matt. iii. 15 ἄφες ἄρτι, *suffer it now*, i. e. for the present. xxvi. 53. John ix. 19, 25. xiii. 7 opp. to μετὰ ταῦτα. xiii. 33, 37 opp. to ὕστερον. xvi. 12, 31. 1 Cor. xiii. 12 bis, ἄρτι—τότε. xvi. 7. Gal. i. 9. 10. iv. 20. 1 Thess. iii. 6. 2 Thess. ii. 7. 1 Pet. i. 6, 8.—Jos. Ant. 2. 12. 2 ἀφέντες ἦν ἄρτι κατοικοῦσι γῆν. 1. 6. 1 Καπαδόκαι μὲν ἄρτι ἐκκληνται. Theocr. Id. 2. 104. Id. 23. 26. Xen. An. 7. 4. 7.—Hence ἡ ἄρτι ὥρα, *the present time*, 1 Cor. iv. 11. comp. Buttm. § 125. 6.—So ἕως ἄρτι, *until now*, i. e. up to the present moment, Matt. xi. 12. John ii. 10. v. 17. xvi. 24. 1 Cor. iv. 13. viii. 7. xv. 6. 1 John ii. 9.—For ἀπ' ἄρτι, *from now, henceforth*, see Ἀπ᾽ ἄρτι.

Ἀρτιγέννητος, ου, ὁ, ἡ, adj. (ἀρτι and γεννητός fr. γεννάω,) *just born, new born*; metaph. those who have just embraced the christian faith, 1 Pet. ii. 2.—pp. Lucian. D. Deor. Mar. 12. 1.

Ἄρτιος, ου, ὁ, ἡ, adj. (ἄρῳ, ἄρτι,) *perfect, complete*, spoken of a religious teacher, who should be wanting in nothing, 2 Tim. iii. 17.—Theophr. H. Pl. 2. 7. Hesych. ἀρτια· ἀπρητισμένα, τέλεια, προσηρμοσμένα.

Ἄρτος, ου, ὁ, *bread*, Heb. עֵלֶךְ, viz.

a) *genr. bread, a loaf*, plur. ἄρτοι, *loaves*. See Calmet. art. *Bread*. Matt. iv. 3, 4. vii. 9. xiv. 17, 19. xv. 34, 36. Mark vi. 41. John xxi. 9, 13. al. sæp. Sept. for עֵלֶךְ Gen. xiv. 18. 1 Sam. xvii. 17. al.—Xen. Mem. 2. 7. 5.—Spoken of the shew bread, Matt. xii. 4. Heb. ix. 2. So Sept. and עֵלֶךְ Lev. xxiv. 7. 1 Sam. xxi. 4, 6. Of the bread in the

sacred supper, Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19. 1 Cor. x. 16, 17. xi. 23, 26, 27, 28.—Metaph. ὁ ἄρτος ἐκ τοῦ οὐρανοῦ, *heavenly bread*, i. e. that divine and spiritual aliment presented to the life and soul of Christians in the person of the Son of God, John vi. 31—58, see vers. 51—56; hence compared with manna vers. 49, 58, coll. Ps. lxxviii. 24, 25. Wisd. xvi. 20. Others understand here intellectual aliment, *doctrine, wisdom*, etc. comp. Prov. ix. 5. Ecclus. xv. 3. xxiv. 21.

b) from the Heb. *food*, i. e. any thing for the sustenance of the body. Matt. vi. 11. Mark vi. 8, 36. Luke xi. 3. 2 Cor. ix. 10. al. So Sept. and לֶחֶם Ex. xvi. 4, 15, 29. Is. lviii. 7. al.—Ecclus. xxxiv. 23, 24.—So ἄρτος τῶν τέκνων, i. e. food destined for the children, Matt. xv. 26. Mark vii. 27.—So in the phrases φαγεῖν ἄρτον Mark iii. 20. Luke xiv. 1, 15; and ἄρτον ἐσθίειν Matt. xv. 2. Mark vii. 5, *to eat bread*, i. e. *to take food, to take a meal, to eat*, generally. Comp. Sept. and לֶחֶם אָכַל Gen. xxxvii. 24. xxxix. 6. 1 Sam. xx. 33. 1 K. xiii. 8—23.—John xiii. 18 τρώγων μετ' ἐμοῦ ἄρτον, *who eateth bread with me*, i. e. *who is my familiar friend*; quoted from Ps. xli. 10, where Sept. ὁ ἐσθίων ἄρτους μου for לֶחֶם אָכַל—Hence ἄρτον φαγεῖν παρὰ τινος, *to eat the bread of any one*, i. e. *to be supported by any one*, 2 Thess. iii. 8. Compare Sept. and Heb. 2 Sam. ix. 7, 10. So τὸν ἑαυτῶν ἄρτον ἐσθίειν, *to eat one's own bread*, i. e. *to support one's self*, 2 Thess. iii. 12. AL.

Ἀρτούω, f. ὑσώ, (ἄρω,) *to prepare fitly, to set in order*, trans. e. g. an army for battle, Hom. II. 15. 303. In N. T. and later writers, *to prepare food, etc. by seasoning, to season*, Mark ix. 50 and Luke xiv. 34, where it is spoken of restoring to salt its pungency; comp. Matt. v. 13.—Symmach. ἡρτυμένον for חָפֵץ Cant. vii. 2. Athen. II. p. 67.—Metaph. Coll. iv. 6 λόγος ἡρτυμένος ἁλατι, *discourse seasoned with salt*, i. e. appropriate, salutary.

Ἀρφαξάδ, ὁ, indec. *Arphaxad*, Heb. אֲרַפְּחָאֵד, a son of Shem, Luke iii. 36. Comp. Gen. x. 22, 24. xi. 10, 12.

Ἀρχάγγελος, ου, ὁ, (ἀρχων and ἄγγελος,) *an archangel*, 1 Thess. iv. 16. Jude 9. i. e. a chief angel, εἰς τῶν ἀρχόντων, Heb. מַלְאָכִים רְשָׁעִים, Dan. x. 13; or a great angel, ὁ ἀρχων ὁ μέγας, Heb. מַלְאָכִים רְשָׁעִים, Dan. xii. 1. Of these there are said to be seven, who stand immediately before the throne of God, Luke i. 19. Rev. viii. 2. Tob. xii. 15; who have authority over other angels, Rev. xii. 7; and are the patrons of particular nations, Dan. x. 13. xii. 1. The names of three only are found in the Jewish writings; *Michael*, the patron of the Jewish nation, Dan. x. 13, 21. xii. 1. Jude 9. Rev. xii. 7. *Gabriel*, Dan. viii. 16. ix. 21. Luke i. 19, 26. *Raphael*, Tob. iii. 17. v. 4. viii. 2. ix. 1, 5. xii. 15. The book of Enoch adds that of *Uriel*, Lib. Henoch. p. 187, 190, 191, 193.

Ἀρχαῖος, αἰα, αἰον, (ἀρχή,) *ancient, old, of former days, of old time*. Matt. v. 21, 27, 33, where Christ is speaking of Jewish traditions. Luke ix. 8, 19. Acts xv. 7, 21. xxi. 16. 2 Cor. v. 17. 2 Pet. ii. 5. Rev. xii. 9. xx. 2. Sept. for קָדֶם 1 K. iv. 30. Is. xxxvii. 26. Lam. i. 8. קְדֻמָּה Is. xliii. 18.—Ecclus. ix. 12. 2 Macc. vi. 22. Diod. Sic. 1. 6, 31. Xen. Mem. 2. 8. 1.

Ἀρχέλαος, ου, ὁ, *Archelaus*, a son of Herod the Great, by Malthace his Samaritan wife, Jos. Ant. 17. 1. 3. Herod bequeathed to him his kingdom, ib. 17. 8. 1, 2, 4. B. J. 1. 33. 8. but Augustus confirmed him in the possession of only the half of it, viz. Idumea, Judea, and Samaria, with the title of *ethnarch*, ἐθνάρχης, ib. 17. 11. 4. B. J. 2. 6. 3. After about ten years, he was banished, on account of his cruelties, to Vienne in Gaul, Jos. B. J. 2. 7. 3; and his territories were reduced to the form of a Roman province under the procurator Coponius. ib. 2. 7. 3, and 2. 8. 1. In N. T. he is said βασιλεύειν, *to be king*, Matt. ii. 22, referring to the interval immediately after the death of Herod, when he assumed the title of king.

Ἀρχή, ἥς, ἡ, *beginning*, viz.

a) spoken of time, *the beginning, commencement*, Matt. xxiv. 8. Mark i. 1. xiii. 9. Heb. vii. 3. Sept. for רֵאשִׁית Job xl.

14. $\pi\eta\lambda\eta$ Hos. i. 2.—Polyb. 3. 1. 1. Xen. Cyr. 5. 5. 16. Mem. 2. 1. 1.—Hence ἀρχὴν λαβεῖν, *to begin*, Heb. ii. 3. So Philo de Vit. Mos. I. p. 614. $\mathcal{A}\ell$. V. H. 2. 28. Polyb. 1. 12. 9.—John ii. 11 τὴν ἀρχὴν τῶν σημείων, i. e. the first miracle. Heb. iii. 14 τὴν ἀρχὴν τῆς ὑποστάσεως, for τὴν ὑπόστασιν τὴν πρώτην, i. e. our first confidence, our faith as at the first; Buttm. § 123. n. 4. So Heb. v. 12 τὰ στοιχεῖα τῆς ἀρχῆς, i. e. τὰ στοιχ. τὰ πρῶτα, *first principles, elements*; Buttm. l. c. Heb. vi. 1.—With prepositions, etc. viz.

(α) ἀπ' ἀρχῆς, *from the beginning*, viz. (1) of all things, *from everlasting*; Matt. xix. 4, 8. John viii. 44. 1 John iii. 8. or more fully ἀπ' ἀρχῆς τοῦ κόσμου v. τῆς κτίσεως, Matt. xxiv. 21. Mark x. 6. xiii. 19. 2 Pet. iii. 4. So Sept. for מֵאֲרֵכָה Hab. i. 12. מֵאֲרֵכָה Ecc. iii. 11. מֵאֲרֵכָה Is. xlii. 13.—Herodot. 2. 104, 113.—(2) of any particular thing, e. g. of the gospel dispensation, or of christian experience, *from the first*; Luke i. 2. John xv. 27. 2 Thess. ii. 13. 1 John i. 1. ii. 7 bis, 13, 14, 24 bis. iii. 11. 2 John 5, 6. of life, Acts xxvi. 4.

(β) ἐν ἀρχῇ, *in the beginning*, sc. of all things, of the world, John i. 1, 2. So Sept. and בְּרֵאשִׁית Gen. i. 1.—So of any particular thing, e. g. of the gospel dispensation or of christian experience, *at the first*, Acts xi. 15. Phil. iv. 15.—Diod. Sic. 19. 110. Polyb. 4. 76. 8.

(γ) ἐξ ἀρχῆς, *from the beginning*, *from the first*, e. g. of Christ's ministry, John vi. 64. xvi. 4.—Xen. Mem. 1. 4. 5.

(δ) κατ' ἀρχάς, *at the beginning*, sc. of all things, *of old*, Heb. i. 10. So Sept. for מֵאֲרֵכָה Ps. cii. 26. מֵאֲרֵכָה Ps. cxix. 151.—Plut. Solon. c. 3. Plato Theæt. p. 185. B. Polyb. 4. 52. 7.

(ε) accus. τὴν ἀρχὴν, *adverbially, at the beginning, at first*, Sept. for מֵאֲרֵכָה Gen. xliii. 18, 20. Dan. viii. 1. Jos. B. J. 1. 3. 1. Herodian. 3. 1. 15.—Hence in N. T. *from the very beginning on*, i. e. *throughout, wholly*. John viii. 25 τὴν ἀρχὴν ὅ,τι καὶ λαλῶ ἔμιν, *wholly that which I also say into you*. See Olshausen and Kuinoel in loc.—Philo de Spec. Leg. p. 796. Herodot. 4. 25, 28. So ἀρχὴν Herodot. 1. 9, 193. Comp. Herm. ad Vig. p. 80,

723, 882. Others, *that which I said to you from the beginning*; but then it should read, ὅ,τι καὶ τὴν ἀρχὴν λαλῶ ἔμιν.

b) spoken by meton. of abstr. for coner. spoken of persons, etc. *the first, primus*. Col. i. 18 ὅς ἐστιν ἀρχὴ, πρωτοτόκος ἐκ τῶν νεκρῶν. So Sept. ἀρχὴ τέκνων, *first-born*, for בְּרֵאשִׁית Gen. xlix. 3. Deut. xxi. 17.—So ἀρχὴ καὶ τέλος, *the beginning and the end*, i. e. *the first and the last*, Rev. [i. 8.] xxi. 6. xxii. 13; comp. under 'A.—Rev. iii. 14 ἡ ἀρχὴ τῆς κτίσεως, coll. Prov. viii. 22.—Theophil. ad Autol. lib. 2. p. 88, οὗτος [λόγος] λέγεται ἀρχὴ, ὅτι ἀρχεῖ καὶ κυριεύει πάντων δι' αὐτοῦ δημιουργημένων. Jos. c. Ap. 2. 22. Tatian. Orat. ad Græc. p. 144. Clem. Alex. Protrept. 1. Comp. in Τέλος b.

c) spoken of place, *the extremity, corner*, e. g. of a sheet, Acts x. 11. xi. 5. So Sept. for קֵצ 2 Chr. xx. 17. קֵצ Ez. xlviii. 1 קֵצ Ex. xxviii. 23. xxxix. 15.—Philo de Vit. Mos. I. p. 638. Diod. Sic. 1. 35. Herodot. 4. 60.

d) spoken of dignity, *the first place*, i. e. *power, dominion*, Luke xx. 20. Sept. for מֵאֲרֵכָה Gen. i. 16. Jer. xxxiv. 1. Mic. iv. 8.—Jos. Ant. 4. 6. 11. Xen. Mem. 1. 1. 16. ib. 4. 6. 12.—In the sense of *pre-eminence, precedence, principedom*, Jude 6 ἄγγελους μὴ τηρήσαντας τὴν ἐναντῶν ἀρχὴν. So Sept. υἱοὶ φυλάσσοντες τὴν ἀρχὴν, 1 Chr. xxvi. 10. Comp. Sept. Gen. vi. 2. Jos. Ant. 1. 3. 1. Fabric. Cod. Pseud. V. T. I. p. 529, 179 sq.—By meton. of abstr. for concrete, *rulers, magistrates, princes*, etc. i. e. persons of influence and authority; e. g. civil rulers, Luke xii. 11. Tit. iii. 1. So Sept. and שָׂרִים Mic. iii. 1.—Jos. Ant. 4. 8. 16. Herodian. 8. 6. 18. Xen. Cyr. 1. 2. 12.—Spoken of the princes or chiefs among angels, Eph. i. 21. iii. 10. Col. ii. 10. among demons, 1 Cor. xv. 24. Eph. vi. 12. Col. ii. 15. *genr. the powers of the other world*, Rom. viii. 38. Col. i. 16. Comp. Ἐξουσία.

Ἀρχηγός, οὗ, ὅ, (ἀρχή, ἄγω,) *one who makes a beginning*, i. e.

a) *the author, source, cause* of any thing, Acts iii. 15. Heb. ii. 10. xii. 2. So Sept. for בְּרֵאשִׁית Mic. i. 13.—1 Macc. ix. 61. x. 47. Jos. Ant. 7. 9. 4.

πολλῶν ἀρχηγὸς κακῶν. Xen. H. G. 3. 3. 5.

b) *a leader, chief, prince, etc.* Acts v. 31, comp. ii. 36 and Eph. i. 20 sq. Sept. for רִאשׁ Is. xxx. 4. Judg. v. 15. רִאשֵׁי 2 Chr. xxiii. 14.—Thuc. 1. 132. Dem. 1378. 6.

Ἀρχι-, an inseparable particle from ἀρχή, prefixed to names of office or dignity like our *Arch-*, which is equivalent to it and derived from it.

Ἀρχιερατικός, ἡ, ὄν, (ἀρχιερεύς,) *belonging to the high priest, pontifical,* Acts iv. 6.—Jos. Ant. 4. 4. 7. ib. 6. 6. 3. ib. 15. 3. 1.

Ἀρχιερεύς, εως, ὁ, (ἀρχι- q. v. and ἱερεύς,) *a high priest, chief priest, pontifex maximus.* Sept. for רִאשֵׁי לֵוִי Lev. iv. 3; more usually ὁ ἱερεύς ὁ μέγας, Lev. xxi. 10. Num. xxxv. 25. al.—Esdr. ix. 40. 1 Macc. x. 20. Jos. Ant. 3. 7. 1. coll. Pol. 23. 1. 2. ib. 32. 22. 5.—In N. T.

a) *the high priest* of the Jews, Matt. xxvi. 3, 62, 63, 65. Mark ii. 26. Luke xxii. 50. al. By the original divine appointment he was to be of the family of Aaron, Ex. xxix. 9. For his duties, etc. see Jahn § 366—370. Calmet, art. *Priest*.—In the time of the Romans the office had become venal and was given even to foreign Jews; 2 Macc. iv. 7. Jos. Ant. 15. 3. 1. It was also no longer for life; so that there were often several persons living at one time who had borne the office, and still retained the title of *high priests*, Jos. Ant. 20. 9. 2. coll. 15. 3. 1. see Krebs Obs. in N. T. e. Jos. p. 3, 114, 178. There appears also to have been a רִאשֵׁי, i. e. *vicar* or *substitute* for the high priest, to perform his duties on certain occasions; Buxtorf. Lex. Chald. s. voc. Lightfoot Hor. Heb. ad Luke iii. 2. Jahn § 366. Krebs l. c. p. 175, coll. Jos. Ant. 17. 6. 4. Such a substitute is not expressly mentioned in the scriptures, though such a person seems to be implied in the רִאשֵׁי כֹהֲנֵי 2 K. xxv. 18. Jer. lii. 24.—In one of these senses Annas is called high priest, Luke iii. 2. John xviii. 13. Acts iv. 6.

b) *a chief priest*, as spoken of those who were at the head of the twenty-four classes of priests mentioned, 1 Chr. c. 24, and who are there called ἀρχοντες τῶν

πατριῶν τῶν ἱερέων, ver. 6. So Jos. Ant. 20. 8. 8. B. J. 4. 3. 6. comp. Krebs l. c. p. 3.—Matt. ii. 4. xxvi. 3. Mark xiv. 1. Luke xxii. 2. al. sēp.—These were members of the Sanhedrim, and indeed the expressions ἀρχιερεῖς καὶ γραμματεῖς Matt. ii. 4. al. and ἀρχιερεῖς καὶ Φαρασαῖοι John vii. 32, 45. al. seem to be put by way of circumlocution for τὸ συνέδριον, *the Sanhedrim*; and in some instances the word ἀρχιερεῖς appears to be used by itself in a general sense to denote the same council; as John xii. 10, coll. xi. 47. Jahn § 244. I.

c) in the Ep. to the Heb. c. ii. 17. iii. 1. iv. 14. v. 5. vi. 20. et passim, Christ is called ἀρχιερεύς and compared with the high priest of the Jews, as having offered up himself a sacrifice for sin; comp. Heb. ix. 7, 11, 12. AL.

Ἀρχιποίμην, εως, ὁ, (ἀρχι- and ποιμήν,) *a chief shepherd*; metaph. of Christ as the chief teacher of religion and head of the church, 1 Pet. v. 4.

Ἀρχιππος, ου, ὁ, *Archippus*, pr. name of a Christian, Col. iv. 17. Phil. lem 2.

Ἀρχισυνάγωγος, ου, ὁ, (ἀρχι- and συναγωγή,) *a ruler or moderator of the synagogue*, i. q. ὁ ἀρχων τῆς συναγωγῆς (Luke viii. 41). There were several *elders* in each synagogue, whose duty it was to preserve order, and to select and invite persons to read or speak in the assembly; comp. Acts xiii. 15. The presiding elder was called ἀρχισυνάγωγος; though the name is sometimes applied to them all; see Jahn § 372. Vitranga de Synag. Vet. lib. 2. c. 11.—Mark v. 22, 35, 36, 38. Luke viii. 49. xiii. 14. Acts xiii. 15. xviii. 8, 17.

Ἀρχιτέκτων, ονος, ὁ, (ἀρχι- and τέκτων,) *an architect, master-builder*, 1 Cor. iii. 10.—Sept. for רִאשֵׁי Is. iii. 2.—Ecclus. xxxviii. 30. Xen. Mem. 4. 2. 10.

Ἀρχιτελώνης, ου, ὁ, (ἀρχι- and τελώνης,) *a chief publican*, i. e. a farmer or chief collector of the taxes, Luke xix. 2. See Jahn § 242.

Ἀρχιτρίχλινος, ου, ὁ, (ἀρχι- and τρίχλινος,) Lat. triclinium; see Calmet art. *Eating*, and Adam's Rom. Ant.

p. 436), *the master of a feast*, Lat. *magister convivii*, Adam's Ant. p. 456; i. e. the person who had the direction of an entertainment, arranged the guests, etc. John ii. 8, 9 bis. Comp. Ecclus. xxxv. 1, where he is called ἡγούμενος. By the Greeks he was called συμποσίαρχος, συμποσίου ἐπιμελητής, τραπεζοποιός, etc. Potter Gr. Ant. II. p. 386. So Pollux Onom. 3. 41. p. 287, ὁ δὲ πάντων τῶν περὶ τὴν ἰστίαν ἐπιμελούμενος, τραπεζοποιός. ib. 6. 13. p. 570.

Ἄρχω, f. ξω, (ἀρχή,) *to begin, to be first* in any thing, Xen. Conv. 7. 1. In N. T. *to be first* in rank, dignity, etc. i. e. *to rule, to reign*, c. c. gen. Mark x. 42. Rom. xv. 12. Sept. for ἡγῶν Gen. i. 18. Deut. xv. 6.—1 Macc. i. 4. Xen. Mem. 2. 6. 25. ib. 4. 6. 12.—Mid. ἀρχομαι, *to begin*, intrans. and followed by an infinitive expressed or implied.

a) gen. Matt. iv. 17 ἤρξατο κηρύσσειν. xi. 7, 20. Mark i. 45. Luke iv. 21. Acts i. 1. al. smp. Sept. for ἡγῶν Gen. vi. 1. ix. 20. ἡγῶν Deut. i. 5.—Jos. Ant. 11. 7. 1. Xen. Mem. 3. 6. 3, 4. (Ec. 11. 8.—Luke iii. 23 ἦν ὁ Ἰησοῦς ὥσπερ ἑτῶν τριάκοντα ἀρχόμενος, and *Jesus was beginning, entering upon*, [the age of] *about thirty years*, where the gen. ἑτῶν may be governed by ἀνὴρ understood, or by ἀρχόμενος, as Jos. Ant. 7. 4. 1 ἀρχεσθαι μάχης.—By Hebraism, emphatic, implying difficulty, etc. *to attempt, to undertake, to venture*, Mark vi. 7. x. 28, 32. Luke iii. 8. So Sept. and ἡγῶν Gen. xviii. 27. ἡγῶν Judg. x. 18.

b) part. ἀρξάμενος c. c. infin. and ἀπὸ seq. gen. *beginning from*, expressing the terminus a quo, the point of departure in a narration, transaction, etc. See Ἀπὸ I. 1. b. Matt. xx. 8 ἀποδοῦς αὐτοῖς ἀρξάμενος ἀπὸ τῶν ἰσχύων, *beginning from or at the last*. Luke xxiii. 5. xxiv. 27. John viii. 9. Acts i. 22. viii. 35. x. 37. also Luke xxiv. 47 ἀρξάμενον ἀπὸ Ἱερουσαλὴμ, where the neut. is the case absol. Buttm. § 145. n. 4, 7. Herodot. 3. 91. or it may depend on κηρυχθῆναι. So Sept. ἀρξάμενος for ἡγῶν Gen. xlv. 12.—Theophr. Char. 2. Xen. Mem. 2. 1. 1.—So the verb, 1 Pet. iv. 17 καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ

θεοῦ. So Sept. for ἡγῶν Ez. ix. 3.—Xen. Mem. 3. 5. 15. AL.

Ἄρχων, οντος, ὁ, (partic. of ἀρχω,) *one first in power, authority, dominion*; hence *a ruler, lord, prince, a chief person*; genr. Matt. xx. 25. Acts iv. 26. Rom. xiii. 3. 1 Cor. ii. 6, 8. Sept. for ἡγῶν Gen. xlix. 20. Num. xxiii. 21. ἡγῶν Is. xiv. 5. ἡγῶν Gen. xxv. 16. ἡγῶν Gen. xii. 15. 2 Chr. viii. 9.—Xen. Cyr. 1. 2. 2. Mem. 3. 9. 11.—Spoken of the Messiah, as king of kings, Rev. i. 5. of Moses as a judge, Acts vii. 27, 35. as the leader of Israel, Acts vii. 35.—Spoken of magistrates of any kind, e. g. the high priest, Acts xxiii. 5. of civil judges, Luke xii. 58. Acts xvi. 19.—Herodian. 4. 4. 1. Xen. Cyr. 1. 2. 5.—Of a ruler of the synagogue, Luke viii. 41. Matt. ix. 18, 23, coll. Mark v. 22. So of persons of weight and influence among the Pharisees and other sects at Jerusalem, who also were members of the Sanhedrim, Luke xiv. 1. xviii. 18. xxiii. 13, 35. xxiv. 20. John iii. 1 coll. vii. 45, 50.—John vii. 26, 48. xii. 42. Acts iii. 17. iv. 5, 8. xiii. 27. xiv. 5. So Sept. for ἡγῶν, *magnates*, Neh. iv. 8, 13. v. 7. and Jos. Ant. 20. 1. 2 ἀρχοντες Ἱερουσαλιμιτῶν.—Spoken of the chief of the fallen angels, Satan, ἀρχὼν τῶν δαιμονίων, Matt. ix. 34. xii. 24. Mark iii. 22. Luke xi. 15. called also ἀρχὼν τοῦ κόσμου τούτου, as ruling in the hearts of worldly and wicked men, John xii. 31. xiv. 30. xvi. 11. also ἀρχὼν τῆς ἐξουσίας τοῦ αἵρος, i. e. *lord of the powers of the air*, sc. of the demons who dwell and rule in the atmosphere, Eph. ii. 2.

Ἄρωμα, ατος, τό, (ἄρω,) *aromatics, spices, spicery*, e. g. myrrh and aloe, John xix. 40 coll. ver. 39. Mark xvi. 1. Luke xxiii. 56. xxiv. 1. Sept. for ἡγῶν 2 K. xx. 13. 2 Chr. ix. 1, 9. Cant. iv. 10, 16.—Jos. Ant. 3. 1. 6. Xen. Anab. 1. 5. 1.

Ἀσά, ὁ, indec. *Asa*, Heb. אָסָא (medicus), a pious king of Judah, Matt. i. 7, 8. See 1 K. xv. 9—24. 2 Chr. c. 14—16.

Ἀσάλευτος, ου, ὁ, ἡ, adj. (a pr. and σαλεύω), *unshaken, immovable*, Act. xxvii. 41. Metaph. *firm enduring*, Heb.

xii. 28.—Diod. Sic. 2. 48 ἐλευθερίαν διαφυλάττοντες ἀσάλευτον.

Ἀσβεστος, ου, ὁ, ἡ, adj. (a pr. and σβέννυμι), *not extinguished*, Strabo IX. p. 606. In N. T. *unquenchable*, spoken of fire, i. e. *perpetual, eternal*, Matt. iii. 12. Mark ix. 43, 45. Luke iii. 17. Comp. Matt. xviii. 8.—Hom. Od. 4. 584.

Ἀσέβεια, ας, ἡ, (ἀσεβής,) *impiety, ungodliness*, either in thought or action, Rom. i. 18. xi. 26. 2 Tim. ii. 16. Tit. ii. 12. So the genitive as adj. Jude 15, 18, comp. Buttm. § 123. n. 4. Sept. for תַּבַּי Ez. xvi. 57. עֲשֵׂה Jer. v. 6. Ez. xxi. 24. עֲשֵׂה Prov. iv. 17. Ecc. viii. 8.—Diod. Sic. 13. 90. Xen. Cyr. 8. 8. 6.

Ἀσεβέω, ὦ, ἡσω, (ἀσεβής,) *to be ungodly, to live impiously*, intrans. 2 Pet. ii. 6. Jude 15. Sept. for עֲשֵׂה Zeph. iii. 12. עֲשֵׂה Dan. ix. 5.—Jos. Ant. 9. 13. 1. Diod. Sic. 1. 77. Xen. Cyr. 5. 2. 10.

Ἀσεβής, εἰς, οὗς, ὁ, ἡ, adj. (a pr. and σέβομαι), *impious, ungodly, wicked*, 1 Tim. i. 9. 1 Pet. iv. 18. 2 Pet. ii. 5. iii. 7. Jude 4, 15 bis. Implying exposure to punishment, Rom. iv. 5. v. 6. Sept. for עֲשֵׂה Hos. xiv. 10. עֲשֵׂה Ps. i. 1. Jer. v. 26.—Xen. Cyr. 8. 8. 27. Mem. 1. 2. 2.

Ἀσέλγεια, ας, ἡ, (ἀσελγής,) *excess, immoderation, intemperance*, in any thing, e. g.

a) in language, etc. *arrogance, insolence*, Mark vii. 22.—3 Macc. ii. 26. Jos. Ant. 4. 6. 12 ἀσέλγεια τῶν λόγων.

b) in general conduct, *licentiousness, madness*, 2 Pet. ii. 2 ταῖς ἀσελγείαις in later edit. for ταῖς ἀπωλείαις.—Jos. Ant. 8. 13. 1 ἀσέλγεια καὶ μανία. Dem. 131. 11.

c) particularly *wantonness, lasciviousness*, Rom. xiii. 13. 2 Cor. xii. 21. Gal. v. 19. 2 Pet. ii. 7, 18.—Wisd. xiv. 26.—In a wider sense, *debauchery, dissoluteness*, in general, Eph. iv. 19. 1 Pet. iv. 3. Jude 4.

Ἀσημος, ου, ὁ, ἡ, adj. (a pr. and σῆμα), *without mark*, Sept. Gen. xxx. 42. of money, *unstamped*, Sept. Job xlii. 11. Herodot. 9. 41. In N. T. metaph. *obscure, ignoble, mean*, Acts xxi. 39.—

Eurip. Ion. 8 πόλιν οὐκ ἀσημον. Herodian. 1. 9. 12.

Ἀσῆρ, ὁ, indec. *Asher*, Heb. אֲשֵׁר (blessed), eighth son of Jacob, Luke ii. 36. Rev. vii. 6. Comp. Gen. xxx. 13.

Ἀσθενεία, εἰας, ἡ, (ἀσθενής,) *want of strength, infirmity, weakness*, viz.

a) genr. Rom. vi. 19. 1 Cor. xv. 43. 2 Cor. xi. 30 τὰ τῆς ἀσθενείας μου, i. q. τὴν ἀσθενειαν μου, Buttm. § 128. n. 2. 2 Cor. xii. 5, 9 bis, 10.—Spoken of the weakness and infirmity of human nature generally; 2 Cor. xiii. 4. Heb. iv. 15. v. 2. vii. 28.—Sept. Job vii. 37. Herodot. 8. 51.

b) spec. *infirmity*, sc. of the body, i. e. *disease, sickness*, Matt. viii. 17. Luke v. 15. vii. 2. xiii. 12. John v. 5. xi. 4. Acts xxviii. 9. 1 Tim. v. 23. Heb. xi. 34. Luke xiii. 11 πνεῦμα ἀσθενείας, i. e. an evil spirit causing disease, coll. ver. 16.—2 Macc. ix. 21, 22. Herodian. 1. 4. 16. Xen. Mem. 4. 2. 32.

c) trop. of the mind, *feebleness, depression, want of energy*, 1 Cor. ii. 3. Sept. ἀσθ. φωνῆς for ἡβῶν Ecc. xii. 4.—Xen. Ag. 9. 5.

d) by impl. *sorrow, affliction, distress*, producing depression and perplexity of mind, Rom. viii. 26. Gal. iv. 13. So Sept. for חֲבָצָה Ps. xvi. 4. מַכְשֹׁל Jer. vi. 21.

Ἀσθενέω, ὦ, f. ἡσω, (ἀσθενής,) *to want strength, to be infirm, weak, feeble*, viz.

a) genr. Rom. viii. 3 ἐν ᾧ ἡσθίνει, in that it was weak, i. e. not adapted to the proposed end. 2 Cor. xiii. 3. Sept. for חֲבָצָה 1 Sam. ii. 5. Lam. ii. 8. חֲבָצָה 2 Sam. iii. 1.—Xen. Cyr. 5. 2. 28.—So to be accounted weak, 2 Cor. xiii. 4, 9.

b) spec. *to be infirm* in body, i. e. *to be sick, to labour with disease*, Matt. x. 8. xxv. 36. Mark vi. 56. Luke iv. 40. vii. 10. ix. 2. John iv. 46. v. 3, 7. vi. 2. xi. 1, 2, 3, 6. Acts ix. 37. xix. 12. Phil. ii. 26, 27. 2 Tim. iv. 20. James v. 14. Sept. for חֲבָצָה Judg. xvi. 7, 11, 17. Ez. xxxiv. 4.—Diod. Sic. 3. 46. Polyb. 31. 21. 7. Xen. An. 1. 1. 1.

c) trop. of the mind, *to be feeble-minded, faint-hearted, timid*, 2 Cor. xi. 21. So Sept. for חֲבָצָה Is. vii. 4.—1 Macc. xi. 49. Xen. Hiero 1. 23.—By Hebra-

ism, implying a want of firmness and decision of mind, *to be weak-minded*, i. e. *to doubt, to hesitate, to vacillate*, spoken of those whose minds are easily disturbed, Rom. xiv. 2, 21. 1 Cor. viii. 9, 11, 12. So ἀσθενεῖν τῇ πίστει, *to be weak, not settled, in the faith*, Rom. iv. 19. or *in opinion*, Rom. xiv. 1. So Sept. for חָשָׁב *to totter*, (see Gesen. Lex.) Ps. xxvii. 2. Jer. i. 32. Hos. xiv. 2.

d) by impl. *to be afflicted, to be distressed*, sc. by want, oppression, calamity, etc. Acts xx. 35. 2 Cor. xi. 29 bis. xii. 10. So Sept. and חָשָׁב Job iv. 4. Ps. cvii. 12. Dan. xi. 33, 34, 35.

Ἀσθένημα, αὐτος, τό, (ἀσθενέω, perf. pass. ἡσθένημα,) pp. *infirmity*; metaph. *doubt, scruple, hesitation*, Rom. xv. 1. See Ἀσθενέω c.

Ἀσθενής, ἑός, οὗς, ὁ, ἡ, adj. (α pr. and σθενος), *without strength, infirm, weak, feeble*, viz.

a) genr. Matt. xxvi. 41 ἡ σὰρξ ἀσθενής ἐστι, *the flesh is weak, impotent*, i. e. unequal to the task. Mark xiv. 38. 1 Pet. iii. 7. Sept. for חָשָׁב Num. xiii. 19. Job iv. 3. חָשָׁב Ez. xvii. 14.—Wisd. ii. 11. Jos. Ant. 3. 1. 3. Herodian. 2. 10. 13. Xen. Mem. 1. 4. 6.—Including the idea of *imperfection*, 1 Cor. xii. 22. Gal. iv. 9. Heb. vii. 18. So neut. as subst. 1 Cor. i. 25 τὸ ἀσθενές τοῦ Θεοῦ. ver. 27 τὰ ἀσθενῆ τοῦ κόσμου, spoken of men. Buttm. § 123. 3.

b) spec. *infirm in body, sick, diseased*, Matt. xxv. 39, 43, 44. Luke x. 9. Acts iv. 9. v. 15, 16. 1 Cor. xi. 30.

c) trop. of the mind, *faint-hearted, timid*, 2 Cor. x. 10. Comp. xi. 21 and 1 Cor. ii. 3.—Implying a want of decision and firmness of mind, *weak-minded*, i. e. *doubting, hesitating, vacillating*, in opinion or in faith, 1 Cor. viii. 7, 10. ix. 22 bis. 1 Thess. v. 14. See in Ἀσθενέω c.

d) by impl. *afflicted, distressed*, sc. by oppression, calamity, etc. 1 Cor. iv. 10, comp. ver. 9, 11 sq. Sept. for חָשָׁב Prov. xxii. 22. xxx. 14. חָשָׁב Prov. xxxi. 5.—In a moral sense, *wretched, diseased*, i. e. in a state of sin and wretchedness, Rom. v. 6 ὄντων ἡμῶν ἀσθενῶν, i. q. ἀμαρτωλῶν ὄντ. ἡμ. in ver. 8.

Ἀσία, ας, ἡ, Asia, i. e. in N. T. Asia Minor, comprehending the provinces of Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Mysia, Bithynia, Paphlagonia, Cappadocia, Galatia, Lycaonia, and Pisidia. On the western coast were more anciently the countries of Æolia, Ionia, and Doris, the names of which were retained, although the countries were included in the later provinces of Mysia, Lydia, and Caria. Many Jews were scattered over these regions; as appears from Acts, and from Jos. Ant. 12. 3. 2. 14. 10. 11. 16. 2. 3.—In N. T. Asia is put

a) for the whole of Asia Minor, Acts xix. 26, 27. xxi. 27. xxiv. 18. xxvii. 2. Rom. xvi. 5 in later edit.

b) for *proconsular Asia*, i. e. the region of Ionia, of which Ephesus was the capital, and which Strabo also calls Asia, lib. 14. init. Acts ii. 9. vi. 9. xvi. 6. xix. 10, 22. xx. 4, 16, 18. (1 Cor. xvi. 19. 2 Cor. i. 8.) 2 Tim. i. 15. 1 Pet. i. 1. Rev. i. 4, 11.—Cicero speaks of proconsular Asia as containing the provinces of Phrygia, Mysia, Caria, and Lydia. Pro Flacc. 27.

Ἀσιανός, οὔ, ὁ, ἡ, adj. *Asiatic*, i. e. *belonging to Asia Minor*, Acts xx. 4.

Ἀσιάρχης, ου, ὁ, (Ἀσία, ἀρχω,) an *Asiarch*, Acts xix. 31.—Strabo 14. p. 960.—In the eastern provinces of the Roman empire, persons of wealth were annually appointed to preside over the public worship, and to exhibit games and theatrical amusements at their own expense in honour of the gods, in the manner of the Roman ædiles. These officers received their titles from the province to which they belonged, as Συνιάρχης 2 Macc. xii. 2, Ανκιάρχης, Φοινικάρχης, Καριάρχης, etc. and of course, in proconsular Asia, they were called Ἀσιάρχαι. They were ten in number, selected by the cities and approved by the proconsul; of whom one was the chief Asiarch, and always resided at Ephesus the capital; the others were his colleagues and advisers. Comp. Euseb. Hist. Ecc. IV. 15. Wesseling Diss. de Asiarchis, Ultraj. 1753. Westein and Kuinoel in loc.

Ἀστία, ας, ἡ, (a pr. and αῖτος,) *abstinence from food, fasting*, Acts xxvii. 24. Comp. ver. 34—36. Jos. Ant. 12. 7. 1. Aristot. Rhet. 10. 9.

Ἀστικός, ου, ὁ, ἡ, adj. (see αῖτια), *not taking food, fasting*, Acts xxvii. 33. — Jos. Ant. 6. 14. 6. Xen. Cyr. 4. 2. 46.

Ἀσκέω, ὦ, f. ἥσω, *to work up with skill*, sc. raw materials, e. g. εἶρα Hom. Il. 3. 388. *to exercise, to practise*, sc. an art, e. g. τὴν ἱππικὴν Xen. Mag. Eq. 1. 19. and so τὸ σῶμα Xen. Mem. 1. 2. 19. ψυχὰς πρὸς ἀρετὴν Jos. Ant. 4. 8. 41. — Hence in N. T. with the reflex. pron. implied (Buttm. § 130. n. 2), *to exercise one's self in any thing*, seq. ἐν c. dat. i. e. *to endeavour, to strive*, Acts xxiv. 16. — Symmach. for ἡρεῖ Judg. iii. 1. Xen. Mem. 2. 1. 6. Ag. 11. 4.

Ἀσκος, ου, ὁ, a bottle sc. of skin, for water, wine, etc. like the oriental bottles of the present day; see Calmet art. *Bottle*. — Matt. ix. 17 quater. Mark ii. 22. quater. Luke v. 37 ter, 38. Sept. for כַּדֹּשׁ Josh. ix. 4, 13. כַּדֹּשׁ Jer. xiii. 12. — Jos. Ant. 1. 12. 3. Hom. Il. 3. 247. Herodot. 2. 121. Xen. An. 3. 5. 9.

Ἀσμένως, adv. (ἡδομαι, perf. part. pass. ἡσμένος), *gladly, with joy*, Acts ii. 41. xxi. 17. comp. Luke viii. 13. — 2 Macc. iv. 12. Jos. Ant. 4. 6. 7. Xen. Mem. 3. 11. 10. Ag. 9. 3.

Ἀσοφος, ου, ὁ, ἡ, adj. (a pr. and σόφος), *unwise*, i. e. without true wisdom in Christ, Eph. v. 15. — Xen. Mem. 3. 9. 4.

Ἀσπάζομαι, f. ἄσομαι, depon. Mid. (σπάω), pp. *to draw to one's self*, Hom. Od. 3. 35. Hence *to embrace, to salute*, trans. spoken of those who meet or who separate. In the former case the Jews said קָרַבְתִּי, Judg. xix. 20. Dan. x. 19. or קָרַבְתִּי לְפָנָיו 2 Sam. xx. 9, coll. 1 Sam. xxv. 6. or קָרַבְתִּי לְפָנָיו Ruth ii. 4. in N. T. εἰρήνην ὑμῖν Luke xxiv. 36. John xx. 19. coll. Luke x. 5. Matt. x. 12. — In the latter case they said קָרַבְתִּי לְפָנָיו 2 Sam. xv. 9. or קָרַבְתִּי לְפָנָיו Judg. xviii. 6. in N. T. ὑπάγετε εἰς εἰρήνην Mark v. 34. — In N. T. spoken

a) of those who meet, or are present, etc. *to salute, to welcome, to greet*, Matt.

x. 12. Mark ix. 15. Luke i. 40. x. 4. Acts xxi. 19. Sept. for קָרַבְתִּי לְפָנָיו Ex. xviii. 7. Judg. xviii. 15. — 1 Macc. vii. 19, 33. xi. 6. Jos. Ant. 12. 4. 3. Xen. Cyr. 2. 1. 1. — Including the idea of *to visit, to pay one's respects to*, Acts xviii. 22. xxi. 7. xxv. 13. — Jos. Ant. 6. 11. 1. So *to salute with a kiss*, ἐν φιλήματι, Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Pet. v. 14. — Spoken of the salute given to a king, homage, accompanied with prostration, Mark xv. 18, coll. ver. 19. — Jos. Ant. 10. 10. 5.

b) of those who separate, *to take leave of, to bid adieu*, Acts xx. 1. xxi. 6. — Xen. Anab. 7. 1. 40.

c) of salutations sent by letter, etc. Rom. xvi. 3—23. 1 Cor. xvi. 19 bis, 20. 2 Cor. xiii. 12. Phil. iv. 21 bis, 22. Col. iv. 10, 12, 14, 15. 1 Thess. v. 26. 2 Tim. iv. 19, 21. Tit. iii. 15 bis. Philem. 23. Heb. xiii. 24 bis. 1 Pet. v. 13. 2 John 13. 3 John 15 bis.

d) by impl. *to love, to treat with affection*, Matt. v. 47. — Herodot. 1. 122. Æl. V. H. 9. 4. Xen. Ag. 11. 3, where it is opp. to μισεῖν.

e) spoken of things, *to welcome, to embrace*, i. e. *to receive gladly*, e. g. τὰς ἐπαγγελίας, Heb. xi. 13. — Jos. Ant. 6. 5. 3 τὴν εὐνοίαν. 7. 8. 4 τοὺς λόγους. Eurip. Ion. 587.

Ἀσπασμός, οὔ, ὁ, (ἀσπάζομαι,) *salutation, greeting*, either oral or by letter, Matt xxiii. 7. Mark xii. 38. Luke i. 29, 41, 44. xi. 43. xx. 46. 1 Cor. xvi. 21. Col. iv. 18. 2 Thess. iii. 17. — Act Thom. § 11.

Ἀσπιλος, ου, ὁ, ἡ, adj. (a pr. and σπιλος,) *spotless, without blemish*, spoken of a victim, and trop. of Christ, 1 Pet. i. 19. — Herodian. 5. 6. 16. Greg. Naz. Orat. 17. 325. — Metaph. *unblemished, pure*; spoken of doctrine, 1 Tim. vi. 14. of moral conduct, James i. 27. 2 Pet. iii. 14.

Ἀσπίς, ἰδος, ἡ, an asp, a species of serpent of the most deadly venom, Rom. iii. 14. Sept. for עַשְׂפָּר Ps. cxl. 4. פֶּתֶן Deut. xxxii. 33. עֶשְׂפָּר Is. xxx 6. עֶשְׂפָּר Is. lix. 5. — Æl. H. An. 1. 54. — In Sept. and Greek writers also a *shield*, Sept. for מָגֶן 1 Chr. v. 18. 1 Macc. xiv 24. Xen. Mem. 3. 9. 2.

Ἀσπονδος, ου, ὁ, ἡ, adj. (*a pr.* and *σπονδή* libation, league, compact), *without treaty*, i. e. *informal*, Thuc. 1. 37. ib. 5. 32. In N. T. *averse to any compact*, i. e. *implacable*, Rom. i. 31. 2 Tim. iii. 3.—Jos. Ant. 4. 8. 24 ἐχθροῦς ἀσπ. Philo de Charit. II. p. 397. 18 ἀσπ. πολέμοι. Dem. 314. 16. Polyb. 1. 65. 6.

Ἀσάριον, ἴου, τό, *assarion*, Lat. *as*, Rabb. קֶסֶף, a brass coin, equal to one tenth of the denarius or δραχμή, i. e. to nearly 1½ cent. Comp. in Ἀργύριον c. Adam's Rom. Ant. p. 492, 403. Used in N. T. to denote the most trifling value, like our *mite*, *farthing*, etc. Matt. x. 29. Luke xii. 6.—Dion. Hal. 9. p. 586. ib. 10. p. 674. Comp. Kypke I. p. 57 sq.

Ἀσσον, adv. (compar. of ἀγγι near, Buttm. § 115.7), *nearer, next*, i. e. *close to*, Acts xxvii. 13.—Jos. Ant. 1. 20. 2. Hom. II. 1. 335. Herodot. 3. 52. ib. 4. 5.

Ἀσσος, ου, ἡ, *Assos*, a maritime city of Mysia in Asia Minor, situated on the Ægean Sea, about nine miles below Troas. Acts xx. 13, 14. It was also called *Apollonia*; Plin. 5. 30.

Ἀστατέω, ὦ, f. ἦσω, (ἀστατος unstable, wandering; fr. *a pr.* and ἵστημι,) *to have no fixed residence, to wander without a home*, intrans. 1 Cor. iv. 11.—Spoken of the sea, *to be tossed, agitated*, Appian. Bell. Syr. p. 221.

Ἀστεῖος, ου, ὁ, ἡ, adj. (ἀστυ,) *urbane, polished*, Xen. Cyr. 2. 2. 12. In N. T. *elegant*, and spoken of external form, *fair, beautiful*, Heb. xi. 23. Acts vii. 20 ἀστειὸς τῷ θεῷ, i. e. by Hebr. *exceedingly fair*; comp. for the beauty of Moses, Ex. 2. 2. Jos. Ant. 2. 9. 6, 7. and for the idiom comp. Sept. μεγάλη τῷ θεῷ for יְהוָה Jon. iii. 3. Gesen. Lehrs. p. 693. d. Stuart § 456.—Sept. for טוב Ex. ii. 2.—Judith xi. 23. Aristænet. 1. 4, 19. of a garment, Herodian. 4. 12. 4.

Ἀστήρ, ἑρος, ὁ, *a star*, spoken of fixed stars, planets, meteors, etc. Matt. ii. 2, 7, 9, 10. 1 Cor. xv. 41 ter. Rev. vi. 13. viii. 12. xii. 1, 4. On Matt. xxiv. 29 and Mark xiii. 25, comp. Joel ii. 10. Ez. xxxii. 7. Is. xiii. 10, and Gesen. in h. loc. et in Is. xxiv. 18. Sept. for כִּכְלָ

Gen. i. 16. Is. xiii. 10. Joel iii. 15.—Herodian. 1. 14. 1. Xen. Mem. 4. 7. 5. —Jude 13 ἀστέρες πλανῆται, *wandering stars, meteors*, i. e. false and impious teachers.—To Jesus is attributed ὁ ἀστήρ ὁ πρωΐνός, *the morning star*, as the symbol of majesty and glory, Rev. ii. 28. xxii. 16. Comp. Dan. viii. 10. Is. xiv. 12, and Gesen. in loc.—Trop. put as the symbol of angels, Rev. i. 16, 20 bis, ii. 1. iii. 1. Probably also as the symbolic designation of an angel, Rev. viii. 10, 11. ix. 1. Comp. ix. 1 sq. Luke x. 18.

Ἀστήρικτος, ου, ὁ, ἡ, adj. *a pr.* and *στηρίζω*), *not established, unstable*, metaph. spoken of those who have no firm persuasion of divine truth, 2 Pet. ii. 14. iii. 16.—Longin. de Sublim. 2. 2.

Ἀστοργος, ου, ὁ, ἡ, (*a pr.* and *στοργή* instinctive affection,) *without natural affection, inhuman*. Rom. i. 31. 2 Tim. iii. 3.—Æschin. 47. 29. Athen. 14. p. 655.

Ἀστοχέω, ὦ, f. ἦσω, (ἀστοχος fr. *a pr.* and στόχος mark), *to miss the mark*; trop. *to miss, to err, to swerve from*, c. c. gen. 1 Tim. i. 6.—Ecclus. vii. 19. viii. 9. Plut. de defect. Orac. c. 10. p. 414, ἀστοχοῦσι τοῦ πρίποντος.—Seq. περί c. accus. 1 Tim. vi. 21. 2 Tim. ii. 18.—Plut. de Audit. περί τὰς πούστητας ἀστοχοῦντες. Polyb. 3. 21. 10 περί τινος.

Ἀστραπή, ἥς, ἡ, *lightning*.

a) pp. Rev. iv. 5. viii. 5. xi. 19. xvi. 18. Sept. for קֶרֶב Ex. xix. 16. Jer. x. 12. —Xen. Cyr. 1. 6. 11.—Put as the symbol of speed, celerity, Matt. xxiv. 27. Luke x. 18. xvii. 24. So Sept. and קֶרֶב Nah. ii. 4.

b) by impl. *brightness, splendour*, Matt. xxviii. 3. Luke xi. 36. So Sept. and קֶרֶב Deut. xxxii. 41. Dan. x. 6.

Ἀστράπτω, f. ἀψω, (ἀσπραπή,) *to lighten*, sc. as lightning, Luke xvii. 24. Sept. for קֶרֶב Ps. cxliv. 6.—Diod. Sic. 3. 34. Hom. II. 9. 237.—By impl. *to shine, to be bright*, Luke xxiv. 4. comp. Matt. xxviii. 3.—Wisd. xi. 18, of shining eyes.

Ἀστρον, ου, τό, *a constellation*, Xen. Mem. 4. 3. 4. In N. T. *a star*, i. q.

ἀστήρ, Luke xxi. 25. Acts xxvii. 20. Heb. xi. 12. Sept. for כִּכְיָ Ex. xxxii. 12. Job xxxviii. 7.—In Acts vii. 43 *the star-god*, i. e. an image of Saturn in the form of a star; see Calmet, art. *Chim*.

Ἀσύγκριτος, ου, ὁ, *Asyncritus*, name of a Christian, Rom. xvi. 14.

Ἀσύμφωνος, ου, ὁ, ἡ, adj. (*a pr.* and *σύμφωνος*), *dissonant, harsh*, Wisd. xviii. 10. Arrian. Diss. Epict. 3. 16. 5. In N. T. trop. *discordant, disagreeing*, Acts xxviii. 25.—Diod. Sic. 4. 1 *ἀσυμφώνους εἶναι* πρὸς ἀλλήλους. Plut. Agesi. 10.

Ἀσύνετος, ου, ὁ, ἡ, adj. (*a pr.* and *συνετός*), *void of understanding, dull of apprehension, foolish*; Matt. xv. 16. Mark vii. 18. Sept. for חֲזָז Ps. xcii. 7.—Wisd. xi. 15. Thuc. ii. 24.—From the Heb. with the accessory idea of *impiety*, i. e. *impious, ungodly*, as neglecting the true wisdom, and continuing in sin, heathenism, etc. Rom. i. 21, 31. x. 19. So Sept. and חֲזָז Deut. xxxii. 1; comp. חֲזָז Ps. xiv. 1. Job ii. 10, where Sept. ἀφρων.

Ἀσύνθετος, ου, ὁ, ἡ, (*a pr.* and *συντίθεμαι*), *not compounded*, Long. de Subl. 10. 6. In N. T. *covenant-breaking, faithless, treacherous*, Rom. i. 31. Sept. for חֲזָז and חֲזָז Jer. iii. 7, 8, 10, 11.—Dem. 283. 6.

Ἀσφάλεια, ας, ἡ, (*ἀσφαλής*), *firmness, fixedness, security*, sc. from falling, rupture, etc.

a) pp. Acts v. 23. Sept. for חֲזָז Ps. civ. 6.—Herodian. 1. 14. 4.—Trop. in the sense of *certainty*, Luke i. 4. Comp. Xen. Mem. 4. 6. 15.

b) Metaph. *safety, security*, sc. from peril, etc. 1 Thess. v. 13. Sept. for חֲזָז Deut. xii. 10. Lev. xxvi. 5. חֲזָז Is. xviii. 4.—2 Macc. ix. 21. Jos. Ant. 2. 10. 2. Herodian. 3. 12. 16. Xen. Mem. 3. 12. 7.

Ἀσφαλής, έος, οὔς, ὁ, ἡ, adj. (*a pr.* and *σφάλλω*), *not falling*, i. e. *firm, fixed, immoveable*.

a) pp. ἀγκύρα, Heb. vi. 19. Sept. for חֲזָז Prov. viii. 28.—Wisd. iv. 3. Xen. Anab. 3. 2. 19.—Trop. τὸ ἀσφαλές in the sense of *certainty*, Acts xxi. 34. xxii. 30. xxv. 26.—Xen. Mem. 2. 6. 39.

b) metaph. *safe, secure*, sc. from peril, etc. (Xen. Cyr. 5. 3. 6.) i. e. *affording safety*, Phil. iii. 1.—Wisd. vii. 23. Xen. Lac. 12. 1.

Ἀσφαλίζω, f. ἴσω, (*ἀσφαλής*), and Mid. depon. ἀσφαλιζομαι, f. ἴσομαι, *to make firm, to make fast*, trans.

a) pp. as τοὺς πόδας εἰς τὸ ξόλον, Acts xvi. 24. Sept. for חֲזָז Neh. iii. 15.—Wisd. xiii. 15. Polyb. 6. 22. 4.

b) metaph. *to secure, to make safe*, sc. against enemies, etc. Matt. xxvii. 65, 66, τὸν τάφον. Pass. Matt. xxvii. 64. Sept. for חֲזָז Is. xl. 10.—Wisd. iv. 17. x. 12. Jos. Ant. 13. 1. 5. Diod. Sic. 18. 52. Polyb. 4. 60. 5.

Ἀσφαλῶς, adv. (*ἀσφαλής*), *firmly, without falling*, Xen. Eq. 9. 9. de Mag. Eq. 8. 3. In N. T. trop.

a) *certainly, assuredly*, Acts ii. 36.—Wisd. xviii. 6. Xen. Cyr. 6. 3. 18.

b) *securely, safely*, i. e. against escape, rescue, etc. Mark xiv. 44. Acts xvi. 23. Sept. for חֲזָז Gen. xxxiv. 25.—1 Macc. vi. 40. Xen. Mag. Eq. 6. 2. ib. 8. 12.

Ἀσχημονέω, ῶ, f. ἴσω, (*ἀσχήμων*), *to be deformed*, Æl. V. H. 11. 4. In N. T. trop. and intrans.

a) *to behave unseemly, to conduct improperly*, 1 Cor. xiii. 5. Sept. for חֲזָז Ez. xvi. 7, 22.—Æl. V. H. 6. 12. Xen. Eq. 11. 6.

b) *to be disgraced, to suffer reproach*. 1 Cor. vii. 36 εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον νομίζει, *if any one thinks himself exposed to disgrace in respect to his daughter*, i. e. if he has fears of her being seduced. So Sept. for חֲזָז Deut. xxv. 3.—Diod. Sic. 14. 10. Eurip. Hec. 407.

Ἀσχημοσύνη, ης, ἡ, (*ἀσχήμων*), pp. *deformity*, metaph. *indecorum, indecency*, and by impl. *shameful lewdness*, Rom. i. 27.—Ecclus. xxvi. 8. xxx. 13. Jos. Ant. 16. 7. 6. Comp. ἀσχήμων Sept. Gen. xxxiv. 7. Deut. xxiv. 1.—By euphemism *nakedness, puenda*, Rev. xvi. 15. So Sept. and חֲזָז Ex. xx. 26. Lev. xviii. 6, 7.

Ἀσχήμων, ονος, ὁ, ἡ, adj. (*a pr.* and *σχήμα*), pp. *deformed*, Herodian. 5. 6. 24. In N. T. metaph. *indecent, unworthy*, 1 Cor. xii. 23. Sept. for חֲזָז

Gen. xxxiv. 7. עָרָה Deut. xxiv. 1.—
Wisd. ii. 20. Hist. of Sus. 63. Xen. Ap.
Soc. 7. Plut. Apophth. Mor. II. p. 171.
ed. Tauchn.

Ἀσωτία, ας, ἡ, (ἄσωτος not save-
able, incorrigible, dissolute, past hope,
Polyb. 14. 12. 3; from α pr. and σώζω,) *dissoluteness, debauchery, revelry*, Eph.
v. 18. Tit i. 6. 1 Pet. iv. 4. Sept.
for לָלֵז Prov. xxviii. 7.—2 Macc. vi. 4.
Herodian. 2. 5. 2.

Ἀσώτως, adv. (see Ἀσωτία), *dissol-
utely*, etc. Luke xv. 13.—Jos. Ant. 12.
4. 8 ἀσώτως ἔην. Dem. 1025. 19.

Ἀτακτέω, ὤ, f. ἦσω, (ἄτακτος,) *to
be disorderly*, intrans. i. e. pp. *to leave or
break the ranks*, spoken of soldiers, Xen.
Cyr. 7. 2. 6. In N. T. metaph. *to neglect
one's duties*, 2 Thess. iii. 7.—Xen. Cyr.
8. 1. 22. CEC. 5. 15.

Ἀτακτος, ου, ὁ, ἡ, adj. (α pr. and
τάσσω), *disorderly*, i. e. pp. *not keeping
the ranks*, as of soldiers, Xen. Mem. 3. 1.
7. In N. T. metaph. *neglectful of du-
ties, irregular, dissolute*, 1 Thess. v. 14.
—Plut. de Pueror. educ. c. 7 ἄτακτοι
ἦδοναι. Act. Thom. § 53. Test. XII
Patr. p. 664 μηδὲν ἄτακτον ποιεῖτε.

Ἀτάκτως, adv. (ἄτακτος), *disorderly*,
i. e. metaph. *irregularly, dissolutely*, as
ἀτάκτως περιπατεῖν, i. e. *to live a dis-
orderly life*, 2 Thess. iii. 6, 11.—So
ἀτάκτως ἔην Isocr. ad Nicocl. p. 25. ed.
Lange. pp. Xen. Mem. 3. 1. 7. Hero-
dian. 4. 11. 7.

Ἀτεκνος, ου, ὁ, ἡ, adj. (α pr. and
τέκνον), *childless*, Luke xx. 28, 29, 30.
Sept. for עָרִירָא Gen. xv. 2. Lev. xx. 20.
עָרִירָא Is. xlix. 21. עָרִירָא Jer. xviii. 21.—
Ecclus. xvi. 3. Eurip. Hec. 512.

Ἀτενίζω, f. ἴσω, (ἀτενής, fr. α in-
tens. and τείνω, Buttm. § 120. n. 11,) *to
fix the eyes intently upon, to gaze upon
intently*; c. c. εἰς seq. accus. Acts i. 10.
iii. 4. vi. 15. vii. 55. xi. 6. xiii. 9.
2 Cor. iii. 7, 13.—3 Macc. ii. 26. Jos.
B. J. 5. 12. 3. Polyb. 6. 11. 7.—Seq.
dat. Luke iv. 20. xxii. 56. Acts iii. 12. x.
4. xiv. 9. xxiii. 1.—So ἐπατενίζω τοῖς
βρίψουσιν Synes. Ep. 1. See Matth. Gr.
Gram. § 401.

Ἀτερ, adv. *without, in the absence of*,
c. c. gen. and chiefly poetical, Luke
xxii. 6, 35. See Buttm. § 146. 1, 2 —2
Macc. xii. 15. Hom. Il. 1. 498. Od. 7.
325.

Ἀτιμάζω, f. ἄσω, (ἄτιμος,) *to dis-
honour, to condemn*, trans. John viii. 49.
Rom. ii. 23. Sept. for נָבֵל Mic. vii. 6.
נָבֵל Niph. Gen. xvi. 4, 5.—Xen. Mem.
2. 1. 31. ib. 2. 2. 14.—In the sense of
to abuse, to treat shamefully, spoken of
persons, Luke xx. 11. Acts v. 41. James
ii. 6. of things, τὸ σῶμα, Rom. i. 24, coll.
ver. 27. Sept. for בָּו Prov. xiv. 21.
בָּו Prov. xxii. 22.—Xen. Cyr. 1. 6. 20.
Anab. 1. 9. 4.

Ἀτιμάω, see Ἀτιμόω.

Ἀτιμία, ας, ἡ, (ἄτιμος,) *dishonour*,
shame.

a) pp. 2 Cor. vi. 8. xi. 21. Rom. i.
26 πάθη ἀτιμίας, i. e. *shameful passions*,
Buttm. § 123. n. 4. Stuart § 440. Sept.
for נִקְלָה Prov. xii. 9. בָּו Job xii. 21.
בָּו Jer. xxiii. 4.—Ecclus. v. 15. He-
rodian. 2. 4. 9. Xen. Cyr. 2. 2. 13.—In
the sense of *indecorum*, 1 Cor. xi. 14.

b) in the sense of *vileness, meanness*,
1 Cor. xv. 43. So εἰς ἀτιμίαν, *for a
mean use*, Rom. ix. 21. 2 Tim. ii. 20.
Sept. for קָלוֹן Prov. xi. 2. xiii. 18. נִקְלָה
Jer. viii. 11.—Epict. Ench. 24. 1.

Ἀτιμος, ου, ὁ, ἡ, adj. (α pr. and τιμή,) *without
honour, i. e. dishonoured, dis-
graced*, Xen. Cyr. 1. 2. 14. In N. T.

a) *contemned, despised*, 1 Cor. iv. 10.—
Wisd. iii. 17. v. 4. Diod. Sic. 17. 66.
Xen. Anab. 7. 7. 46, 50.

b) *low, mean, of small estimation*, spoken
of character, reputation, etc. Matt. xiii.
57. Mark vi. 4. of things, 1 Cor. xii. 23.
So Sept. for נִקְלָה Is. iii. 5.—Ecclus. x.
19.

Ἀτιμόω, ὤ, f. ὠσω, (ἄτιμος,) *to
dishonour, to affect with disgrace*, trans.
Sept. for נִבְלָם 2 Sam. x. 5. Dem. 548.
8.—In N. T. *to abuse, to treat shamefully*,
Mark xii. 4. Sept. for בָּו Jer. xxii. 28.
1 Sam. x. 27.—Hermog. p. 345. 5. ex
Demosth. Midian.

Ἀτιμός, ἴδος, ἡ, *vapour*, i. e. an
exhalation, James iv. 14. comp. Wisd. ii.
2, 4. Spoken of dense smoke, Acts ii.

19 ἀτμίς καπνοῦ, *cloud of smoke*, quoted from Joel iii. 3, [ii. 30,] where Sept. for חִיָּהִי. Sept. for חִיָּהִי Lev. xvi. 13. Ez. viii. 11. חִיָּהִי Gen. xix. 28.—Ecclesi. xxii. 24. Diod. Sic. 12. 58. Herodian. 4. 8. 19.

Ἄτομος, ου, ὁ, ἡ, adj. (a pr. and τομή fr. τέμνω), *uncut, undissected*, Dioscor. 1. 82. *not divisible*, and by impl. *very minute*, as an atom, Plut. Phocion c. 3.—In N. T. spoken of time, ἐν ἀτόμῳ, sc. χρόνῳ, *in a moment, instantly*, 1 Cor. xv. 52.—Hesych. ἐν ἀτόμῳ. ἐν ῥιπήματι, ἐν τάχει.

Ἄτοπος, ου, ὁ, ἡ, adj. (a pr. and τόπος), *out of place*, i. e. *inept, absurd*, Xen. Mem. 2. 3. 15. Arrian. Diss. Ep. 3. 2. 17. *unusual, strange*, Thuc. 3. 38. Philo in Flacc. p. 970. In N. T. *improper*, i. e. *evil, wicked*; spoken of persons, 2 Thess. iii. 2.—Athen. VII. p. 279. D.—Spoken of conduct, Luke xxiii. 41. So Sept. for חִיָּהִי Job iv. 8. xi. 11.—2 Macc. xiv. 23. Jos. Ant. 6. 5. 6. Plut. de aud. Poet. c. 3. So *evil*, in the sense of *noxious, hurtful*, Acts xxviii. 6.—Jos. Ant. 11. 5. 2. Herodian. 4. 11. 7. Thuc. 2. 49.

Ἀττάλεια, ας, ἡ, *Attalia*, a maritime city of Pamphylia, situated near the borders of Lycia, and built by Attalus Philadelphus, king of Pergamus; now *Antali*, Acts xiv. 25.

Αὐγάζω, f. ἄσω, (αὐγή), *to shine upon, to enlighten*, metaph. and c. c. dat. 2 Cor. iv. 4. Sept. pp. for חִיָּהִי Lev. xiii. 24, 25, 26, 28.—Clem. Alex. Protr. 6. pp. Eurip. Hec. 637.

Αὐγή, ἥς, ἡ, *light, brightness*, spoken of the light of day, the sun, etc. Acts xx. 11 ἄχρις αὐγῆς, *till dawn*, Sept. for חִיָּהִי Is. lix. 9.—Polyæn. IV. p. 386 κατὰ τὴν πρώτην αὐγὴν τῆς ἡμέρας. Xen. Mem. 4. 7. 7 αὐγὴ ἡλίου.

Αὐγουστος, ου, ὁ, *Augustus*, a surname conferred by the senate on Octavianus, the first Roman emperor; see Flor. 4. 12. Sueton. Aug. 7. Our Saviour was born in the forty-second year of his reign, Luke ii. 1. He died A. D. 14, æt. 76, after a reign of fifty-six years, reckoning from his first entrance on

public life, or of forty-four years as sole sovereign.

Αὐθάδης, εος, ους, ὁ, ἡ, adj. (αὐτός, ἡδομαι), *self-complacent*; by impl. *assuming, arrogant, imperious*. Tit. i. 7. 2 Pet ii. 10. Sept. for חִיָּהִי Gen. xlix. 3, 7. חִיָּהִי Prov. xxi. 24.—Theophr. Char. 15 or 23. Plato Ap. Soc. 23.

Αὐθαίρετος, ου, ὁ, ἡ, adj. (αὐτός, αἰρέομαι), *self-chosen, voluntary*, as θάνατος Xen. H. G. 6. 2. 36; in N. T. *acting from choice*, and as expressing an adverbial idea, *of one's own accord, spontaneously*, 2 Cor. viii. 3, 17. Buttin. § 123. n. 3.—Symm. for חִיָּהִי Ex. xxxv. 5. Lucian. Catapl. § 4. p. 430, εἵπετο αὐθαίρετος μοι. Plut. de Garrul. 4.

Αὐθεντέω, ὦ, f. ἦσω, (αὐθέντης fr. αὐτοίντης, fr. αὐτός and τὰ ἐντεα armour, arms; i. e. *a killer with one's own hand*, either of others, Wisd. xii. 6. Jos. B. J. 2. 12. 5. Thuc. 3. 58. or of one's self, Antiph. 671. 2. *perpetrator, author*, Diod. Sic. 16. 61. Polyb. 23. 14. 2. also in Eurip. Suppl. 442 and in later prose writers, *exercising authority, sovereign*, Macar. Hom. 1. Lob ad Phryn. p. 120.)—only in N. T. and later, *to have authority over*, c. c. gen. 1 Tim. ii. 12.—In ecc. writers, Basil. Mag. Ep. 52, 86. Hesych. αὐθεντεῖν. ἐκουσιάζειν.

Αὐλέω, ὦ, f. ἦσω, (αὐλός q. v.) *to pipe*, i. e. *to play on the pipe*, intrans. Matt. xi. 17. Luke vii. 32. 1 Cor. xiv. 7. —Ælian. V. H. 14. 8. Xen. Cæc. 1. 10.

Αὐλή, ἥς, ἡ, (ἄω), *a yard, a court*, i. e. any inclosed space in open air, exposed to the winds and weather; spoken in N. T.

a) *of a sheep-fold*, into which flocks are driven at night, John x. 1, 16.—Hom. Il. 4. 433. So of the circle in which nomadic shepherds pitch their tents, Jos. Ant. 1. 11. 2.

b) *of the court* of an oriental house or edifice, i. e. the open court in the middle, around which the house is built, and which serves as a place of reception for company, etc. see Calmet. art. *House*. Jahn § 35.—Matt. xxvi. 58, 69. Mark xiv.

54, 66. xv. 16. Luke xxii. 55. John xviii. 15. So Sept. for רָצַח Ex. xxvii. 9. Neh. viii. 16. Esth. i. 5. al.—Jos. Ant. 12. 4. 11. AEl. V. H. 3. 4. —Spoken of the exterior court, before a dwelling or edifice, Rev. xi. 2.—Hom. Il. 24. 452.

c) by synecdoche of a part for the whole, a house, mansion, palace, Matt. xxvi. 3. Luke xi. 21. So Sept. for רָצַח Is. xxxiv. 13.—Jos. B. J. 2. 17. 6. Herodian. 2. 12. 8. Polyb. 5. 26. 9. Hom. Od. 4. 74.

Αὐλητής, οὖ, ὁ, (αὐλίω,) a piper, a minstrel, Matt. ix. 23. Rev. xviii. 22.—Xen. Mem. 1. 7. 2.—On the custom of employing minstrels in mourning, see Jos. B. J. 3. 9. 5. Calmet, art. *Mourning*. Jahn § 211. Buxtorf. Lex. Chald. 766, 1524.

Αὐλιζομαι, f. ἵσται, depon. Mid. (αὐλή), to pass the time in an αὐλή, pp. spoken of shepherds and their flocks at night, Hom. Od. 12. 265. ib. 14. 412. Herodot. 9. 33. spoken of an army, to encamp in the open air, to bivouac, either by night, Xen. Anab. 4. 1. 11. Polyb. 8. 34. 2. ib. 10. 15. 9. or by day, Xen. Anab. 4. 3. 1. hence genr. to remain, to delay, sc. in a place, Sept. for עָמַד עָמַד 2 Sam. xv. 28. Esdr. ix. 2. Xen. Anab. 7. 7. 6. —In N. T. to pass the night, to lodge, intrans. Matt. xxi. 17. Luke xxi. 37. Sept. for לָיַל Josh. vi. 11. viii. 9. Judg. xix. 6, 10, 15, 20. —Jos. Ant. 1. 19. 1.

Αὐλός, οὖ, ὁ, (αῶ, αῶω,) a pipe, tibia, 1 Cor. xiv. 7. It probably had a general resemblance to the flageolet. See Jahn § 95. II. Buxtorf. Lex. Ch. Rab. 766. Sept. for לָיַל 1 Sam. x. 5. Is. v. 12.—Xen. Conv. 6. 4.

Αὐξάνω, f. αὐξήσω, aor. 1 ηὐξήσα, aor. 1 pass. ηὐξήθη; also Αὐξω, Eph. ii. 21. Col. ii. 19. Jos. Ant. 4. 4. 1. Xen. Cyr. 5. 5. 33. Conv. 7. 4; to increase, to augment, trans. and intrans.

a) trans. to give increase, to cause to grow, to enlarge, 1 Cor. iii. 6, 7. in number, 2 Cor. ix. 10. Sept. for בָּרַךְ Josh. iv. 14. הִפְרִיחַ Gen. xvii. 20. xxvi. 22. שִׁבַּח שִׁבַּח Job. xlii. 10.—Jos. Ant. 7. 4. 2. Herodian. 3. 8. 9. Xen. Mem. 3. 6. 2.

b) intrans. αὐξάνω and αὐξω in later writers, and Mid. αὐξάνομαι, f. ἴσται, aor. 1 pass. with mid. signif. ηὐξήθη, (Buttm. § 136. 2.) to receive increase, to grow, to grow up.—(α) Mid. Matt. xiii. 32. 1 Pet. ii. 2. Metaph. 2 Cor. x. 15. Col. i. 10. Sept. for בָּרַךְ Gen. xxi. 8. Judg. xiii. 24. נִפְרַח Num. xxiv. 7. הִפְרִיחַ Gen. i. 22, 28. Ex. i. 7.—Herodian. 1. 11. 8. Xen. Mem. 2. 6. 39.—(β) Act. form. Matt. vi. 28. Mark iv. 8. Luke i. 80. ii. 40. xii. 27. xiii. 19. John iii. 30. Acts vi. 7. vii. 17. xii. 24. xix. 20. Eph. ii. 21. iv. 15. Col. ii. 19. 2 Pet. iii. 18. —Jos. Ant. 2. 7. 7 οὐ γὰρ ηὐξε, sc. the Nile. 8. 2. 9. AEsop. Fab. 48. Diod. Sic. 4. 64.

Αὐξησις, εως, ἡ, (αὐξω,) increase, enlargement, Eph. iv. 16. Col. ii. 19. αὐξει τὴν αὐξησιν τοῦ θεοῦ, i. e. which God bestows; for the accus. see Buttm. § 131. 3.—2 Macc. 5. 16. Jos. Ant. 1. 2. 2. Xen. Oec. 5. 1.

Αὐξω, see Αὐξάνω.

Αὔριον, adv. (αὔρα morning air, fr. αῶ, αῶω), to-morrow, Matt. vi. 30. Luke xii. 28. Acts xxiii. 15, 20. xxv. 22. 1 Cor. xv. 32. Sept. for רָחַק Ex. viii. 10, 23. ix. 5, 19. 2 Sam. xi. 12. al.—Xen. Cyr. 3. 3. 31. An. 4. 6. 8.—Luke xiii. 32, 33, σήμερον καὶ αὔριον καὶ τῇ τρίτῃ γ. τῇ ἐχομένῃ, to-day and to-morrow and the third day, i. e. for a time, a definite time; see Olshausen in loc. James iv. 13 to-morrow i. e. at some future time. —With the art. ἡ αὔριον, sc. ἡμέρα, the morning, the next day, Matt. vi. 34. Luke x. 35. Acts iv. 3, 5. James iv. 14. See Buttm. § 125. 6.—Polyb. 1. 60. 5. Xen. An. 6. 4. 15. Oec. 11. 6.

Αὐστηρός, ὁ, ὄν, (αῶ, αῶω,) austere, spoken of flavour, Dioscor. 5. 6. Aquila for רָחַק Deut. xxxii. 14; in N. T. metaph. of disposition, etc. i. e. severe, harsh, Luke xix. 21, 22.—2 Macc. xiv. 30. Polyb. 4. 20. 7. Plut. de discr. Amic. 21.

Αὐτάρκεια, ας, ἡ, (αὐτάρκης,) self-sufficiency, in a good sense, i. e. sufficiency within one's self, viz.

a) spoken of a mind satisfied with its lot, contentment, 1 Tim. vi. 6.—Diod. Sic. Vol. X. p. 81. ed. Bip. Diog. Laert. 10 130. Clem. Alex. Pæd. 2. 12.

b) spoken of the necessities of life, etc. *competency*, 2 Cor. ix. 8.

Αὐτάρκης, εος, ους, ό, ή, adj. (αὐ-τός and ἀρκέω), *sufficient in one's self, self-adequate*, Xen. Mem. 4. 7. 1. Jos. Ant. 4. 8. 23. p. 243. In N. T. *satisfied with one's lot, contented*, Phil. iv. 11.—Ecclus. xl. 18. Polyb. 6. 48. 7. Xen. Mem. 2. 6. 2.

Αὐτοκατάκριτος, ου, ό, ή, adj. (αὐ-τός and κατακρίνω), *self-condemned*, Tit. iii. 11.—Chrysost. Hom. 1. Photius, οἱ ἀσεβεῖς αὐτοκατάκριτοι.

Αὐτόματος, η, ον, (αὐτός and μέμαα to strive for, fr. obs. μάω), *existing or acting of one's self, spontaneous*, in an adverbial sense, Mark iv. 28. Acts xii. 10. See Buttm. § 123. n. 3. Sept. for ἡσυχ. Lev. xxv. 5, 11.—Wisdom. xvii. 6. Jos. Ant. 1. 2. 1. Diod. Sic. 1. 8. Xen. H. G. 6. 4. 7.

Αὐτόπτης, ου, ό, (αὐτός and ὀπτομαι), *self-beholding, i. e. an eye-witness*, Luke i. 2.—Polyb. 1. 4. 7. Xen. Cyr. 5. 4. 18.

Αὐτός, ή, ό, pron. *self*; in the oblique cases *him, her, it*; and with the art. *the same*; see Buttm. § 127. 2. Herm. ad Viger. p. 733 sq.

I. *Self*, in all the persons, *myself, thyself, himself, etc.*

1. Joined with a noun or pronoun, as if in apposition; and put either after the noun, or before it and its article, viz.

a) *self*, emphatic, and apart from every thing *not self*; e. g. with proper names, Mark xii. 36, 37, αὐτός γάρ Δαβίδ, *David himself*. Luke xx. 42. John iv. 2 Ἰησοῦς αὐτός, *Jesus himself*, i. e. in distinction from his disciples. Luke xxiv. 15. 2 Cor. x. 1 αὐτός δὲ ἐγὼ Παῦλος. Mark vi. 17 αὐτός ό Ἡρώδης. al. ssep.—Xen. Cyr. 1. 3. 1. ib. 5. 2. 29.—With other nouns, Rom. viii. 26 αὐτό τὸ πνεῦμα. 1 Cor. xv. 28 αὐτός ό νίος. Gal. vi. 13 οὐδὲ γάρ οἱ περιτεμένονοι αὐτοί. 1 Thess. iv. 16. Heb. ix. 23. 3 John 12. Rev. xxi. 3 αὐτός ό θεός.—Xen. Cyr. 1. 6. 8, 9. Hiero 6. 6.—With personal pronouns; as αὐτός ἐγὼ Luke xxiv. 39. Rom. xv. 14. ἐγὼ αὐτός Acts x. 26. ὑμεῖς αὐτοί Mark vi. 31. 1 Cor. xi. 13. αὐτοί ὑμεῖς John iii.

28.—Sept. Job xiii. 8. 3 Macc. iii. 13. Herodot. 3. 83. Xen. Cyr. 2. 1. 9, 11. Hiero 1. 24.—So with other pronouns, as αὐτοὶ οὗτοι Acts xxiv. 15, 20. ὃς καὶ αὐτός Matt. xxvii. 57. Mark xv. 43.—Xen. Cyr. 2. 3. 4. Plut. Cæs. c. 5. Sept. 1 Sam. x. 19.

b) with the sense *even*, implying comparison and distinction. 1 Cor. xi. 14 ή οὐδὲ αὐτή ή φύσις διδάσκει, *does not even nature herself teach?* 2 Cor. xi. 14 αὐτός γάρ ό Σατανᾶς, *for even Satan himself*, Rom. viii. 21. Heb. xi. 11.—2 Macc. iv. 12. Hom. Il. 6. 451.

c) as marking the strongest emphasis and prominence, *the very*. John v. 36 αὐτὰ τὰ ἔργα ή ποιῶ, μαρτυρεῖ, *the very works which I do*, etc. Heb. ix. 24 εἰς αὐτὸν τὸν οὐρανόν.—Thuc. 2. 3 αὐτό τὸ πολίεθρον.

d) as marking the exclusion of all else, *self alone*. 2 Cor. xii. 13 αὐτός ἐγὼ, *I alone*, i. e. exclusive of the other apostles. Rev. xix. 12 ὄνομα ὃ οὐδεὶς οἶδεν, εἰ μὴ αὐτός, *except himself alone*.—Hom. Il. 8. 99. Wolf ad Lept. p. 303.—With μόνος subjoined, John vi. 15 Ἰησοῦς ἀνὴρ ἡρώησε εἰς ὃν ὅρος αὐτός μόνος.—So the Attics, Xen. Cyr. 3. 3. 38. Wolf ad Lept. p. 288.

e) *of one's self, of one's own accord, sponte*. John xvi. 27 αὐτός γάρ ό πατήρ φιλεῖ ὑμᾶς, *the Father himself, of his own accord, loveth you*. (1 Pet. ii. 24).—Hom. Il. 17. 254. Xen. Cyr. 5. 4. 27. Anab. 2. 1. 5. Mem. 1. 3. 7.

2. Used alone, the pers. pron. being omitted or implied; chiefly in the nominative for *I myself, he himself*, etc. with various degrees of emphasis; in the oblique cases only at the beginning of a construction; Buttm. § 127. 2. I. b.

a) genr. and often having καί. So in the Nom. Luke vi. 42 αὐτός οὐ βλέπων, *thyself not seeing the beam*, etc. Phil. ii. 24 ὅτι καὶ αὐτός ταχέως ἐλεύσομαι, *that I myself shall also come shortly*. Luke xi. 4 καὶ γάρ αὐτοὶ ἀφίμεν. Luke xi. 46, 52. xv. 14. John vii. 4. ix. 21 bis. Acts ii. 34. xiii. 14. xvii. 25. xxi. 24. Col. i. 17. 1 John i. 7. al. ssep.—Xen. Cyr. 1. 6. 35 bis. 8. 1. 4, 10. Thuc. 6. 5.—So in the oblique cases at the beginning of a construction, Luke xxiv. 24 αὐτὸν δὲ οὐκ εἶδον. John ix. 21 αὐτὸν ἐρωτήσατε.—

Xen. Hiero 6. 10. Plat. Lys. p. 204. A. Dem. de Coron. 270. 19.

b) by way of special emphasis, put for a person distinguished from all others, whom all know and venerate, etc. So of Jesus, i. e. *He, for the Master, the Lord*, etc. Matt. viii. 24 αὐτὸς δὲ ἐκάθευδε. Mark iv. 38. vi. 47. viii. 29. Luke v. 16, 17. viii. 54. ix. 51. x. 38. xi. 17. xiv. 1. So of God, Heb. xiii. 5.—Schol. ad Aristoph. Nub. 218. Comp. the αὐτὸς ἔφα of the disciples of Pythag. *ipse dixit, the master has said it*, Jamblichus Vita Pythag. c. 18. Cit. de Nat. Deor. 1. 5. Matth. § 467. 1. p. 867.

3. Where several words intervene between the subject and verb, αὐτός is put emphatically instead of repeating the subject itself, viz.

a) in the sense of οὗτος or ἐκεῖνος, *this, that*, and often to be expressed in English by an emphatic *he, she, it, they*, etc. Matt. i. 21 αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ, *for HE (and no other) shall save his people from their sins*. v. 4 μακάριοι οἱ πενθοῦντες ὅτι αὐτοὶ παρακληθήσονται, *for THEY (of all others) shall be comforted*. ver. 5—10. vi. 4 καὶ ὁ πατήρ σου ὃ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι, *HE shall reward thee openly*. xi. 14 αὐτὸς ἐστὶν Ἑλίας, *THIS is Elias*. xii. 50, coll. Mark iv. 35 where it is οὗτος. Matt. xxv. 17. Mark i. 8. xiv. 15. Luke i. 17, 36. xi. 14. John xiv. 10. Acts x. 42. xv. 27. Heb. viii. 9. 1 John ii. 2. al. sæp. So Sept. and Heb. נִשְׁמַח Is. liii. 5, 7, 12. Ps. xix. 6.—Wisd. xii. 27 ἐπὶ τούτοις οὐς ἰδοῦναι θεοὺς, ἐν αὐτοῖς ἐκολαζόμενοι. Jos. Ant. 6. 13. 4. Plat. Repub. 2. p. 217. Palæph. Fab. 20. Hom. Od. 5. 198.

b) with ordinals, αὐτός implies *one's self with the others included in the number*. Rev. xvii. 11 αὐτὸς ὁγδόος ἐστὶ, καὶ ἐκ τῶν ἐπτά ἐστι, *HE is the eighth, i. e. he was with the seven and is of them*. Comp. 2 Pet. ii. 5.—Jos. Ant. 10. 11. 1 αὐτὸς ὀλιγοστός. Thuc. 1. 46. Xen. H. G. 2. 2. 17. Comp. Vigerus, p. 73. Kypke Obs. II. p. 442.

II. Put instead of the pers. pron. of the third person, *him, her, it, them*, etc. but only in the oblique cases and not at the beginning of a construction; Buttm. § 127. 2. II. Herm. ad Viger. p. 735. XI.

1. As referring to a definite subject or antecedent expressed, viz.

a) genr. and simply, Matt. iii. 16 bis, καὶ ἰδοὺ ἀνεψύχθησαν αὐτῷ οἱ ὄρανοί, καὶ εἶδε τὸ πνεῦμα τοῦ θεοῦ—ἐρχόμενον ἐπ' αὐτόν. vi. 26 bis. viii. 1 sq. xi. 25. xxvi. 71. Mark iii. 33. Luke i. 21, 22. John i. 5, 6. Acts vii. 21. al. sæpiss.—Plut. Cæs. c. 2. Xen. Mem. 3. 1. 3.—In this use of αὐτόν, etc. some irregularities occur in N. T. viz.

(a) as in Heb. a transition is made from the first person to the third, Luke i. 45, coll. ver. 44. Rev. v. 10, coll. ver. 9. or from the second to the third, Rev. xviii. 24, coll. ver. 22, 23. Comp. Gesen. Lehrs. p. 742. Stuart § 565.

(β) sometimes αὐτόν, αὐτοῦ, etc. refers not to the nearest subject, but to a remote one; Mark viii. 22 παρακαλοῦσιν αὐτόν (Ἰησοῦν), ἵνα αὐτοῦ (τυφλοῦ) ἄψηται. So espec. Mark ix. 27, 28.—Sept. Gen. xvi. 6, 7.

b) for the sake of distinctness, αὐτόν, etc. is sometimes inserted after an antecedent by way of repetition, usually in the same case; Matt. iv. 16 τοῖς καζημένοις—φῶς ἀνέτειλεν αὐτοῖς. v. 40 τῷ θείοντι—ἄφες αὐτῷ. xxv. 29 ἀπὸ δὲ τοῦ μὴ ἔχοντος ἀρδήσεται ἀπ' αὐτοῦ. John xv. 2. Rev. i. 5, 6. ii. 7. τῷ νικῶντι δώσω αὐτῷ. vi. 4. In a different case, Matt. xii. 36.—Gen. xvi. 3 τῷ Ἀβραμ—αὐτῷ. Esdr. vi. 1 ἐπὶ τοὺς Ἰουδαίους—ἐπὶ αὐτούς. Rev. Cyr. 1. 3. 15 τῷ πάπῃ—συμμάχῃν αὐτῷ. Anab. 5. 6. 15 εὐνοφῶντι ὁρῶντι—καλὸν αὐτῷ ἰδοῦναι. Comp. Winer § 22. 4. a.—Especially does this take place after a relative; Mark vii. 25 γυνή, ἥς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον. i. 7. John i. 27. Acts xv. 17 ἐφ' οὗς—ἐπ' αὐτούς. Eph. ii. 10. Rev. iii. 8 θύραν, ἣν οὐδεὶς δύναται κλεῖσαι αὐτήν. vii. 2 οἱ ἐδόξῃ αὐτοῖς. vii. 9. So Sept. freq. Ex. iv. 17. Lev. xviii. 5. Num. xi. 21. Judg. xviii. 5, 6. 1 K. xiii. 10. al.—Esdr. iii. 5. iv. 54. Judith xvi. 4. Baruch ii. 17. Herodian. 8. 6. 10 οἱς ἐπιφειτῶσιν αὐτοῖς. Herodot. 2. 10. Diod. Sic. 1. 97 εἰς δὲ—εἰς αὐτόν. Comp. Winer § 22. 4. b.—Of the same kind are those clauses commencing with a relative, where the writer falls out of the construction and proceeds with αὐτοῦ, etc. 2 Pet. ii. 3 οἱς τὸ κρίμα οὐκ ἄρ

γεῖ, καὶ ἡ ἀπώλεια αὐτῶν, for καὶ ὧν ἡ ἀπώλεια. Rev. ii. 18 καὶ οἱ πόδες αὐτοῦ, for καὶ οὗ οἱ πόδες. xvii. 2.—Xen. Cyr. 3. 1. 38. Comp. Winer l. c. note. Herm. ad Vig. p. 170, 708.—Of a different kind are those constructions where αὐτόν, etc. is put after a relative *exegetically*; Matt. iii. 12 οὗ τὸ πτόνον ἐν χειρὶ αὐτοῦ, as in Engl. *whose fan is in his hand*. Rev. vii. 9.—Sept. Judg. vi. 10. Gen. xxiv. 3. Comp. Winer l. c.

2. Where no definite subject or antecedent is directly expressed, but αὐτόν, etc. stands in the ‘constructio ad sensum;’ Winer § 22. 3.

a) as referring to names of places, countries, etc. in which is likewise included the collective idea of their inhabitants; Matt. iv. 23 καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, i. e. of the Galileans. ix. 35. Luke iv. 15. Acts viii. 5 αὐτοῖς, i. e. the Samaritans. xx. 2. 2 Cor. ii. 13. 1 Thess. i. 9, coll. ver. 8.—Soph. Trach. 259 ed. Erf. Herm. Eurip. Hec. 22. p. 7 ed. Pors. Lucian. Tim. 9. Dial. Mort. 12. 4. Dion. Hal. IV. 2117. Thuc. 1. 136 ὁ δὲ Θεμιστοκλῆς φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης.

b) as referring to an abstract noun implied in a preceding concrete, and vice versa. John viii. 44 ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ, sc. τοῦ ψεύδους. Vice versa, Rom. ii. 26 ἐὰν ἡ ἀκροβυστία—οὐχὶ ἡ ἀκρ. αὐτοῦ, i. e. of such an ἀκρόβυστος. Luke v. 17 αὐτοῖς, i. e. τοῖς ἀσθενεῖς, coll. ver. 15.—Theodoret. I. 914 τοῦτο τῆς ἀποστολικῆς χάριτος ἴδιον· αὐτοῖς γὰρ, sc. ἀποστόλοις.

c) as referring to an antecedent implied in a preceding verb. Acts xii. 21 ὁ Ἡρώδης ἐδημηγόρει πρὸς αὐτοὺς [τὸν δῆμον]. ὁ δὲ δῆμος ἐπεφώνει. 1 Pet. iii. 13, 14, τίς ὁ κακώσων ὑμᾶς—τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, sc. τῶν κακούντων ὑμᾶς.

b) where there is no grammatical reference whatever to the preceding context, but the antecedent is merely presupposed; Luke i. 17 αὐτὸς προελεύσεται αὐτοῦ, *before HIM*, i. e. the Messiah; so 1 John ii. 12. 2 John 6; comp. above in I. 2. b.—Luke ii. 22 καθάρισμοῦ αὐτῶν, sc. of the mother and child. xxiii. 51 τῷ πράξει αὐτῶν, i. e. of the Sanhedrim, τῶν

βουλευτῶν, τῶν ἀρχιερέων καὶ γραμματέων, coll. ver. 50, and comp. John vii. 47, 50.—John xx. 15, coll. ver. 13. Acts iv. 5 αὐτῶν, i. e. of the people, the Jews; and so Matt. xi. 1. xii. 9. Heb. viii. 8 αὐτοῖς λέγει, sc. τοῖς ἔχουσι τὴν διαθήκην τὴν πρώτην.—Xen. Cyr. 5. 4. 42.

3. Sometimes αὐτοῦ, αὐτόν, etc. is found where we might expect the reflexive *ἑαυτοῦ*, αὐτοῦ, etc. Matt. xxi. 45 οἱ Φαρισαῖοι ἔγνωσαν, ὅτι περὶ αὐτῶν λέγει, instead of περὶ αὐτῶν. John i. 48 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν. iv. 47 καὶ ἠρώτα αὐτόν ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ [αὐτοῦ] τὸν υἱόν. In such cases the sentiment is expressed in the person of the writer, not in that of the subject. Comp. Buttm. § 127. 3, and n. 4. Winer § 22. 5, note.—Gen. xvi. 3 Σάρα ἔδωκεν αὐτῇ τῷ Ἀβραμ ἀνδρὶ αὐτῆς [αὐτῆς]. Jos. Ant. 5. 2. 11 ἡ πατημένους αὐτοὺς [αὐτοὺς] ἥσθητο. ib. 6. 11. 2 τί, ὦ πάτερ, προσέταξας ἀνελεῖν ἄνδρα, μέγα μὲν αὐτῷ [αὐτῷ for *σεαυτῷ*] πρὸς σωτηρίαν ὄφελος γεγεννημένον. Diod. Sic. 17. 64 τὴν πρὸς αὐτὸν εὐνοίαν, coll. § 65 στοργὴν πρὸς ἑαυτόν. Arrian. Diss. Epict. 1. 19. 11. Herodian. 1. 17. 9. ib. 2. 4. 13.

4. Sometimes, though not often, αὐτόν, etc. is omitted where it must be supplied in the thought; Acts xiii. 3 καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν [αὐτούς]. Mark vi. 5. 1 Cor. x. 9. Eph. v. 11. 2 Thess. iii. 15. 1 Tim. vi. 2. Comp. Buttm. § 130. 5. Winer § 22. 1.—Xen. H. G. 3. 4. 3. Dem. adv. Conon. p. 728. B.

III. With the article, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *the same*. Buttm. § 127. 2. III. Herm. ad Viger. p. 735.

a) *genr. the same, not different*, objectively; Mark xiv. 39 τὸν αὐτὸν εἰπών. Luke vi. 38 τῷ αὐτῷ μέτρῳ. Rom. ix. 21 ἐκ τοῦ αὐτοῦφυράματος. x. 12 ὁ γὰρ αὐτὸς κύριος πάντων. 1 Cor. xii. 4—11. Phil. i. 30. al. So Sept. for *וְהָיָה* Job xxxi. 15. Ex. xxxvi. 8.—2 Macc. iii. 33. Xen. Mem. 3. 4. 6, 7.—So τὸ αὐτό, τὰ αὐτά, *the same, the same things, like things*, Matt. v. 46. Luke vi. 33. Acts xv. 27. Rom. ii. 1. 1 Cor. i. 10. Eph. vi. 9.—Xen. Mem. 4. 4. 6, 7.—Hence the following adverbial phrases:—(a) τὸ αὐτό, *the same, in the same manner, in like*

manner; Matt. xxvii. 44. 1 Cor. xii. 25. —Xen. Mem. 3. 8. 5.—(β) ἐπὶ τὸ αὐτό, spoken of place or time; of place, in the same place, in one place, Matt. xxii. 34. Acts ii. 1, 44. iv. 26. 1 Cor. xi. 20. So Sept. for ἑπὶ Ps. ii. 2. 2 Sam. x. 15. —Comp. εἰς τὸ αὐτό Jos. Ant. 5. 2. 12. Xen. Mem. 4. 2. 17.—Spoken of time, at the same time, together, Acts iii. 1. Luke xvii. 35. So Sept. for ἑπὶ Ps. xxxvii. 38. Dent. xxxii. 10. 2 Sam. xxi. 9.—(γ) κατὰ τὸ αὐτό, at the same time, together, Acts xiv. 1. So Sept. and ἑπὶ 1 Sam. xxxi. 6. 2 Sam. ii. 16.—Diod. Sic. 20. 76. Herodot. 7. 106.—Others, in like manner, as Sept. and ἑπὶ 1 Sam. xxx. 24; but comp. Kypke and Kuinoel in loc.

b) spoken subjectively, *always the same*, i. e. *not changing, immutable*; Heb. i. 12 σὺ δὲ ὁ αὐτός εἰ, quoted from Ps. cii. 28, where Sept. for ὁ αὐτός. Heb. xiii. 8 Ἰησοῦς Χρ. ὁ αὐτός. So Sept. Is. xli. 4. —Thuc. 2. 61 ἐγὼ μὲν ὁ αὐτός εἰμι, καὶ οὐκ ἐξίσταμαι.

c) constr. with a dat. *the same with, the same as if*; 1 Cor. xi. 5 ἐν γὰρ ἔστι καὶ τὸ αὐτὸ τῇ ἐξουσίᾳ. 1 Pet. v. 9. Comp. Buttm. § 133. 2, and n. 1.—Jos. Ant. 4. 2. 2. Polyb. 3. 95. 2. Xen. Cyr. 2. 1. 15. ib. 3. 3. 35. AL.

Αὐτοῦ, adv. of place, (pp. gen. of τὸ αὐτό,) *here, there, in this or that place*, i. q. ἐπ' αὐτοῦ τοῦ τόπου, Matt. xxvi. 36. Acts xv. 34. xviii. 19. xxi. 4. Sept. for ἑπὶ Ex. xxiv. 14. Num. xxii. 19. ἑπὶ Num. xxxii. 6. Deut. v. 31. 2 Sam. xx. 4.—Polyb. 3. 65. 3. Herodot. 1. 94. ib. 4. 9. Comp. Schaefer ad Bos. Ellips. p. 885.

Αὐτοῦ, ἧς, οὗ, Attic contr. for ἑαυτοῦ, ἧς, οὗ, pron. reflex. of 3d pers. *himself, herself, itself, etc.* Matt. i. 21. ii. 12. Luke v. 25. ix. 14. Acts xv. 26. 2 Tim. ii. 19. Rev. xvi. 17, al. sēp. For αὐτοῦ instead of αὐτοῦ, see in Αὐτός II. 3.—In Matt. xxiii. 37, some editions read πρὸς αὐτήν, which there would be for 2 pers. i. q. πρὸς σεαυτήν; comp. Buttm. § 127. n. 5. AL.

Αὐτόφωρος, ου, ὁ, ἡ, adj. (αὐτός, φῶρ), pp. *taken in the very theft*, and genr. of any crime, *taken in the very act*, Thuc. 6. 38. Hence in N. T. ἐπ' αὐτοφῶρ or ἐπαυτοφῶρ as an adv. in the

very act or offence; e. g. adultery, John viii. 4 γυνὴ πατεῖλήφθη ἐπαυτοφῶρ μοιχευομένη.—Elian. H. An. 11. 15 μοιχευομένην γυναικα ἐπ' αὐτοφῶρ καταλαβών. Jos. Ant. 16. 7. 5. Lysias Orat. 1. 7.

Αὐτόχειρ, ρος, ὁ, ἡ, adj. (αὐτός, χεῖρ), *self-handed*, i. e. *doing with one's own hands*. Acts xxvii. 19 αὐτόχειρες—ἐρρίψαμεν, *with our own hands we threw overboard*; for this adverbial use, see Buttm. § 123. n. 3.—Aristoph. Av. 1135 Herodian. 7. 2. 17. Spoken chiefly of one who kills another with his own hand, Dem. 321. 17. Xen. H. G. 7. 3. 7. Jos. Ant. 6. 11. 9. ib. 10. 9. 3.

Αὐχμηρός, ὁ, ὄν, (αὐχμός,) *dusty, dirty, squalid*, Xen. Mem. 2. 1. 31. In N. T. by impl. *murky, dismal, dark*, 2 Pet. i. 19.—Suidas, αὐχμηρόν· στυγνὸν ἢ σκοτεινόν.

Ἀφαιρέω, ῶ, f. ἦσω, in text. rec. Rev. ii. 19; f. 2 ἀφελῶ, aor. 2 ἀφείλον, aor. 2 Mid. ἀφειλόμην, (ἀπό, αἰρέω,) *to take away, to remove*, trans.

a) genr. as τὸ ὀνειδος, Luke i. 25. So Sept. for ἔρηξ Gen. xxx. 23. Is. iv. 1. —Xen. Mem. 2. 6. 23 τὸν φθόνον.—So ἀφαιρεῖν τὴν ἁμαρτίαν, *to take away sin*, i. e. the consequences of it, *to procure the forgiveness of sin*, Rom. xi. 27. Heb. x. 4. So Sept. for ἔρηξ Ex. xxxiv. 7. Lev. x. 17. al. ἔρηξ Is. xxvii. 9. ἔρηξ Is. vi. 7. Zech. iii. 4. ἔρηξ Ex. xxxiv. 9.—Ecclus. xlvii. 12.—Constr. with ἀπό τινος, *to take away from* any one, Rev. xxii. 19 bis. Mid. Luke xvi. 3. Pass. Luke x. 42.—Sept. Num. xi. 17. Deut. xii. 32. Gen. xxxi. 31. Lev. iv. 10. Prov. iv. 16.—Seq. ἐκ τινος, Rev. xxii. 19.—Sept. Is. xxii. 19. Judg. xxi. 6. Xen. Ven. 12. 9.

b) in the place of *to cut off*, e. g. τὸ ὦτιον, τὸ οὖς, Matt. xxvi. 51. Mark xiv. 47. Luke xxii. 50. So Sept. for ἔρηξ 1 Sam. xvii. 51. Is. ix. 14. xviii. 5.—Herodian. 3. 7. 16. Ael. V. H. 3. 1 τὸν κλάδον.

Ἀφανής, εός, οὖς, ὁ, ἡ, adj. (α pr. and φαίνω), *not apparent*, i. e. *unseen, hidden, concealed*, Heb. iv. 13.—Ecclus. xx. 30. 2 Macc. iii. 34. Jos. Ant. 7. 10. 2. Xen. Mem. 1. 1. 2. Anab. 4. 2. 4.

Ἀφανίζω, f. ἴσω, (ἀφανής,) *to cause to disappear, to put out of sight*, trans.

Diod. Sic. 2. 20. Xen. Anab. 3. 4. 8. —Pass. *to disappear, to be out of sight*, Jos. Ant. 4. 8. 48. Act. Thom. § 43. In N. T.

a) Pass. *to disappear, to vanish*, e. g. ἀπμῖς James iv. 14. Sept. for נִחַי Prov. x. 25.—Philo de Char. p. 714 τὸ σκότος ἀφανίζεται.—Metaph. *to faint with terror, to expire with fear*, Acts xiii. 41 quoted from Hab. i. 5 where Sept. for נִחַי. So Sept. for נִחַי Ez. xxx. 9.

b) by impl. *to destroy, to consume*, Matt. vi. 19, 20, coll. Luke xii. 33 where it is διαφθεῖρω. So Sept. for נִחַי Ez. xxxvi. 34, 35, 36. Joel i. 17. נִחַי Hiph. and Niph. Prov. xiv. 11. Judg. xxi. 17. נִחַי Jer. xlvii. 4.—Æl. V. H. 2. 4. Diod. Sic. 15. 48. Xen. An. 3. 2. 11.

c) trop. *to deprive of a good appearance*, i. e. *to deform, to disfigure*, e. g. τὰ πρόσωπα Matt. vi. 16. ἢ. e. by neglect, etc. comp. ver. 17. See Kypke in loc. I. p. 33. —Stob. Serm. 72. p. 445, γυνὴ ἀφανίζων τὰς ὕψεις sc. with pigments. ib. 46. p. 333. Test. XII Patr. in Fabr. Cod. N. T. p. 184, 192, 545. Jos. Ant. 9. 3. 2.

Ἀφανισμός, οὗ, ὁ, (ἀφανίζω,) a *disappearing, vanishing*, i. e. *destruction*. Sept. for נִחַי Zeph. i. 16. נִחַי Jer. ii. 15. נִחַי Jer. li. 26, 62. Polyb. 5. 11. 5.—In N. T. trop. *abolition; abrogation*, sc. of a covenant, Heb. viii. 13. See Kypke in loc.

Ἀφαντος, οὗ, ὁ, ἡ, adj. (a pr. and φαῖνομαι, 3 p. perf. pass. πέφανται), i. q. ἀφανής, *not apparent, not seen*; hence ἀφαντος γενέσθαι, *to disappear, to vanish*, Luke xxiv. 31.—Eurip. Orest. 1557. Diod. Sic. 4. 65. Plut. de def. Orac. 1. So ἀφανής γενέσθαι 2 Macc. iii. 34. Act. Thom. § 27. § 43.

Ἀφεδρών, ὄνος, ὁ, (ἀπό, ἔδρα seat, stool,) a *privy*, Matt. xv. 17. Mark vii. 19.—Florentin. Geoponic. 6. 2. 8.—This word belongs only to a later age; Sturz de Dial. Alex. p. 150. Comp. in Sept. ἀφεδρος, *menses*, Lev. xv. 19, 20, 24. al. Psalt. Sal. viii. 13.

Ἀφειδία, ας, ἡ, (ἀφειδής, fr. a pr. and φειδομαι,) *unsparingness*, i. e. *rigour, austerity*, Col. ii. 23.—Æl. V. H. 14. 34.

Ἀφελότης, τητος, ἡ, (ἀφελής *not stony, level*, and metaph. *simple, sincere*, Æl. V. H. 12. 1. Lucian. D. Deor. 4. 5; from a pr. and φελλεύς *stony ground*), *simplicity, sincerity*, Acts ii. 46.—So ἀφέλεια Jos. Ant. 3. 12. 2. Æl. V. H. 3. 10.

Ἀφεσις, εως, ἡ, (ἀφήμι q. v.)

1. *dismissal*, i. e. *deliverance*, sc. from service, captivity, etc. Luke iv. 18 bis. Sept. for נִחַי Is. lviii. 6. נִחַי Lev. xxv. 10. Is. lxi. 1.—Esdr. iv. 62. Polyb. 1. 79. 12. Herodian. 7. 11. 3.

2. *remission*, i. e. *forgiveness, pardon*, sc. of sins, absol. Mark iii. 29. Heb. ix. 22. x. 18. seq. τῶν ἁμαρτιῶν, Matt. xxvi. 28. Mark i. 4. Luke i. 77. iii. 3. xxiv. 47. Acts ii. 38. v. 31. x. 43. xiii. 38. xxvi. 18. Col. i. 14. seq. τῶν παραπτωμάτων, Eph. i. 7.—Ep. Barnab. 6 Act. Thom. § 47. Spoken of debt, tribute, etc. Sept. Deut. xv. 3. Esth. ii. 18 1 Macc. xiii. 34. τῆς τιμωρίας Diod. Sic. 20. 44.

Ἀφή, ἡς, ἡ, (ἄπτω necto,) a *ligature, vinculum*, sc. by which the different members of the body are connected, *commisure, joint*, Eph. iv. 16. Col. ii. 19. —Plut. Anton. 27.

Ἀφθαρσία, ας, ἡ, (ἄφθατος,) *incorruption, incapacity of decay*; hence spoken of the future bodies of saints, *immortality*, 1 Cor. xv. 42, 50, 53, 54. So of their future life and happiness, 2 Tim. i. 10 ζῶν καὶ ἀφθαρσίαν, by hendiadys for ζῶν ἄφθαρτον. So Rom. ii. 7, comp. 1 Cor. ix. 25 and 1 Pet. v. 4. Also Tit. ii. 7 in earlier editions.—Wisd. ii. 23. vi. 18, 19. Plut. Aristid. c. 6.—Spoken of things, etc. *perpetuity*; Eph. vi. 24 ἐν ἀφθαρσίᾳ.

Ἀφθαρτος, οὗ, ὁ, ἡ, adj. (a pr. and φθαρτός, fr. φθείρω), *incorruptible*; i. e. spoken of persons, *immortal*, as God, Rom. i. 23. 1 Tim. i. 17. the future bodies of saints, 1 Cor. xv. 52.—Wisd. xii. 1. Diog. Laert. X. 123.—Spoken of things, *imperishable, enduring*, 1 Cor. ix. 25. 1 Pet. i. 4, 23. iii. 4.—Wisd. xviii. 4. Jos. Ant. 3. 5. 3.

Ἀφθορία, ας, ἡ, (ἄφθορος fr. a pr. and φθείρω,) pp. *incorruption, in-*

capacity of decay; metaph. *incorruptness, integrity*, Tit. ii. 7 in some MSS. for ἀδιαφθορία.

Ἀφήμι, (ἀπό, ἦμι,) f. ἀφήσω, aor. 2 ἀφῆν, perf. ἀφήκα, aor. 1 pass. ἀφέσθην, f. 1 pass. ἀφεθήσομαι, comp. Butt. § 108. I.—Anomalous forms: 2 p. pres. ἀφεῖς, from ἀφέω, Rev. ii. 20 in later edit. comp. Ex. xxxii. 32. Butt. § 106. n. 5. § 107. n. 1, 2. Winer § 14. 3.—Imperf. ἤμιον from ἀφίω, Mark i. 34. xi. 16. comp. Ecc. ii. 18. v. 11. Philo Leg. ad Cai. p. 1021. Butt. § 108. I. 5. Winer l. c. For the augm. see Butt. § 86. n. 2.—Perf. Pass. 3 plur. ἀφίονται Matt. ix. 2, 5. Mark ii. 5, 9. al. from a form of the perf. act. ἀφέωκα, Butt. § 108. I. p. 231, marg. note. § 97. n. 2. Winer l. c.—*To send forth or away, to let go from one's self, trans.*

a) pp. e. g. τοὺς ὄχλους, *to dismiss*, Matt. xiii. 36.—Xen. Cyr. i. 2. 8. ib. 8. 1. 6.—Spoken of a wife, *to put away*, 1 Cor. vii. 11, 12, 13.—Jos. Ant. 15. 7. 10.—So Matt. xxvii. 50 ἀφῆκε τὸ πνεῦμα, *he gave up the ghost*, i. e. expired.—Sept. Gen. xxxv. 18. Jos. Ant. 7. 13. 3 τὴν ψυχὴν. 5. 2. 8. Æl. H. An. 2. 1. See Kypke in loc.—Mark xv. 37 ἀφῖς φωνὴν μεγάλην, *sending forth a loud cry*. Sept. for ὅρι ἦν Gen. xlv. 2.—Act. Thom. § 39. Jos. Ant. 8. 13. 3. Dem. 301. 10. Comp. Kypke in loc.

b) *to let go from one's power, possession, etc. i. e. to let go free, to let escape*, Matt. xxiv. 40, 41. Luke xvii. 34, 35, 36. Sept. for ἔσθην Cant. iii. 4. Prov. iv. 13. —Palæph. Fab. 41.—Trop. *to let go from obligation towards one's self, to remit*, e. g. a debt, offence, etc. seq. dat. of pers. Matt. xviii. 27, 32, 35. Mark xi. 25. Sept. for ἔσθην Dent. xv. 2.—1 Macc. x. 29. Æl. V. H. 14. 24. Dem. 1480. 11.—So of sins, *to remit the penalty of sins, etc. i. e. to pardon, to forgive*, seq. dat. of pers. e. g. ὀφειλήματα Matt. vi. 12 bis. ἀμαρτίας Matt. ix. 2, 5, 6. xii. 31. Mark ii. 5, 7, 9, 10. al. βλασφημίαν Matt. xii. 31, 32 bis. παραπτώματα Matt. vi. 14 bis, 15 bis. Mark xi. 25. ἀμαρτήματα Mark iii. 28. iv. 12. ἀνομίας Rom. iv. 7. So Sept. for ἔσθην Is. xxii. 14. ἔσθην Gen. i. 17. Ex. xxxii. 31. Ps. xxiv. 18. xxxii. 5. ἔσθην Lev. iv. 20. v. 10, 13. Is. lv. 7.

—Eccles. ii. 12. xxviii. 2. Act. Thom. § 6. § 24. Jos. Ant. 6. 5. 6. Herodot. 6. 30 τὴν αἰτίαν. Comp. Æl. V. H. 1. 14.

c) *to let go from one's further notice, care, attendance, occupancy, etc. i. e. to leave, to let alone, viz.*

(α) pp. *to quit, to forsake, to abandon*; spoken of persons, etc. Matt. iv. 11. viii. 15. xv. 14. xxvi. 44, 56. Mark iv. 36. John x. 12. al. spoken of things, etc. Matt. iv. 20 τὰ δέκτα. Mark xiii. 34 τὴν οἰκίαν. John iv. 3 τὴν Ἰουδαίαν. Matt. xix. 27, 29 τὰ πάντα. So Sept. for ἔσθην 1 Sam. xvii. 20, 28. Jer. xii. 7.—Wisd. x. 14. Eccles. vi. 27. Lucian. D. Deor. 6. 12.—*So to leave, sc. in any place or state, to let remain*, Matt. v. 24 ἀφεῖς ἐκεῖ τὸ ὄψρον σου. xviii. 12. Mark i. 20. Luke x. 30. John iv. 28. xiv. 18, 27. Acts xiv. 17. ἀφίεναι τινὰ μόνον John viii. 29. xvi. 32. So Sept. for ἔσθην Gen. xlii. 33. 1 K. xix. 3. 1 Chr. xvi. 21. ἔσθην Ex. ix. 21. 2 Sam. xv. 16.—1 Macc. vii. 20. i. 28.—*So to leave to any one, i. e. to let him have or take*, Matt. v. 40 ἀφεῖς αὐτῷ καὶ ἱμάτιον.—Comp. Eccles. xv. 14. Jos. Ant. 7. 11. 4 τὸν νῆδον ἀφεῖς μοι.—Further, *to leave behind, sc. at death*, Matt. xxii. 25. Mark xii. 19, 20, 21, 22. Sept. for ἔσθην Ps. xvii. 14. Ecc. ii. 18.—*So to leave remaining, and Pass. to be left, to remain*; Heb. ii. 8. Matt. xxiii. 38. Luke xiii. 35. So Matt. xxiv. 2 οὐ μὴ ἀφεῖς ὡςδε λίθος ἐπὶ λίθον. Mark xiii. 2. Luke xiv. 44. xxi. 6. Sept. for ἔσθην Judg. ii. 23. iii. 1.—Jos. Ant. 10. 10. 4.

(β) metaph. *to leave*, in various senses, viz. *to desert, to quit*, Rom. i. 27 τὴν φυσικὴν χρῆσιν. Rev. ii. 4.—Or, *to omit, to pass by*, Heb. vi. 1 ἀφέντες τὸν τῆς ἀρχῆς λόγον.—Eurip. Androm. 392. Arrian. Diss. Epict. 4. 4. 36.—*So to neglect, to omit*, Matt. xxiii. 23 bis, τὰ βαρύτερα τοῦ νόμου. Mark vii. 8. Luke xi. 42. Sept. for ἔσθην Ecc. xi. 6.

d) *to let go, i. e. to let pass, to permit, to suffer*, seq. acc. c. infin. expressed or implied, Matt. viii. 22. xiii. 30. xiv. 14. Mark i. 34. v. 37. al. Matt. iii. 15. Mark v. 19. xi. 6. Luke xiii. 8. John xi. 48. xii. 7. Rev. ii. 20 ὅτι ἀφεῖς [text. rec. ἔας] τὴν γυναῖκά σου Ἰεζάβελ, sc. διδάσκειν. Sept. for ἔσθην 2 Sam. xvi. 11. Judg. xvi. 26. ἔσθην Ex. xii. 23. Num. xxii. 13.—Xen. Cyr. 1. 2. 2. Palæph.

Fab. 4.—Seq. ἵνα with the subjunct. in the manner of the later poets after verbs of command, etc. Mark xi. 16 οὐκ ἤφμεν ἵνα κ.τ.λ. See Hermann ad Viger. p. 852. —So the imperat. ἄφετε, ἄφετε, is followed by the subjunct, without ἵνα, e. g. ἄφετε, ἴδωμεν, *let us see, suffer us to see*, Matt. xxvii. 49. Mark xv. 36. ἄφετε, ἐκβάλω, *let me cast out*, Matt. vii. 4. Luke vi. 42. See Winer § 42. 4. Herm. de Ellips. p. 183. Comp. Matth. § 516. B. Viger. p. 315.—Arrian. Diss. Epict. 1. 9. ib. 3. 12 ἄφετε, ἴδω. AL.

Ἀφικνέομαι, οὔμαι, f. ἱξομαι, depon. (ἀπὸ, ἱκνέομαι), *to come or go away*, sc. to a place, etc. i. e. *to arrive at, to reach*, c. c. εἰς, Jos. Ant. 1. 8. 3. Xen. Cyr. 2. 1. 2. In N. T. metaph. spoken of a report, rumour, *to come forth, to spread abroad*, c. c. εἰς, Rom. xvi. 19.—Ecclus. xlvii. 17.

Ἀφιλαγαθός, οὔ, ὅ, ἡ, adj. (a pr. φίλος and ἀγαθός), *unfriendly, hostile, to good and to good men*, 2 Tim. iii. 3.

Ἀφιλάργυρος, ον, ὅ, ἡ, adj. (a pr. φίλος and ἀργυρός), *not covetous, liberal, generous*, 1 Tim. iii. 3. Heb. xiii. 5.

Ἀφίξις, εως, ἡ, (ἀφικνέομαι), *arrival*, Diod. Sic. 13. 112. Herodian. 1. 7. 2. In N. T. *departure*, Acts xx. 29.—3 Macc. vii. 18. Jos. Ant. 2. 2. 4. ib. 4. 8. 47. Dion. Halic. Ant. 10. 8. Herodian. 3. 1. 1. Demosth. 1436. 6.

Ἀφίστημι, f. ἴσω, (ἀπό, ἵστημι), *trans. and intrans. See ἵστημι and Buttm. § 107. 11.*

I. Trans. in the Act. pres. imperf. fut. and aor. 1; *to place away from, to separate, i. e. to remove, to cause to depart*, Sept. for רָסַק 1 Sam. xviii. 13. קִרְחָה Is. lix. 11. Ecclus. xlii. 9. Xen. H. G. 7. 5. 23. In N. T. *to lead away, to seduce*, sc. a people from their allegiance, Acts v. 37 ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ, *he seduced the people to follow him*. Sept. for רָסַק Deut. vii. 4. קִרְחָה Deut. xiii. 10.—Xen. An. 6. 6. 34. Herodian. 1. 9. 2. ib. 7. 7. 13.

II. Intrans. in the Act. perf. pluperf. aor. 2, and in Mid. *to separate one's self, i. e. to depart*.

a) genr. *to go away from, to leave*,

c. c. ἀπό seq. gen. Luke ii. 37. iv. 13. Acts xii. 10. xix. 9. Luke xiii. 27 quoted from Ps. vi. 8 where Sept. for רָר coll. Matt. vii. 22 where it is ἀποχωρεῖτε, Sept. for רָר Num. xii. 10. 1 Sam. xviii. 12.—C. c. gen. Herodian. 1. 10. 6. ib. 6. 4. 8. Polyb. 1. 88. 12.—In the sense of *to forsake, to desert*, Acts xv. 38. So Sept. for קָרַךְ Jer. vi. 8. Ez. xxiii. 17, 18. —In the sense of *to withdraw from, to avoid*, 1 Tim. vi. 5. 2 Tim. ii. 19. So Sept. for רָר Lam. iv. 15.—C. c. gen. Jos. Ant. 1. 18. 4. Diod. Sic. 1. 80. Thuc. 7. 7.

b) metaph. *to desist from, to refrain from, to let alone*. Acts v. 38 ἀπόστηε ἀπὸ τῶν ἀνθρώπων τούτων. xxii. 29. 2 Cor. xii. 8. So Sept. for רָר Job vii. 16. רָר 1 Sam. vi. 3. 2 Sam. ii. 22, 23.—Polyb. 5. 46. 4. Dem. 78. 21.

c) *to make defection from, to revolt, to apostatize*, absol. Luke viii. 13. seq. gen. 1 Tim. iv. 1. seq. ἀπό c. gen. Heb. iii. 12. Sept. for מָרַד Ez. xx. 8. מָרַד Chr. xxvi. 18. xxviii. 19, 22. מָרַד Gen. xiv. 4. Dan. ix. 9.—C. c. gen. Jos. Ant. 8. 7. 8. ib. 9. 5. 1. Herodian. 6. 2. 19. Xen. Cyr. 4. 5. 11. seq. ἀπό 5. 4. 1.

Ἀφνω, adv. (contr. from ἀφανῶς fr. a pr. and φαίνω), *suddenly, unexpectedly*, Acts ii. 2. xvi. 26. xxviii. 26. Sept. for פָּתָא Josh. x. 9. Ecc. ix. 12.—2 Macc. iii. 27. Diod. Sic. 1. 57.

Ἀφόβως, adv. (a pr. and φόβος), *without fear, boldly*, Luke i. 74. 1 Cor. xvi. 10. Phil. i. 14. Jude 12. Sept. for מִפְּחַד Prov. i. 33.—Wisd. xvii. 4. Herodian. 7. 2. 1. Xen. Hiero 7. 10.

Ἀφομοιόω, ὤ, f. ὠσω, (ἀπό, ὅμοιος), *lit. to liken off, i. e. to make like*, Pass. Heb. vii. 3.—Ep. of Jer. 5, 63, 71. Xen. Mem. 3. 10. 2.

Ἀφοράω, ὤ, f. ἀπόφομαι, (ἀπό, ὄραω), *to look away*, sc. towards a distant object, Jos. Ant. 1. 20. 3. Herodot. 8. 37. In N. T. metaph. *to behold in mind, to fix the mind upon*, seq. εἰς c. acc. Heb. xii. 2 εἰς τὸν Ἰησοῦν.—4 Macc. xvii. 10 εἰς τὸν θεόν. Jos. Ant. 7. 5. 4 πρὸς τὴν ἀλήθειαν. 8. 12. 1.

Ἀφορίζω, f. ὠώ, (ἀπό, ὀρίζω), *to set off by bounds, to limit off*, Sept. for לִבְרִיחַ

Ex. xix. 12, 33. Polyb. 17. 5. 7. In N. T. to set off apart, to separate, Matt. xiii. 49. xxv. 32 bis. Acts xix. 9. 2 Cor. vi. 17. Gal. ii. 12. Sept. for לִבְדָּד Lev. xx. 25. Is. lvi. 3.—Dem. 719. 17.—So to set apart for any thing, to select, to choose, e. c. εἰς τι Acts xiii. 2. Rom. i. 1. absol. Gal. i. 15. Sept. for לִבְדָּד Lev. xx. 26.—Act. Thom. § 44.—In the sense of to excommunicate, Luke vi. 22.—Eurip. Hec. 931.

Ἀφορμή, ἥς, ἡ, (ἀπό, ὁρμή,) pp. that from which any thing proceeds, viz. means, material, apparatus, sc. for accomplishing any thing, Jos. Ant. 5. 1. 16. Xen. Mem. 3. 5. 11. Polyb. 14. 9. 8.—In N. T. occasion, opportunity, Rom. vii. 8, 11. 2 Cor. v. 12. xi. 12 bis. Gal. v. 13. 1 Tim. v. 14.—3 Mace. iii. 2. Jos. Ant. 2. 11. 1. Herodian. 1. 8. 4. Diod. Sic. 1. 83.

Ἀφρίζω, f. ἴσω, (ἀφρός,) to froth, to foam, Mark ix. 18, 20.—Diod. Sic. 3. 9.

Ἀφρός, οὔ, ὁ, froth, foam, Luke ix. 39.—Hom. II. 20. 168. Jos. Ant. 6. 12. 2.

Ἀφροσύνη, ἥς, ἡ, (ἄφρων,) want of wisdom, folly.

a) gen. 2 Cor. xi. 1, 17, 21. Sept. for חֲכָמָה Prov. xviii. 13. xix. 3. xxvi. 4, 5.—Xen. Cyr. 4. 2. 41.

b) from the Heb. want of true wisdom, i. e. impiety, wickedness, Mark vii. 22. So Sept. and חֲכָמָה Job. iv. 6. חֲכָמָה Deut. xxii. 21. חֲכָמָה Ecc. vii. 25.—Wisdom. xii. 23.

Ἀφρων, ονος, ὁ, ἡ, adj. (a pr. and φρονέω from φρήν), unwise, simple, foolish.

a) genr. Luke xi. 40. xii. 20. 1 Cor. xv. 36. 2 Cor. xi. 16 bis, 19. xii. 6, 11. So Sept. for חֲכָמָה Prov. xi. 29. חֲכָמָה Prov. x. 1. חֲכָמָה Prov. xxx. 22. חֲכָמָה Ecc. ii. 19.—Herodian. 5. 7. 1. Xen. Mem. 3. 7. 5.

b) in the sense of uninstructed, unlearned, ignorant, sc. of true religion, Rom. ii. 20. Eph. v. 17. 1 Pet. ii. 15. So Sept. and חֲכָמָה Ps. xcii. 7.

Ἀφύπνῳ, ὦ, f. ὥσω, (ἄφύπνος, fr. ἀπό and ὑπνος,) pp. to cease to sleep, to

awake from sleep, Anthol. Græc. II. p. 103. ed. Jac. In N. T. and later writers, to sleep away, i. e. to fall into a deep and prolonged sleep, Luke viii. 23, coll. Matt. viii. 24 et Mark iv. 38 where it is καθεύδω. So Sept. ed. Aldin. for שָׁנָה Judg. v. 27.—Nicet. Ann. II. 6. 48. B. Comp. Lob. ad Phryn. p. 224. H. Planck in Bibl. Repos. I. p. 677.

* Ἀφωνος, ου, ὁ, ἡ, adj. (a pr. and φωνή), voiceless, i. e.

a) dumb, not having the power of speech, e. g. beasts, 2 Pet. ii. 16. idols 1 Cor. xii. 2, comp. Ps. cxv. 5 sq. Hab ii. 18, 19.—Æschin. 88. 37.

b) mute, silent, sc. in patient suffering Acts viii. 32, quoted from Is. liii. 7 where Sept. for שָׁנָה.—Æl. V. H. 12. 41.

c) metaph. unexpressive, i. e. without expression, not having τὴν δύναμιν τῆς φωνῆς, 1 Cor. xiv. 10, coll. ver. 11.

Ἀχάζ, ὁ, indec. Ahaz, Heb. אֲחָז (possessor), an idolatrous king of Judah, Matt. i. 9 bis. See 2 K. c. 16. 2 Chr. c. 28.

Ἀχαΐα, ας, ἡ, Achaia, a region of Greece. In a more restricted sense, Achaia was a province lying in the northern part of the Peloponnesus, including Corinth and its isthmus, and put by the poets for the whole of Greece; whence Ἀχαιοί, the Greeks. In a wider sense, Achaia comprehended the Peloponnesus and the whole of Greece properly so called. Augustus divided the whole country into two proconsular provinces, viz. Macedonia and Achaia; the former of which included Macedonia proper, with Illyricum, Epirus, and Thessaly, and the latter, all which lay southward of the former. Corinth was the capital of Achaia, and the residence of the proconsul. In N. T. the name Achaia is always employed in this latter acceptance; Acts xviii. 12, 27. xix. 21. Rom. xv. 26. xvi. 5 in text. rec. 1 Cor. xvi. 15. 2 Cor. i. 1. ix. 2. xi. 10. 1 Thess. i. 7, 8. See Kuinoel on Acts xviii. 12.

Ἀχαϊκός, οὔ, ὁ, Achaicus, name of a Christian, 1 Cor. xvi. 17, 25.

Ἀχάριστος, ου, ὁ, ἡ, adj. (a pr. and χαρίζομαι), unthankful, ungrateful,

Luke vi. 35. 2 Tim. iii. 2.—Eccclus. xxix. 17, 25. Jos. Ant. 3. 15. 1. Xen. Mem. 2. 2. 1.

Ἀχέιμ, ὁ, indec. *Achim*, pr. name of a man, Matt. i. 14.

Ἀχειροποίητος, ου, ὁ, ἡ, adj. (a pr. χεῖρ and ποιέω), *not made with hands*, Mark xiv. 58. 2 Cor. v. 1. Col. ii. 11.

Ἀχλὺς, ὕος, ἡ, *thick mist, cloud, darkness*, sc. which shrouds objects from view, Hom. Od. 7. 41. In N. T. spoken of the eyes, *a mist*, sc. before the eyes, Acts xiii. 11 ἀχλὺς καὶ σκότος.—Jos. Ant. 9. 4. 3 ἀχλὺν ταῖς ὄψαις αὐτῶν ἐπιβαλὼν. Hom. Il. 5. 127. Themist. Orat. 21. Spoken often in Homer of the mist which comes over the eyes of the dying, Il. 5. 696. ib. 16. 344.

Ἀχρεῖος, α, ου, (a pr. and χρεῖα,) *useless, unprofitable*, pp. Epist. Jer. 17. Xen. Cyr. 6. 3. 21. Mem. 1. 2. 54. In N. T. by implic.

a) *slothful, wicked*, Matt. xxv. 30. coll. ver. 26.—Achill. Tat. V. p. 321. Comp. ἀχρεώτης Tob. iv. 13.

b) spoken in humility, *humble, of little value*, Luke xvii. 10. So Sept. and 2 Sam. vi. 22.

Ἀχρειώ, ὦ, f. ὦσω, (ἀχρεῖος,) *to render useless*, Polyb. 3. 64. 8. *to mar, to destroy*, Sept. for 2 K. iii. 19. יגך Jer. xi. 16. Esdr. i. 57. In N. T. metaph. *to corrupt*; Pass. *to become corrupt, depraved*; Rom. iii. 12, quoted from Ps. xiv. 3 or liii. 4, where Sept. for 2 Sam. vi. 22.

Ἀχρηστος, ου, ὁ, ἡ, adj. (a pr. and χρηστός), *useless, unprofitable*, pp. Sept. for Hos. viii. 8. Eccclus. xxxvii. 19. Herodian. 8. 4. 21. Xen. Œc. 1. 10.—In N. T. metaph. and by impl. *worse than useless, wicked, detrimental*, seq. dat. of pers. Philem. 11, coll. ver. 18.—Wisdom. iii. 11 ἀχρ. ἐργα. Eccclus. xvi. 1 where it is i. q. ἀσεβής, coll. Wisdom. iii. 12. Act. Thom. § 12.

Ἀχρη, or Ἀχρεῖς sometimes before a vowel, Butt. § 26. 4. Lob. ad Phryn. p. 14. pp. adv. of time (in N. T. also of place) marking duration, *continuedly*; with the genitive, as a preposition, *continuedly until*, i. e. *during, until, usque*

ad; with verbs, as a conjunction, *so long as until*, i. e. *until*, followed in N. T. only by the subjunctive mood implying uncertainty; Butt. § 146. 3, and n. 1, 2. Winer § 42. 3.

I. As a prep. with the genitive.

a) with nouns (α) of time, as ἀχρι καιροῦ, *during a season*, Luke iv. 13. Acts xiii. 11. xx. 11 ἀχρι αὐγῆς.—Jos. Ant. 6. 11. 4 ἀχρι τῆς ἡμέρας.—Acts ii. 29. iii. 21. xxii. 22. xxiii. 1. xxvi. 22. Rom. v. 13. 1 Cor. iv. 11. 2 Cor. iii. 14. Gal. iv. 2. Phil. i. 6. Heb. vi. 11. Rev. ii. 26.—2 Macc. xiv. 15. Jos. Ant. 4. 8. 23. Xen. Conv. 4. 37.—So ἀχρι ἡμερῶν πέντε, *during*, i. e. *in five days, or until, on, the fifth day*, Acts xx. 6. So of a point of time, e. g. ἀχρι θανάτου, Acts xxii. 4. Rev. ii. 10. xii. 11. So Heb. iv. 12.—(β) Of place, Acts xi. 5 ἀχρις ἡμῶν. xiii. 6 ἀχρι Πάφου. xx. 4. xxviii. 15. 2 Cor. x. 13, 14. Rev. xiv. 20. xviii. 15.—Lucian. D. Deor. 7. 4.

b) with a relative pron. either with a noun of time, as ἀχρι ἧς ἡμέρας, *until the day when*, i. e. *until*, Matt. xxiv. 38. Luke i. 20. xvii. 27. Acts i. 2.—or seq. οὐ, for ἀχρι χρόνου οὐ, *until the time when*, i. e. *until*; so that ἀχρις οὐ has the nature of a conjunction; Acts vii. 18 ἀχρις οὐ ἀνέστη, *until another king arose*. xxvii. 33. Rom. xi. 25. 1 Cor. xi. 26. xv. 23. Gal. iii. 19. iv. 19. Rev. ii. 25. vii. 3.—Heliod. 3. 7. Xen. H. G. 6. 4. 37.—With a verb in the present, ἀχρις οὐ signifies *so long as, while*, Heb. iii. 13 ἀχρις οὐ τὸ σήμερον καλεῖται.—So ἀχρι 2 Macc. xiv. 10.

c) before particles, Rom. i. 13 ἀχρι τοῦ δεῦρο. viii. 22 ἀχρι τοῦ νῦν. Phil. i. 5.—Jos. Ant. 2. 14. 5 ἀχρι πότε. Philo de Abr. p. 375.

II. As a conjunction, before verbs in the subjunctive, Luke xxi. 24. Rev. xv. 8. xvii. 17. xx. 3.—Jos. Ant. 12. 7. 6. Plut. de def. Orac. c. 13.

Ἀχουρον, ου, τό, *chaff*, pp. Sept. for חבן Job. xxi. 18. חבן Is. xvii. 13. Polyb. 1. 19. 13. Xen. Œc. 18. 6, 7, 8.—In N. T. *straw*, sc. as broken up by treading out the grain, Matt. iii. 12. Luke iii. 17. So Sept. and חבן Gen. xxiv. 25, 32. Judg. xix. 19. חבן Is. xxx. 24. Such straw was used by the Hebrews

as fodder, and for burning; see Gen. 1. c. Judg. 1. c. and Ex. v. 7. Luke xii. 28. Comp. Calmet, art. *Thrashing*. Jahn § 64, 65.

Ἀψευδής, εὖς, οὖς, ὁ, ἡ, adj. (a pr. and ψευδής), *incapable of falsehood, verax*, Tit. i. 2.—Symm. for אֱשֶׁר-לֹא Job xxxvi. 4. Wisd. vii. 18. Herodian. 2.9.4.

Ἀψινθος, οὐ, ἡ, *wormwood*, as the emblem of poisonous bitterness, Rev. viii. 11 bis; where, as the name of a star, it is masc. ὁ Ἀψινθος. Heb. קַרְקַדְנִי

Prov. v. 4 where Sept. χολή, Aquila ἀψινθιον. The figure of waters thus converted into bitter poison, is drawn perhaps from Jer. ix. 15. xxiii. 15. Lam. iii. 15, 19, (where Heb. קַרְקַדְנִי,) comp. Dent. xxix. 18. Heb. xii. 15. Ex. xv. 23.—Xen. Anab. 1. 5. 1. ἀψινθιον.

Ἀψυχος, οὐ, ὁ, ἡ, adj. (a pr. and ψυχή), *inanimate, void of sense and life*, 1 Cor. xiv. 7.—Wisd. xiv. 29. Polyb. 6. 47. 10.

B

Βάαλ, ὁ, indec. *Baal*, Heb. בָּאָל (master), Chald. בִּלְכָא, בִּלְכָא, *Bel*, p. name of one of the chief gods of the Phenicians and Babylonians, representing either the sun, or more probably the planet Jupiter. Rom. xi. 4 οὐκ ἔκαμψαν γόνυ τῷ [εἰκόني] Βάαλ, quoted from 1 K. xix. 18 where it is τῷ Βάαλ; comp. Butt. § 125. 5. The Israelites were often seduced to the worship of this god; Judg. ii. 11, 13. iii. 7. viii. 33. 1 K. xvi. 31. See Calmet, art. *Baal*.

Βαβυλών, ὦνος, ἡ, *Babylon*, Heb. בָּבֶל, *Babel*, (i. e. confusion, contr. for בְּבִלְכָא from בִּלְכָא Gen. xi. 9,) the celebrated capital of Babylonia and the seat of the Assyrian and Chaldean empires. For a full account of it, and of the present ruins, see Calmet, arts. *Babel*, *Babylon*, and *Babylonia*. In N. T.

a) pp. Matt. i. 11, 12, 17 bis. Acts vii. 43. 1 Pet. v. 13.

b) poetically and symbolically *Babylon* is put for the capital of heathenism, the chief seat of idolatry, probably pagan Rome, as being the successor of ancient Babylon in this respect; comp. Is. xxi. 9. Jer. 1. 38. li. 7, 8.—Rev. xiv. 8. xvi. 19. xvii. 5. xviii. 2, 10, 21.

Βαθμός, οὐ, ὁ, (βαῖνω,) *a step*, sc. of a stair, door, etc. Eccus. vi. 36. Sept. for בִּמְצָא 1 Sam. v. 5. Plut. Romul. c. 20. In N. T. *a step of dignity, de-*

gree, standing, 1 Tim. iii. 13.—Artemid. 2. 42. Plut. Alcib. c. 17. Lucian. Amor. § 53.—The Attic form is βασμός, Lob. ad Phryn. p. 324.

Βάθος, εὖς, οὖς, τό, (βαθύς,) *depth*.

a) pp. Matt. xiii. 5. Mark iv. 5. Rom. viii. 39. Eph. iii. 18. Luke v. 4 εἰς τὸ βάθος, sc. τῆς θαλάσσης, i. e. *the deep*, deep water, the sea. Sept. for עֲרֵמְיָה Ez. xxvii. 34. Is. li. 10. תְּהִי זֶעַךְ Zech. x. 11. חִתָּה Ez. xxxi. 14, 18.—Diod. Sic. 5. 36. Xen. Cœc. 19. 14.

b) metaph. (a) for *greatness, abundance*, Rom. xi. 33 βάθος πλούτου κ. τ. λ.—Sept. Prov. xviii. 3. Æl. V. H. 3. 18 πλούτος βαθύς.—2 Cor. viii. 2 ἡ κατὰ βάθος πτωχεία, *deep, abject poverty*.—(β) τὰ βάθη, *depths, deep things*, i. e. *the secret unrevealed purposes* of any one, e. g. τοῦ θεοῦ 1 Cor. ii. 10. τῷ σατανᾷ Rev. ii. 24 in text. rec. So Sept. for עֲרֵמְיָה Ecc. vii. 24. Comp. Ps. xcii. 4. Dan. ii. 22. Judith viii. 14. Eccus. xxiv. 29.—Hom. Il. 19. 125 φρήν βαθεῖα.

Βαθύνω, f. νῶ, (βαθύς,) *to deepen, to make deep*. Luke vi. 48 ἔσκαψε καὶ ἐβάθυνε, i. q. βαθεῖως ἔσκαψε, *he dug deep*, where by Hebraism ἐβάθυνε stands adverbially; Gesen. Lehrs. p. 823. Stuart § 533. comp. Butt. § 144. n. 8. Sept. for עֲרֵמְיָה Ps. xcii. 6. Hiph. עֲרֵמְיָה Jer. xlix. 8.—Hom. Il. 23. 421.

Βαθύς, εἶα, ὕ, *deep, profound*, e. g. τὸ φρεῖαρ John iv. 11. Sept. for רִצְוָה Job xi. 8. Prov. xxii. 14.—Xen. An. 5. 2. 3.—Metaph. Acts xx. 9 ἔπνευ βαθεῖ. Luke xxiv. 1 ὄρθρου βαθείος, lit. *deep twilight*, i. e. earliest dawn, i. q. λίαν πρωί Mark xvi. 2.—Jos. Ant. 2. 14. 2. Aelian. V. H. 9. 13. Plato Crit. c. 1.—So τὰ βαθεῖα τοῦ σατανᾶ, *the deep things, secret purposes*, Rev. ii. 4 in later edit. see in Βάθος b. β.

Βαῖον, ου, τό, (βαίς,) Plur. τὰ βαια, *branches of the palm tree*, John xii. 13. Heb. עֵצֵי תְּמָרָה Lev. xxii. 40. Symm. for עֵצֵי תְּמָרָה Cant. vii. 9.—1 Mace. xiii. 51. Test. XII Patr. p. 668.

Βαλαάμ, ὁ, indec. *Balaam* Heb. בְּלָעָם, pr. name of a soothsayer of Pethor in Mesopotamia, who was hired by Balak, king of the Moabites, to curse the Israelites; see Num. c. 22, 23. Deut. xxiii. 4. Josh. xxiv. 9. Jos. Ant. 4. c. 6. In N. T. put as the emblem of false and seducing teachers, 2 Pet. ii. 15. Jude 11. Rev. ii. 14. See in Νικολαΐτης.

Βαλάκ, ὁ, indec. *Balak*, Heb. בְּלָאֵךְ (vacant), a king of the Moabites, Rev. ii. 14.—See Num. c. 22. Josh. xxiv. 9. Jos. Ant. 4. c. 6.

Βαλάντιον, ου, τό, also βαλλάντιον, *a purse*, Luke x. 4. xii. 33. xxii. 35, 36. Sept. for רִצְוָה Job xiv. 17. טִבַּח Prov. i. 14.—Herodian. 5. 4. 4. Xen. Conv. 4. 2.

Βάλλω, f. βαλῶ, perf. βέβληκα, aor. 2 ἔβαλον, perf. pass. βέβλημαι, aor. 1 pass. ἐβλήθην, f. 1 pass. βληθήσομαι, *to throw, to cast*, with a greater or less degree of force as modified by the context; trans. and seq. dat. or a prep.

a) genr. τὸν κλῆρον, *to cast lots*, sc. into the urn or vessel, Matt. xxvii. 35 bis, Mark xv. 24. Luke xxiii. 34. al. Comp. Potter's Gr. Ant. I. p. 333. Adam's Rom. Ant. p. 302. So Sept. for חֲבֵטָה 1 Sam. xiv. 42. Neh. x. 34. xi. 1.—Ecclus. xxxvii. 8. Jos. Ant. 6. 3. 4. Comp. Virg. Aen. 5. 491.—Spoken of a tree, *to cast*, sc. its fruit, Rev. vi. 13. So βάλλειν ἑαυτὸν, *to cast one's self*, and with κάτω, *to cast one's self down*, Matt. iv. 6.

Luke iv. 9. John xxi. 7. For Acts xxvii. 14, see below in d.—Seq. dat. *to cast to or before any one*, Matt. xv. 26. Mark vii. 27. So Matt. xxv. 27 βαλεῖν τὸ ἀργύριον τοῖς τραπέζίταις, i. e. *to put out, to place out*, money with the brokers, etc.—Diogn. 2. 20 τὰ βαλλόμενα κέρματα ἀπορίζειν.—As construed with different prepositions and particles, the signification is variously modified, though the idea of *to throw* lies every where at bottom, viz.

(α) seq. ἀπό, *to throw from one, to cast away*, Matt. v. 29. xviii. 9, 9. al.—Philostr. Vit. Sophist. 1. 20 ὥσπερ τοὺς προτέρους ὀφθαλμοὺς ἀποβαλὼν.

(β) seq. ἐκ, *to cast out of*, e. g. τοῦ στόματος, *to vomit forth*, Rev. xii. 15, 16.

(γ) seq. ἔξω, *to cast out*, i. e. *to throw away, to reject*; Matt. v. 13. xiii. 48. Luke xiv. 35. John xv. 6.—Hesiod. Ἔργ. 332.—Trop. *to banish*, sc. τὸν φόβον 1 John iv. 18.

(δ) seq. εἰς c. acc. of place whither, *to cast into*, e. g. εἰς τὸ πῦρ, etc. Matt. iii. 10. v. 29. vi. 30. xiii. 42. Mark ix. 22, 45. al. ssep. Sept. for חֲבֵטָה Dan. iii. 21, 25.—Εἰς τὴν θάλασσαν, Matt. xxi. 21. Mark xi. 23. Rev. xviii. 21. Spoken of nets, etc. *to cast into, to let down into* the sea, Matt. iv. 18. xiii. 47. xvii. 27. al. So Sept. for חֲבֵטָה Is. xix. 8.—Εἰς φυλακὴν, *to cast into prison*, Matt. xviii. 30. Luke xii. 58. Acts xvi. 37. al.—Arrian. Diss. Epict. 1. 29. 6.—Spoken of contributions in money *cast into* a treasury, etc. Mark xii. 41—44. Luke xxi. 1—4. Also *to deposit*, Matt. xxvii. 6. John xii. 6.—Spoken of a sword, *to thrust into*, sc. the sheath, i. e. *to put up*, John xviii. 11. of a sickle, Rev. xiv. 19, comp. in ζ below. So of the finger, hand, etc. *to thrust into, to put into*, Mark vii. 33. John xx. 27. Comp. Heb. הִכְנִיחַ Sept. ἐκτείνω, Job xxviii. 9. Dan. xi. 42.—James iii. 3. τῶν ἵππων τοὺς χαλινούς βάλλειν, *to put, to place*, sc. bits in horses' mouths.—Spoken of liquids, as wine and water, where we can only translate by *to put into, to pour into*, Matt. ix. 17 bis. Mark ii. 22 bis. Luke v. 37, 38. John xiii. 5. So Sept. and טָבַח Judg. vi. 19.—Arrian. Diss. Epict. 4. 13. 12, οἶνον, ἵναβάλω εἰς τὸν πίθον. Dioscor. 1. 94 ὕδωρ βαλὼν εἰς ἀγγεῖον.—Metaph. βάλλειν εἰς τὴν

καρδιαν, *to put into one's heart, to suggest to one's mind*, John xiii. 2.—Jos. Ant. 6. 13. 4 ἂ μῆτε εἰς νοῦν ἐβαλόμην. 7. 4. 3. Plut. Timol. 3. Hom. Od. 1. 201. Pind. Olymp. 13. 21.

(ε) seq. ἔμπροσθεν ver. ἐνώπιόν τινος, *to cast before any one*, sc. at his feet, Matt. vii. 6. Rev. ii. 14. iv. 10.

(ζ) seq. ἐπί *to cast upon*, e. g. τὸν σπόρον ἐπὶ τῆς γῆς, i. e. *to sow, to scatter seed*, Mark. iv. 26. So Sept. for ϩϩΨ Ps. cxxvi. 6.—So *to cast stones at any one*, John viii. 7 ἐπ' αὐτῷ. ver. 59 ἐπ' αὐτόν. So Sept. for ϩϩΨ Ecc. iii. 5. and genr. for ϩϩ Is. xxxvii. 33. ϩϩ Ez. xxi. 22.—Wisd. v. 13. Ecclus. xxii. 21.—So βάλλειν τὴν εἰρήνην ἐπὶ τὴν γῆν, *to send out peace upon the earth*, Matt. x. 34 bis.—Rev. ii. 24 οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος, *to cast upon*, i. e. *to put upon, to impose*. Spoken of a sickle, *to thrust in*, Rev. xiv. 16, and c. c. εἰς ver. 19.—Spoken of liquids, *to pour*, Matt. xxvi. 12, coll. ver. 7; see more in δ above.

b) Pass. perf. and pluperf. βέβλημαι, *to be cast*, i. e. *to be laid, to lie*, i. q. κεῖμαι, comp. Buttm. § 113. 6. Matt. viii. 6 βέβληται ἐν τῇ οἰκίᾳ παραλυτικός. ver. 14. ix. 2 ἐπὶ κλίνῃ βεβλημένος. Mark vii. 30. Luke xvi. 20. So the Act. Rev. ii. 22 βάλλω αὐτὴν εἰς κλίνην, *I will cast her into a bed*, i. e. *will afflict her with disease*, etc.

c) seq. accus. of pers. *to throw at any one*, Mark xiv. 65 ραπίσμασι αὐτὸν ἔβαλον, lit. *they threw at him with blows*, i. e. *they gave him blows*. Sept. βάλλειν βέλεισι καὶ λίθοις for ϩϩ 2 Chr. xxvi. 15. βάλλειν τόξοις for ϩϩ Ps. lxxviii. 9.—Jos. Ant. 2. 15. 4. λίθοις βάλλειν τινά. Comp. Xen. An. 1. 5. 12 ἵησι (Κλέαρχον) τῷ ἄξιῳ.

d) intrans. or with εαυτόν implied, *to cast one's self*, i. e. *to rush forward*, spoken of a wind, *to blow*, Acts xxvii. 14. See Buttm. § 130. n. 2.—Hom. II. 11. 721 ποταμὸς εἰς ἅλα βάλλων. AL.

Βαπτίζω, f. ἰσω, (βάπτω,) a frequentative in form but not in fact, *to immerse, to sink*, trans. e. g. spoken of ships, galleys, etc. Polyb. 1. 51. 6 καὶ πολλὰ τῶν σκαφῶν ἰβάπτιζον. ib. 8. 8. 4. ib. 16. 6. 2. Epict. Fragm. ed. Schweigh. 14. Jos. B. J. 3. 8. 5 κυβερνήτης, ὅστις

χειμῶνα δεδοικώς πρὸ τῆς θυνίλλης ἰβάπτισεν ἐκὼν τὸ σκάφος. Ant. 9. 10. 2. Spoken of animals, Diod. Sic. 1. 36 τῶν δὲ χερσαίων θηρίων τὰ πολλὰ μὲν ὑπὸ τοῦ ποταμοῦ περιληφθέντα διαφθεῖρεται βαπτιζόμενα. Polyb. 5. 47. 2. Spoken of men, partially, Polyb. 3. 72. 4 ἕως τῶν μαστῶν οἱ πεζοὶ βαπτιζόμενοι.—In N. T.

2. *to wash, to cleanse by washing*, trans. Mid. and aor. 1 Pass. in middle sense, *to wash one's self, to bathe, to perform ablution*; comp. Buttm. § 136. 2.—Mark vii. 4 ἐὰν μὴ βαπτίσωνται, coll. ver. 3 where it is νίψωνται. Luke xi. 38 ἰθαύμασεν ὅτι οὐ πρῶτον ἰβαπτίσθη πρὸ τοῦ ἁρίστου. Sept. for ϩϩ 2 K. v. 14, coll. ver. 10 where it is γϩ and λούω.—Judith xii. 7 καὶ (Judith) ἰβαπτίζετο ἐν τῇ παρεμβολῇ ἐπὶ τῆς πηγῆς τοῦ ὕδατος. Ecclus. xxxi. 25 βαπτιζόμενος ἀπὸ νεκροῦ, comp. Lev. xi. 25, 28, 40. Num. xix. 18, 19.

2. *to baptize, to administer the rite of baptism*, either that of John or of Christ. Pass. and Mid. *to be baptized or to cause one's self to be baptized*, i. e. genr. *to receive baptism*. In the primitive churches, where, according to oriental habits, bathing was to them what washing is to us, the rite appears to have been ordinarily though not necessarily performed by immersion.—Spoken

a) pp. and (a) simply, Matt. iii. 6, 13, 14, 16. Mark i. 4, 5. xvi. 16. Luke iii. 7, 12, 21 bis. vii. 30. John i. 25, 28. iii. 22, 23 bis, 26. iv. 1, 2. x. 40. Acts ii. 41. viii. 12, 13, 36, 38. ix. 18. x. 47. xvi. 15, 33. xviii. 8. xxii. 16. 1 Cor. i. 14, 16 bis, 17. So Mark vi. 14 Ἰωάννης ὁ βαπτίζων i. q. ὁ βαπτιστής.—With an accus. of the cognate noun, Acts xix. 4 Ἰωάννης ἰβάπτισε βάπτισμα μετανοίας, *John baptized a baptism of repentance*, i. e. by which those who received it acknowledged their obligation to repent. Luke vii. 29. Comp. Buttm. § 131. 3.—In Luke's writings with a dative of the instrument or material employed, i. e. ὕδατι, *with water*, Luke iii. 16. Acts i. 5. xi. 16. Elsewhere with ἐν ὕδατι, *in water*, Matt. iii. 11. Mark i. 8. John i. 26, 31, 33. Comp. Matt. iii. 6 ἐν τῷ Ἰορδάνῳ. See Buttm. § 133. 3. 1. Winer § 31. 5. Matth. § 396. n. 2. So with εἰς τὸν Ἰορδάνην

baptized into the Jordan, Mark i. 9.—Plut. de Superstit. 3. Jos. Ant. 4. 4. 6.

(β) with adjuncts marking the object and effect of the rite of baptism; chiefly εἰς c. accus. to baptize or to be baptized INTO any thing, i. e. into the belief, profession, observance, of any thing. Matt. iii. 11 εἰς μετάνοιαν. Acts ii. 38 εἰς ἄφεσιν ἁμαρτιῶν. xix. 3 εἰς τὸ Ἰωάννου βάπτισμα, i. e. the repentance into which John baptized. 1 Cor. xii. 13 εἰς ἐν σῶμα, i. e. that we may become one body. Rom. vi. 3 εἰς θάνατον.—So with εἰς c. accus. of person, to baptize or to be baptized INTO sc. a profession of faith in any one and sincere obedience to him; Rom. vi. 3 and Gal. iii. 27 εἰς Χριστόν. 1 Cor. x. 2 εἰς τὸν Μωϋσῆν. So εἰς τὸ ὀνομά τινος, into the name of any one, in the same sense; Matt. xxviii. 19. Acts viii. 16. xix. 5. 1 Cor. i. 13, 15.—So also in the same sense, ἐπὶ τῷ ὀνόματι Ἰησοῦ, Acts ii. 38; and ἐν τῷ ὀνόματι τοῦ κυρίου, Acts x. 48.—With ὑπέρ, 1 Cor. xv. 29 bis, οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, baptized on account of the dead, i. e. why baptized into a belief of the resurrection of the dead, if in fact the dead rise not? See more in b.

b) metaph. and (a) in direct allusion to the sacred rite βαπτίζειν ἐν πνεύματι ἁγίῳ καὶ πυρὶ, to baptize in the Holy Ghost and in fire, i. e. to overwhelm, richly furnish, with all spiritual gifts, or overwhelm with 'fire unquenchable,' etc. Matt. iii. 11. Luke iii. 16. See Calmet, p. 144; and for the construction see above in a. a. So with ἐν πνεύματι ἁγίῳ alone, Mark i. 8. John i. 33. Acts i. 5. xi. 16.—(β) genr. but still in allusion to the rite, to baptize with calamities, i. e. to overwhelm with sufferings; [Matt. xx. 22 bis, 23 bis.] Mark x. 38 bis, 39 bis, τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι, to receive the baptism with which I must be baptized, i. e. can ye endure to be overwhelmed with sufferings like those which I must endure? For the construction see above in a. a. Luke xii. 50.—Sept. (for חַבֵּי) Is. xxi. 4 ἡ ἀνομία με βαπτίζει. Jos. B. J. 4. 3. 3 οἱ δὲ ὕστερον ἐβάπτισαν τὴν πόλιν, i. e. the robbers who had broken into Jerusalem afterwards baptized the city, filled it with confusion and calamity. Plut.

de Educ. Pueror. 13. 3, ψυχὴ τοῖς μὲν συμμέτροις αὔξεται πόνοις, τοῖς δὲ ὑπερβάλλουσιν βαπτίζεται. Heliodor. Æthiop. 2. 3 τῇ συμφορᾷ βεβαπτισμένον. Diod. Sic. 1. 73 ἰδιώτας βαπτίζειν ταῖς εἰσφοραῖς. Clem. Alex. Pæd. 2. 2 ὑπὸ μέθης βαπτιζόμενος εἰς ὕπνον. Jos. Ant. 10. 9. 4 βεβαπτισμένοις εἰς ἀναισθησίαν καὶ ὕπνον ὑπὸ τῆς μέθης. Evenus 15, in Anthol. Gr. ed. Jac. I. p. 99, βαπτίζει ὕπνῳ.—So 1 Cor. xv. 29 bis, τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν.—τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; i. e. if the dead, οἱ νεκροί, do not rise, why expose ourselves to so much danger and suffering in the hope of a resurrection? comp. ver. 30, 31, where κινδυνεύω and ἀποδυνήσκω are substituted for βαπτίζομαι; see also Calmet, p. 145, 147. Comp. above in a. β.

Βάπτισμα, ατος, τό, (βαπτίζω,) pp. something immersed; in N. T. baptism, spoken of the rite, viz. of John's baptism, Matt. iii. 7. xxi. 25. Mark i. 4. xi. 30. Luke iii. 3. vii. 29. xx. 4. Acts i. 22. x. 37. xiii. 24. xviii. 25. xix. 3, 4, of the baptism instituted by Jesus, Rom. vi. 4. Eph. iv. 5. Col. ii. 12. 1 Pet. iii. 21.—Metaph. baptism into calamity, i. e. afflictions with which one is oppressed or overwhelmed, Matt. xx. 22, 23. Mark x. 38, 39. Luke xii. 50. See in Βαπτίζω 2. b.

Βαπτισμός, οῦ, ὁ, (βαπτίζω.)

1. washing, ablution, sc. of vessels, etc. Mark vii. 4, 8. Heb. ix. 10. Comp. Lev. xi. 32.

2. baptism, i. e. the christian rite, Heb. vi. 2.—Jos. Ant. 18. 5. 2, of John's baptism.

Βαπτιστής, οῦ, ὁ, (βαπτίζω,) a baptizer, i. e. the Baptist, as a cognomen of John the Baptist, the forerunner of our Lord. Matt. iii. 1. xi. 11, 12. xiv. 2, 8. xvi. 14. xvii. 13. Mark vi. 24, 25. viii. 28. Luke vii. 20, 28, 33. ix. 19.—Jos. Ant. 18. 5. 2.

Βάπτω, f. ψω, to dip in, to immerse, trans.

a) pp. c. c. εἰς seq. accus. John xiii. 26 βάψας τὸ ψωμίον, sc. εἰς τὸ τρυβλίον, coll. Mark xiv. 20. So Sept. seq. εἰς τι, for לְכֵן Lev. iv. 6. xiv. 6. Num. xix. 18.

seq. *ἐν τινι*. Ruth ii. 14. 2 K. viii. 15. Job ix. 31.—Xen. Anab. 2. 2. 9. seq. *ἐν τινι* Hom. Od. 9. 392.—So trans. and seq. gen. of the thing touched; Luke xvi. 24. *ἵνα βάπτῃ τὸ ἄκρον τοῦ δακτυλίου ὕδατος*, i. e. by impl. in a small portion of water, which then is put in the gen. comp. Buttm. § 132. 6, 3. Winer § 30. 5. p. 166. Matth. § 333. Herm. ad Vig. p. 881.—So Hom. Il. 6. 508 *λούεσθαι ποταμοῖο*.

b) by impl. *to tinge, to dye*, c. c. dat. of means, Buttm. § 133. 3, 1. Rev. xix. 13 *ἱμάτιον βεβαμμένον αἵματι*. — Jos. Ant. 3. 6. 1 *τριχὰς καὶ δοράς προβάτων, καὶ τὰς μὲν ὑακίνθῳ βαβαμμένας, τὰς δὲ φοίνικι*. Herodot. 7. 67. *εἴματα βεβαμμένα*. Hom. Batrachom. 218 or 223 *ἐβάπτετο δ' αἵματι λίμνη*. Helladius in Anthol. Gr. ed. Jac. III. p. 145.

Βαραββᾶς, ᾱ, ὁ, *Barabbas*, Aramean *בֶּרֶכְיָה* (son of the father), pr. name of a robber, whose release the Jews demanded of Pilate, Matt. xxvii. 16, 17, 20, 21, 26. Mark xv. 7, 11, 15. Luke xxiii. 18. John xviii. 40 bis. Three MSS. the Armenian version, and one Syriac version, read in Matt. 1. c. *Ἰησοῦς Βαραββᾶς*; see Olshausen in loc.

Βαράκ, ὁ, indec. *Barak*, Heb. *בָּרָק* (lightning), pr. name of a Hebrew, who, in conjunction with Deborah, delivered Israel from the Canaanites. Heb. xi. 32. See Judg. c. 4, 5.

Βαραχίας, ου, ὁ, *Barachias*, pr. name of a man, Matt. xxiii. 35. He was probably the same with Jehoida, 2 Chr. xxiv. 2, 20; as the Jews often had two names. See *Ζαχαρίας*, and Kuinoel and Olshausen in loc.

Βάρβαρος, ου, ὁ, *a barbarian*, i. e. in ancient usage simply *a foreigner*, viz.

a) *one who uses a different language*, 1 Cor. xiv. 11 bis. Sept. for *ἑξ* Ps. cxiv. 1.—2 Macc. ii. 21. Herodot. ii. 158 *βαρβάρους πάντας οἱ Αἰγύπτιοι καλίουσι τοὺς μὴ σφίσι ὁμογλώσσους*. Herodian. 7. 3. 2. ib. 7. 8. 23.

b) *one who does not speak Greek, one not a Greek*; Acts xxviii. 2, 4, where the inhabitants of Melita (Malta) are so called, as speaking a dialect of the Phœnician language. Rom. i. 14 *Ἑλληνί τε*

καὶ βαρβάρους, to the Greeks and to those not Greeks.—Jos. Ant. 4. 2. 1. B. J. 5. 1. 3. So Clem. Alex. often calls the Jews *βάρβαροι*, e. g. Strom. 6. 6 *ἐδόθη νόμος μὲν καὶ προφῆται βαρβάρους, φιλοσοφία δὲ Ἑλληνισι*.—Col. iii. 11 *Ἑλληνας καὶ Ἰουδαίους — βάρβαρους, Σκύθης*, where *βάρβαρος* seems to refer to those nations of the Roman empire who did not speak Greek, as the Jews, Romans, Spaniards, etc. and *Σκύθης* to nations not under the Roman dominion. — Jos. B. J. præm. 5 *Ἑλλησι καὶ βαρβάρους*, i. e. the Romans, Jews, etc. So of the Romans, Polyb. 5. 104. 1. ib. 9. 37. 5.

Βαρέω, ὦ, f. ἦσω, (βᾶρος,) in N. T. only Pass. *βαρέομαι, οὔμαι*, aor. 1 *ἐβαρήθην*, perf. particip. *βεβαρημένος to be heavy, to be weighed down, to be oppressed*, only metaph. as *βεβαρημένοι ὑπνῳ* Luke ix. 32, and so with *ὑπνῳ* implied Matt. xxvi. 43. Mark xiv. 40. So Sept. *βαρύνω* for *ἱπῇ* 1 Sam. iii. 2.—Anthol. Gr. ed. Jac. IV. p. 177 *βεβ. ὑπνῳ*.—Luke xxi. 34 *μήποτε βαρηθῶσιν* (text. rec. *βαρυνθῶσιν*) *αἱ καρδίαι ὑμῶν ἐν κραυπάλῳ*, i. e. lest ye be oppressed through surfeiting, etc. i. e. dull, heavy, stupid. So Sept. for *ἡπῇ* Ex. vii. 14.—Act. Thom. § 36. Hom. Od. 19. 122 *οἶνῳ βεβαρηότα*. Comp. *βαρύνω* Wisd. ix. 15.—So *to be oppressed, to be borne down*, sc. by evils, calamities, etc. 2 Cor. i. 8. v. 4.—Act. Thom. § 21 *διὰ τὴν λύπην ἐβαρήθη*. Dion. Hal. Ant. 1. 14 *πῶλεις ὑπὸ πολέμων καὶ ἄλλων κακῶν βαρηθεῖσα*. So *βαρύνω* Jos. Ant. 6. 3. 2. Diod. Sic. 4. 38.—In the sense of *to be burdened*, sc. by expense, 1 Tim. v. 16 *μὴ βαρεῖσθω ἡ ἐκκλησία*. Comp. in *Ἀβαρίς* and *Ἐπιβαρέω*.—Of this word only the participles *βεβαρηώς, βεβαρημένος*, occur in the early and Attic writers, as Hom. Od. 3. 139. ib. 19. 122. Plato Symp. p. 203. B. The present and other forms occur only in later writers; as fut. *βαρήσει* Lucian. Dial. Mort. 10. 4 or 5. See Matth. § 227. Buttm. Ausf. Sprachl. II. p. 88. Comp. Thom. Mag. p. 141 sq.

Βαρέως, adv. (βαρύς), *heavily, metaph. with difficulty*, as *τοῖς ὡς βαρέως ἤκουσαν*, i. e. to hear *with difficulty*, to be dull of hearing, Matt. xiii. 15 and

Acts xxviii. 27, quoted from Is. vi. 10, where Sept. for רָבִיבָה.—But β. ἀκούειν, to hear with indignation, Xen. An. 2. 1. 9. Also β. φέρειν, to be displeased, Sept. for רָבִיבָה Gen. xxxi. 35. 2 Macc. xiv. 27. Xen. An. 2. 1. 4.

Βαρζολομαῖος, ου, ὁ, *Bartholomew*, Heb. בֶּרְתוּמַי בֶּר (son of Tolmai), the patronymic appellation of one of the twelve, whose proper name seems to have been Nathaniel; see John i. 46. xxi. 2.—Matt. x. 3. Mark iii. 18. Luke vi. 14. Acts i. 13.

Βάρ-ιησοῦς, ου, ὁ, *Bar-jesus*, Heb. בֶּר-יִשְׁעִי, the name of a Jewish magician, Acts xiii. 6.

Βάρ-ιωνᾶς, ᾱ, ὁ, *Bar-jonas*, Heb. בֶּר-יוֹנָתָן (son of Jonas), patronymic appellation of the apostle Peter, Matt. xvi. 17.

Βαρνάβας, α, ὁ, *Barnabas*, surname of Joses, a Levite, born in Cyprus, who became the chief associate of Paul in his labours. The name *Barnabas*, Heb. בֶּר-נָבִי, is explained by Luke (Acts iv. 36) to be i. q. νῖδς παρακλήσεως, see in Ῥῖδς.—Acts. iv. 36. ix. 27. xi. 22, 25, 30. xii. 25. xiii. 1, 2, 7, 43, 46, 50. xiv. 12, 14, 20. xv. 2 bis, 12, 22, 25, 35, 36, 37, 39. 1 Cor. ix. 6. Gal. ii. 1, 9, 13. Col. iv. 10.

Βάρος, εος, ους, τό, *weight*, Xen. Cyr. 3. 3. 42. Ven. 6. 5. In N.T. only metaph.

a) *weight*, sc. in reference to its pressure, *burden*, *load*. (pp. Xen. Œc. 17. 9.) Matt. xx. 12 βαρύνειν τὸ βάρος τῆς ἡμέρας, *the burden*, i. e. the heavy labour of the day.—Act. Thom. § 57 ὑποφέρειν τὸ βάρος τῆς ἡμέρας.—Spoken of precepts, of which the observance is burdensome, Acts xv. 23. Rev. ii. 24.—Ecclus. xiii. 2. Clem. Alex. Strom. 3. 1. Plato Legg. 11. p. 971. E, νόμων βάρος.—Spoken of sinful conduct and its consequences, *trouble*, *sorrow*, etc. Gal. vi. 2 ἀλληλῶν τὰ βάρη βαστάζετε.—In a pecuniary sense, 1 Thess. ii. 6 ἐν βάρει εἶναι, *to be burdensome*, comp. v. 9, and see in Βαρίω. Others, *honour*, *authority*, as in Diod. Sic. 4. 61.

b) *weight*, sc. in reference to its cause, i. e. *greatness*, *abundance*, *fullness*, *opu-*

lence. 2 Cor. iv. 17 αἰώνιον βάρος δόξης, for βάρος αἰώνιον δόξης, *a weight, fullness, of eternal glory*. For the constr. comp. 2 Macc. ix. 10 διὰ τὸ τῆς δόξης ἀφόρητον βάρος, for τὸ τῆς δόξης ἀφορήτου βάρος. Comp. Soph. Œd. Col. 297 πατρῶν ἄστυ γῆς for πατρῶας γῆς ἄστυ. Herm. ad Vig. p. 891.—So Heb. רָבִיבָה Ps. xlix. 17. Is. x. 3. lxvi. 12. Soph. Ajax. 130 μακροῦ πλοῦτου βάρει. Suidas, βάρος· ἀντὶ τοῦ τὸ πλήθος, τὴν ἰσχύν. Comp. ὄχλος βαρύς, *a great army*, Sept. Num. xx. 20. 1 Macc. i. 17, 20.

Βαρσαβᾶς, ᾱ, ὁ, *Barsabas*, surname of two men, viz. 1. of Joseph mentioned Acts. i. 23; see Ἰωσήφ. 2. of Judas mentioned Acts xv. 22; see Ἰούδας.

Βαρτιμαῖος, ου, ὁ, *Barthimæus*, Heb. בֶּר-תִּמְאֵי i. e. son of Timæus. name of a blind man, Mark x. 46.

Βαρύνω, f. νῶ, (βαρύς,) in N. T. only aor. 1 Pass. ἐβαρύνθη, *to be heavy*, i. e. metaph. *to be oppressed*, *dull*, *stupid*, Luke xxi. 34 in text. recept. where later editions read βαρίω, which see.—Diod. Sic. 4. 38. Xen. Lac. 2. 5.

Βαρύς, εἶα, ὁ, (βάρος,) *heavy*, viz.

a) pp. Matt. xxiii. 4 φορτία βαρέα, *heavy burdens*, spoken metaph. of burdensome precepts. So Sept. for רָבִיבָה Ps. xxxviii. 5. of a yoke 2 Chr. x. 4, 11.—Ecclus. xl. 1. pp. Xen. Hiero 1. 5. Eq. 10. 6.

b) trop. *weighty*, i. e. *important*, Matt. xxiii. 23 τὰ βαρύτερα τοῦ νόμου. Acts xxv. 7 βαρέα αἰρωμάτα, i. e. not trivial, severe. So Sept. for רָבִיבָה Dan. ii. 11.—Herodian. ii. 14. 7.—Spoken of an epistle, *weighty*, i. e. not to be made light of, *stern*, *severe*, 2 Cor. x. 10.—Herodian, 3. 11. 6.

c) trop. *grievous*, i. e. *oppressive*, *hard to be borne*; e. g. precepts, 1 John v. 3. Sept. for רָבִיבָה Neh. v. 18.—Wisd. ii. 15. Ecclus. xxix. 28.—In the sense of *afflictive*, *violent*, as λύκοι βαρεῖς, i. e. *fierce wolves*, Acts xx. 29. Sept. σύγχυσις βαρεῖα for רָבִיבָה 1 Sam. v. 11, coll. v. 6.—3 Macc. vi. 5 ὁ βαρὺς Ἀσσυρίων βασιλεὺς. Wisd. xvii. 21 Ἄελ. V. H. 1. 34 θανάτου τρόπον βαρύτατον.

Βαρύτιμος, ου, ὁ, ἡ, adj. (βαρίς and τιμή), *of great price*, *precious*, Matt.

xxvi. 7.—Heliodor. II. p. 113. Æschyl. Suppl. 25.

Βασανίζω, f. ίσω, (βάσανος q. v.) pp. to apply a touch-stone; metaph. to examine, to scrutinize, either by words, Xen. Cyr. 5. 3. 16. or by torture, Jos. Ant. 5. 1. 2. Herodian. 3. 15. 3. Hence in N. T. to torture, i. e. to torment, to afflict with pain, etc. trans.

a) spoken of disease, Matt. viii. 6 δευ-
νῶς βασανιζόμενος. Rev. ix. 5. So Sept.
for לְחַפּוֹ Mic. vi. 13. מַשֶּׁן 1 Sam. v. 3.—2 Macc. ix. 6.—Spoken of the pains
of parturition, Rev. xii. 2. of punish-
ment, Matt. viii. 29. Mark v. 7. Luke viii.
28. Rev. xi. 10 coll. ver. 6. Rev. xiv. 10.
xx. 10.—Wisd. xi. 9. xii. 23. 2 Macc.
i. 28. Jos. Ant. 2. 14. 4. genr. Arrian.
Diss. Ep. 2. 22. 35.

b) trop. to vex, to harass, 2 Pet. ii. 8.
ψυχὴν δικάζαν. So physically, with toil,
Mark vi. 48. Spoken of a vessel tossed
by the waves, Matt. xiv. 24.

Βασανισμός, οὔ, ὁ, (βασανίζω,) pp.
examination, sc. by a touch-stone or by
torture. In N. T. torture, torment;
Rev. xiv. 11 κάπνος βασανισμοῦ, i. e. the
smoke of the fire in which they are
tormented. Rev. ix. 5 bis. xviii. 7, 10,
15.—4 Macc. ix. 6.

Βασανιστής, οὔ, ὁ, (βασανίζω,) pp.
one who applies the torture, an inquisitor,
Dem. 978. 11. In N. T. a prison-keeper,
jailer, Matt. xviii. 34, i. q. δεσμοφύλαξ,
—Symm. βασανιστήριον for חֶבְרֵתָא Jer.
xx. 2.

Βάσανος, ον, ὁ, pp. a touch-stone,
the ancient lapis Lydius, for trying
metals, etc. Pind. Pyth. 10. 106. Comp.
there the Scholia, and also Rees' Cyclop.
art. Touch-stone. Hence, examination,
trial, Polyb. 22. 3. 7. torture, Polyb. 15.
27. 7. Æl. V. H. 7. 18. comp. Wisd.
ii. 19.—In N. T. torment, pain, e. g. from
disease, Matt. iv. 24. Sept. for חַפּוֹ
Ez. xii. 18. So of punishment, Luke xvi.
23, 28.—Wisd. iii. 1. xvii. 13. xix. 4.
Jamblich. Vit. Pythag. § 68. Spoken
of the pains of parturition, Anthol. Gr.
ed. Jac. II. p. 205.

Βασιλεία, ας, ἡ, (βασιλεύς,) kingdom,
viz.

a) dominion, reign, i. e. the exercise
of kingly power, [Matt. vi. 13.] Luke i.
33. xix. 12, 15. Heb. i. 8. Heb. xvii. 12,
17, 18. Sept. for מְלִכָּה 1 Sam. x. 16,
25. מְלִכָּה 1 Sam. xxviii. 17. מְלִכָּה
1 Sam. xiii. 13.—Wisd. vi. 4. Herodian.
6. 9. 17. Xen. Cyr. 3. 1. 29. ib. 8. 3. 26.
H. G. 3. 3. 5.—So by meton. of abstr.
for concrete, kings, Rev. i. 6 in later edit.
where the text. rec. has βασιλεῖς. Comp.
σωτήριον for σωτήρ, Luke ii. 30. πενία for
πένητες, Jos. Ant. 4. 3. 2.

b) dominions, realm, i. e. a people and
territory under kingly rule, Matt. iv. 8.
Mark vi. 23. Luke iv. 5.—Matt. xii. 25,
26. Mark iii. 24 bis. Luke xi. 17, 18.—
Matt. xxiv. 7 bis. Mark xiii. 8 bis. Luke
xxi. 10 bis. So Heb. xi. 33. Rev. xi.
15. xvi. 10. Sept. for מְלִכָּה 2 Chr.
xxxii. 15. Esth. ii. 3. מְלִכָּה Gen. x.
10. Num. xxxii. 33. Josh. xi. 10.—
Ecclus. xlv. 3. Æl. V. H. 4. 5. Hero-
dian. 4. 3. 11.

c) In the phrase ἡ βασιλεία τοῦ Θεοῦ,
kingdom of God, Matt. vi. 33. Mark i.
4, 15. Luke iv. 43. vi. 20. John iii.
13, 5. al. sæp. also ἡ βασ. τοῦ Χριστοῦ,
Matt. xiii. 41. xx. 21. Rev. i. 9. or
τοῦ Χ. καὶ Θεοῦ Eph. v. 5. or τοῦ
Δαυὶδ, as the ancestor and type of
the Messiah, Mark xi. 10; further,
ἡ βασ. τῶν οὐρανῶν, kingdom of heaven,
but only in Matthew, as iii. 2. iv. 17.
al. for which we find in 2 Tim. iv. 18
βασ. ἐπουράνιος; and likewise absol. ἡ
βασιλεία, Matt. viii. 12. ix. 35. al. i. q.
later Heb. מְלִכָּה מְלִכָּה or מְלִכָּה מְלִכָּה
All these expressions are in N. T.
synonymous, and signify the divine spir-
itual kingdom, the glorious reign of the
Messiah. The idea of this kingdom
has its basis in the prophecies of the
O. T. where the coming of the Messiah
and his triumphs are foretold; e. g.
Ps. 2 and 110. Is. ii. 1—4, coll. Mich.
iv. 1 sq. (where in ver. 7 the Targum has
מְלִכָּה מְלִכָּה,) Is. xi. 1 sq. Jer. xxiii. 5 sq.
xxxi. 31 sq. xxxii. 37 sq. xxxiii. 14 sq.
Ez. xxxiv. 23 sq. xxxvii. 24 sq. and espec.
Dan. ii. 44. vii. 14, 27. ix. 25 sq. His
reign is here figuratively described as a
golden age, when the true religion, and
with it the Jewish theocracy, should be
re-established in more than pristine
purity, and universal peace and happi-

ness prevail. All this was doubtless to be understood in a spiritual sense; and so the devout Jews of our Saviour's time appear to have received it; as Zacharias, Luke i. 67 sq. Simeon, ii. 25 sq. Anna, ii. 36 sq. Joseph, Luke xxiii. 50, 51. But the Jews at large gave to these prophecies a temporal meaning; and expected a Messiah who should come in the clouds of heaven, and as king of the Jewish nation restore the ancient religion and worship, reform the corrupt morals of the people, make expiation for their sins, free them from the yoke of foreign dominion, and at length reign over the whole earth in peace and glory; comp. *Αἰών* 2. See Schoettgen Diss. de regno cœlor. in Hor. Heb. I. p. 1147. Wetstein N. T. I. p. 256. Kuinoel on Matt. iii. 2. Koppe Exc. 1. in Ep. ad Thess. p. 92 sq. Keil Hist. dogm. de regno Mess. in Opusc. Acad. p. 22 sq. Bertholdt Christol. Judæor. p. 187 sq.—Referring to the O. T. idea, we may therefore regard the kingdom of heaven etc. in the N. T. as designating in its christian sense, *the christian dispensation*, or 'the community of those who receive Jesus as the Messiah, and who, united by his Spirit under him as their Head, rejoice in the truth and live a holy life in love and in communion with him.' This spiritual kingdom has both an internal and an external form. As internal, it already exists and rules in the hearts of all Christians, and is therefore present. As external, it is either embodied in the visible church of Christ, and in so far is present and progressive; or it is to be perfected in the coming of the Messiah to judgment, and his subsequent spiritual reign in bliss and glory, in which view it is future. But these different aspects are not always distinguished; the expression often embracing both the internal and external sense, and referring both to its commencement in this world and its completion in the world to come. Comp. Ols-hausen on Matt. iii. 2. Tholuck Bergpred. p. 72 sq.—Hence in N. T. spoken.

(a) in the Jewish temporal sense, by Jews and by the apostles before the day of Pentecost, Matt. xviii. 1. xx. 21. Luke xvii. 20 init. xix. 11. Acts i. 6.

(β) in the christian sense, as announced by John, where perhaps something of the Jewish view was intermingled, Matt. iii. 2; comp. also Luke xxiii. 51. As announced by Jesus and others, Matt. iv. 17, 23. ix. 35. x. 7. Mark i. 14, 15. Luke x. 9, 11. Acts xxviii. 31. al.—In the internal spiritual sense, Rom. xiv. 17 οὐ γὰρ ἐστὶν ἡ β. τοῦ Σ. βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ. Matt. vi. 33. Mark x. 15. Luke xvii. 21. xviii. 17. John iii. 3, 5. 1 Cor. iv. 20.—In the external sense, i. e. as embodied in the visible church and the universal spread of the gospel, Matt. vi. 10. xii. 28. xiii. 24, 31, 33, 41, 47. xvi. 28. Mark iv. 30. xi. 10. Luke xiii. 18, 20. Acts xix. 8. al. or as perfected in the future world, Matt. xiii. 43. xvi. 19. xxvi. 29. Mark xiv. 25. Luke xxii. 29, 30. 2 Pet. i. 11. Rev. xii. 10. al. In this view it denotes especially *the bliss of heaven* which is to be enjoyed in the Redeemer's kingdom, i. q. eternal life, Matt. viii. 11. xxv. 34. Mark ix. 47. Luke xiii. 28, 29. Acts xiv. 22. 1 Cor. vi. 9, 10. xv. 50. Gal. v. 21. Eph. v. 5. 2 Thess. i. 5. 2 Tim. iv. 18. Heb. xii. 28. James ii. 5. al.—Spoken generally, Matt. v. 19 bis. viii. 12 *οἱ τοῦ βασιλείας*, *sons of the kingdom*, i. e. the Jews, who thought the Messiah's reign was destined only for them; but *οἱ τοῦ β.* Matt. xiii. 38, are the true citizens of the kingdom of God. Matt. xi. 11, 12 see in Ἀρπάζω. xiii. 11. 19, 44, 45, 52. xviii. 4, 23. xix. 12, 24. xx. 1. al. sæp. Spoken also genr. of the privileges and rewards of the divine kingdom both here and hereafter, Matt. v. 3, 10, 20. vii. 21. xviii. 3. Col. i. 13. 1 Thess. ii. 12. AL.

Βασιλείος, ον, ό, ή, adj. (βασιλεύς), *royal, regal*.

a) pp. 1 Pet. ii. 9 βασιλεῖον ἱεράτευμα, *a royal priesthood*, consecrated to God as kings and priests, i. e. in a distinguished manner; quoted from Ex. xix. 6, where Sept. for כְּמֶלֶךְ וְכֹהֵנִים—Wisd. xviii. 15. Jos. Ant. 2. 10. 2. Xen. Anab. 1. 10. 12.

b) as a subst. τὸ βασιλεῖον, and plur. τὰ βασιλεία, (sc. δῶμα or δώματα,) *a royal mansion, palace*, Luke vii. 25. So

Sept. plur. for מֶלֶךְ נָח Esth. ii. 13. מֶלֶכֶּיךָ נָח Esth. ii. 13. מֶלֶכֶּיךָ Nah. ii. 6. sing for מֶלֶךְ נָח Prov. xviii. 19.—Plur. Jos. Ant. 13. 5. 3. Xen. Cyr. 1. 1. 5. Sing. Jos. Ant. 6. 12. 4. Xen. Cyr. 8. 7. 1.

Βασιλεύς, ἕως, ὁ, a king, i. e. one who exercises royal authority and sovereignty. Sept. everywhere for Heb. מֶלֶךְ.

a) pp. and genr. of David, Matt. i. 6. Acts xiii. 22. Pharaoh, Acts vii. 10, 18. Heb. xi. 23, 27. of the Roman emperor, John xix. 15. of ancient Jewish kings, Luke x. 24.—Herodian. 4. 10. 4. Polyb. 3. 33. 3. Xen. 1. 2. 1.—So also Jesus as the Messiah is often called king, king of Israel, of the Jews, etc. Matt. ii. 2. xxi. 5. xxv. 34, 40. Luke xix. 38. John i. 50. xii. 13, 15. al. So Sept. and מֶלֶךְ Ps. ii. 6. Ez. xxxvii. 24.—Spoken of God, 1 Tim. i. 17. vi. 15. Rev. xv. 3. xvii. 14 βασιλεὺς βασιλέων, king of kings, by way of emphasis; comp. ἀναξ ἀνάκτων Æschyl. Suppl. 533. Matth. § 430. 5. Gesen. p. 692. c. Stuart, § 455. c. So Sept. and מֶלֶךְ Ps. v. 3. xxix. 10. xlviii. 3. xcv. 3.—Eccclus. li. 1.—Matt. v. 35 πόλις τοῦ μεγάλου βασιλέως, i. e. of God, viz. Jerusalem as the seat of his worship; so Sept. and מֶלֶךְ Ps. xlvii. 2.

b) in a more general and lower sense, as a title of distinguished honour, vice-roy, prince, leader, chief, etc. Thus Herod the Great and his successors had the title of king, but were dependent for the name and power on the Romans; Matt. ii. 1, 3, 9. Luke i. 5. Acts xii. 1. xxv. 13 sq. xxvi. 2 sq. But Herod Antipas was in fact only a tetrarch, (Matt. xiv. 1. Luke iii. 1, 19. ix. 7,) though he is called βασιλεύς Matt. xiv. 9. Mark vi. 14. So Aretas, king of Arabia Petræa, 2 Cor. xi. 32, comp. Bibl. Repos. III. p. 266, 267. Also when joined with ἡγεμόνες, Matt. x. 18. Mark xiii. 9. Luke xxi. 12. also Acts iv. 26. So Sept. and מֶלֶךְ Ps. ii. 2. cii. 16.—Genr. 1 Pet. ii. 13, 17. 1 Tim. ii. 2. Matt. xvii. 25. xviii. 23. Acts ix. 15. Rev. ix. 11. So Sept. and מֶלֶךְ Josh. c. 12.—Hom. Od. 1. 394. Spoken of the sons of the emperor Severus, Herodian.

3. 13. 3. comp. 7. 10. 3, and 8. 8. 6, 15.—Trop. spoken of Christians, as about to reign with the Messiah over the nations, Rev. v. 10. i. 6 in text. rec. comp. xx. 6, and see in βασιλεύω b. AL.

Βασιλεύω, f. εὔσω, (βασιλεύς,) to be king, to reign, intrans.

a) genr. and c. c. ἐπὶ seq. gen. of country or accus. of pers. to reign over, etc. Luke xix. 14, 17. 1 Tim. vi. 15 ὁ βασιλεύων, a king. Spoken of Archelaus, who for a time had the title of king, Matt. ii. 22, see in Ἀρχέλαος. Sept. for מֶלֶךְ Judg. ix. 8, 10. 1 Sam. viii. 9, 11.—C. c. gen. Herodot. 1. 206. Xen. Mem. 3. 2. 2.—Spoken of the Messiah, Luke i. 33. 1 Cor. xv. 25. Rev. xi. 15.

b) absol. to reign, i. e. to possess and to exercise dominion; spoken of God as vindicating to himself his regal power, Rev. xi. 17. xix. 6. So Sept. and מֶלֶךְ Ps. xciii. 1. xevi. 10. xcvi. 1. xcix. 1.—Trop. spoken of Christians who are to reign with Christ, i. e. enjoy the high privileges, honours, and felicity of the Messiah's kingdom, Rom. v. 17. Rev. v. 10. xx. 4, 6. xxii. 5. So of Christians on earth, to enjoy the honour and prosperity of kings, 1 Cor. iv. 8 bis. Comp. Lat. vivo et regno, Hor. Ep. 1. 10. 8.—Trop. to have dominion, to prevail, to be predominant, e. g. death, Rom. v. 14, 17. sin and grace, v. 21 bis. vi. 12.

Βασιλικός, ἡ, ὁν, (βασιλεύς,) kingly, royal, i. e.

a) pp. belonging to a king, e. g. a territory, Acts xii. 20. a robe, xii. 21. So Sept. for מֶלֶךְ Num. xx. 17. xxi. 22. 2 Sam. xiv. 26. מֶלֶכֶּיךָ Esth. viii. 15.—Xen. Cyr. 8. 5. 3.—Spoken of a person attached to a court, a courtier, a nobleman, John iv. 46, 49.—Jos. Ant. 17. 10. 3, 6. Polyb. 4. 76. 2.

b) trop. noble, excellent, pre-eminent. James ii. 8 νόμος βασιλικός.—Clem. Alex. Strom. 1. 16 διδασκαλία. 5. 14 ὁ λόγος θεῖος καὶ βασιλικός. Jos. Ant. 6. 4. 5. Xen. Conv. 1. 8 βασ. κάλλος. So regalis Cic. Off. 1. 13

Βασιλίσσα, ης, ἡ, (βασιλεύς,) a queen, Matt. xii. 42. Luke xi. 31. Acts

viii. 27. Rev. xviii. 7. Sept. for $\pi\alpha\rho\lambda\eta$ 1 K. x. 1. Esth. i. 9, 11, 12, 15, 16, 17. —Polyb. 23. 18. 2. Aristot. Ec. 9. Xen. Ec. 9. 15.—The Atticists condemn it as a word of the later Greek instead of $\betaασίλεια$ or $\betaασίλις$, Phryn. ed. Lob. p. 225. Sturz de Dial. Mac. p. 151.

Βάσις, *εως*, η , ($\betaαίνω$), *a step, pace*, Herodian. 6. 5. 12. *a foot, base*, on which any thing stands, Sept. for $\pi\alpha$ Ex. xxx. 18, 28. In N. T. *the foot*, as that with which we walk, Acts iii. 7. —Wisd. xiii. 18. Jos. Ant. 7. 5. 5. ib. 7. 11. 3.

Βασκαίνω, f. *ανῶ*, ($\betaάσκω$, $\betaάζω$), aor. 1 $\epsilon\betaάσκανα$, for which MSS. have $\epsilon\betaάσκηνα$, as also Herodian. 2. 4. 11. comp. Buttm. § 101. 4. n. 2; *to prate*, sc. about any one, *to slander*, trans. Plut. Pericl. 12.—In N. T. *to prate to any one*, i. e. *to mislead by pretences*, as if by magic arts, *to fascinate*, *to bewitch*, trans. Gal. iii. 1.—Herodian. 2. 4. 11. Diod. Sic. 4. 6. Aristot. Probl. 20. 34. Theocr. Id. 6. 39. Comp. Lob. ad Phryn. p. 462 sq. Wetstein N. T. ad loc.

Βαστάζω, f. *άσω*, ($\betaάσις$), pp. *to raise upon a basis, to support*; in ordinary usage and in N. T. *to take up and hold, to bear*, trans. viz.

a) *to take up and hold*, sc. in the hands, etc. John x. 31 $\epsilon\betaάσταζον$ $\lambdaίθους$. —Jos. Ant. 7. 11. 7 $\betaαστάσας$ $\tauὴν$ $\muάχαριν$ $\alpha\piὸ$ $τῆς$ $\gammaῆς$. Herodian. 4. 2. 11.—In the sense of *to take up and bear*, Acts xxi. 35. So *to take up and bear away*, i. e. *to take away*, John xx. 15.—Jos. Ant. 7. 15. 3. ib. 9. 7. 1. Polyb. 1. 48. 2.—Trop. *to take upon one's self and bear*, Matt. viii. 17 $\tauὰς$ $\nuόσους$. Comp. Is. liii. 4.

b) *to bear, to carry*, in the hands or on the shoulders, etc. Matt. iii. 11 $\tauὰ$ $\υποδήματα$, one's sandals, which was the duty of a servant. Mark xiv. 13 and Luke xxii. 10 $\kappaεράμιον$ $\υ\deltaατος$. Luke xiv. 27 and John xix. 17 $\tauὸν$ $\sigmaταυρόν$. Luke vii. 14. John xii. 6. Acts iii. 2. xv. 10. Gal. vi. 5. Rev. xvii. 7.—Eccelus. vi. 27. Bel and Drag. 36. Herodian. 4. 7. 11. Polyb. 2. 24. 6. ib. 8. 7. 9.—Trop.

Acts ix. 15 $\sigmaκε\upsilonος$ $\tauοῦ$ $\betaαστάσαι$ $\tauὸ$ $ὄνομα$ $μὲν$ $\epsilon\nu\omega\piίον$ $\epsilon\iotaς$ $\nuῶν$ $\kappa.$ $\tau.$ $\lambda.$ *to bear my name*, i. e. to announce, to publish, etc.—In the sense of *to bear up, to support*, Rom. xi. 18.—Metaph. *to bear, to support, to endure*, e. g. labours, sufferings, etc. Matt. xx. 12 see in $\betaάρος$. Rev. ii. 3. punishment, $\tauὸ$ $\kappaρίμα$, Gal. v. 10. So Sept. for $\kappa\alpha\tauὰ$ 2 K. xviii. 14. Heb. $\יָגַל$ $\kappa\alpha\tauὰ$ Lev. v. 1, 17. Is. liii. 12. Ez. xxiii. 35. So *to bear patiently*, Rom. xv. 1. Gal. vi. 2. Rev. ii. 2.—Arrian. Diss. Epict. 1. 3. 2.—Metaph. in the sense of *to receive, to understand*, John xvi. 12 $\piολλὰ$ — $\οὐ$ $δύνασθε$ $\betaαστάζειν$ $\alpha\rho\tau\iota$.—Arrian. Diss. Ep. 3. 15. 9 $\sigmaκίψαι$ $\tauὸ$ $\pi\rho\acute{\alpha}\gammaμα$, *καὶ* $\tauὴν$ $\sigmaαντοῦ$ $φύσιν$, $\tauί$ $δύνασαι$ $\betaαστάσαι$.

c) *to bear or carry about*, sc. as attached to one's person; Gal. vi. 17 $\sigmaτίγματα$ $\epsilonν$ $\tauῷ$ $σώματι$. So Symm. for $\kappa\alpha\tauὰ$ Ps. lxxxix. 51, where Sept. $\υπέχω$. —Luke xi. 27 $\kappaοιλία$ η $\betaαστάσασά$ $\sigmaε$. So Schol. MS. in Hom. Il. 6. 59 $\deltaν$ $\epsilonν$ $\gammaαστρὶ$ η $\muήτηρ$ — $\betaαστάζου$, comp. Wetstein in loc.—In the sense of *to wear*, for which classic writers use $\φορέω$, Luke x. 4.—So $\φορέω$, Diod. Sic. 20. 54. Xen. An. 1. 8. 29.

I. **Βάτος**, *ου*, η or δ , *a thorn-bush, bramble*; fem. Luke vi. 44. xx. 37. Acts vii. 30, 35. So Sept. for $\pi\alpha\rho$ Deut. xxxiii. 16.—Hom. Od. 24. 229. Polyb. 3. 71. 1. Theophr. H. Pl. 3. 18.—Masc. δ $\betaάτος$, Mark xii. 26 in later edit. So Sept. Vatic. for $\pi\alpha\rho$ Ex. iii. 2, 3, 4. So the Attics, according to Mœris, p. 99. Thom. Mag. p. 148. Comp. H. Planck in Bibl. Repos. I. p. 667.

II. **Βάτος**, *ου*, δ , *a bath*, Heb. $\הַבַּת$, a Jewish measure for wine and oil, equal to the *ephah* for dry measure, Luke xvi. 6. According to Josephus, Ant. 8. 2. 9, it contained 72 $\xiέσαι$ or *sextarii*; but the sextarius, which at Rome was equal to $1\frac{1}{2}$ pint, and would thus make the *bath* equal to $13\frac{1}{2}$ gallons, varied much in different places. The more usual estimate for the capacity of the bath, is $7\frac{1}{2}$ or 9 gallons. Comp. 1 K. vii. 26, 38. Ez. xlv. 10, 11, 14. See Jahn § 114. Adam's Rom. Ant. p. 504. See in $\kappa'ρως$.

Βάτραχος, ου, ὁ, *a frog*, Rev. xvi. 13. Sept. for גַּרְגַּר Ps. lxxviii. 45. cv. 30.—Ælian. V. H. 1. 3. Artemid. 2. 15 βάτραχοι δὲ ἄνδρας γοήτας καὶ βωμολόχους προσημαίνουσι· τοῖς δὲ ἐξ ὄχλου ποριζομένοις ἀγαθόν.

Βαττολογέω, ὦ, f. ἦσω, compounded from λέγω and βάττος, a word derived by some from the Heb. מְרַבּ to prate, to use many words, Lev. v. 4. or from רַב plur. מִרְבָּ, empty words, Job. xi. 3. coll. ver. 2. Is. xvi. 6. xliv. 25. By others it is regarded as of Greek origin, and even as a proper name. This Battus, according to some, was a king of Cyrene who stuttered, Herodot. 4. 155; according to others, he was a silly loquacious poet, who made long hymns full of repetitions; Suid. βαττολογία· ἢ πολυλογία, ἀπὸ Βάττου τινὸς μακροῦς καὶ πολυστίχους ὕμνους ποιήσαντος, ταυτολογίαν, ἔχοντες. It is more probably imitated by a sort of onomatopœia from a person who stutters or stammers; and thus βαττολογέω originally signified *to stammer*, and then *to babble*, *to chatter*; so Passow sub voc.—Hence in N. T. *to use empty words*, *to repeat the same thing over and over*, intrans. Matt. vi. 7, where it is explained by πολυλογία. Comp. Ecclus. vii. 14.—Simplic. in Epicetet. p. 212. [340.] περὶ καθηκόντων δὲ βαττολογῶν νῦν. Eustath. in Od. ω. p. 833. 43, Βάττος, βασιλεὺς, Δίβης.—ὃς ἔοκεῖ παροιμίαν δοῦναι τοῦ βαττολογεῖν. See Wetstein ad Matt. 1. c. Tholuck Bergpred. p. 362 sq.

Βδέλυγμα, ατος, τό, (βδελύσσω,) *an abomination*, i. e. any thing abominable or detestable.

a) genr. Luke xvi. 15 βδ. ἐνώπιον τοῦ Θεοῦ, opp. to τὸ ἐν ἀνθρώποις ὑψηλόν. So Sept. for מְגִלָּה seq. ἐνώπιον Prov. xi. 1. seq. ἐναντί Deut. xxiv. 4. seq. dat. Prov. xv. 8, 9. xx. 23. xxi. 27. al.

b) spoken of what was *unclean* in the Jewish sense, and especially of impure idol-worship; hence, *idolatry*, *licentiousness*, *abominable impurity*, Rev. xvii. 4, 5. xxi. 27. So Sept. τὰ βδελύγματα τῶν ἐθνῶν for מִגִּלְגִּלַּת 2 K. xvi. 3. xxi. 2. comp. Lev. xviii. 22. גִּרְשָׁא Lev. xi. 10, 12, 13. מִגִּרְשָׁא Jer. xi. 15, coll. v. 13,

17.—Test. XII Patr. p. 615 ἐν βδελύγμασιν ἐθνῶν.—Here belongs the phrase τὸ βδελύγμα τῆς ἐρημώσεως, Matt. xxiv. 15 and Mark xiii. 14, quoted by Jesus from Dan. ix. 27, coll. xi. 31. xii. 11, where Sept. for מְרַבָּ גִרְשָׁא, pp. *an abomination causing desolation*, and applied by Christ to what was to take place at the destruction of Jerusalem by the Romans; comp. Luke xxi. 20, and so also Josephus, Ant. 10. 11. 7. It is probably to be referred to the pollution of the temple by idol-worship or the setting up of images; though express historical testimony is wanting; comp. 2 Thess. ii. 4. See Olshausen on Matt. xxiv. 15. So Sept. τῇ Ἀστάρτῃ βδελύγματι Σιδωνίων for מִגִּלְגִּלַּת 1 K. xi. 5. מִגִּלְגִּלַּת 1 K. xxi. 26. מִגִּרְשָׁא Is. xvii. 8.—So βδ. τῆς ἐρημώσεως 1 Macc. i. 54, where it refers to the like pollution of the temple by Antiochus Epiphanes, who set up in it the statue of Jupiter Olympius; comp. 2 Macc. vi. 2—5. 1 Macc. i. 59. vi. 7.

Βδελυκτός, ἡ, ὄν, (βδελύσσω,) *abominable, detestable*, Tit. i. 16. Sept. for מְגִלָּה Prov. xvii. 15.—2 Macc. i. 27. Ecclus. xli. 5.

Βδελύσσω, f. ἔξω, (βδέω pedo,) *to emit a stench*, *to excite disgust*; in N. T. Mid. βδελύσσομαι, as trans. *to feel disgust at*, *to abominate*, *to abhor*; see Buttm. § 135. 4. Rom. ii. 22 βδελυσσόμενος τὰ εἰδωλα. So Sept. for מְגִלָּה Lev. xxvi. 11. מְגִלָּה Deut. xxiii. 7. Amos v. 10.—Wisdom. xi. 25. Polyb. 33. 16. 20. of a stench, Aristoph. Plut. 700.—Particip. of the Perf. Pass. in a pass. sense, ἰβδελυγμένος, *abominable, detestable*, i. e. polluted with crimes, etc. Rev. xxi. 8. So Sept. for מְגִלָּה Is. xiv. 19. Job. xv. 16. מְגִלָּה Lev. xviii. 30. Prov. viii. 7. גִּרְשָׁא Hos. ix. 10.

Βεβαίος, αία, ον, (βάω, βαίνω,) *steadfast, firm, sure*; as ἐλπὶς 2 Cor. i. 7. Heb. iii. 6. vi. 19. So Rom. iv. 16. Heb. ii. 2. iii. 14. ix. 17. 2 Pet. i. 10, 19.—Wisdom. vii. 23. Jos. Ant. 4. 8. 2 κτήσις. 7. 9. 2. Xen. Cyr. 3. 2. 23 εἰρήνη. Hiero 3. 7 φιλία.

Βεβαίω, ὦ, f. ὥσω, (βέβαιος,) *to make steadfast*, *to confirm*, trans. spoken

of persons, 1 Cor. i. 8. 2 Cor. i. 21. Col. ii. 7. Heb. xiii. 9. So Sept. for בְּרָרָא Ps. cxix. 28. בְּרָרָא Ps. xli. 13.—Spoken of things, etc. *to corroborate, to ratify, to establish*, sc. by arguments, proofs, etc. Mark xvi. 20. Rom. xv. 8. 1 Cor. i. 6. Heb. ii. 3.—Jos. Ant. 1. 18. 6. Herodian. 6. 8. 15. Thuc. 3. 12.

Βεβαίωσις, εως, ἡ, (βεβαίω,) *confirmation, firm establishment*, Phil. i. 7. Heb. vi. 16 εἰς βεβαίωσιν.—Wisd. vi. 18. Thuc. 4. 87.

Βέβηλος, ον, ὁ, ἡ, adj. (βαίνω, βηλός a threshold), pp. of place, *accessible to all*, Soph. Œd. Col. 10. hence, *common, profane*, in opp. to ἅγιος, Thuc. 4. 97. Etymol. Mag. βέβηλος· ὁ μὴ ἱερὸς τόπος, ἀκάθαρτος καὶ βατὸς πᾶσιν. So Sept. for בְּהָ Lev. x. 10. 1 Sam. xxi. 4, 5. Ez. xxii. 26. Spoken of persons, *profane*, i. e. *not consecrated, uninitiated*, Æl. V. H. 3. 9.—Hence

In N. T. spoken of persons, *profane*, i. e. *impious, a scoffer*, 1 Tim. i. 9. Heb. xii. 16. So Sept. for בְּהָ Ez. xxi. 25.—3 Macc. ii. 14.—Spoken of things, as disputes, etc. *common, unholy, unsanctified*, 1 Tim. iv. 7. vi. 20. 2 Tim. ii. 16.

Βεβηλώ, ὦ, f. ὦσω, (βέβηλος,) *to profane, to violate*, trans. Matt. xii. 5. Acts. xxiv. 6. Sept. for בְּהָ Ex. xxxi. 14. Lev. xix. 8, 12. אֵשֶׁת Ez. xliii. 7, 8.—Heliodor. 10. p. 513. Comp. H. Planck in Bibl. Repos. I. p. 684.

Βεελζεβούλ, ὁ, indec. *Beelzebub*, the prince of the evil angels or demons, i. q. Satan, Matt. x. 25. xii. 24, 27. Mark iii. 22. Luke xi. 15, 18, 19. Heb. בְּרִי לְבָבָא, i. e. *deus stercoris*, from בְּרִי, Buxt. Lex. Ch. Tal. Rab. 641.—The name in the O. T. is בְּרִי לְבָבָא, Βεελζεβούβ, *Beelzebub*, i. e. *lord of flies, fly-god*. 2 K. i. 2, where Sept. Βάαλ μύτιαν; comp. the Ζεὺς Ἀπόμυιος of the Greeks, Pausan. 5. 14. 2; and the Jupiter *Myagrius* of the Romans, Solin. Polyhist. c. 1. This form is also found in some MSS. of the N. T. but the form Βεελζεβούλ, applied in contempt by a slight paronomasia, seems to have been the prevailing one among the Jews.

See Buxt. Lex. 333. Lightfoot Hor. Heb. ad Matt. xii. 24.

Βελίαλ or Βελίαρ, ὁ, indec. *Belial* or *Beliar*, Heb. בְּלִיָּא (wickedness), 1 Sam. xxv. 25; used as an appellation of Satan, 2 Cor. vi. 15. The form Βελίαρ which occurs in later editions is Syriac, the ב being changed to ܒ. So Test. XII Patr. p. 539, 587, 619. al.

Βελόνη, ης, ἡ, (βέλος,) lit. *point of a weapon*; in N. T. and genr. *a needle*, Luke xviii. 25 in MSS. for ραφίς in text. recept.—Aristot. de An. 2. 88. Ammian. Epist. 17. 96. Ælian. V. H. 9. 8. See Lob. ad Phryn. p. 90.

Βέλος, εος, ους, τό, (βάλλω,) *a missile weapon*, e. g. *a dart, arrow, javelin*, etc. trop. Eph. vi. 16 τοῖς βέλεσι πεπυρωμένοις, *fiery darts*, i. e. *missiles fitted with combustibles*, etc. Sept. for γῆ 2 Sam. xxii. 15. Ps. xviii. 15. cxliv. 6.—Arrian. Exp. Alex. 2. 21 πυρφόρα βέλη. Xen. Anab. 5. 2. 14.

Βελτίων, ονος, ὁ, ἡ, *better*, compar. of ἀγαθός, Buttm. § 68. 1. The neut. βελτίον stands adverbially, 2 Tim. i. 18. βελτίον γινώσκεις, *thou knowest better* sc. than I can write, etc. Comp. Buttm. § 115. 4, 5.

Βενιαμίν, ὁ, indec. *Benjamin*, Heb. בְּנִימִן (son of my right hand), pr. name of the youngest son of Jacob by Rachel; comp. Gen. xxxv. 18 sq. Hence φυλὴ Βενιαμίν, *the tribe of Benjamin*, Acts xiii. 21. Rom. xi. 1. Phil. iii. 5. Rev. vii. 8.

Βερνίκη, ης, ἡ, *Bernice*, eldest daughter of Herod Agrippa first, and sister to the younger Agrippa, Acts xxv. 13, 23. xxvi. 30. She was married to her uncle Herod, king of Chalcis; and after his death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon, king of Cilicia. This connexion being soon dissolved, she returned to her brother, and afterwards became mistress of Vespasian and Titus. Jos. Ant. 19. 5. 1. ib. 20. 7. 2, 3. Tacit. Hist. 2. 81. Sueton. Tit. 7.

Βέρροια, ας, ἡ, Berea, a city of Macedonia, on the river Astræus, not far from Pella towards the S. W. and near mount Bermius. It was afterwards called *Irenopolis*, and is now called by the Turks *Boor*; by others, *Cara Veria*. Acts xvii. 10, 13.—Thuc. 1. 61.

Βερροιαῖος, α, ον, of Berea, Berean, Acts xx. 4.

Βηθαβαρά, ᾶς, ἡ, Bethabara, Heb. **בֵּית הַיַּרְדֵּן** (house or place of the ford sc. of the Jordan), John i. 28; where the best MSS. and later editions read *Βηθsavia*. The reading *Βηθαβαρά* seems to have arisen from the conjecture of Origen, who found in his day no such place as *Βηθsavia*, but saw a town called *Βηθαβαρά*, where John was said to have baptized; and therefore took the liberty to change the reading. See Orig. Opp. 11. p. 130, ed. Huet. Kuinoel in loc.

Βηθsavia, ας, ἡ, Bethany, Syro-Chald. **בֵּית תְּנָח** (house of dates), from **תְּנָח** *a date*, Buxtorf. Lex. Rab. Tal. 38.

1. A town or village about fifteen furlongs E. from Jerusalem (John xi. 18) beyond the mount of Olives; so called from the great number of palm trees which grew there. It was the residence of Mary, Martha, and Lazarus; and Jesus often went out from Jerusalem to lodge there. At present it is a miserable village. Matt. xxi. 17. xxvi. 6. Mark xi. 1, 11, 12. xiv. 3. Luke xix. 29. xxiv. 50. John xi. 1, 18. xii. 1.

2. A place on the eastern side of Jordan, where John baptized. The exact position of it is not known. John i. 28, in later edit. where others read *Βηθαβαρά* q. v.—Some derive it here from **בֵּית הַיַּרְדֵּן**, i. e. house or place of ships; and suppose it to have been the same place as Bethabara.

Βηθesδα, ἡ, indec. Bethesda, Syro-Chald. **בֵּית חַסְדָּא** (house of compassion) Buxt. Lex. Ch. Rab. 798, a pool or fountain at Jerusalem whose waters had a healing virtue, with a building over or near it for the accommodation of the sick. John v. 2. See Calmet. Jahn § 198.

Βηθλεέμ, ἡ, indec. Bethlehem, Heb. **בֵּית לֶחֶם** (house of bread), Gen. xxxv. 19; pr. name of a celebrated city, the birthplace of David and Jesus. It was situated in the limits of the tribe of Judah, about six or eight miles south by west of Jerusalem, and probably received its appellation from the fertility of the circumjacent country. Matt. ii. 1, 5, 6, 8, 16. Luke ii. 4, 15. John vii. 42.—See Miss. Herald 1824. p. 67.

Βηθσαιδά, ἡ, indec. also Βηθσαιδάν, text. rec. in Matt. and Mark, *Bethsaida*, Heb. **בֵּית צִיד** (place of hunting or fishing), pr. name of two cities or towns in N. T.

1. *Bethsaida of Galilee* (John xii. 21), so called perhaps in distinction from the other Bethsaida, probably lay near Capernaum, being mentioned in connexion with it, Matt. xi. 21, 24. Luke x. 13, 15. Comp. also Mark vi. 45 with John vi. 17. Eusebius says only that it lay on the sea of Gennesareth, i. e. the western shore; as its name also would imply. It was the birth place of Philip, Andrew, and Peter, John i. 45.—Matt. xi. 21. Mark vi. 45. (viii. 22.) Luke x. 13. John i. 45. xii. 21.

2. The other Bethsaida lay in Gaulonitis at the N. E. extremity of the lake, near where the Jordan enters it. This town was enlarged by Philip, tetrach of that region (Luke iii. 1), and called *Julias*, in honour of Julia the daughter of Augustus. Jos. Ant. 18. 2. 1. B. J. 2. 9. 1. ib. 3. 10. 7. Plin. H. N. 15. 15. In the desert tract near this city Jesus miraculously fed the five thousand, and afterwards departed by ship to the other side of the lake, Luke ix. 10. Comp. Matt. xiv. 13 sq. Mark vi. 31 sq. John vi. 1, 2, 5 sq. 17, 22, 24.—Hither Griesbach and others refer also Mark viii. 22; see Kuinoel ad loc.

Βηθφαγή, ἡ, indec. Bethphage, Syro-Chald. **בֵּית פִּינִי** (house of figs), Buxt. Lex. Ch. Rab. 1691, pr. name of a village, *κώμη*, east of the mount of Olives, and near to *Βηθsavia*. Matt. xxi. 1. Mark xi. 1. Luke xix. 29.

Βῆμα, ατος, τό, (βαίνω,) a step, 1. e. a) *a pace, foot-step*, Acts vii. 5 οὐδέ

βῆμα ποδός, i. e. not a foot-breadth. So Sept. for הַרְגָּה־הַרְגָּה Deut. ii. 5.—Xen. Cyr. 7. 5. 6.

b) by impl. like the Engl. *steps*, i. e. any elevated place to which the ascent is by steps, e. g. a stage or pulpit for a speaker or reader, Sept. for הַרְגָּה Neh. viii. 4. Esdr. ix. 42. In N. T. spoken of an elevated seat like a throne in the theatre at Cesarea, on which Herod sat, Acts xii. 21; comp. Jos. Ant. xix. 8. 2.—Jos. Ant. 7. 15. 9 $\sigma\tau\acute{\alpha}\varsigma \epsilon\phi' \upsilon\psi\eta\lambda\omicron\sigma\acute{\alpha}\tau\omicron\upsilon$ βήματος ὁ βασιλεύς.—More commonly, a tribunal, sc. of a judge or magistrate, Matt. xxvii. 19. John xix. 13. Acts xviii. 12, 16, 17. xxv. 6, 10, 17. Rom. xiv. 10. 2 Cor. v. 10. See Adam's Rom. Ant. p. 123. see also in $\Delta\iota\delta\omicron\sigma\tau\rho\omega\tau\omicron\varsigma$.—2 Macc. xiii. 26. Herodian. 1. 5. 4. Xen. Mem. 3. 6. 1. . .

Βήρυλλος, ου, ὁ, ἡ, *beryl*, a precious-stone of a sea-green colour, Rev. xxi. 20.—Tob. xiii. 17. Jos. Ant. 3. 7. 5. Plin. H. N. 37. 5. Sept. βηρύλλιον for הַרְגָּה Ex. xxviii. 20. xxxix. 11.

Βία, ας, ἡ, *strength*, sc. of body, Hom. Il. 1. 404. ib. 8. 103. In N. T. *force, impetus, violence*, Acts. v. 26. xxi. 35. xxiv. 7. xxvii. 41. Sept. for הַרְגָּה Ex. xiv. 25. הַרְגָּה Ex. i. 14.—Wisd. iv. 4. v. 12. Jos. Ant. 2. 16. 6. Xen. Cyr. 7. 1. 31.

Βιάζω, f. ἄσω, (βία,) *to force, to urge*, Hom. Od. 12. 297. In N. T. only $\beta\iota\acute{\alpha}\zeta\omicron\mu\alpha\iota$, both as depon. Mid. *to use force, to force*, c. c. accus. 2 Macc. xiv. 41. Xen. H. G. 6. 1. 4 ult. and as Pass. *to suffer violence*; comp. Butt. Ausf. Sprachl. § 114. Vol. II. p. 89.

a) Mid. trop. Luke xvi. 16 $\pi\acute{\alpha}\varsigma \epsilon\iota\varsigma \alpha\upsilon\tau\eta\eta\nu \beta\iota\acute{\alpha}\zeta\epsilon\tau\alpha\iota$, lit. *every one uses violence to enter into it*, i. e. presses violently into it; implying the eagerness with which the gospel was received in the agitated state of men's minds; comp. Matt. xi. 12 and Ἀρπάζω a Sept. for הַרְגָּה Ex. xix. 24.—pp. Philo Vit. Mos. 1. p. 618 $\epsilon\iota\varsigma \tau\acute{\alpha} \epsilon\nu\tau\omicron\delta\epsilon \epsilon\iota\acute{\alpha}\zeta\epsilon\tau\alpha\iota$. Polyb. 1. 74. 5 $\epsilon\iota\varsigma \tau\eta\nu \pi\alpha\rho\epsilon\mu\beta\omicron\lambda\eta\nu$. Arrian. Exp. Alex. 6. 9. 4. Thuc. 7. 69. Xen. Cyr. 3. 3. 69 $\epsilon\iota \kappa\alpha\iota \beta\iota\acute{\alpha}\sigma\alpha\iota\nu\tau\omicron \epsilon\iota\sigma\omega$.

b) Pass. trop. Matt. xi. 12 ἡ βασιλεία τῶν οὐρανῶν $\beta\iota\acute{\alpha}\zeta\epsilon\tau\alpha\iota$, *suffers violence, is taken by force*, i. e. sought with eager-

ness, in the same sense as above.—pp. Xen. H. G. 5. 2. 23 $\pi\acute{o}\lambda\epsilon\iota\varsigma \tau\acute{\alpha}\varsigma \beta\epsilon\beta\iota\alpha\sigma\mu\acute{\epsilon}\nu\alpha\varsigma$.

Βίαιος, α, ον, (βία,) *violent, vehement*, spoken of a wind, Acts ii. 2. So Sept. and וְיָ Ex. xiv. 21. וְיָ Is. lix. 19.—Wisd. xix. 7. Diod. Sic. ii. 19. Xen. Cyr. 1. 3. 17.

Βιαστής, οῦ, ὁ, (βιάζω,) *a violent person, one who uses force*, trop. spoken of one who has a vehement desire for any thing, Matt. xi. 12, comp. in $\beta\iota\acute{\alpha}\zeta\omega$ a.—Philo de Agricult. p. 200. C. (p. 312.)

Βιβλαρίδιον, ου, τό, (dimin. fr. βίβλος,) *a small roll or volume, a little scroll*, Rev. x. 2, 8, 9, 10.—Pollux Onomast. 7. 210.

Βιβλίον, ου, τό, (dim. as to form of βίβλος,) *a roll, volume, scroll*, such being the form of ancient books. Luke iv. 17 bis, $\beta\iota\beta\lambda\iota\omicron\nu \text{ Ἡσαίου τοῦ προφήτου}$ —ἀναπτύξας τὸ βιβλίον. ver. 20 $\pi\acute{\upsilon}\tau\upsilon\varsigma \tauὸ \beta\iota\beta\lambda\iota\omicron\nu$. John xx. 30. xxi. 25. Gal. iii. 10. 2 Tim. iv. 13. Rev. v. 1, 2, 3, 4, 5, 7, 8, 9, vi. 14, comp. in Ἀποχωρίζω. Rev. xxii. 7, 9, 10, 18 bis, 19. Sept. for הַרְגָּה Ex. xvii. 14. Josh. xxiv. 26. al.—Herodot. 1. 125. Xen. Mem. 1. 6. 14.—Spoken of the Mosaic law or pentateuch, Heb. ix. 19. x. 7. So Sept. and הַרְגָּה Ps. xl. 8.—1 Macc. xii. 9.—For τὸ $\epsilon\iota\epsilon\lambda\iota\omicron\nu \zeta\omega\eta\varsigma$ Rev. [xiii. 8.] xvii. 8. xx. 12. xxi. 27. [xxii. 19.] and τὰ $\epsilon\iota\epsilon\lambda\iota\alpha$ sc. of judgment, Rev. xx. 12 bis, see in $\beta\iota\epsilon\lambda\omicron\varsigma$.—Spoken of letters or epistles, which were also rolled up, Rev. i. 11. perhaps 2 Tim. iv. 13. So Sept. and הַרְגָּה 2 Sam. xi. 14.—1 Macc. i. 46.—Spoken of documents, e. g. a Jewish bill of divorce, Matt. xix. 7. Mark x. 4. Comp. Deut. xxiv. 1, 3, where Sept. and Heb. הַרְגָּה .

Βίβλος, ου, ἡ, *inner rind of the papyrus*, anciently used for writing, Jos. Ant. 2. 10. 2. Theophr. Hist. Pl. 4. 9. Herodot. 2. 38.—In N. T. *a roll, volume, scroll*, i. e. a book, such being the ancient form. Mark xii. 26 $\epsilon\nu \tau\eta \epsilon\iota\epsilon\lambda\omega \mu\omega\sigma\acute{\omega}\epsilon\omega\varsigma$, i. e. the law. So Sept. for Chald. הַרְגָּה Ezra vi. 18.—Luke iii. 4. xx. 42. Acts i. 20. vii. 42. xix. 19. Sept. for הַרְגָּה Josh. i. 8. 1 Sam. x. 25.—

Herodot. 2. 100. Dem. 313. 14.—Spoken of a genealogical table or catalogue, Matt. i. 1. So Sept. and רִפְּרָ Gen. v. 1.—The phrase ἡ εἰς τοῦ ζῶντος is i. q. רִפְּרָ, Sept. εἰς τοῦ ζώντων, Ps. lxi. 29, comp. Ex. xxxii. 32, 33, i. e. in the figurative style of oriental poetry, God is represented as having the names of the righteous, who are to inherit eternal life, inscribed in a book; Phil. iv. 3. Rev. iii. 5. [xiii. 8.] xx. 15. xxii. 19 in text. rec. So Sept. and רִפְּרָ Dan. xii. 1.—Different from this is the book in which God has from eternity inscribed the destinies of men, Ps. cxxxix. 16, coll. Job. xiv. 5; and also the books of judgment, in which the actions of men are recorded, τὰ ἐκείνη, Rev. xx. 12 bis, comp. Dan. vii. 10. 4 Esdr. vi. 20.

Βιβρώσκω, f. ἐρώσω, perf. ἐέρωκα, (Buttm. § 114,) *to eat*, John vi. 13 τοῖς ἐέρωκόσιν. Sept. for רָבַח Josh. v. 12. 1 Sam. xxx. 12. Ez. iv. 14—Hom. II. 22. 94. Xen. Hiero 1. 24.

Βιθυνία, ας, ἡ, *Bithynia*, a province of Asia Minor, on the Euxine sea and Propontis, bounded W. by Mysia, S. and E. by Phrygia and Galatia, and E. by Paphlagonia. Acts xvi. 1. 1 Pet. i. 1.

Βίος, ου, ὁ, *life*, i. e.

a) pp. the present life, Luke viii. 14. 1 Tim. ii. 2. 2 Tim. ii. 4. 1 Pet. iv. 3. Sept for רָבַח Job vii. 6. viii. 9. al.—Æl. V. H. 3. 29. Xen. Mem. 1. 2. 8.

b) meton. *means of life, living, sustenance*, Mark xii. 44. Luke viii. 43. xv. 12, 30. xxi. 4. Sept. for רָבַח Prov. xxxi. 14. בְּתָרָה Cant. viii. 7.—Polyb. 2. 15. 3. Xen. Mem. 3. 11. 4.—In the sense of *possessions, wealth*, 1 John ii. 16. iii. 17.—Jos. Ant. i. 20. 1. Diod. Sic. 12. 40.

Βιώω, ὦ, f. ὠσω, (βίος,) aor. 1 ἐβίωσα rarely, more comm. aor. 2 ἐβίων, Buttm. Ausf. Sprachl. § 114. Vol. II. p. 90. Matth. § 227. Winer § 15.—*to live, to pass one's life*, etc. 1 Pet. iv. 2 ἐβῶσαι χρόνον. So Sept. πολὺν χρόνον ἐβῶσαι for רָבַח רָבַח Job xxix. 18. רָבַח Prov. vii. 2.—Wisd. xii. 23. Jos. Ant. 3. 5. 1. ἐβίωσα, Lucian. Macrob. § 12, 17. Xen. Œc. 4. 8.

Βίωσις, εως, ἡ, (βίωω,) *life*, i. e. mode of life, Acts xxvi. 4.—Prol. to Ecclus. διὰ τῆς ἐννόμου βιώσεως.

Βιωτικός, ἡ, ὄν, (βίωσις,) *pertaining to this life*, Luke xxi. 34. 1 Cor. vi. 3, 4.—Act. Thom. § 36. Aristot. H. Anim. 10. 16. Diod. Sic. 2. 29. The later Greeks used βιωτικός instead of the earlier form τοῦ εἶον, Lob. ad Phryn. p. 355.

Βλαξερός, ἄ, ὄν, (ελάπτω,) *hurtful, noxious*, 1 Tim. vi. 9.—Sept. Prov. x. 26. Xen. Mem. 1. 3. 11.

Βλάπτω, f. ψω, *to disable, to weaken, to impede*, Hom. Od. 13. 22. II. 23. 782. Jos. Ant. 5. 5. 4. In N. T. *to hurt, to harm, to injure*, trans. Mark xvi. 18. c. doub. accus. Luke iv. 35.—2 Macc. xii. 22. Jos. Ant. 3. 8. 2. Xen. Mem. 4. 3. 8. ib. 4. 8. 11.

Βλαστάνω, f. ἦσω, (ελαστός, germ,) *to germinate, to put forth*, intrans. and trans.

a) intrans. *to sprout, to spring up*, Matt. xiii. 26. Mark iv. 27. Heb. ix. 4. So Sept. for רָבַח Num. xvii. 23. [8.] נֶשֶׁת Joel ii. 22.—Xen. Œc. 19. 2, 8.

b) trans. *to cause to spring up*, i. e. *to produce, to yield*, James v. 18. Sept. for נֶשֶׁת Gen. i. 11. נֶשֶׁת Num. xvii. 23. [8.]—Ecclus. xxiv. 20. Philo de Agricult. p. 191. Æschyl. Frag. p. 619.

Βλάστος, ου, ὁ, *Blastus*, a man who was *cubicularius* to Herod Agrippa, i. e. had the charge of his bed-chamber, Acts xii. 20. Such persons usually had great influence with their masters; see Adam's Rom. Ant. p. 526.

Βλασφημέω, ὦ, f. ἦσω, (ελάσφημος,) *to blaspheme*, i. e.

a) genr. and spoken of men and things, *to speak evil of, to slander, to defame, to revile*; absol. Acts xiii. 45. xviii. 6. 1 Tim. i. 20. 1 Pet. iv. 4.—2 Macc. x. 34. xii. 14. Herodian. 1. 6. 20.—Seq. accus. of pers. or thing, Acts xix. 37. Tit. iii. 2. James ii. 7. 2 Pet. ii. 10. Jude 8, 10. So 2 Pet. ii. 12 ἐν οἷς, for ταῦτα ἐν οἷς. Pass. Rom. iii. 8. xiv. 16. 1 Cor. iv. 13. x. 30. 2 Pet. ii. 2. Sept. for נֶשֶׁת 2 K. xix. 6, 22.—Jos. Ant. 6. 9.

2. ib. 9. 6. 3. Herodian. 2. 7. 8.—With an accus. of the abstract noun, Mark iii. 28. See Buttm. § 131. 3.—Spoken in reference to Jesus while on earth, seq. accus. Matt. xxvii. 39. Mark xv. 29. Luke xxiii. 39. absol. Luke xxii. 65. Acts xxvi. 11, coll. ver. 9.

b) spoken of God and his Spirit, or of divine things, i. e. *to revile, to treat with irreverence and contumely*; seq. accus. Rom. ii. 24. Tit. ii. 5. 1 Pet. iv. 14. Rev. xiii. 6. xvi. 9, 11, 21. Pass. 1 Tim. vi. 1. Sept. for בְּרִיחַ Is. lii. 5.—Jos. Ant. 6. 9. 3. Diod. Sic. 2. 21.—Seq. εἰς c. accus. *to blaspheme against*, Mark iii. 29. Luke xii. 10.—Bel and Drag. 10. Jos. B. J. 2. 17. 1. Dem. 1229. 5.—Absol. Matt. ix. 3. xxvi. 65. John x. 36.

Βλασφημία, ας, ἡ, (ελάσφημος,) *blasphemy*, i. e.

a) genr. and spoken of men and things, *evil speaking, slander, reviling*, Matt. xii. 31. xv. 19. Mark iii. 28. vii. 22. Eph. iv. 31. Col. iii. 8. 1 Tim. vi. 4. Rev. ii. 9. So in the gen. instead of an adj. Jude 9 κρίσιν βλασφημίας, i. q. ελάσφημον κρίσιν 2 Pet. ii. 11. Comp. Buttm. § 123. n. 4. So Sept. for בְּרִיחַ Ez. xxxv. 12.—2 Macc. x. 35. Jos. Ant. 3. 14. 3. ib. 6. 13. 7. Dem. 141. 2.

b) spoken of God and his Spirit or of divine things, *reviling, contumely, impious irreverence*, Matt. xii. 31. xxvi. 65. Mark ii. 7. xiv. 64. Luke v. 21. John x. 33. Rev. xiii. 5, 6. So in the gen. for an adj. ὀνόματα βλασφημίας for ελάσφημα, Rev. xiii. 1. xvii. 3; see above in a. So Sept. for Chald. בְּרִיחַ Dan. iii. 29.—2 Macc. viii. 4. xv. 24.

Βλάσφημος, ου, ὁ, ἡ, (ελάπτω or ελάζ and φημί,) *blasphemous*, spoken of words uttered against God and divine things, Acts vi. 11, [13]. So of words against men, *slandorous, contumelious*, 2 Pet. ii. 11.—Philo Leg. ad Cai. p. 1012. B. Ælian. V. H. 12. 57. Herodian. 7. 8. 21.—As a subst. *a blasphemer*, sc. in respect to God, 1 Tim. i. 13.—Wisd. i. 6. Eccclus. iii. 16.—Or in respect to men, *a slanderer, reviler*, 2 Tim. iii. 2.—2 Macc. x. 36.

Βλέμμα, ατος, τό, (ελέπω,) *seeing*,

i. e. the act of seeing, or rather by meton. the object seen; 2 Pet. ii. 8. ἐλέμμαι καὶ ἀκοῶ, *with seeing and hearing*, i. e. with what he saw and heard.—In the sense of *look, mien*, Herodian. 4. 5. 17. Ælian V. H. 6. 14. ib. 8. 12.

Βλέπω, f. ψω, pp. *to use the eyes, to see, to look*, trans. and intrans.

1. *to see*, viz. a) *to be able to see*, i. e. to have the faculty of sight, and spoken of the blind, *to recover sight*, intrans. Matt. xii. 22 ὥστε τὸν τυφλὸν ἐλέπειν. Acts ix. 9. μὴ ἐλέπων, i. e. blind. Rev. iii. 18 ἵνα ἐλέγῃς, coll. ver. 17. Rev. ix. 20. So Sept. and πᾶς 1 Sam. iii. 2. Ps. lxix. 24. πᾶς Dan. v. 25. πᾶς Ex. iv. 11. xxiii. 8.—Æl. V. H. 6. 12. Xen. Mem. 1. 3. 4.—So τὸ ἐλέπειν as a subst. *sight*, i. e. the faculty of seeing, Luke vii. 21. Buttm. § 140. 5.—Trop. John ix. 39 ἵνα οἱ μὴ ἐλέποντες ἐλέψωσι, καὶ οἱ ἐλέποντες τυφλοὶ γίνωνται. ver. 41. So by Hebraism, with a particip. of the same verb by way of emphasis, ἐλέποντες ἐλέψετε, *seeing ye shall see*, i. e. ye shall indeed see, Matt. xiii. 14. Mark. iv. 12. Acts. xxviii. 26. Comp. Is. vi. 9, where Sept. for יִרְאֵה יִרְאֵה, of which Heb. idiom this is an imitation. Winer § 46. 7. Gesen. p. 778. Stuart § 514.

b) in the sense of *to perceive*, sc. with the eyes, *to discern, to descry*, trans. Matt. vii. 3 τί δὲ ἐλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου; xi. 4. xiv. 30. xxiv. 2. Mark viii. 24. Luke xi. 33. John i. 29. xxi. 9. al. sæp. So Sept. for πᾶς 2 K. ix. 17. Amos viii. 1.—Herodian. 2. 9. 6.—Rev. i. 12 ἐλέπειν τὴν φωνήν *to see the voice*, i. e. to see whence it came.—Construed with an accus. and particip. instead of a sub-junct. or infin. Matt. xv. 31 ἐλέποντας κωφοὺς λαλοῦντας κ. τ. λ. Mark v. 31. John v. 19. 2 Cor. xii. 6 where supply ὄντα or πρᾶσσοντα. Comp. Buttm. § 144. 4. b.—Jos. Ant. 6. 14. 2. ib. 1. 2. 1.—Intrans. or absol. Matt. vi. 4, 6, 18.—By impl. *to have before the eyes*, spoken of what is present, Rom. viii. 24 ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει; *what one has before his eyes* (i. e. present) how can he yet hope for it? ver. 25. Hence part. ἐλεπόμενος *seen*, i. q. *present*. Rom.

viii. 24. ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς, i. e. hope which is present can no longer be hope. So τὰ βλεπόμενα, *things seen*, i. e. present things; and τὰ μὴ βλεπόμενα, *things not seen*, i. e. future things, 2 Cor. iv. 18. Heb. xi. 1, 3, 7. —Jos. Ant. 6. 8. 2 αὐτῷ βλεπομένην καὶ παρόντι—Spoken of a vision, *to see in vision*, Rev. i. 11. also vi. 1, 3, 5, 7, in text, rec. where others read ἴδε. So Sept. ὁ βλέπων, *seer*, for פֶּהֶלֶךְ, 1 Sam. ix. 9.

c) metaph. *to perceive*, sc. with the mind, *to be aware of*, *to observe*; Rom. vii. 23 βλέπω ἕτερον νόμον ἐν τοῖς μέλεσί μου. Heb. x. 25. For the particip. instead of the subjunct, see above in b. So Sept. and פֶּהֶלֶךְ Neh. ii. 17. —Jos. Ant. 6. 10. 2 Δαυίδης διευπραγῶν ἐβλέπετο.—So seq. ἔτι, 2 Cor. vii. 8. Heb. iii. 19. James ii. 22.

d) *to look*, i. e. *to look at or upon*, *to direct the eyes upon*, *to behold*, trans. and intrans.

a) pp. (α) spoken of persons; seq. accus. Matt. v. 28 πᾶς ὁ βλέπων γυναῖκα. Rev. v. 3. 4, οὐδε βλέπειν αὐτό sc. τὸ βιβλίον, i. e. *to look into it*, examine it. Sept. and פֶּהֶלֶךְ Cant. i. 5. Hag. ii. 4. —Æsop. Fab. 129.—So Matt. xviii. 10, οἱ ἄγγελοι αὐτῶν διαπαντός βλέπουνσι τὸ πρόσωπον τοῦ πατρὸς μου, *their angels behold continually the face of my father*, i. e. in accordance with the customs of oriental monarchs, *they have constant access to him*, are admitted to his privacy as his friends. So Heb. פֶּהֶלֶךְ יְהוָה, for which Sept. οἱ ἐγγὺς τοῦ βασιλέως

Esth. i. 14. οἱ ὄρῳντες τὸ πρόσωπον τοῦ βασιλέως 2 K. xxv. 19. οἱ ἐν προσώπῳ τοῦ βασιλέως Jer. lii. 25.—Seq. εἰς e. accus. *to look upon*, *to behold*; Acts iii. 4 βλέπον εἰς ἡμᾶς. John xiii. 22. Luke ix. 62 εἰς τὰ ὀπίσω, *to look back*. So Sept. for פֶּהֶלֶךְ Gen. xix. 17.—Ecclus. xl. 29. Herodian. 3. 11. 5. Xen. An. 4. 1. 28.—(β) Spoken of a place, *to look*, i. e. *to be situated*, seq. κατὰ c. accus. Acts xxvii. 12 λιμένα τῆς Κρήτης βλέποντα κατὰ Δίβα. So Sept. for פֶּהֶלֶךְ Ez. xl. 23. פֶּהֶלֶךְ 2 Chr. iv. 4. Ez. xlv. 1, 13, 20. פֶּהֶלֶךְ Ez. xl. 6, 21, 22, 46. al. —Herodian. 2. 11. 16. Xen. Mem. 3. 8. 9.

b) metaph. *to look to*, *to direct the mind upon*, *to consider*, *to take heed*; seq. acc. 1 Cor. i. 26 βλέπετε τὴν κλήσιν

ὑμῶν. x. 18.—Jos. Ant. 6. 8. 1.—Col. ii. 15 χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, i. e. joyfully beholding, Gesen. p. 823. Stuart § 533. So Heb. פֶּהֶלֶךְ Gen. xxxix. 23. Ps. xxxvii. 37. Is. xxii. 11.—Jos. B. J. 3. 10. 2.—Phil. iii. 2 ἐλέπετε τοὺς κύνας κ. τ. λ. i. e. take heed to, keep an eye upon, etc. and so by impl. *beware of*; see Winer § 32. 1. p. 183.—Seq. εἰς c. accus. Matt. xxii. 16 οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, i. e. thou regardest not, hast not respect to, the external of men; see Πρόσωπον. So τὰ κατὰ πρόσωπον ἐλέπειν, 2 Cor. x. 7.—Polyb. 39. 2. 10 ὅτε μὲν εἰς τὰς ἀποφάσεις αὐτοῦ τις βλῆσει—ὅτε δ' εἰς τὸν χειρισμὸν τῶν πραγμάτων. Comp. Jos. Ant. 1. 3. 1 πρὸς ἀρετὴν ἐλέποντες.—Seq. τί and πῶς, *how*, etc. Mark iv. 24. Luke viii. 18. 1 Cor. iii. 10. Eph. v. 15. Seq. ἵνα, 1 Cor. xvi. 10. Col. iv. 17. 2 John 8. —Spoken by way of caution, in the imperative, ἐλεπίτω, ἐλέπετε, *look to it*, *take heed*, *be on the watch*, *beware*, absol. Mark. xiii. 23, 33. seq. ἑαυτούς etc. Mark xiii. 9. 2 John 8. So ἐλέπετε μὴ, *take heed lest*, seq. aor. subjunct. Matt. xxiv. 4. Luke xxi. 8. Acts xiii. 40. Gal. v. 15. 1 Cor. x. 12. μήπως 1 Cor. viii. 9.—So ὅρα μὴ Lucian. D. Deor. 8. 22. Xen. Cyr. 3. 1. 27.—Seq. fut. indic. Col. ii. 8. μήποτε Heb. iii. 12.—So ἐλέπετε ἀπό, *look away from*, i. e. *avoid*, *beware of*, Mark. viii. 15. xii. 38. See in 'Από 1. 2. e. Tittm. de Syn. NT. p. 114. AL.

Βλητέος, α, ον, (βάλλω,) a verbal implying necessity, propriety, etc. *to be cast*, *to be put*, Mark ii. 22. Luke v. 38. See Buttm. § 102. § 134. 8.

Βοανεργέες, indec. Boanerges, Mark iii. 17, explained by υἱοὶ ἐρονηῆς *sons of thunder*; Aram. בְּנֵי בֶרֶךְ *sons of commotion*, the form *boane-* being perhaps the Galilean pronunciation instead of *berne-*. Applied by Christ as a surname to James and John, probably on account of their fervid impetuous spirit; comp. Luke ix. 54, where see Olshausen.

Βοάω, ᾧ, f. ἦσω, (βοή,) *to cry aloud*, *to exclaim*; genr. and absol. Luke xviii. 38. seq. τί Acts xxi. 34. seq. ὅτι Acts xvii. 6. Sept. for פֶּהֶלֶךְ Is. v. 30. פֶּהֶלֶךְ 2 K. ii. 12. פֶּהֶלֶךְ 1 Sam. xxiv. 8.—

Herodian. 2. 2. 7. Xen. Cyr. 7. 1. 37.—Spoken of exclamations of joy, Gal. iv. 27, quoted from Is. liv. 1, where Sept. for **הַיָּה**. Sept. for **הַיָּה** Is. xiv. 7. xlv. 23.—Xen. Cyr. 7. 5. 26.—So of terror or pain, seq. **φωνῇ μεγάλῃ**, Acts viii. 7, Mark xv. 34. Comp. Buttm. § 133. 3. 2. Sept. for **הַיָּה** 1 K. viii. 18. Is. xv. 5. **הַיָּה** Gen. xxxix. 15, 18. Comp. 2 K. xviii. 28. Neh. ix. 4.—Plut. Coriolan. 25. Xen. Cyr. 4. 2. 28.—Spoken of a command or exhortation given with a loud voice, as by a herald, Matt. iii. 3. Mark i. 3. Luke iii. 4. John i. 23. comp. Is. xl. 3, 6, where Sept. for **הַיָּה**.—Diod. Sic. 12. 62. Xen. An. 4. 3. 22.—Of a cry for help, c. c. **πρός τινα**, Luke xviii. 7. Sept. for **הַיָּה** Judg. x. 14. Hos. vii. 14. **הַיָּה** Gen. iv. 10. Num. xii. 13. **הַיָּה** Judg. xv. 18. Joel i. 19.—Seq. accus. Xen. Cyr. 7. 2. 5.

Βοή, ἦς, ἡ, *a cry, outcry, exclamation*, sc. for help, James v. 4. Sept. for **הַיָּה** 1 Sam. ix. 16. **הַיָּה** Ex. ii. 24.—**Ε**lian. V. H. 13. 46. Xen. Anab. 4. 7. 23.

Βοήθεια, ας, ἡ, (**βοηθῶ** q. v.), *help, aid, succour*, Heb. iv. 16. Sept. for **הַיָּה** Ps. cxxi. 1. cxxiv. 8. **הַיָּה** Judg. v. 23. Ps. xxxviii. 23.—Herodian. 2. 5. 5. Thuc. 3. 113.—Meton. Acts xxvii. 17 *ai βοηθῆσαι*, *helps, means of help*, e. g. ropes, chains, etc.—Aristot. Rhet. 2. 5.

Βοηθεῖω, ὦ, f. ἡσω, (**βοή**, **θεῖω**) pp. *to run up at a cry for help*, i. e. *to advance in aid of any one*, Polyb. 5. 76. 5. Xen. Cyr. 3. 2. 1.—In N. T. genr. *to succour, to help, to aid*, seq. dat. Matt. xv. 25. Mark ix. 22, 24. Acts xvi. 9. xxi. 28. 2 Cor. vi. 2. Heb. ii. 18. Rev. xii. 16. Sept. for **הַיָּה** Josh. x. 6. **הַיָּה** Gen. xlix. 25. 2 Sam. viii. 5. al.—Herodian. 2. 7. 5. Xen. Mem. 2. 6. 25.

Βοηθός, οῦ, ὁ, (**βοηθῶ**), *a helper*, Heb. xiii. 6. Sept. for **הַיָּה** Job xxix. 12. **הַיָּה** Ps. lxxi. 7. **הַיָּה** Ps. xviii. 3.—Xen. Mem. 2. 1. 14.

Βόθυνος, ου, ὁ, (**βόσρος**), *a pit, ditch*, sc. as an emblem of destruction, Matt. xv. 14. Luke vi. 39. So Sept. for **הַיָּה** Is. xxiv. 18. Jer. xlviii. 43, 44. comp. Ps. xl. 2.—Xen. Cyr. xix. 3.—In the

sense of *cistern*, Matt. xii. 11, i. q. **φρέας** in Luke xiv. 5. See Jahn § 45. Sept. and **הַיָּה** 2 Sam. xviii. 17.

Βολή, ἦς, ἡ, (**βάλλω**), *a cast, a throw*, spoken of distance, Luke xxi. 41 **ὥσει λίθου βολήν** *about a stone's throw*; comp. Buttm. § 131. 8.—Sept. Gen. xxi. 16. Thuc. 5. 65 **μέχρι μὲν λίθου καὶ ἀκοντίου βολῆς ἐχώρησαν**.

Βολίζω, f. ἴσω, (**βολίς** q. v.) *to heave the lead, to sound*, intrans. Acts xxvii. 28 bis.—Eustath. ad Il. ε. p. 427. 49. 2. p. 615. 53.

Βολίς, ἰδος, ἡ, (**βάλλω**) pp. *something thrown*, as the lead in sounding, whence **βολίζω** q. v. In N. T. *a missile*, i. e. a missile weapon, e. g. *a javelin or dart*, Heb. xii. 20. Sept. for **הַיָּה** Neh. iv. 17. **הַיָּה** Num. xxiv. 8. Ez. v. 16.—Plut. Vit. Paral. V. 6. 6. ed. Reiske.

Βοόζ, ὁ, indec. *Booz or Boaz*, Heb. **יִצְחָק** (sprightliness), pr. name of a man celebrated in the book of Ruth. Matt. i. 5. bis. Luke iii. 32.

Βόρβορος, ου, ὁ, *dirt, mire, filth*, pp. such as accumulates where animals are kept, 2 Pet. ii. 22. where the expression is proverbial. Sept. for **הַיָּה** Jer. xxxviii. 6.—Dem. 1259. 11. Arrian. Diss. Epict. 4. 11. 29 **ἀπελθε καὶ χοίρῳ διαλέγου, ἵν' ἐν βορβόρῳ μὴ κυλήται**. Jos. Ant. 10. 7. 5.

Βορράς, ᾧ, ο, (contr. for **βορέας**) pp. *the north* or *N. N. E. wind*, Sept. Prov. xxvii. 16, Xen. Anab. 4. 5. 3. In N. T. by meton. *the north*, the northern quarter of the heavens. Luke xiii. 29. Rev. xxi. 13. Sept. for **הַיָּה** Job. xxxvii. 22. Gen. xiii. 14.—Thuc. iii. 4.

Βόσκω, f. **βοσκήσω**, *to pasture, to tend while grazing*, trans. Mid. **ἐόσκειμαι**, *to feed*, i. e. *to be feeding or grazing*; Matt. viii. 30, 33. Mark v. 11, 14. Luke viii. 32, 34. xv. 15. Sept. for **הַיָּה** Gen. xxix. 7, 9. xxxvii. 11, 15.—Hom. Od. 14. 103. Æsop. Fab. 131.—Metaph. of a christian teacher, *to instruct*, etc. John xxi. 15, 17. So Sept. and **הַיָּה** Ez. xxxiv. 2, 3, 8, 10 sq. comp. for **הַיָּה** 1 K. xii. 16.

Βοσόρ, ὁ, indec. *Bosor*, Heb. **רִיגָר**

(torch,) Sept. Βεώρ, *Beor*, Num. xxii. 5, pr. name of the Father of Balaam, 2 Pet. ii. 15.

Βοτάνη, ης, ἡ, (βόσκω,) pp. *pasturage*, i. e. *herbage, grass, plants*, Heb. vi. 7. Sept. for נֶחֱלֶה Gen. i. 11, 12. נֶחֱלֶה Ex. ix. 22, 25.—Ælian. V. H. 2. 40.

Βότρυς, υος, ὁ, *a cluster*, sc. of grapes, etc. Rev. xiv. 18. See Buttm. § 50. Sept. for בִּצְוֹנָה Gen. xl. 10. Num. xiii. 25.—Jos. Ant. 2. 5. 2. Xen. (Æc. 19. 18.

Βουλευτής, οῦ, ὁ, (βουλεύω,) *a counsellor, senator*; spoken of a member of the Jewish Sanhedrim, Mark xv. 43. Luke xxiii. 50.—Thuc. 8. 69. Xen. H. G. 2. 3. 23.

Βουλεύω, f. εὔσω, (βουλῇ,) *to resolve in council, to decree*, Sept. for גָּזַל Is. xxiii. 8. Xen. Rep. Ath. 2. 17. ἀφ' ὧν ὁ δῆμος ἐβούλευσιν. *to advise in council*, Xen. Anab. 2. 5. 16. *to be a counsellor or senator*, Xen. Mem. 1. 1. 18.—In N. T. only Mid. βουλεύομαι, f. εὔσομαι, *to take counsel*, i. e. *to consult, to determine, to deliberate*, sc. with one's self, or with one another in council; Buttm. § 135. n. 7.

a) *to consult, to deliberate*, spoken of a single person, seq. εἰ, Luke xiv. 31. Sept. for גָּזַל 1 K. xii. 28. תְּהִיָּה Neh. v. 7.—Xen. Mem. 3. 6. 8, seq. εἰ, Xen. Cyr. 2. 1. 7. seq. τί ποιεῖν Jos. Ant. 1. 21. 1.

b) *to resolve, to determine, to purpose*, sc. after deliberation, seq. accus. 2 Cor. i. 17 ter. Sept. for גָּזַל Is. xlvi. 10. גָּזַל Is. xiv. 26, 27. xix. 17.—Xen. An. 1. 1. 7. —Seq. infin. aor. Acts v. 33. xv. 37. xxvii. 39. Sept. for שָׁפַר Esth. iii. 6.—Wisd. xviii. 5. Herodian. 1. 16. 8. Xen. Mem. 1. 4. 7.—Seq. ἵνα, John xii. 10. comp. Xen. An. 4. 3. 14 ὅπως.

Βουλῇ, ἧς, ἡ, *a council, senate*, Esdr. ii. 17. Xen. H. G. 1. 7. 3. In N. T. *counsel*, i. e.

a) *determination, decision, decree*, spoken of God, Luke vii. 30. Acts ii. 23. xiii. 36. xx. 27. Eph. i. 11. Heb. vi. 17. of men, Luke xxiii. 51. Acts xxvii. 12. So Sept. for נֶחֱלֶה Prov. xix. 21. Is. v. 19. Jer. xlix. 20, 30.—Hom. Il. 1. 5. Od. 11. 296.

b) by impl. *purpose, plan*, etc. Acts iv. 28. v. 38. xxvii. 42. So Sept. and נֶחֱלֶה Ezra iv. 5. Neh. iv. 15.—Ælian. V. H. 2. 4.—Spoken of *the secret thoughts, purposes, cogitations*, 1 Cor. iv. 5. So Sept. for נֶחֱלֶה Job v. 12. Is. lv. 7, 8.—Ecclus. xxx. 21. Esdr. vii. 15, comp. Ezra vi. 22 where Heb. בִּזְ, Sept. καρδία.

Βούλημα, ατος, τό, (βούλομαι,) pp. *that which is willed*, i. e. *will, purpose*, Acts xxvii. 43. Rom. ix. 19.—2 Macc. xv. 5. Jos. Ant. 2. 14. 4. Dem. 1109. 15.

Βούλομαι, depon. Pass. 2 pers. βούλει Luke xxii. 42, see Winer § 13. 2. Buttm. § 103. III. 3; imperf. ἐβουλόμην; aor. 1 ἐβουλόμην James iv. 4, and ἡβουλόμην 2 John 12, see Buttm. § 83. n. 5. H. Planck in Bibl. Repos. I. p. 662.—*to will, to be willing, to wish, to desire*. According to Buttmann, the distinction between βούλομαι and θέλω is, that the latter expresses an active volition and purpose, the former a mere passive desire, propensity, willingness; Lexilog. I. p. 26. Or, βούλομαι expresses also the inward predisposition and bent from which the active volition proceeds; see Tittm. de Synon. N. T. p. 124. Hence βούλομαι is never used of brutes. In speaking of the gods, Homer uses βούλομαι in the sense of θέλω; Buttm. l. c. p. 27.—In N. T. followed by an infin. expressed or implied, either of the aor. or pres. comp. Buttm. § 137. 5; once also with the subjunct. John xviii. 39; comp. Buttm. § 139. n. 7.

a) spoken of men, *to be willing, to incline, to be disposed*; Mark xv. 15 βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι. Acts xvii. 20. xviii. 27. xix. 30. xxii. 30. xxiii. 28. xxv. 22. xxvii. 43. xxviii. 18. Philem. 13. 3 John 10. Sept. for נֶחֱלֶה Lev. xxvi. 21. Job xxxix. 9. גָּזַל Deut. xxv. 7, 8. Job ix. 3.—1 Macc. vii. 30. Xen. Cyr. 6. 1. 31. H. G. 1. 2. 15.—In the sense of *to have in mind, to intend, to purpose*, Matt. i. 19 ἐβουλόμην λάτρεα ἀπολύσαι αὐτήν. Acts v. 28. xii. 4. 2 Cor. i. 15. Sept. for נֶחֱלֶה Ezra iv. 5.—Xen. H. G. 3. 4. 2.—So in a stronger sense, *to desire, to aim at*; 1 Tim. vi. 9 οἱ βουλόμενοι πλουτεῖν James iv. 4.—Jos. Ant. 5. 8. 3.

Xen. An. 2. 6. 21.—In the sense of *to choose, to please, to prefer, to decide*; John xviii. 39. Acts xviii. 15. xxv. 20. James iii. 4. 2 John 12. Sept. for $\pi\gamma\gamma$ Ezra x. 3. $\gamma\beta\eta$ 1 K. xxi. 6. 1 Sam. xxiv. 3.—Xen. Cyr. 6. 1. 5, 15.—As implying command or direction, *to will*, i. e. *to direct*, seq. accus. et infin. Phil. i. 12 $\beta\acute{o}\lambda\omicron\mu\alpha\iota$, i. e. *it is my will*. 1 Tim. ii. 8. v. 14. Tit. iii. 8. Jude $\delta\iota\ \eta\mu\acute{\alpha}\varsigma\ \beta\acute{o}\lambda\omicron\mu\alpha\iota$, *I will that ye call to mind*, etc.—Xen. An. 1. 1. 1.

b) spoken of God, i. q. $\xi\acute{\epsilon}\lambda\omega$, *to will*, i. e. *to please, to appoint, to decree*; of God, Luke xxii. 42. Heb. vi. 17. James i. 18. 2 Pet. iii. 9. of Jesus, as the Son of God, Matt. xi. 27. Luke x. 22. of the Spirit, 1 Cor. xii. 11.—Hom. II. 1. 67. ib. 13. 345.

Βουνός, οὔ, ὅ, *a hill, rising ground*, Luke iii. 5. xxiii. 30. Sept. for $\pi\gamma\beta$ Ex. xvii. 9, 10. Is. xl. 4. lv. 12.—Cebet. Tab. 15. [12.] Polyb. 3. 83. 1. It is a word of the later Greek, Phryn. ed. Lob. p. 355. Sturz de Dial. Mac. p. 153.

Βούς, βοός, ὁ, ἡ, *an ox or cow*, i. e. *an animal of the ox kind*, Luke xiii. 15. xiv. 5, 19. John ii. 14, 15. 1 Cor. ix. 9 bis. 1 Tim. v. 18. Sept. for $\beta\eta\beta$ Gen. xiii. 5. al. $\beta\eta\beta$ Gen. xli. 2, 3, 4.—Xen. Mem. 1. 2. 32.

Βραβεῖον, ον, τό, (βραβεύς,) *a prize*, sc. *bestowed on victors in the public games of the Greeks, such as a wreath, chaplet, garland, etc.* 1 Cor. ix. 24.—Hesych. $\beta\beta\epsilon\iota\omicron\nu$. $\epsilon\pi\iota\nu\iota\kappa\iota\omicron\nu$, $\epsilon\pi\alpha\theta\lambda\omicron\nu$, $\nu\iota\kappa\eta\tau\acute{\eta}\rho\iota\omicron\nu$.—Metaph. spoken of the rewards of virtue in a future life, Phil. iii. 14.

Βραβεύω, f. $\epsilon\acute{\iota}\sigma\omega$, pp. *to be ὁ βραβεύς*, i. e. *to be a director, arbiter, in the public games*; see Potter Gr. Ant. Vol. I. p. 441. *to decree, to give the prize*, Wisd. x. 12. Heliodor. IV. 1.—In N. T. *to rule, to govern*; metaph. *to prevail, to abound*, intrans. Col. iii. 15 $\eta\ \epsilon\iota\rho\acute{\eta}\nu\eta\ \tau\omicron\upsilon\ \chi\rho\iota\sigma\tau\omicron\upsilon\ \beta\beta\epsilon\nu\acute{\epsilon}\tau\omega\ \epsilon\nu\ \tau\alpha\iota\varsigma\ \kappa\alpha\rho\delta\iota\alpha\iota\varsigma\ \eta\mu\acute{\omega}\nu$.—pp. Diod. Sic. 13. 53. Polyb. 6. 4. 3.

Βραδύνω, f. $\nu\acute{\omega}$, (βραδύς,) *to be slow, to delay*, intrans. 1 Tim. iii. 15. 2 Pet. iii. 9 $\sigma\acute{\upsilon}\ \beta\beta\alpha\delta\acute{\upsilon}\nu\epsilon\iota\ \delta\ \kappa\acute{\upsilon}\rho\iota\omicron\varsigma\ \tau\eta\varsigma$

$\epsilon\pi\alpha\gamma\gamma\epsilon\lambda\iota\alpha\varsigma$, *the Lord will not be tardy, slack, in respect to his promise*; Buttm. § 132. 6. 1. Others, *the Lord of the promise will not be slack*, sc. *to fulfil it*; comp. $\beta\eta\beta$ Buxt. Lex. Ch. Rab. 133.—Sept. for $\beta\eta\beta$ Deut. vii. 10. Is. xlv. 13. $\beta\beta\eta\beta$ Gen. xliii. 10.—Ecclus. xxxii. 18. Æl. V. H. 3. 43.

Βραδυπλοέω, ὦ, f. ἡσω, (βραδύς and πλέω,) *to sail slowly*, Acts xxvii. 7.—Artemid. 4. 32.

Βραδύς, εἶα, ὅ, *slow*, i. e. *not hasty*, James i. 19 bis.—Jos. Ant. 3. 1. 4. Xen. Mem. 4. 2. 5.—Metaph. *slow of understanding, heavy, stupid*, Luke xxiv. 25. Dion. Hal. de rhet. Attic. $\beta\beta\alpha\delta\acute{\upsilon}\varsigma\ \tau\omicron\nu\ \nu\omicron\upsilon\nu$. Polyb. 4. 8. 7.

Βραδυτής, τῆτος, ἡ, (βραδύς,) *slowness, tardiness*. 2 Pet. iii. 9 $\acute{\omega}\varsigma\ \tau\iota\varsigma\ \beta\beta\alpha\delta\acute{\upsilon}\nu\eta\tau\alpha\ \eta\gamma\omicron\upsilon\nu\tau\alpha\iota$, *as some consider it tardiness*, i. e. *that the Lord delays in respect to his promise*; see $\beta\beta\alpha\delta\acute{\upsilon}\nu\omega$.—Jos. Ant. 7. 4. 1. Xen. H. G. 4. 6. 5.

Βραχίον, ονος, ὁ, *the arm*, Lat. *brachium*, Xen. Eq. 7. 8. In N. T. by meton. like Heb. $\gamma\acute{\iota}\nu\eta$ *strength, might, power*, Luke i. 51. John xii. 38. Acts xiii. 17. So Sept. for $\gamma\acute{\iota}\nu\eta$ Deut. v. 15. Is. xlv. 12. li. 5.

Βραχύς, εἶα, ὅ, *short, small*; spoken

a) of time, Luke xxii. 58 $\mu\epsilon\tau\grave{\alpha}\ \beta\beta\alpha\chi\acute{\upsilon}$, i. e. *a little after*. Acts v. 34. So Sept. $\pi\alpha\rho\grave{\alpha}\ \beta\beta\alpha\chi\acute{\upsilon}$ for $\psi\eta\gamma\eta\beta$ Ps. xciv. 17.—Wisd. xii. 10 $\kappa\alpha\tau\grave{\alpha}\ \beta$. Xen. Ephes. p. 29 $\beta\beta\alpha\chi\acute{\upsilon}\ \epsilon\tau\ \beta\beta\alpha\chi\acute{\upsilon}\nu\ \chi\rho\acute{o}\nu\omicron\nu$. Comp. Bos Ell. Gr. p. 103.

b) of place, Acts xxvii. 28 $\beta\beta\alpha\chi\acute{\upsilon}\ \delta\iota\alpha\sigma\eta\sigma\alpha\nu\tau\epsilon\varsigma$, i. e. *having gone a little further*. So Sept. and $\psi\eta\gamma\eta\beta$ 2 Sam. xvi. 1.—Xen. Cyr. 5. 4. 47.—Trop. of rank or dignity, Heb. ii. 7, 9, $\beta\beta\alpha\chi\acute{\upsilon}\ \tau\iota\ \pi\alpha\rho'\ \acute{\alpha}\gamma\gamma\epsilon\lambda\omicron\nu\varsigma$, *a little lower than the angels*, i. e. *Jesus during his life*; quoted from Ps. viii. 6, where Sept. for $\psi\eta\gamma\eta\beta$ necessarily of rank, as the antith. in Heb. ii. 9 also requires.

c) of quantity or number, *small, few*; John vi. 7 $\beta\beta\alpha\chi\acute{\upsilon}\ \tau\iota$, *a little*. So Sept. and $\psi\eta\gamma\eta\beta$ 1 Sam. xiv. 29, 44.—Xen. Mem. 1. 4. 8.—Heb. xiii. 22 $\delta\iota\alpha\ \beta\beta\alpha\chi\acute{\epsilon}\omega\nu$, sc. $\lambda\acute{o}\gamma\omega\nu$, i. e. *in few words, briefly*. So

Sept. *βραχὺς ἀριθμός*, for *מַעַץ* Deut. xxvi. 5. xxviii. 62.—Jos. B. J. 4. 5. 4. Lucian. Tox. § 56.

Βρέφος, εος, ους, τό, a child, spoken

a) of a child yet unborn, *a fetus*, Luke i. 41, 44.—Eccclus. xix. 11. Hom. Il. 23. 266.

b) usually *an infant, babe, suckling*, Luke ii. 12, 16. xviii. 15. Acts vii. 19.—1 Macc. i. 61. Jos. Ant. 2. 9. 4. Xen. Mem. 2. 2. 5. Etymol. Mag. *βρέφος*: *τὸ νεογνὸν παιδίον*.—So 2 Tim. iii. 15 *ἀπὸ βρέφους*, i. e. from infancy, from the cradle.—Metaph. of those who have just embraced the christian religion, 1 Pet. ii. 2. Comp. 1 Cor. iii. 2. Heb. v. 12, 13.

Βρέχω, f. ξω. 1. to wet, to moisten, trans. Luke vii. 38, 44. Rev. xi. 6 *ἵνα μὴ ὑετὸς βρέχῃ*, sc. *τὴν γῆν*. Sept. for *הַמָּטָר* Ps. vi. 7. *מָטָט* Niph. Is. xxxiv. 3. *מָטָט* Ez. xxii. 24.—Diod. Sic. 3. 24. Xen. An. 1. 4. 17.

2. *to rain, to cause to rain*, i. q. *ἔειν*, in the Attic poets and later prose writers; comp. Lob. ad Phryn. p. 291. H. Planck in Bibl. Repos. I. p. 688. pp. fully written, *βρέχειν ὑετόν* Sept. Joel ii. 23. Is. v. 6.—In N. T. absol. Matt. v. 45 *ὁ θεὸς βρέχει*. So Sept. for *הַמָּטָר* Gen. ii. 5. Amos iv. 7.—Polyb. 16. 12. 3. Arrian. Diss. Ep. 1. 6. 30.—Seq. accus. Luke xvii. 29 (*ὁ θεὸς*) *ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ*. So Sept. *ὁ κύριος ἔβρ. π. κ. ε.* for *הַמָּטָר* Gen. xix. 24. Ez. xxxviii. 22. comp. *ἔβρ. χάλαζαν* for *הַמָּטָר* Ex. ix. 24.—With the subject implied, as in Eng. *it rains*, etc. James v. 17 bis. See Buttm. § 129. 9.

Βροντή, ῆς, ἡ, thunder, Mark iii. 17 *οἱ βροντῆς*, see in Boanerges. John xii. 29. Rev. iv. 5. vi. 1. viii. 5. x. 3, 4 bis. xi. 19. xiv. 2. xvi. 18. xix. 6. Sept. for *רָעַם* Job xxvi. 14. Ps. lxxvii. 19.—Hom. Il. 21. 199. Xen. Cyr. 7. 1. 3.

Βροχή, ῆς, ἡ, (βρέχω q. v.) in later usage, rain, Matt. vii. 25, 27. Sept. for *גֶּשֶׁם* Ps. lxxviii. 10. cv. 32. See Lob. ad Phryn. p. 291.—Geopon. 2. 39, 191.

Βρόχος, ου, ὁ, a noose, snare; 1 Cor. vii. 35 *οὐκ ἵνα βρόχον ὑμῖν ἐπιβάλω*, *not that I would cast a noose over you*,

i. e. impose on you any necessity. Sept. for *מִן הַקֶּשֶׁת* Prov. xxii. 25.—Sept. Prov. vi. 5. vii. 21. Xen. Ven. 2. 5.

Βρυγμός, οῦ, ὁ, (βρύχω,) a grating or gnashing, sc. of the teeth, Matt. viii. 12. xiii. 42, 50. xxii. 13. xxiv. 51. xxv. 30. Luke xiii. 28. The image is drawn from a person in a paroxysm of envy, rage, pain, etc. comp. Acts vii. 54. Sept. for *רָעַם* Prov. xix. 12, spoken of the roar or growl of the lion.—Act. Thom. § 13. Suidas, *βρυγμός*: *τρισμός δὲ δόντων*.

Βρύχω, f. ξω, to grate, to gnash, sc. the teeth, trans. Acts vii. 54. Sept. for *קָרַק* Job xvi. 9. Ps. xxxv. 6.—Hom. Il. 13. 393. ib. 16. 486.

Βρύω, f. ὕσω, to be full, to abound, to overflow, intrans. Diog. Laert. 1. 122. Anacr. 58. 2.—In N. T. trans. *to pour forth, to emit largely*, spoken of a fountain, James iii. 11.—Act. Thom. § 37 *πηγὴ βρύουσα*. Spoken of the earth, Xen. Ven. 5. 12.

Βρώμα, ατος, τό, (βιβρώσκω,) whatever is eaten, food, i. e. solid food of meat or vegetables, and hence opp. to milk, 1 Cor. iii. 2.

a) pp. Matt. xiv. 15. Mark vii. 19. Luke iii. 11. ix. 13. 1 Cor. vi. 13 bis. Sept. for *אֵכָל* Gen. xli. 35 sq. Deut. ii. 28. *מֵאֵכָל* Gen. vi. 21. 2 Chr. ix. 4.—Æl. V. H. 3. 20. Xen. Mem. 3. 11, 13.—Spoken of meats permitted by the Mosaic law, Heb. ix. 10. xiii. 9. So of meats of which Jewish Christians scrupled to eat, Rom. xiv. 15 bis, 20. 1 Cor. viii. 8, 13. 1 Tim. iv. 3.

b) metaph. *aliment, sustenance, nourishment*. John iv. 34 *ἐμὸν βρώμα*, i. e. that by which I live, in which I delight. 1 Cor. x. 3 *βρώμα πνευματικόν*, *spiritual food*, i. e. the manna, as an emblem of spiritual nourishment or instruction. So 1 Cor. iii. 2, coll. Heb. v. 12.—Clem. Alex. Strom. 5. 10.

Βρώσιμος, ου, ὁ, ἡ, adj. (βρώσις,) eatable; Luke xxiv. 41 *ἔχετε τι βρώσιμον*, *have ye any food?* Sept. for *מֵאֵכָל* Lev. xix. 23. Ez. xlvii. 12.

Βρώσις, εως, ἡ, (βιβρώσκω,) eating, i. e. spoken a) of the act of eating, 1 Cor. viii. 4.

2 Cor. ix. 10 ἄριστος εἰς βρώσιν, *bread to eat*, from Is. lv. 10, where Sept. for בָּרֶא. also Mal. iii. 11. Sept. for בָּרֶא Deut. xxxii. 24.—Jos. Ant. 1. 20. 2. Xen Mem. 1. 3. 15.—Trop. *erosion, corrosion*, abstr. for concrete, Matt. vi. 19, 20, σῆς καὶ βρώσις, *moth and corrosion*, i. e. corroding rust; comp. James v. 2, 3,—Aquila for שָׁן, *moth*, Is. l. 9. Comp. Ep. of Jer. 12 οὐ διασφύζονται ἀπὸ τοῦ καὶ βρωμάτων, i. e. prob. *moths*.

b) of that which is eaten, *food*, i. q. βρώμα. (a) pp. John vi. 27 τὴν βρώσιν τὴν ἀπολλυμένην, i. e. *food for the body*. Heb. xii. 16. So Sept. for בָּרֶא 2 K. xix. 8. בָּרֶא 2 Sam. xix. 42. בָּרֶא Gen. xlvii. 24. בָּרֶא Jer. vii. 31. xix. 7.—Thuc. 2. 10.—So βρώσις καὶ πόσις, *food and drink*, Rom. xiv. 17 οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ β. κ. π. i. e. admission to the Messiah's kingdom does not depend on an attention to meat and drink. Col. ii. 16.—(β) Metaph. *aliment, nourishment*; John iv. 32 βρώσιν ἐχὼ φαγεῖν, i. q. βρώμα in ver. 34, see in Βρώμα b. In John vi. 27, 55, Jesus uses βρώσις in the sense of *food for the soul*, i. e. that spiritual aliment from above which is proffered through him to Christians.—Act. Thom. § 7. Clem. Alex. Strom. 5. 10 βρώσις καὶ πόσις τοῦ θεοῦ λόγου ἡ γνῶσις ἐστὶ τῆς θείας οὐσίας.

Βρώσκω obsol. lends its forms to Βρωσέσκω q. v.

Βυθίζω, i. ἴσω, (βύθος,) *to sink in the deep*, i. e. *to cause to sink*, trans. Pass. *to sink*, Luke v. 7.—2 Macc. xii. 4. Diod. Sic. 5. 4.—Metaph. 1 Tim. vi. 9 εἰς ὀλεθρον. Comp. Ps. lxxix. 2, 3. cxxiv. 4, 5.

Βυθός, οὗ, ὁ, *depth, the deep*, 2 Cor. xi. 25 νυχθήμερον ἐν τῷ βυθῷ sc. τῆς θαλάσσης. So Sept. for בְּתֵּימָן Ex. xv. 5. Ps. cvii. 24.—Artemid. 4. 53. Diod. Sic. 3. 21. *the deepest part bottom*, Xen. Œc. 19. 11.

Βυρσεύς, ἑως, ὁ, (βύρσα, *hide*), a

tanner, leather-dresser, Acts ix. 43. x. 6, 32.—Artemid. 4. 56.

Βύσσινος, η, ον, (βύσσος,) *byssine*, i. e. made of byssus or fine cotton, Sept. στολή βυσσίνη for בָּב 1 Chr. xv. 27. for γָב 1 Chr. xv. 27. for שָׁב Gen. xli. 42.—In N. T. neut. βύσσινον, i. q. ἐνδυμα βύσσινον, *a garment of byssus*, Rev. xviii. 12 in later edit. xviii. 16. xix. 8 bis, 14.—Diod. Sic. 1. 85.

Βύσσος, ου, ἡ, *byssus*, a species of fine cotton, highly prized by the ancients, Luke xvi. 19. Rev. xviii. 12 in text. receipt.—Various kinds are mentioned; as that of Egypt, Heb. שָׁב, Ez. xxvii. 7, the white cloth which is still found wrapped around mummies, and which appears to have been about of the texture and quality of the modern cotton sheetings; that of Syria, Heb. γָב Ez. xxvii. 16, here apparently distinguished from that of Egypt (coll. ver. 6), but in later Hebrew, i. q. שָׁב, 1 Chr. iv. 21. 2 Chr. iii. 14. coll. Ex. xxvi. 31; that of India, which was said to grow on a tree similar to the poplar, Philostr. Vit. Apollon. 2. 29; and that of Achaia, which grew only in the vicinity of Elis, Pausan. Eliac. 5. 5. or I. p. 294. ed. Xyl.—Garments of byssus varied in colour according to the tint of the material; white are mentioned Rev. xix. 8, 14, and Pausanias (l. c.) says the byssus of the Hebrews was yellow. They were sometimes dyed of a purple or crimson colour; Hesych. βύσσινον· πορφυρῶ; comp. Luke xvi. 19.—Sept. for שָׁב and γָב as cited above. Jos. Ant. 3. 6. 1. ib. 3. 7. 2.—See Pollux. Onom. 7. 17. 75. Plin. H. N. 19. 1. Kuinoel on Luke xvi. 19 Gesen. Thes. Ling. Heb. art. γָב. Rees' Cyclop. art. *Byssus*.

Βωμός, οὗ, ὁ, (βαίνω, βᾶω,) *a step base, pedestal*, Hom. Il. 8. 441. Od. 7. 100.—In N. T. an altar, sc. to which the ascent was by steps, Acts xvii. 23. So Sept. for בְּתֵּימָן Ex. xxxiv. 13. Num. xxiii. 1.—Jos. Ant. 17. 1. Xen. Mem. 1. 1. 2.

Γ

Γαβαθᾶ or Γαββαθᾶ, ἡ, indec. *Gabbatha*, Syro-Chald. ܡܢܕܐܐ, (fem. of ܡܢܕܐ dorsum, the back,) i. e. *an elevated place*, prob. *tribunal*, John xix. 13, where it is explained by the Greek λιθόστρωτον, a tessellated pavement; see more in λιθόστρωτος. Comp. ܡܢܐ Ez. xliiii. 13, and see Gesen. Thesaur. p. 256. Buxt. Lex. 377.

Γαβριήλ, ὁ, indec. *Gabriel*, Heb. ܓܒܪܝܐܠ (man of God), name of an archangel, Luke i. 19, 26. See in Ἀρχάγγελος.

Γάγγραινα, ης, ἡ, (by redupl. fr. γράω, γραίνω, to devour, corrode,) *gangrene*, *mortification*, which spreads by degrees over the whole body. 2 Tim. ii. 17.—Plut. de Adul. et Amic. 36.

Γάδ, ὁ, indec. *Gad*, Heb. ܓܕ (good fortune), pr. name of the seventh son of Jacob, born of Zilpah, Gen. xxx. 10. sq. —Spoken of the tribe of Gad, Rev. vii. 5.

Γαδαρηνός, οὔ, ὁ, *a Gadarene*, i. e. an inhabitant of the city of Gadara, Γαδará, the fortified capital of Peræa or the region east of the Jordan, Jos. B. J. 4. 7. 3. ib. 2. 20. 4. According to Eusebius (Onomast.) it was situated over against Tiberias and Scythopolis, in or near the range of mountains bordering the eastern shore of the lake and the valley of the Jordan, on the site, as is supposed, of the present village *Om Keis*, which lies S. E. from the southern extremity of the lake, and not far from the river Hieromax. Josephus calls Gadara a Greek city, πόλις Ἑλληνίς, Ant. 17. 11. 4; and says it had many wealthy inhabitants, B. J. 4. 7. 3. When first taken from the Jews, it was annexed by the Romans to Syria, Jos. B. J. 1. 7. 7; Augustus gave it to Herod the Great, ib. 1. 20. 3; but it was restored to Syria after Herod's death, Ant. 17. 11. 4.—In N. T. Mark v. 1. Luke viii. 26, 37. So in MSS. Matt. viii. 28 for Γεργεσηνῶν or Γερασηνῶν, q. v. See Reland, Palæst. p. 773.

I. Γάζα, ης, ἡ, *a treasury*, sc. of a king or state, Acts viii. 27. The word is of Persian origin. Sept. for ܓܙܐ Ezra v. 17. vi. 1. Esth. iv. 7.—Diod. Sic. 17. 64. So Lat. *gaza* Cic. de Off. 2. 22.

II. Γάζα, ης, ἡ, *Gaza*, Heb. ܓܙܐ (the strong), the celebrated city of the Philistines, situated on a hill near the coast of the Mediterranean towards the southern limits of the territory of the Israelites, and constituting the key between Egypt and Syria. It was assigned by Joshua to the tribe of Judah, who subdued it; but the possession of it was retained or soon recovered by the Philistines; Josh. xv. 47. Judg. i. 18. xvi. 1 sq. After having destroyed Tyre, Alexander the Great laid siege to Gaza also, which was then held by a Persian garrison, and took it after two months. He appears to have left the city standing; but about B. C. 95, Alexander Jannæus took it after a siege of a year and destroyed it. Gabinius afterwards rebuilt it, and Augustus bestowed it on Herod the Great, after whose death it was annexed to Syria. See Jos. Ant. 11. 8. 3, 4. ib. 13. 5. 5. ib. 13. 13. 3. ib. 14. 5. 3. ib. 15. 7. 9. ib. 17. 11. 4. Strabo 16. 2. 30. Arrian. Exp. Alex. 2. p. 51. ed. Steph. See Rosenm. Bibl. Geogr. II. ii. 384.—In N. T. Acts viii. 26 ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος, *the way leading from Jerusalem to Gaza, which [way] is desert*, i. e. which leads through the desert, where Philip met the eunuch. Others refer ἔρημος to Gaza itself; and suppose the later city to have been built on a different site. As however Gaza was sacked and destroyed in A. D. 65, during an insurrection of the Jews, Jos. B. J. 2. 18. 1, we may perhaps regard αὕτη ἐστὶν ἔρημος as the words, not of the angel, but of Luke, implying that the city was desolate at the time he wrote. Comp. Krebs Obs. in N. T. c Jos. p. 205 sq.

Γαζοφυλάκιον, ου, τό, (γάζα, φυλάκη,) a treasury, i. e. a place of deposit for the public treasure; among the Jews, the sacred treasury, in one of the courts of the temple, ἐν αὐτῷ οἴκῳ θεοῦ, Neh. xiii. 7, coll. x. 37, 38. xiii. 4, 5, 8, where Sept. for תרומה, and for תרומה Esth. iii. 9. According to the Talmudists the treasury was in the court of the women, where stood 13 chests, called from their form תרומה, trumpets, into which the Jews cast their offerings, Ex. xxx. 13 sq. See Buxt. Lex. Chald. Talm. 2506. Jahn § 342.—In N. T. Mark xii. 41 bis, 43. Luke xxi. 1. Spoken of the court itself John viii. 20.

Γάιος, ου, ό, Gaius, Lat. Caius, pr. name of several men in N. T.

1. a Macedonian, and fellow-traveller of Paul, who was seized by the populace at Ephesus, Acts xix. 29.

2. a man of Derbe who accompanied Paul in his last journey to Jerusalem, Acts xx. 4.

3. an inhabitant of Corinth with whom Paul lodged, and in whose house the Christians were accustomed to assemble, Rom. xvi. 23. 1 Cor. i. 14.

4. a Christian to whom John addressed his third epistle, 3 John 1; perhaps the same with the preceding.

Γάλα, ακτος, τό, milk, 1 Cor. ix. 7. Sept. for חלב Gen xviii. 8. xlix. 12.—Xen. Mem. 4. 3. 10.—Metaph. for the first elements of Christian instruction, 1 Cor. iii. 2. Heb. v. 12, 13.—Clem. Alex. Strom. 5. 10 γάλα ή κατήχησις, οἰνεῖ πρώτη ψυχῆς τροφή νοηθήσεται. — In 1 Pet. ii. 2, milk is put as the emblem of pure spiritual nourishment, or of Christian instruction in general.

Γαλάτης, ου, ό, a Galatian, Gal. iii. 1.

Γαλατία, ας, ή, Galatia or Gallogræcia, a province of Asia Minor, lying S. and S. E. of Bithynia and Paphlagonia; W. of Pontus; N. and N. W. of Cappadocia; and N. and N. E. of Lycaonia and Phrygia. Its name was derived from the Gauls, Γαλάται; of whom two tribes, the Trocmi and Tolistoboi, with a tribe of the Celts, Tecto-

sages, migrated thither after the sacking of Rome by Brennus; and mingling with the former inhabitants, the whole were called Gallogræci. The Celtic language continued to be spoken by their descendants at least until the time of Jerome, 600 years after the migration. Under Augustus, about A. C. 26, this country became a Roman province. Galatia was distinguished for the fertility of its soil and for its trade. It was the seat of colonies from various nations, among whom were many Jews; and from all these Paul appears to have made many converts to Christianity. See Strabo I. p. 301, ed. Tauchn. Pausan. Phoc. 10. 23. 9. Liv. 38. 16, 18. Tacit. Ann. 15. 6. Comp. Rosenm. Bibl. Geogr. I. ii. p. 210.—In N. T. 1 Cor. xvi. 1. Gal i. 2. 2 Tim. iv. 10. 1 Pet. i. 1.

Γαλατικός, ή, όν, Galatian, Acts xvi. 6 Γαλατικὴν χώραν, i. e. Galatia. xviii. 23.

Γαλήνη, ης, ή, tranquillity, sc. of the sea, a calm, Matt. viii. 26. Mark iv. 39. Luke viii. 24.—Hom. Od. 7. 319. Xen. Anab. 5. 7. 8.

Γαλιλαία, ας, ή, Galilee, a region of Palestine, which in the time of Christ included all the northern part of Palestine lying between the Jordan and Mediterranean, and between Samaria and Phenicia. Before the exile the name seems to have been applied only to a small tract bordering on the northern limits; Heb. חֲצֹנְתָּא 1 K. ix. 11. חֲצֹנְתָּא 2 K. xv. 29. It was anciently called also 'Galilee of the Gentiles,' חֲצֹנְתָּא Is. viii. 23, Γαλιλαία ἀλλοφύλων 1 Macc. v. 15, because many foreigners from Egypt, Arabia, Phenicia, etc. were mixed with the population, as is expressly stated by Strabo, 16. 2. 34. comp. 1 Macc. v. 15, 21—23. Galilee in the time of Christ was divided into Upper and Lower, ή άνω και ή κάτω Γαλιλαία; the former lying north of the territory of Zebulon and abounding in mountains; the latter being more level and fertile and very populous. Lower Galilee is said to have contained 404 towns and villages, of which Caper-

naum and Nazareth are the most frequently mentioned in N. T. Comp. Strabo l. c. Jos. B. J. 3. 3. 1—3. Rosenn. Bibl. Geogr. II. ii. 42.—In N. T. Mark i. 9. Luke ii. 39. iv. 14. viii. 26. John vii. 52. al. freq.—In Matt. iv. 15. Γαλιλαία τῶν ἱσχυῶν is quoted from Is. viii. 23, [ix. 1,] for which see above. So ἡ θάλασσα τῆς Γαλιλαίας, *the sea of Galilee*, or lake of Gennesareth, Matt. iv. 18. xv. 29. AL.

Γαλιλαῖος, α, ον, *Galilean*; also a *native or inhabitant of Galilee*; Matt. xxvi. 69. Mark xiv. 70. Luke xiii. 1, 2 bis. xxii. 59. John iv. 45. Acts i. 11. ii. 7. v. 37. The Galileans were brave and industrious; though the other Jews regarded them as stupid, unpolished, and seditious, and therefore proper objects of contempt; John i. 47. vii. 52. They had a peculiar dialect, by which they were easily distinguished from the Jews of Jerusalem, Mark xiv. 70. See Jos. B. J. 3. 3. 2. Buxtorf. Lex. Rab. Tal. 434 sq.

Γαλλίων, ωνος, ὁ, *Gallio*, a Roman proconsul of Achaia, Acts xviii. 12, 14, 17. He was the younger brother of the philosopher Seneca, and was called Marcus Annæus Novatus; but took the name of Gallio after being adopted into the family of L. Junius Gallio. Like his brother Seneca, he was put to death by order of Nero. Tacit. Ann. 6. 3. ib. 15. 73.

Γαμαλιήλ, ὁ, indec. *Gamaliel*, Heb. גַּמְלִיֶּלֶא (benefit from God,) Num. i. 10. ii. 20, a distinguished Pharisee and teacher at Jerusalem, under whom Paul was educated, Acts v. 34. xxii. 3. According to the Talmud, he was the son of Simeon and grandson of the celebrated Hillel (Buxt. Lex. Ch. Talm. 617); distinguished for piety and Jewish learning; and for a long time president of the Sanhedrim. See Lightfoot Hor. Heb. in Act. v. 34.

Γαμέω, ὦ, (γάμος,) impf. ἐγάμονν Luke xvii. 27; aor. 1 ἐγγαμα Luke xiv. 20, and in later Greek ἐγάμησα Mark vi. 17. al. see Lob. ad Phryn. p. 742. Buttm. § 114. H. Planck in Bibl. Repos. I. 667; perf.

γεγάμηκα; aor. 1 pass. ἐγαμήθην; *to marry*, trans. neut.

a) trans. spoken of men, *to take as a wife*, seq. accus. Matt. v. 32. xix. 9 bis. Mark vi. 17. x. 11. Luke xiv. 20. xvi. 18 bis.—Jos. Ant. 1. 15. 1. Diod. Sic. 18. 25. Xen. Mem. 1. 1. 8.—Neut. and absol. *to take a wife, to marry*, i. e. to enter into the conjugal state, Matt. xix. 10. xxii. 25, 30. xxiv. 38. Mark xii. 25. Luke xvii. 27. xx. 34, 35. 1 Cor. vii. 28, 33.—2 Macc. xiv. 25. Æl. V. H. 4. 1. Xen. Hiero 1. 27.—Spoken of females, absol. 1 Cor. vii. 28, 34, 36. 1 Tim. v. 11, 14.—Eurip. Med. 593. ed. Elmsl.—Spoken genr. of both sexes, 1 Cor. vii. 9 bis, 10. 1 Tim. iv. 3.

b) aor. 1 pass. ἐγαμήθην as Mid. Buttm. § 136. 2; *to marry*, neut. i. e. to enter into the marriage state; absol. 1 Cor. vii. 39. seq. dat. Mark x. 12.—Jos. Ant. 4. 7. 5. Palæph. de Incred. 32 αὐται γήμασθαι οὐδένι ἡβουλήθησαν, Plut. Romul. 2. Demetr. 2.

Γαρίζω, f. ἴσω, (γάμος,) *to marry*, i. e. *to give in marriage*, e. g. a daughter, 1 Cor. vii. 38 bis; Griesb. instead of ἐγαρίζω.

Γαρίσκω, i. q. γαρίζω, *to marry*, i. e. *to give in marriage*, Pass. Mark xii. 25.

Γάμος, ον, ὁ, *a wedding, nuptials*, i. e. the nuptial solemnities, etc.

a) pp. ἐνδυμα γάμον, *a wedding garment*, Matt. xxii. 11, 12. δεῖπνον τοῦ γάμον, *nuptial banquet*, Rev. xix. 9, see below.—1 Macc. x. 58. Xen. Lac. 1. 6 γάμους ποιεῖσθαι.—More particularly, *the nuptial banquet*, which continued seven days, (Judg. xiv. 12. Jahn § 154,) Matt. xxii. 2 ἐποίησε γάμους. ver. 3, 4, 8, 9. xxv. 10. John ii. 1, 2. So Sept. and תַּעֲשֶׂה Gen. xxix. 22. Esth. ii. 18.—Tob. vi. 12. viii. 14. Lucian. D. Deor. 20. 23. Xen. Ven. 1. 8.—The happiness of the Messiah's kingdom is represented under the figure of a nuptial feast, Rev. xix. 7, 9; comp. Matt. xxv. 1 sq.—By meton. the *place or hall* where the nuptial feast is held, Matt. xxii. 10.

b) in common parlance, *any festive banquet*, Luke xii. 36. xiv. 8. Sept. for תַּעֲשֶׂה Esth. ix. 22.

c) by meton. *marriage*, i. e. the marriage state, Heb. xiii. 4.—Wisd. xiv. 24, 26. Jos. Ant. 6. 11. 2. Herodian. 3. 10. 10.

Γάρ, a causative particle, standing always after one or more words in a clause, and expressing the reason of what has been before affirmed or implied; *for*, in the sense of *because*, etc. Comp. Buttm. § 149. p. 428. Sturz Lex. Xenophont. I. p. 565.

I. Simply, i. e. alone. a) after an antecedent sentence expressed. Matt. i. 20 *μή φοβηθῆς παραλαβεῖν Μαρίαν· τὸ γάρ ἐν αὐτῇ γεννησέιν.* ver. 21 *καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γάρ σώσει.* Mark i. 22. vi. 18. Luke i. 15. al. *passim*. After a clause of prohibition or caution, Matt. iii. 9. xxiv. 5. Luke vii. 6. al. We find γάρ put after two words, in a clause, Matt. ii. 6. Mark i. 38. Luke vi. 23. John xii. 8. Acts iv. 20. al.—So γάρ is often found in *two* consecutive clauses, viz. where the same idea is expressed twice, i. e. affirmatively and negatively, or generally and specially, John viii. 42. 1 Cor. xvi. 7. 2 Cor. xi. 19. or where the latter clause is dependent on the former, Matt. x. 20. Mark vi. 52. John v. 21, 22. Acts ii. 15. or where two different causes are assigned. Matt. vi. 32. xviii. 10, 11. Rom. xvi. 18, 19. In similar circumstances, γάρ is also found in *three* consecutive clauses, Mark ix. 39, 40, 41. Matt. xvi. 25, 27. Luke ix. 24, 25, 26. Acts xxvi. 26. al. So Matt. xxvi. 10, 11, where *ἔργον γάρ* and *βαλοῦσα γάρ* refer to the act of the woman; and *πάντοτε γάρ* to the objection of the disciples.—The γάρ is also sometimes repeated, where the writer again takes up a sentence which begun with γάρ and was interrupted, as Rom. xv. 26, 27. 2 Cor. v. 2, 4.

b) elliptically, where the clause to which it refers is omitted and is to be supplied in thought; comp. Buttm. l. c. In this case it merely assigns the motive for an opinion or judgment, etc. Matt. ii. *where is he who is born king of the Jews?* [he must be born,] *εἶδομεν γάρ αὐτοῦ τὸν ἀστέρα,* *FOR we have seen his star.* Matt. xxvii. 23 *τί γάρ κακὸν ἐποίησε,*

no! for what evil hath he done? comp. below in c. Mark viii. 38 *what can a man give in exchange for his soul?* [vain hope!] *ὃς γάρ ἄν,* *FOR whoever,* etc. Mark xii. 23. Luke xxii. 37. John iv. 44 *he departed into Galilee,* [not indeed into Nazareth, his πατρίς,] *αὐτὸς γάρ Ἰησοῦς,* *for Jesus himself had testified,* etc. comp. Luke iv. 16 sq.—Acts xiii. 36. xxi. 13. xxii. 26. Rom. ii. 25. viii. 18 [yea, I say suffer with him that we may also be glorified with him,] *λογίζομαι γάρ,* *FOR I reckon,* etc. Comp. Stuart's Comm. in loc. Rom. xiv. 10. 1 Cor. i. 18. al. *sæp.*—Xen. Mem. 4. 2. 6.—In a quotation, where the preceding clause is omitted, Acts xvii. 28.—So *καὶ γάρ*, Matt. viii. 9 and Luke vii. 8, [this I know by comparing my own case,] *καὶ γάρ ἐγώ,* *FOR I too am,* etc. Matt. xv. 27 *vai, κύριε, καὶ γάρ τὰ κυνάρια, true, Lord,* [yet still help me,] *FOR even the dogs,* etc. So *οὐ γάρ* Matt. ix. 13. Acts iv. 20. al.

c) elliptically and in common usage γάρ is also simply *intensive*, and merely serves to strengthen a clause, like the Engl. *then, truly,* etc. (a) in questions where a preceding *no!* may perhaps be supplied; comp. in b. (Matt. xxvii. 23.) John vii. 41 *μή γάρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται, shall THEN Christ come out of Galilee?* Acts viii. 31 *πῶς γάρ ἂν δυναίμην, how can I THEN?* xix. 35 *τίς γάρ ἐστιν ὁ ἄνθρωπος, what man THEN is there?* Rom. iii. 3. and Phil. i. 18, *τί γάρ; what THEN?* 1 Cor. xi. 22. Comp. Buttm. l. c. Herm. ad Vig. p. 829.—Jos. Ant. 9. 4. 6. Philo de conf. Ling. p. 240. D. Aristoph. Nub. 218. See Lœsner Obs. e Phil. p. 221.—(β) in a strong affirmation or negation; John ix. 30 *ἐν γάρ τούτῳ θανατοῦν ἐστι, TRULY herein, or, herein THEN is a strange thing.* 1 Pet. iv. 15 *μή γάρ τις ὑμῶν πασχέτω, let THEN no one of you suffer,* etc. Acts xvi. 37 *οὐ γάρ· ἀλλὰ κ. τ. λ. no THEN! no INDEED!*—(γ) in exclamations, as of wishing, with the optative; 2 Tim. ii. 7 *ὅψη γάρ σοι ὁ κύριος, may God THEN give thee,* etc.—So more comm. *εἰ γάρ, O that!* Sept. Job vi. 2, 8. Xen. Cyr. 6. 1. 38. Comp. Buttm. § 149. p. 423. Herm. ad Vig. 757.

d) put by way of explanation or

demonstratively; (α) where it merely takes up a preceding annunciation and continues or explains it; like the Engl. *namely, to wit, that is to say*, though it is often not to be rendered in English; comp. Buttm. § 149. p. 428. So after οὕτως, Matt. i. 18 τοῦ δι' Ἰ. Χ. ἡ γένεσις οὕτως ἦν· μνηστευθεῖσης γάρ κ. τ. λ. *the birth of Jesus Christ was thus, viz. his mother being espoused*, etc. Jos. B. J. 7. 3. 3 init. Xen. Mem. 1. 1. 6. Ag. 3. 2. (β) in a less strict sense, where it introduces by way of explanation the ground or motive of what precedes, *for, that is to say, since*, etc. Matt. vi. 7, 16. x. 35. xv. 4. xxiv. 7. 1 Cor. xi. 26. al.—Soph. Antig. 178. Xen. An. 7. 1. 29.—In this sense it serves to introduce parenthetical clauses; Mark v. 42. vi. 14. xiv. 40. xvi. 4. John. iv. 8. Acts xiii. 8. 2 Cor. v. 7. Eph. vi. 1. al. sæp.

II. With other particles, where however each retains its own separate force and signification; e. g. *ἐὰν γάρ, for if*, Matt. v. 46. vi. 14. *εἰ γάρ, for if*, Rom. iii. 7. iv. 14. *ἰδοὺ γάρ, for lo!* Luke i. 44, 48. ii. 10. *καὶ γάρ, for also, for even*, Matt. xxvi. 73. Mark x. 45. Luke vi. 32. John iv. 45.—Lucian. D. Mort. 22. 2 or 5. Xen. An. 2. 5. 5. ib. 3. 3. 4.—*So γάρ καί, for also*, Acts xvii. 28. 2 Cor. ii. 9. and *καὶ γάρ οὐκ, for neither*, 1 Cor. xi. 9.—*μὲν γάρ, seq. δέ, for indeed*, Acts xiii. 36. xxiii. 8. Rom. ii. 25. Also where the clause with *δέ* is wholly omitted, Rom. iii. 2. 1 Cor. xi. 18. or is readily supplied, Heb. vi. 16, coll. ver. 13. So *seq. ἀλλά, Acts iv. 16.—μὴ γάρ, for not*, James i. 7. *οὐ γάρ, for not*, Matt. ix. 13. Mark vi. 52. Luke viii. 17. Rom. iv. 13. al.—Xen. An. 3. 4. 36.—*οὐδὲ γάρ, for neither*, John v. 22. vii. 5. viii. 42. *οὔτε γάρ, for neither*, Luke xx. 36. Acts iv. 12. 1 Cor. viii. 8. 1 Thess. ii. 5. AL.

Γαστήρ, τέρος, sync. τρός, ἡ, *the belly*, Sept. for *ἡ* Num. v. 22. Job xl. 16. Xen. Mem. 1. 3. 6. In N. T. spoken by synecd. only of the parts, viz.

a) *the stomach*, pp. Sept. *ἡ* Job xv. 2. xx. 23. Hom. Od. 20. 25; and trop. for *appetite, excessive eating*, 3 Macc. vii. 11. Act. Thom. § 28. Hom. Od. 18. 2. Xen. Mem. 1. 6. 8. ib. 2. 1. 2. Hence

in N. T. by meton. of abstr. for coner. *a glutton, a gormandizer*; Tit. i. 12. Κρήτες αἰεί—*γαστέρες ἀργαί, the Cretans are always slow bellies*, i. e. lazy gormandizers.—Hesiod. Theog. 26 ποιμένες—*γαστέρες οἶον*. Suidas, of the Sybarites, *γαστέρες ἦσαν καὶ τρυφηταί*. Hesych. *γαστέρες· οἶον τροφῆς μόνης ἐπιμελούμενοι*. So *γαστρίς* Æl. V. H. 1. 28. *γαστρίδουλος* Diod. Sic. Vol. IV. p. 33. ed. Bip. II. p. 549. ed. Wess.

b) *the womb*, Luke i. 31. So Sept. for *ἡ* Gen. xxv. 23. Ps. lviii. 4.—Diod. Sic. 4. 33. Herodian. 1. 5. 14.—Hence *ἐν γαστρὶ ἔχειν, to be with child*, Matt. i. 18, 23. xxiv. 19. Mark xiii. 17. Luke xxi. 23. 1 Thess. v. 3. Rev. xii. 2. So Sept. for *ἡ* Gen. xvi. 4. xxxviii. 25. 2 K. viii. 11.—Artemid. 2. 18. ib. 3. 32. Herodot. 3. 32.

Γέ, an enclitic particle, which serves to strengthen or render more emphatic the word to which it is appended, by placing it in opposition to other words, and thus fixing the attention upon it; e. g. a part in reference to a whole, a single object in reference to many, a less in reference to a greater, and *vice versa*. Hence it often cannot be rendered in English, but must be expressed by a stronger emphasis in pronunciation, etc. Its general meaning is, *at least, indeed, even*, etc. Comp. Buttm. § 149. p. 431. Herm. ad Vig. p. 824 sq. Passom sub voce.

I. Used alone.

a) as marking a less in reference to a greater, *at least, etc.* Luke xi. 8 *though he will not give him, because he is his friend*, (the greater reason,) *διὰ γε τὴν ἀναίδειαν αὐτοῦ, yet at least because of his importunity* (the lesser reason) *he will rise*, etc. xviii. 5. So 1 Cor. iv. 8 *ὅφελόν γε, I could wish at least*, etc.—Sept. Job xxx. 24. Xen. Cyr. 1. 6. 4 *διά γε*.

b) as marking a greater in reference to a less, etc. *even, indeed*, Rom. viii. 32 *ὅς γε, who even*, etc.—Eurip. Med. 1361. Aristoph. Nub. 399. Comp. Herm. l. c. p. 827.

II. In connexion with other particles. (α) *ἀλλά γε* or *ἀλλάγε, yet at least, yet surely*, 1 Cor. ix. 2. *but indeed, moreover*, Luke xxiv. 21. Comp. in 'Αλλά.

—(β) ἀραγε and ἀράγε, see in Ἄρα I. c. and II.—(γ) εἴγε, *if at least, if indeed, if so be*, etc. seq. indic. and spoken of what is taken for granted; Eph. iii. 2. iv. 21. Col. i. 23. Comp. Herm. l. c. p. 833 sq.—Sept. Job xvi. 4. Lucian. Jup. Trag. § 36. Xen. Mem. 1. 5. 3 εἴγε κακουργότατόν ἐστι κ. τ. λ.—So εἴγε καί, *if indeed also*, which as applying only to what is taken for granted, may be given by *since, although*; Gal. iii. 4 εἴγε καὶ εἰκῇ, i. e. *since (in this case) it is in vain*. 2 Cor. v. 3 εἴγε καὶ ἐνδυσάμενοι, *although being now clothed*, we shall not, etc. comp. ver. 4 and 1 Cor. xv. 51 sq.—Æl. V. H. xii. 9 εἴγε καὶ οἱ παῖδες αὐτὸν μισοῦσι. Soph. Philoct. 652.—(δ) εἰ δὲ μήγε, i. q. *εἰ δὲ μή*, but stronger, *but if not indeed, if otherwise indeed*; and serving to annul the preceding proposition, whether affirmative or negative. So after an affirmation, *but if not, otherwise*, Matt. vi. 1. Luke x. 6. xiii. 9. Comp. Herm. ad Vig. p. 833.—Xen. Cyr. 8. 7. 22. so εἰ δὲ μή Xen. An. 7. 7. 3. Cyr. 4. 5. 10.—After a negation, where it consequently affirms; *if otherwise, else*, etc. Matt. ix. 17. Luke v. 36, 37. xiv. 32. 2 Cor. xi. 16. Comp. Buttm. § 148. n. 10.—(ε) καίγε, *and at least*, Luke xix. 42.—Lucian. D. Deor. 4. 2.—*and even, yea even*, Acts ii. 18.—Lucian. D. Deor. 20. 14, 24. Comp. above in I. a, b.—(ζ) καίτοιγε. i. q. *καίτοι*, but stronger, *though indeed*, John iv. 2. Acts xiv. 17. xvii. 27.—Lucian. D. Deor. 20. 15. Xen. Mem. 1. 2. 3. Comp. Herm. ad Vig. p. 840.—(η) μενούγγε, i. q. *μενούν*, but stronger, *yea indeed, yea truly*, etc. Luke xi. 28. Rom. ix. 20. x. 18. Phil. iii. 8. Comp. Viger. p. 541. ed. Herm. Sturz de Dial. Alex. p. 203.—(θ) μήτιγε, i. q. *μήτι*, but stronger, *not to say then, much more then*, 1 Cor. vi. 3. Comp. Herm. l. c. p. 803. Buttm. § 150. p. 434.

Γεδεών, ὄνος, ὁ, *Gideon*, Heb. גִּדְדֹן (a cutter off), the deliverer of Israel from the power of the Midianites, Heb. xi. 32. See Judg. c. 6—8.

Γέεννα, ης, ἡ, *Gehenna*, i. e. the place of punishment in hades or the world of the dead, i. q. Τάραρος 2 Pet. ii. 4. λίμνη τοῦ πυρός Rev. xx. 14, 15. τὸ πῦρ τὸ αἰώνιον, Matt. xxv. 41. Jude 7.

See in ἄδης, and comp. Judith xvi. 17. Ecclus. vii. 17. Fabr. Cod. Pseudep. V. T. I. p. 194, 645.—So simply γέεννα Matt. v. 29, 30. x. 28. Luke xii. 5. James iii. 6. also γέεννα τοῦ πυρός, *Gehenna of fire*, Matt. v. 22. xviii. 9. Mark ix. 47. γέεννα, τὸ πῦρ τὸ ἄσβεστον, Mark ix. 43, 45, coll. ver. 44, 46, 48. So Matt. xxiii. 15 υἱὸν γέεννης, *son of Gehenna*, i. e. worthy of punishment in Gehenna. Matt. xxiii. 33 κρίσις τῆς γ. *condemnation to Gehenna*, coll. Jude ver. 7. It is therefore a place of eternal fire, and of thick darkness; comp. Jude ver. 6, 13.—The name Γέεννα is the Heb. עֵמֶק הַחַיְיָה, *valley of Hinnom*, Josh. xv. 8, the narrow valley skirting Jerusalem on the south, running westward from the valley of Jehoshaphat under Mount Zion. Here the ancient Israelites established the idolatrous worship of Moloch, to whom they burned infants in sacrifice; 1 K. xi. 7. 2 K. xvi. 3. Jer. vii. 31. xxxii. 35. This worship was broken up and the place desecrated by Josiah, 2 K. xxiii. 10, 14; after which it seems to have become the receptacle for all the filth of the city, as also for the carcases of animals and the dead bodies of malefactors left unburied, to consume which fires would appear to have been from time to time kept up. Sept. ἐν τῷ πολυανδρίῳ, Jer. ii. 31, i. e. *place of dead bodies, cemetery*. It was also called עֵמֶק רִפְיָה, *Tophet*, Jer. vii. 23, i. e. *abomination, vomit*, from עָרַף *exspuere*; or, more probably, since it had this name also among idolaters, from עֵמֶק עֵשָׂה, i. e. *place of burning* sc. dead bodies, etc.—By an easy metaphor the Jews transferred the name to the place of punishment in the other world, the abode of demons and the souls of wicked men. See Buxt. Lex. Ch. Rab. Tal. 395, 2623. Wetstein N. T. I. p. 299. Gesen. Thesaur. Ling. Heb. 280. Tholuck Ausleg. d. Bergpredigt p. 182.

Γεθσημανῆ, in MSS. also Γεθσημανεί, indec. *Gethsemane*, pr. name of a small field or place just out of Jerusalem, over the brook Cedron and at the foot of the mount of Olives. The name would seem to be derived from עָצַץ (press) and שֶׁמֶן (oil). Matt. xxvi. 36.

Mark xiv. 32. See Miss. Herald 1824. p. 66.

Γείτων, ονος, ὁ, ἡ, *a neighbour*, Luke xiv. 12. xv. 6, 9. John ix. 8. Sept. for גִּיטָוֹ Jer. vi. 21. גִּיטָוֹ Job xxvi. 5.—Jos. Ant. 1. 18. 3. Xen. Mem. 2. 2. 12.

Γελάω, ὦ, f. ἄσω, Luke vi. 21, in earlier writers f. ἄσομαι, Buttm. § 113. 4. n. 7; *to laugh*, sc. in joy and triumph, intrans. Luke vi. 21, 25. Sept. for גִּיטָוֹ Gen. xvii. 17. xviii. 12, 13, 15. גִּיטָוֹ Lam. i. 7. גִּיטָוֹ Job xxii. 19.—Æl. V. H. 14. 36. Xen. Mem. 4. 2. 5.

Γέλως, ωτος, ὁ, (γελάω,) *laughter*, sc. of joy or triumph, James iv. 9. Sept. for גִּיטָוֹ Gen. xxi. 6. גִּיטָוֹ Job viii. 21.—Jos. Ant. 4. 8. 31. Xen. Cyr. 2. 2. 15.

Γεμίζω, f. ἰσω, (γίμω,) *to make full*, *to fill*, trans. and seq. gen. of thing, Mark xv. 36. John ii. 7 bis. vi. 13. Comp. Buttm. 132. 5, 2.—Xen. H. Gr. 6. 2. 25.—So with ἀπό, Luke xv. 16, see in Ἀπό III. 4. or with ἐκ, Rev. viii. 5. xv. 8. So גִּיטָוֹ Ps. cxxvii. 5. Jer. li. 34. Lev. ix. 17.—Absol. Mark iv. 37. Luke xiv. 23.

Γίμω, f. μῶ, *to be full of*, *to be stuffed with*, intrans. and seq. gen. Matt. xxiii. 27. Luke xi. 39. Rev. iv. 6, 8. v. 8. xv. 7. xvii. 3, 4. xxi. 9. Rom. iii. 18, quoted from Ps. x. 7, where Sept. for גִּיטָוֹ seq. accus. Comp. Buttm. § 132. 5, 2.—Diod. Sic. 13. 3. 84. Polyb. 4. 65. 2.—So with ἐκ, Matt. xxiii. 25, like Heb. גִּיטָוֹ Is. ii. 6. Ez. xxxii. 6.

Γενεά, ἄς, ἡ, (γίνομαι, γένω,) *birth*, Xen. Cyr. 1. 2. 8. In N. T. *generation*, in the following senses, viz.

a) *offspring, progeny*; genr. and trop. Acts viii. 33 τὴν δὲ γενεάν αὐτοῦ τίς διηγήσεται; *who shall declare his posterity?* i. e. the number of his followers, spoken of the Messiah; quoted from Is. liii. 8, where Sept. for גִּיטָוֹ; see Hengstenb. Christol. Vol. I. on Is. l. c. and in Bibl. Repos. II. 358. (Others refer this to d, below.) So Sept. for גִּיטָוֹ Num. xiii. 22. עֲרֵךְ Esth. ix. 28. גִּיטָוֹ Lev. xxiii. 48. Gen. xvii. 12.—Jos. Ant. 1. 10. 3 πολλὴν γενεάν. 5. 1. 2. Polyb. 20. 6. 6.

b) *a descent, a degree*, sc. in a genealogical line of ancestors or descendants,

Matt. i. 17 ter. So Sept. for גִּיטָוֹ Gen. xv. 16. Deut. xxiii. 3. גִּיטָוֹ Gen. xxv. 13.—Jos. Ant. 1. 7. 2. ib. 7. 5. 2. Philo vit. Mos. I. p. 603.

c) spoken of the period of time from one descent to another, i. e. the average duration of human life, reckoned apparently by the ancient Hebrews at 100 years, comp. Gen. xv. 16 with Ex. xii. 40, 41; by the Greeks at three generations for every 100 years, i. e. 33½ years each; Herodot. 2. 142 γενεαὶ τρεῖς ἀνδρῶν ἑκατὸν ἑτάῃ ἴσται. Hence, in N. T. of a less definite period, *an age, time, period, day*, etc. as *ancient generations*, i. e. *times of old*, etc. Acts xiv. 16. xv. 21. Eph. iii. 5. Luke i. 50 εἰς γενεὰς γενεῶν, *to generations of generations*, i. e. to the remotest ages, comp. Rev. i. 6. So Sept. for גִּיטָוֹ Ps. lxxii. 5. cii. 25. Is. xxxiv. 17. The expression is strongly intensive; Gesen. Lehrs. p. 692. c. Stuart § 455. c. Matth. § 430. So genr. Sept. and גִּיטָוֹ Gen. ix. 2. Prov. xxvii. 24. Joel iii. 20.—Diod. Sic. 1. 24. Xen. Cyr. 5. 2. 4.—Luke xvi. 8 εἰς τὴν γενεάν τὴν ἐαυτῶν, i. e. *are wiser in their day*, so far as it concerns this life.

d) meton. spoken of the men of any generation or age, those living in any one period, *a race, class*; e. g. ἡ γενεὰ αὐτῆς, etc. *the present generation*, Matt. xi. 16. xii. 39, 41, 42, 45. xvi. 4. xvii. 17. xxiii. 36. xxiv. 34. Mark viii. 12 bis, 38. ix. 19. xiii. 30. Luke vii. 31. ix. 41. xi. 29, 30, 31, 32, 50, 51. xvii. 25. xxi. 32. Acts ii. 40. Phil. ii. 15. Spoken of a former generation, Acts xiii. 36. Heb. iii. 10. of the future, Luke i. 48. So Sept. and גִּיטָוֹ Deut. xxxii. 5, 20. Ps. xii. 8. xiv. 5. xxiv. 6. lxxviii. 6, 8.—Lucian. de Astrol. § 20. Demosth. 1390. 25.

Γενεαλογία, ὦ, f. ἦσω, (τὴν γενεάν λέγω,) *to trace one's genealogy*, Sept. Ezra ii. 62. Xen. Conv. 4. 51. In N. T. only Pass. γενεαλογέομαι, οἶμαι, *to be traced or inscribed in a genealogy*, i. e. by impl. *to be reckoned by descent, to derive one's origin*, Heb. vii. 6. Sept. for גִּיטָוֹ 1 Chr. v. 1. ix. 1.

Γενεαλογία, ας, ἡ, (γενεαλογέω,) *genealogy, genealogical table*, sc. of ancestors, etc. 1 Tim. i. 4. Tit. iii. 9. Sept.

for inf. $\psi\pi\eta\eta$ 1 Chr. vii. 5, 7. ix. 22.—Polyb. 9. 2. 1.

Γενέσια, $\omega\eta$, $\tau\acute{\alpha}$, (adj. γενέσιος, natal, Jos. Ant. 12. 4. 7. Philo de Opif. Mundi p. 10,) in earlier Greek writers, *solemn rites for the dead, feria denicales*, Herodot. 4. 26; comp. Cic. Leg. 2. 22. Adam's Rom. Ant. p. 485. In later writers and in N. T. *birth-day celebration, birth-day festival*, Matt. xiv. 6. Mark vi. 21.—Aleiph. Ep. 3. 18, 55. Dio Cass. 47. 18. 503. ib. 56. 46. 843. In this sense earlier writers used $\tau\acute{\alpha}$ γενέθλια, see Lob. ad Phryn. p. 103 sq.

Γένεσις, $\epsilon\omega\varsigma$, η , (γίνομαι, γένω,) *procreation*, Xen. Lac. 2. 1. In N. T. *birth, nativity*, i. e.

a) pp. Matt. i. 18 and Luke i. 14 in later edit. where text. rec. γέννησις. James i. 23 $\tau\acute{o}$ πρόσωπον τῆς γενέσεως, i. e. native or natural face. Sept. for $\mu\eta\gamma\eta$ Gen. xxxi. 13. xxxii. 9.—Jos. 4. 8. 23. Diod. Sic. 1. 6. 8. Herodian. 7. 1. 5.—Trop. James iii. 6 $\pi\acute{\rho}\omega\chi\omicron\varsigma$ τῆς γενέσεως, lit. *the wheel of birth*, i. e. which is set in motion at birth and rolls on through life, i. q. *course of life*. Comp. Judith xii. 18. Wisd. vii. 5. Others, *nativity*, in the astrological sense.

b) in the sense of *descent, lineage*, and βίβλος γενέσεως, *book of descent*, i. e. genealogy, genealogical table, Matt. i. 1. So Sept. and $\mu\eta\gamma\eta$ Gen. v. 1. for $\mu\eta\gamma\eta$ Gen. ii. 4. x. 1, 32.

Γενετή, $\eta\varsigma$, η , (γενεά,) *birth*; John ix. 1 $\epsilon\kappa$ γενετῆς, *from his birth*.—Sept. Lev. xxv. 47. Hom. Od. 18. 6. Polyb. 3. 20. 4.

Γένημα, $\alpha\tau\omicron\varsigma$, $\tau\acute{o}$, (γίνομαι, perf. pass. γένημαι,) *produce, fruit*, sc. of the fields, etc. Luke xii. 18. Trop. spoken of the *rewards* of christian virtue, 2 Cor. ix. 10.—Text. recept. has in both places γέννημα, q. v.

Γεννάω, ω , f. ἤσω, (γίμμα poet. for γένος,) trans. *to beget*, spoken of men; *to bear*, spoken of women; Pass. *to be begotten, to be born*.

I. Act. a) spoken of men, *to beget*, Matt. i. 2—16, where it occurs thrice in each verse, except ver. 6 bis, 11, 12 bis, 16. Acts vii. 8, 29. Sept. for $\gamma\eta$ and

$\gamma\eta$ Gen. 5. 3 sq. $\sigma\epsilon\pi$.—So $\omicron\iota$ γεννήσαντες, *parents*, Lucian. D. Deor. 22. 2. Polyb. 3. 98. 9. Xen. Mem. 2. 1. 27.—Trop. *to generate, to occasion*, e. g. μάχας, 2 Tim. ii. 23.—Jos. Ant. 6. 7. 4. Polyb. 1. 67. 2.—Metaph. (α) spoken in the Jewish manner of the relation between a teacher and his disciples, *to beget*, sc. in a spiritual sense, *to be the spiritual father* of any one, i. e. the instrument of his conversion, to a new spiritual life, 1 Cor. iv. 15. Philem. 10.—Philo Leg. ad Cai. p. 1000. B, $\mu\alpha\lambda\lambda\omicron\nu$ αὐτὸν ἢ οὐκ ἦπτον τῶν γονέων γεγέννηκα. Sanhedrin fol. 19. 2, dix. R. Jonath. “si quis filium proximi sui legem docet, hoc idem putat scriptura, ac si ipsum genuisset.”—(β) spoken of God, *to beget*, sc. in a spiritual sense, i. e. *to impart a new spiritual life*, which consists in sanctifying, quickening anew, and ennobling the powers of the natural man, by imparting to him a new life and a new spirit in Christ, 1 John v. 1. Hence Christians are said *to be born of God*, (see below in II. b,) and to be the *sons of God*, comp. Rom. viii. 14. Gal. iii. 26. iv. 6.—Spoken of the relation between God and the Messiah, who, as the vicegerent of God, is figuratively called *his Son*, and whom therefore God is figuratively said *to beget*, i. e. *to appoint, to declare*, sc. as a king, etc. Acts xiii. 33. Heb. i. 5. v. 5. So Sept. and $\gamma\eta$ Ps. ii. 7, coll. ver. 6, 8. Comp. in $\gamma\iota\omicron\varsigma$. Genes. Lex. Man. $\gamma\eta$ no. 2.

b) spoken of women, *to bear, to bring forth*, Luke i. 13, 57. xxiii. 29. John xvi. 21. Trop. Gal. iv. 24. Sept. and $\gamma\eta$ Gen. xvi. 15. Ex. vi. 20. $\epsilon\psi\eta$ Ezra. x. 44.—Palæph. Fab. 2. Xen. Lac. 1. 3.

II. Pass. γεννάομαι, $\omega\mu\alpha\iota$. a) *to be begotten*; Matt. i. 20 $\tau\acute{o}$ ἐν αὐτῇ γεννηθέν, *that begotten or conceived in her*, i. e. in her womb, the fœtus. Heb. xi. 12.

b) *to be born, gen.* Matt. ii. 1, 4. xix. 12. xxvi. 24. Mark xiv. 21. John iii. 4 bis. τυφλός, ix. 2, 19, 20, 32. εἰς τὸν κόσμον, xvi. 21.—Acts vii. 20. xxii. 28 $\gamma\epsilon\gamma\eta\eta\mu\alpha\iota$, sc. $\pi\omega\mu\alpha\iota\omicron\varsigma$. Rom. ix. 11. Heb. xi. 23. Gal. iv. 23, 29, $\kappa\alpha\tau\grave{\alpha}$ σάρκα, *according to the flesh*, in the course of nature. Sept. for $\gamma\eta$ Job iii. 2. $\gamma\eta$ Ps. lxxxvii. 4, 5, 6.—Jos. Ant. 4. 4. 4. Plut. Agesil. 3. Lucian. D. Mar. 29. 3.—Seq. εἰς final,

denoting destination, John xviii. 37. 2 Pet. ii. 12.—Seq. *ἐκ* c. gen. of the mother, Matt. i. 16. Luke i. 35. c. gen. of source, etc. John iii. 6 *ἐκ τῆς σαρκός*. viii. 41.—Seq. *ἐν* c. dat. of place, Acts xxi. 3. c. dat. of state or condition, John ix. 34. Acts ii. 8 *ἐν ᾧ* sc. *διαλέκτῳ*, i. e. our native dialect.—Metaph. *ἐκ Θεοῦ* v. *ἐκ πνεύματος ἐγεννήθη* v. *γεγέννημαι*, only in the writings of John, *to be born of God*, or *of the Spirit*, sc. in a spiritual sense, *to have received from God a new spiritual life*, see above in I. a. John i. 13. iii. 5, 6, 8. 1 John ii. 29. iii. 9 bis. iv. 7. v. 1 bis, 4, 18 bis. So also *γεννηθήσονται ἄνωθεν*, *to be born again*, i. q. *ἐκ Θεοῦ γεν.* John iii. 3, 7. See in "Ἀνωθεν 2. b.

Γέννημα, ατος, τό, (γεννάω,) lit. *what is born or produced*, i. e.

a) spoken of men, *offspring, progeny*, Matt. iii. 7 *γεννήματα ἰχιδνῶν*, *progeny of vipers!* so xii. 34. xxiii. 33. Luke iii. 7. Sept. for *בְּנֵי* Josh. xv. 14.—Ecclus. x. 18. 1 Macc. i. 38. Act. Thom. § 32.

b) spoken of trees, etc. *fruit, produce*, Matt. xxvi. 29. Mark xiv. 25. Luke xxii. 18. So Luke xii. 18 in text. receipt. where later edit. *γέννημα*.—Used in this sense only by later writers, as Diod. Sic. 5. 81. Polyb. 1. 71. 1. ib. 3. 87. 1. See Lob. ad Phryn. p. 286.—Metaph. spoken of the rewards of Christian virtue, 2 Cor. ix. 10 in text. receipt. Comp. in Γέννημα.

Γεννησαρέτ, ἡ, indec. *Gennesareth*, Heb. *בְּנַחֲרֵץ* (harp) Deut. iii. 17, or *בְּנַחֲרֹחַ* 1 K. xv. 20, later Heb. *בְּנַחֲרֵץ*, Josephus *Γεννησαρά*, B. J. 3. 10. 8, the name of a small region of Galilee on the western shore of the lake described by Josephus (1. c.) as about four miles in length and three in breadth, and as distinguished for its fertility and beauty. It was so called from an ancient city, Josh. xix. 35. which also gave name to the adjacent lake, *בְּנַחֲרֵץ-ים* Num. xxxiv. 11.—This lake is also called the *Sea of Galilee*, Matt. iv. 18; the *Sea of Tiberias*, John xxi. 1. It is about twelve miles long and five broad, and is still celebrated for the purity and salubrity of its waters, and the abundance of its fish. Embosomed in lofty mountains, the scenery

around it is the most romantic and picturesque in Palestine. It is subject to sudden, though not long continued tempests. See Jos. B. J. 3. 10. 7. Rosenm. Bibl. Geogr. II. i. p. 176 sq. Calmet art. *Tiberias*.—In N. T. ἡ γῆ Γεν. Matt. xiv. 34. Mark vi. 53. ἡ λίμνη Γεν. Luke v. 1.

Γέννησις, εως, ἡ, (γεννάω,) *birth, nativity*, Matt. i. 18 and Luke i. 14 in text. rec. Others *γένεσις* q. v. Sept. for *בְּרֵאשִׁית* Ecc. vii. 1.—Jos. Ant. 2. 9. 3.

Γεννητός, ἡ, ον, (γεννάω,) *born, brought forth*; Matt. xi. 11 and Luke vii. 28 *ἐν γεννητοῖς γυναικῶν*, *among those born of women*. So Sept. and Heb. *בְּרֵאשִׁית* Job. xiv. 1. xv. 4. xxv. 4.—Diod. Sic. 1. 6 *γεννητὸν εἶναι κόσμον νομίσαντες*. Comp. ἡ τεκοῦσά τινος Eurip. Alcest. 169, et ibi Hermann.

Γένος, εος, ους, τό, (γίνομαι,) *genus, race*, i. e.

a) *offspring, posterity*. Acts xvii. 28, 29. Rev. xxii. 16. Sept. for *בְּרֵאשִׁית* Jer. xxxvi. 31.—Herodot. 3. 159. Xen. H. G. 6. 3. 4.

b) *family, lineage, stock*, Acts vii. 13. xiii. 26. Phil. iii. 5. See Acts iv. 6, where others, *sect, order*. Sept. and *בְּרֵאשִׁית* Jer. xli. 1.—1 Macc. v. 2. Xen. Cyr. i. 2. 1.

c) *nation, people*, Mark vii. 26. Acts iv. 36. vii. 19. xviii. 2, 24. 2 Cor. xi. 26. Gal. i. 14. 1 Pet. ii. 9. So Sept. for *עַם* Gen. xi. 6. Esth. ii. 10.—Diod. Sic. 1. 4, 19 ult. Xen. Cyr. 4. 6. 2.

d) *kind, sort, species*, Matt. xiii. 47. xvii. 21. Mark ix. 29. 1 Cor. xii. 10, 28. xiv. 10. Sept. for *בְּרֵאשִׁית* Gen. vi. 20. vii. 14. *בְּרֵאשִׁית* Chr. iv. 13.—Wisd. xix. 6. Æschin. Dial. 2. 26. Xen. Œc. 7. 19.

Γερασσηνός, οῦ, ὁ, a *Gerasene*, i. e. a native or inhabitant of the city or district of Gerasa. This city was situated in the eastern part of Perea or Gilead near the confines of the Arabian desert, on the parallel of Samaria, and was one of the cities of the Decapolis. It was large, opulent, and splendid; as is apparent from the magnificent ruins still remaining, which have been described by Burckhardt and others. It is mentioned by Josephus, B. J. 1. 4. 8. ib. 3. 3. ib. 4. 9. 1. The place is now called *Jerrash*. See Rosenm. Bibl. Geogr.

II. ii. p. 28. Reland. Palæst. p. 806. Legh, in Bibl. Repos. III. p. 651. — Many MSS. and also Knapp read Γερασηνῶν, Matt. viii. 28, where the text. rec. has Γεργεσηνῶν, and other MSS. Γαδασηνῶν, which is read also Mark v. 1. Luke viii. 26, 37. The city of Gerasa lay too remote from the lake to admit the possibility of the miracle's having been wrought in its vicinity; if therefore the reading Γερασηνῶν be correct, it must be because the city gave its name to a large extent of territory, including Gadara and its environs; and then Matthew only uses a broader appellation where the other evangelists employ a more specific one. This is not improbable; since Jerome says (ad Obad. 1) that ancient Gilead was in his day called *Gerasa*; and Saadias in his Arabic version puts *Jerrash* for the Heb. Gilead. Origen also testifies that Γερασηνῶν was the ancient reading. See in Γεργεσηνός.

Γεργεσηνός, οὗ, ὁ, a *Gergesene*, Heb. גֵּרְגֵּסִי and Sept. Γεργεσαῖος Gen. xv. 21. Deut. vii. 1. Josh. xxiv. 11; pr. name of one of the ancient tribes of Canaan destroyed by Joshua, and of which Josephus says nothing remained but the name, Ant. 1. 6. 2. Origen however says, that a city Γέργεσα anciently stood on the eastern shore of the lake of Tiberias, and that the precipice was still pointed out, down which the swine rushed; Opp. IV. p. 140. But in the silence of all other testimony this tradition can have little weight; and the reading Γεργεσηνῶν in Matt. viii. 28, which rests on Origen's conjecture, is therefore less probable than Γερασηνῶν, which he testifies to have been the ancient one. Comp. in Γερασηνός.

Γερουσία, ας, ἡ, (γερούσιος fr. γίρων,) a *council of elders, a senate*, Paus. 3. 11. Xen. Mem. 4. 4. 6. So the *elder-ship*, i. e. collect. the elders among the Jews, either of the whole people, Sept. for זְקֵנִים Ex. iii. 16, 18. Deut. xxvii. 1; or of particular cities, Deut. xix. 12. xxi. 2 sq. al. and later the *Sanhedrim*, Judith iv. 8. xv. 8. 1 Macc. xii. 6. al. — In N. T. Acts v. 21 τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ,

i. e. either, the *Sanhedrim* **EVEN** the *whole senate of Israel*; or else it here stands for the *elders of Israel* in general, i. e. persons of age and influence who were invited to sit with the Sanhedrim, i. q. οἱ πρεσβύτεροι τοῦ Ἰσραὴλ Acts iv. 8. xxv. 15.

Γέρων, οντος, ὁ, an *old man, senex*, John iii. 4. Sept. for זָקֵן Prov. xvii. 6. — Herodian. 3. 15. 4. Xen. Conv. 4. 17.

Γεύω, f. εὔσω, to *cause to taste, to let taste*, Sept. for טַעַם Gen. xxv. 30. Herodot. 7. 46. In N. T. (and in Hom.) only Mid. γεύομαι, f. εὔσομαι, to *taste, depon.* or *trans.* see Buttm. § 135. 4. and n. 2.

a) pp. and absol. Matt. xxvii. 34. Col. ii. 21 see in ἄπτω. seq. accus. John ii. 9. So Sept. c. accus. for טַעַם 1 K. iv. 29. Job. xii. 11. xxxiv. 3. — Ecclus. xxxvi. 19. Jos. Ant. 3. 1. 6. seq. gen. Xen. Mem. 3. 14. 5. — In the sense of *to eat, to partake of*, absol. Acts x. 10. xx. 11. seq. gen. Luke xiv. 24. Acts xxiii. 14, comp. Buttm. § 132. 5. 3. So Sept. and טַעַם 1 Sam. xiv. 24 ἄρτον. 2 Sam. iii. 35. — 2 Macc. vi. 20. Jos. Ant. 3. 5. 8. Xen. An. 1. 9. 26.

b) metaph. to *experience, to prove, to partake of*; seq. accus. Heb. vi. 5. ῥῆμα θείου. Seq. gen. γεῖναι θανάτου, to *taste of death*, i. e. to *die*, Matt. xvi. 28. Mark ix. 1. Luke ix. 27. John viii. 52, Heb. ii. 9. Comp. Rabb. מִיָּסֶד מָוֶת, Buxt. Lex. Ch. Rab. 895. So Heb. vi. 4 γεν. τῆς ὀσμῆς. — Jos. Ant. 2. 10. 1 τῶν ἀγαθῶν. ib. 4. 8. 48. Philo de Nob. p. 903 τῆς σοφίας. Polyb. 15. 33. 5. — Seq. ὅτι, 1 Pet. ii. 3 γεν. ὅτι χρηστὸς ὁ κύριος. So Sept. for טַעַם Ps. xxxiv. 9. Prov. xxxi. 18.

Γεωργέω, ῶ, f. ἥσω, (γεωργός,) to *till* sc. the earth, Pass. Heb. vi. 7. Sept. for עָבַד עֶבֶד 1 Chron. xxvii. 26. — Esdr. iv. 6. Jos. Ant. 5. 6. 1. Xen. Œc. 14. 2.

Γεώργιον, ου, τό, (γεωργέω,) a *tilled field, farm*, pp. Sept. for עֵבֶד Prov. xxiv. 30. xxxi. 16. Strabo XIV. p. 687. S. In N. T. metaph. of Christians, 1 Cor. iii. 9.

Γεωργός, ου, ὁ, (γῆ, γέα, and ἔργω,) a *tiller of the ground, husbandman*, viz.

a) pp. 2 Tim. ii. 6. James v. 7. So Sept. for גַּרְא Jer. 14. 4. xxxi. 24. li. 23.—Xen. Œc. 5. 16.

b) in N. T. also i. q. ἀμπελουργός, a vine-dresser, keeper of a vineyard, Matt. xxi. 33, 34, 35, 38, 40, 41. Mark xii. 1, 2 bis, 7, 9. Luke xx. 9, 10 bis, 14, 16. Metaph. of God, John xv. 1, comp. Is. v. 1 sq.—So γεωργεῖν, to till the vine, Plato Eutyph. § 4.

Γῆ, γῆς, ἡ, (contr. fr. γέα i. q. γαῖα,) earth, land, i. e. one of the four elements; spoken.

a) in reference to its vegetative power, earth, soil; Matt. xiii. 5, 8, 23. Mark iv. 5, 8, 20. Luke xiv. 35. John xii. 24. al. Sept. for אֶרֶץ Gen. iv. 2, 3. אֶרֶץ Gen. i. 11, 12. אֶרֶץ Gen. iii. 14, 19.—Xen. Œc. 4. 8.

b) as that on which we tread, the ground, etc. Matt. x. 29. xv. 35. Luke vi. 49. xxii. 44. xxiv. 5. John viii. 6, 8. Acts ix. 4, 8. al. So Sept. for אֶרֶץ Ex. iii. 5. 2 Sam. xvii. 12. אֶרֶץ Ex. ix. 33. 1 Sam. xxvi. 7, 8.—Herodian. 1. 13. 2. Xen. Cyr. 3. 3. 3.

c) in distinction from the sea, a lake, etc. the land, terra firma, Mark iv. 1. vi. 47. John vi. 21. Acts xxvii. 39, 43, 44, al. So Sept. and אֶרֶץ Gen. viii. 7, 9. יַבְיָסָ Jon. i. 13.—Herodian. 2. 10. 8. Xen. An. 1. 1. 7.

d) of a country, region, territory, etc. as γῆ Ἰσραὴλ, Matt. ii. 20, 21. Χαναάν Acts xiii. 19. Αἰγυπτου Acts vii. 11, 36, 40. xiii. 17. Ἰουδα Matt. ii. 6. Ζαβουλών iv. 15. Γεννησαρίθ xiv. 34. Mark vi. 53. So of the country adjacent to any place or city, Matt. ix. 26, 31. With a gen. of person, one's native land, Acts. vii. 3.—Spoken particularly and absol. of the land of the Jews, Palestine, Matt. xxiii. 35. xxvii. 45. Mark xv. 33, Luke iv. 25. xxi. 23. James v. 17. Rom. ix. 28, coll. Is. x. 23. So in the expression κληρονομεῖν τὴν γῆν, to inherit the land, Matt. v. 5, quoted from Ps. xxxvii. 11, coll. v. 9, 22, 29. Ps. xxv. 13. Is. lx. 21; where Sept. for אֶרֶץ יְרֵשׁ; comp. Lev. xx. 24. Deut. xvi. 20. Here the tranquil possession of the earthly Canaan, which was already used in the O. T. to denote the coming of the Messiah's kingdom, is employed by Christ to describe the

privileges and retributions of his spiritual kingdom in another life. See Tholuck in Bibl. Repos. III. p. 705.—Sept. also for אֶרֶץ Gen. xlvii. 26. Numb. xi. 12. Is. i. 7. al.—Xen. An. 1. 3. 4.—By meton. put for the inhabitants of a country, Matt. x. 15. xi. 24.

e) the earth, i. e. the terrestrial globe, etc. (a) in distinction from ὁ οὐρανός, Matt. v. 18, 35. vi. 10, 19. Luke ii. 14. Acts ii. 19. vii. 49. al. sæp. Sept. for אֶרֶץ Gen. iv. 11. vii. 4. אֶרֶץ Gen. i. 1, 2. ii. 4. עֲבָלָא 1 Chr. xvi. 30.—Herodian. 2. 11. 8. Hom. Il. 19. 259.—Hence τὰ ἐπὶ τῆς γῆς and τὰ ἐν τοῖς οὐρανοῖς, things on earth and things in heaven, i. e. the universe, Col. i. 16, 20. γῆ καινή, a new earth, 2 Pet. iii. 13. Rev. xxi. 1.—(β) Spoken of the habitable earth, ἡ οἰκουμένη, Luke ii. 31. xxi. 35, Acts x. 12. xi. 6. xvii. 26. Heb. xi. 13. Rev. iii. 10. al. sæp. Sept. for אֶרֶץ Gen. vi. 1, 7. Is. xxiv. 1. אֶרֶץ Gen. vi. 5, 11, 12.—Herodian. 1. 2. 9. Xen. Ag. 1. 36.—Hence τὰ ἐπὶ τῆς γῆς, earthly things, sc. pertaining to this life, Col. iii. 2. τὰ μέλη τὰ ἐπὶ τῆς γῆς, iii. 5.—Bysynec. put for the inhabitants of the earth, men, Rom. ix. 17. x. 18. Rev. vi. 8. xi. 6. xiii. 3. xix. 2. So Sept. and אֶרֶץ Gen. ix. 19. xi. 1. xix. 31. So where things are said to be done, or take place on earth, which have reference chiefly to men, Matt. v. 13. vi. 10. x. 34. Luke xii. 49. John xvii. 4. al. John iii. 31 ὁ ὢν ἐκ τῆς γῆς κ. τ. λ. i. e. 'he who is of human birth, is human, and speaks only of worldly things, etc.' AL.

Γῆρας, αος, ως, τό, dat. γήραϊ, γήρα; Ion. gen. γήρεος, ους, dat. γήρεϊ, γήρει; old age, Luke i. 36 ἐν γήρει in text. recept. and ἐν γήρει in later edit. Comp. Buttm. § 54. n. 4. Winer § 9. 1. Sept. ἐν γήρει for גִּבְיָא, Ps. xcii. 15, and so Ecclus. viii. 6. ἐν γήρα Gen. xv. 15. 1 Chr. xxix. 28.—Dat. γήρα Diod. Sic. 1. 84. Xen. Apol. Soc. 8. Cyr. 1. 5. 10.

Γηράσκω or γηράω, f. άσω, (γῆρας,) to be old, to become old, intrans. John xxi. 18. Heb. viii. 13. Sept. for גָּרָא Gen. xviii. 13. xxvii. 1. Hiph. Job xiv. 8.—Xen. Vect. 4. 22. Ag. 11. 14.

Γίνομαι, earlier and Attic form **γίγνομαι**, f. **γενήσομαι**, aor. 2 **ἔγενόμην**, perf. part. **γεγεννημένος**, perf. 2 **ἔγεγονα**, pluperf. 2 **ἔγεγόνειν**, Acts iv. 22; also in later writers and in N. T. aor. 1 pass. **ἔγενήθη** for **ἔγενόμην**, Acts iv. 4. Heb. vi. 4. al. Diod. Sic. 1. 1. ib. 3. 40. Polyb. 2. 67. 8; comp. Lob. ad Phryn. p. 108 sq. Buttm. § 114. p. 272. This verb is a Mid. depon. intrans. with the primary signif. *to begin to be, fieri*, i. e. to come into existence or into any state; and then also in the aor. and perf. 2, 'to have come into existence,' or simply *to be, esse*; so that **ἔγενόμην**, **ἔγενήθη**, and **ἔγεγονα**, serve likewise as preterites of **εἶναι**. Comp. Buttm. 1. c. and § 113. 6.

1. *To begin to be, to come into existence*, etc. as implying *origin*, either from natural causes or through special agency, *result*, and *change* of state, place, etc.

a) as implying *origin* in the ordinary course of nature, etc. (a) Spoken of persons, *to be born*, John viii. 58. James iii. 9. seq. **ἐκ τινος**, *to be born of, to be descended from*, etc. Rom. i. 3. Gal. iv. 4. 1 Pet. iii. 6. So Sept. for **יָלַד** Gen. xxi. 3, 5, 9.—Wisd. vii. 3. Xen. An. 3. 2. 13. **ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐράφητε**. Mem. 2. 2. 4. **ἐκ τινος**.—(β) Of plants, fruits, etc. *to be produced, to grow*, Matt. xxi. 19. 1 Cor. xv. 37.—Æl. V. H. 6. 1. Xen. Mem. 2. 9. 4.—(γ) Of the phenomena of nature, etc. *to arise, to come on, to occur*; e. g. **σεισμός** Matt. viii. 24. **λαίλαψ** Mark iv. 37. **γαλήνη** Matt. viii. 26. Mark iv. 39. **σκότος** Matt. xxvii. 45. Mark xv. 33. **νεφέλη** Luke ix. 34. Mark ix. 7. **βροντή** John xii. 29.—Xen. An. 3. 1. 11 **βροντή**.—So also of a voice or cry, tumult, silence, etc. **φωνή** John xii. 30. al. **κραυγή** Matt. xxv. 6. **θόρυβος** Matt. xxvi. 5. xxvii. 24. **στάσις** Luke xxiii. 19. **σχίσμα** John vii. 43. **ζητήσις** John iii. 25. **σιγή** Acts xxi. 40. Rev. viii. 1.—Xen. An. 3. 4. 35 **θόρυβος**.—So of emotions, etc. Luke xv. 10. xxii. 24. 1 Tim. vi. 4. **ἐλπίς** Matt. xiii. 21.—(δ) Spoken of time, as day, night, evening, etc. *to come, to come on, to approach*, Matt. viii. 16. xiv. 15, 23. xxvii. 1. Mark vi. 2. xi. 19. xv. 33. Luke xxii. 14. John vi. 16. xxi. 4. Acts xxvii. 27.—Jos. Ant. 4. 8. 41. Xen. H. G. 2. 4. 6 **πρὸς ἡμέραν ἐγγίγντο**. Comp. in b. η.

b) as implying *origin* through an

agency specially exerted, *to be made, to be created*, etc. i. q. **ποιεῖσθαι**.—(α) Spoken of the works of creation, John i. 3, 10. 1 Cor. xv. 45. Heb. iv. 3. xi. 3. So Sept. for **בָּרָא** Gen. ii. 4. Is. xlvi. 7. —(β) of works of art, etc. Acts xix. 26 **διὰ χειρῶν**.—Diod. Sic. 1. 43.—(γ) Of miracles and the like, *to be wrought, to be performed*, Matt. xi. 20. Acts iv. 22. viii. 13. seq. **διὰ**, Acts ii. 43. iv. 16. Mark vi. 2. seq. **ὑπὸ** Luke ix. 7. xiii. 17.—(δ) Of a promise, plot, etc. *to be made*, Acts xxvi. 6. xx. 3. So of waste, **ἀπώλεια**, Mark xiv. 4.—Xen. Hiero 9. 11 **δαπάνη**.—(ε) Of the will or desire of any one, *to be done, to be fulfilled*; **ἐέλθημα**, Matt. vi. 10. xxvi. 42. Luke xi. 2. Acts xxi. 14. **αἶτημα** Luke xxiii. 24.—(ζ) Of a repast, *to be prepared*; *made ready*, John xiii. 2. of a judicial investigation, *to be made, to be set on foot* Acts xxv. 26. So of a change of law, etc. *to be made*, Heb. vii. 12, 18.—(η) Of particular days, festivals, etc. *to be held, to be celebrated*, Matt. xxvi. 2, John ii. 1. x. 22. So Sept. for **קָרָא** 2 K. xxiii. 22.—Xen. H. G. 4. 5. 1.—(θ) Of persons advanced to any station or office, *to be made, constituted, appointed*, Col. i. 23, 25. Heb. v. 5. vi. 20. 1 Cor. i. 30. So **γίνεσθαι ἐπάνω**, Luke xix. 19.—Herodian. 2. 6. 12. Plut. Ages. c. 21.—(ι) Of customs, institutes, etc. *to be appointed, instituted*, Mark ii. 27. **τὸ σάββατον**. Gal. iii. 17 **ὁ γέγονος νόμος**.—Xen. An. 1. 1. 8.—(κ) Of what is done *to or in* any one; Luke xxiii. 31 **ἐν τῷ ξηρῷ τί γένηται**; *what shall be done in the dry?* Gal. iii. 13 **Χριστὸς γενόμενος ὑπὲρ ἡμῶν κατάρα**, *being himself made a curse for us*, i. e. suffering the penalty to which we were subject.

c) as implying a *result*, event, etc. *to take place, to come to pass, to occur, to be done*, etc.—(α) genr. Matt. i. 22 **τοῦτο δὲ ὅλον γέγονεν**. Mark v. 14. Luke i. 20 **ἄχρι ἧς γένηται ταῦτα**. ii. 15. John iii. 9. Acts iv. 21. v. 24. 1 Cor. xv. 54. 1 Thess. iii. 4. Rev. i. 19. Heb. ix. 15. **θανάτον γενομένον**, *death having taken place*, i. e. through his death. Matt. xviii. 31. Luke viii. 34. James iii. 10. 2 Pet. i. 20. al. passim. —Herodian. 8. 3. 12. Xen. Cyr. 1. 4. 25.—So in the phrase **μὴ γένοιτο**, *let it not happen! God for-*

bid! an exclamation of aversion, Luke xx. 16. Rom. iii. 4, 6, 31. vi. 2, 15. vii. 7. al. Comp. Sept. and Heb. בָּרַךְ Gen. xlv. 7, 17. Josh. xxii. 29. 1 K. xxi. 3. al. —Luc. D. Deor. 1. 2. Arrian. Diss. Epict. 1. 1. 13. ib. 2. 8. 2, 26. See Sturz de Dial. Alex. p. 204.—(β) Seq. dat. of pers. *to happen to* any one, etc. Mark ix. 21. Luke xiv. 12. John v. 14. 1 Pet. iv. 12.—Æsop. F. 94. Xen. Hiero 1. 1. ib. 3. 5.—Seq. infin. as subject, Acts xx. 16. Gal. vi. 14. So Sept. and בָּרַךְ Gen. xlv. 7, 17.—Jos. Ant. 6. 11. 8. Xen. Cyr. 6. 3. 11.—With an adv. of manner, Mark v. 16. Eph. vi. 3.—Æl. V. H. 9. 36.—(γ) With prepositions, in the same sense, as *εἰς τινα*, Acts xxviii. 6. *ἐπὶ τινι* Mark v. 33.—(δ) With an infin. and accus. expressed or implied, *to come to pass that*, Mark ii. 23. Acts xxvii. 44 οὕτως ἐγένετο πάντας διασωθῆναι. xxviii. 8. Matt. xviii. 13 *ὅταν γένηται εὐρεῖν αὐτό*.—Theogn. 639. comp. Viger. p. 231. V.—(ε) So *καὶ ἐγένετο* or *ἐγένετο δὲ*, corresponding to the Heb. וַיָּבֵר , and *it came to pass that*, always with a notation of time, introduced by *ὅτε, ὥς, ἐν*, a gen. absol. etc. and followed by a finite verb with or without *καί*, e. g. with *καί* repeated, Matt. ix. 10 *καὶ ἐγένετο αὐτοῦ ἀνακειμένου καὶ ἰδόν*. Mark ii. 15 *καὶ ἐγένετο ἐν—καὶ πολλοὶ κ. τ. λ.* Luke ii. 15 *καὶ ἐγένετο ὥς—καὶ οἱ κ. τ. λ.* v. 1, 12, 17. viii. 1, 22. ix. 28. xiv. 1. xvii. 11. xix. 15. xxiv. 4, 15. al. sēp. So וַיָּבֵר and Sept. Gen. xxxix. 7, 13, 19. xliii. 1.—So without *καὶ* repeated, Matt. vii. 28 *καὶ ἐγένετο ὅτε—ἐξεπλήσσαντο οἱ ὄχλοι*. xiii. 53. xix. 1. xxvi. 1. Mark i. 9. iv. 4. Luke i. 8. ii. 1. vi. 12. al. sēp. So Sept. for וַיָּבֵר Gen. xxii. 1.

d) as implying a *change* of state, condition, etc. or the passing from one state, etc. to another, *to become, to enter upon any state, condition*, etc.

(α) spoken of persons or things which receive any new character or form. (1) Where the predicate is a noun; Matt. v. 45 *ὅπως γένησθε υἱοὶ τοῦ πατρὸς*. Mark i. 17 *ἡμᾶς γενέσθαι ἁγίους ἀνθρώπων*. Matt. iv. 3 *ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται*. xiii. 32 *γίνεται δένδρον*. Luke iv. 3. vi. 16. xxiii. 12. John i. 12, 14. ii. 9. Acts xxvi. 28. Rom. iv. 18. Heb. ii. 17. Rev. viii. 8. al.—Herodian. 1. 8. 16.

Diod. Sic. 2. 20. Æl. V. H. 2. 23.—Acts xii. 18 *τί ἄρα ὁ Πέτρος ἐγένετο, what Peter was become*, for ‘what had become of Peter.’—So *τί γίνωμαι* Thuc. 2. 52. comp. Matt. § 488. 5. Herm. ad Vig. p. 730.—(2) Construed with *εἰς τι* as the predicate, by Hebraism; Matt. xxi. 42 *ἐγενήθη εἰς κεφαλὴν γωνίας*. Mark xii. 10. Luke xiii. 19. John xvi. 20. Acts v. 36. al. So Sept. for בָּרַךְ , etc. Gen. ii. 7. 1 Sam. xxx. 25. 2 Sam. v. 3. al. Comp. Gesen. Lebrg. p. 816. Stuart § 507. b.—(3) When the predicate is an adjective; Matt. vi. 16 *μὴ γίνεσθε σκυθρωποί, do not become of a sad countenance*, i. e. do not put on or affect sadness, etc. x. 16 *γίνεσθε οὖν φρόνιμοι*. xii. 45 *γίνεται τὰ ἔσχατα χεῖρονα*. xiii. 22 *γίνεται ἄκαρπος*. xxiii. 26. xxiv. 32, 44 *γίνεσθε ἑτοιμοί*, i. e. prepare yourselves. John ix. 39. Acts vii. 32. x. 4. Rom. iii. 19. al. sēp.—Herodian. 1. 11. 6. Thuc. 3. 23.—(4) With a particle of manner, etc. Matt. x. 25 *ἵνα γένηται ὡς διδάσκαλος αὐτοῦ*. xviii. 3. xxviii. 4 *ἐγένοντο ὡσεὶ νεκροί*. seq. dat. of pers. *for or in respect to* whom, 1 Cor. ix. 20, 22.—(5) Seq. gen. of possession or relation; Luke xx. 14 *ἵνα ἡμῶν γένηται ἡ κληρονομία*. xx. 33. Rev. xi. 15.—Xen. Cyr. 1. 2. 16. Æc. 3. 8. Comp. Jos. Ant. 6. 14. 3 *μόλις αὐτοῦ γενομένου*.—(6) Seq. dat. of pers. as possessor, etc. Rom. vii. 3, 4, *γενέσθαι ἀνδρὶ ἐτέρῳ, to become (married) to another man*. So Sept. and בָּרַךְ Lev. xxii. 12. Jer. iii. 1.—Plut. Ages. 11. Achill. Tat. V. p. 323.

(β) construed with prepositions or adverbs implying motion, it denotes change or transition to another place, etc. *to come*, viz. (1) Seq. *εἰς, to come to or into, to arrive at*, Acts xx. 16. xxi. 17. xxv. 15.—Herodot. 5. 38.—Trop. ἡ φωνὴ Luke i. 44. *εὐλογία* Gal. iii. 14. *εὐαγγελίον* 1 Thess. i. 5. *ἔλκος* Rev. xvi. 2.—Xen. H. G. 7. 2. 7 *κραυγὴ εἰς τὴν πόλιν*.—(2) Seq. *ἐκ, to come from* a place, etc. e. g. *ἡ φωνή* Mark i. 11. Luke iii. 22. ix. 35. But *ἐκ μέσου γενέσθαι, to be put out of the way*, 2 Thess. ii. 7.—(3) Seq. *ἐν*, e. g. trop. Acts xii. 11 *γενομένος ἐν αὐτῷ, being come to himself*; comp. Luke xv. 17.—Polyb. 1. 49. 8 *παχὺ δὲ ἐν αὐτῷ γενομένος*. Xen. An. 1. 5. 17. See Herm. ad Vig. 749, coll. 858.—(4)

(4) Seq. *ἐπὶ*, viz. c. gen. *to come upon, to arrive at*, Luke xxii. 40. John vi. 21. Acts xxi. 35. c. accus. Luke xxiv. 22. Acts viii. 1. Luke i. 65 φόβος. iv. 36. So of an oracle, Luke iii. 2; comp. below in (6).

—(5) Seq. *κατά*, c. gen. *to come through-out*, etc. Acts x. 37. c. accus. *to come to*, Luke x. 32. Acts xxvii. 7.—Jos. Ant. 1. 9 *γενόμενοι δὲ κατὰ Σοδόμα*. Xen. Cyr. 7. 1. 15.—(6) Seq. *πρός* c. accus. *to come to*, 2 John 12 in later edit. So of oracles, Acts vii. 31. x. 13. Sept. and Heb. *בְּיָמֵי* Gen. xv. 1, 4. Jer. i. 2, 4.—(8) With an adverb, e. g. *ἐγγύς*, *to come or draw near*, John vi. 19. trop. Eph. ii. 13.—Xen. Cyr. 7. 1. 7.—*So ὧδε*, *hither*, John vi. 25. *ἐκεῖ*, *thither*, Acts xix. 21.—Herodian. 4. 11. 13 *ἐκεῖ*.

II. In the aor. and perf. *to have begun to be, to have come into existence*, etc. i. e. simply, *to be, to exist*; see above, in it.

a) genr. *to be, to exist*; John i. 6 *ἐγένετο ἄνθρωπος*. Rom. xi. 5. 1 John ii. 18. seq. *ἐν* 2 Pet. ii. 1. seq. *ἐμπροσθέν τινος* John i. 15, 30. seq. *ἐπὶ τῆς γῆς* Rev. xvi. 18.—Herodian. 1. 17. 26 *πρό τινος*.

b) as *copula*, connecting a subject and predicate; Buttm. § 129. init.—(a) So of *quality*, etc. seq. nominat. Luke i. 2 *οἱ ἀπ' ἀρχῆς αὐτοπαταί γενόμενοι τοῦ λόγου*. ii. 2 *αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο*. John xiv. 22. Acts iv. 4. 1 Cor. iv. 16. 2 Cor. i. 18, 19. 1 Thess. ii. 8. Tit. iii. 7. al.—Lucian. D. Mort. 13. 1. Xen. Hiero 6. 1.—So with a dat. of advantage, *to be any thing to, for, or in behalf of*; e. g. *ὁδηγός* Acts i. 16. *σημείον* Luke xi. 30. *παρηγορία* Col. iv. 11. *τύποι* 1 Thess. i. 7.—Herodian. 7. 3. 1. Xen. Cyr. i. 4. 6.—With an adv. 1 Thess. ii. 10. See Viger. p. 376. n. Matth. § 309. c.—With a gen. of age, Luke ii. 42 *ὅτε ἐγένετο ἐτῶν δώδεκα*. 1 Tim. v. 9. see Buttm. § 132. 4. 4.—Plut. de Sanit. tuend. 24. So *εἶναι* Xen. An. 2. 6. 20. Mem. 1. 2. 40.—(β) Implying property, etc. Matt. xi. 26 and Luke x. 21 *οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου*, for the dat. *σοί*, i. e. such was thy good pleasure, i. q. *οὕτως ἡδόκησας σύ*—(γ) Joined with the participle of another verb it forms like *εἶναι* a periphrasis for a finite tense of that verb; Mark i. 4 *ἐγένετο Ἰωάννης βαπτίζων*, for *ἐβαπτίζε*. ix. 3, 7.

Heb. v. 12. Rev. xvi. 10. So *וָיָאֵל* and Sept. *εἶναι* Neh. i. 4. ii. 13, 15. Comp. *Εἶμι* II. f. Gesen. Lehrs. p. 792. Stuart § 530.—Soph. Ajac. 539. Plato Phædo. 20. See Viger. p. 232, 749. Matth. § 559.

c) joined with prepositions it implies locality or state, disposition of mind, etc. (α) Seq. *ἐν*, spoken of place, *to be in a place*; Matt. xxvi. 6 *γενομένου ἐν Βηθανίᾳ*. Mark ix. 33 *ἐν τῇ οἰκίᾳ*. Acts xiii. 5. 2 Tim. i. 17. Rev. i. 9.—Æl. V. H. 4. 15.—Spoken of condition or state, *to be in any state*, etc. Luke xxii. 44 *γενόμενος ἐν ἀγωνίᾳ*. Acts xxii. 17 *ἐν ἐκστάσει*. Rev. i. 10 and iv. 2 *ἐν πνεύματι*. Rom. xvi. 17 *ἐν Χριστῷ*, i. e. *to be in the number of Christ's followers, Christians*. Phil. ii. 7 *ἐν ὁμοιώματι γεόμενος*, i. q. *ὁμοιωθεῖς*. 1 Tim. ii. 14 *γεν. ἐν παραβάσει*, i. q. *παραβαίνω*.—(β) Seq. *μετά* c. gen. of pers. *to be with any one*, Acts ix. 19. xx. 18. So *οἱ γεόμενοι μετ' αὐτοῦ*, *his friends, companions*, Mark xvi. 10.—Xen. H. G. 4. 1. 35.—(γ) Seq. *πρός* c. accus. *to be towards*, i. e. *disposed towards any one*, 1 Cor. ii. 3. xvi. 10.—(δ) Seq. *σύν*, *to be with*, Luke ii. 13. AL.

Γινώσκω, earlier and Attic form *γιγνώσκω*, f. *γνώσσομαι*, aor. 2 *ἐγνων*, perf. *ἐγνώκα* (for 3 plur. *ἐγνώκαν* John xvii. 7 instead of *ἐγνώκασι*, see Winer § 13. 2. c. Buttm. § 103. V. 3), perf. pass. *ἐγνωσμαι*, aor. 1 pass. *ἐγνώσθην*, f. 1 pass. *γνωσθήσομαι*, see Buttm. § 114; *to know*, both in an inchoative and completed sense; comp. Heb. *יָדַעַ* and Gesen. Lex. sub. h. v.

1. *to know*, in an inchoative sense, i. e. *to come to know, to gain or receive a knowledge of*; where again the perf. implies a completed action, and is often to be taken as a present, *to know*, Buttm. § 113. 6. Herm. ad Vig. p. 748. Pass. *to become known*.

a) genr. (α) seq. accus. of thing; Matt. xii. 7. John viii. 32 *γνώσεσθε τὴν ἀλήθειαν*. Luke xii. 47. xvi. 4. Acts i. 7. 1 Cor. iv. 19 *καὶ γνώσσομαι οὐ τὸν λόγον, ἀλλὰ τὴν δύναμιν*. 2 Cor. ii. 9. With an accus. implied, Mark vi. 38. 1 Cor. xiii. 9. So Sept. and *יָדַעַ* 1 Sam. xx. 3. xxi. 2. 2 Sam. xxiv. 2.—Diod. Sic. 1. 8. Xen. An. 1. 6. 7.—Seq. *ἐκ τινος*, *to know from or by any thing*, Matt. xii. 33.

Luke vi. 44. 1 John iii. 24. iv. 6.—Xen. Cyr. 1. 6. 44.—Seq. *ἐν τινι*, *to know by* any thing, John xiii. 35. 1 John iii. 16, 19, 24. iv. 13. v. 2. So Sept. for γτ Gen. xxiv. 14. xlii. 33. So seq. *θεῖν* 1 John ii. 18. and *κατά τι* Luke i. 18. So Sept. for γτ Gen. xv. 8.—(β) Seq. accus. of person; John xiv. 7 bis. Luke xxiv. 35. xix. 15. Rom. i. 21. 2 Cor. v. 16. Gal. iv. 9 *γνώστες θεόν*. 1 John ii. 3. iii. 1. al. So Sept. and γτ 1 Sam. iii. 7.—Diod. Sic. 1. 92. Xen. Mem. 4. 2. 24.—So with an accus. and *ἔτι*, by attraction, comp. Buttm. § 151. I. 6. Matt. xxv. 24 *ἐγνων σε, ἔτι σκληρὸς εἶ*. John v. 42. So Sept. for γτ 1 Sam. xx. 32.—Xen. Mem. 1. 4. 18.—(γ) Seq. *ἔτι* instead of an accus. and infin. John vi. 69 *ἐγνώκαμεν, ἔτι σὺ εἶ ὁ Χριστός*. vii. 26. viii. 52. xix. 4. James ii. 20. al. ssep. So Sept. for γτ Gen. viii. 11. xlii. 34. al.—Xen. Cyr. 4. 2. 22. Eq. 9. 2.—(δ) Pass. *to be known*, i. e. *distinguished*, 1 Cor. xiv. 7.

b) in a judicial sense, *to know by trial, to inquire into, to examine*, *τὴν αἰτίαν* Acts xxiii. 28. So John vii. 51.—Xen. Cyr. 1. 2. 6, 7.

c) in the sense of *to know*, sc. from others, *to learn, to find out*; Pass. *to be made known, to be disclosed*, Matt. x. 26. Acts ix. 24. Seq. accus. of thing, expr. or impl. Mark v. 43. Acts xxi. 34. Col. iv. 8. Matt. ix. 30. Luke ix. 11. So Sept. and γτ 1 Sam. xxi. 2.—Palaeoph. 2. 10. Xen. Cyr. 8. 8. 3.—Seq. *ἔτι*, John iv. 53. vi. 15. Acts xxiii. 6. So Mark v. 29 *ἐγνώ τῷ σώματι ἔτι*. Sept. and γτ 1 Sam. xx. 33.—Xen. Cyr. 1. 3. 5.—Seq. accus. and particip. Luke viii. 46 *ἐγὼ ἔγνων δύναμιν ἐξελεοῦσαν ἀπ' ἐμοῦ*.—Xen. Mem. 4. 2. 40.

d) in the sense of *to perceive, to observe, to be aware of*, seq. accus. expr. or impl. Matt. xxii. 18 *τὴν πονηρίαν*. xvi. 8. xxvi. 10. So Sept. and γτ Ruth iii. 4.—Xen. H. G. 3. 4. 8.—Seq. *ἔτι*, John iv. 53. vi. 15. Acts xxiii. 6. So Mark v. 29 *ἐγνώ τῷ σώματι ἔτι*. Sept. and γτ 1 Sam. xx. 33.—Xen. Cyr. 1. 3. 5.—Seq. accus. and particip. Luke viii. 46 *ἐγὼ ἔγνων δύναμιν ἐξελεοῦσαν ἀπ' ἐμοῦ*.—Xen. Mem. 4. 2. 40.

e) in the sense of *to understand, to comprehend*, seq. accus. expr. or impl. Matt. xiii. 11 *τὰ μυστήρια*. Mark xiv. 13 *παραβολάς*. Luke xviii. 34. John iii. 10. vii. 49 *τὸν νόμον*. 1 Cor. ii. 8. John x.

6, xii. 16. xiii. 12. Acts viii. 30. Rom. xi. 34. 1 Cor. ii. 14. So Sept. and γτ 1 Sam. xx. 38. Prov. i. 2.—Xen. Cyr. 4. 2. 28.

f) by euphemism, *to lie with*, sc. a person of another sex; spoken of a man, Matt. i. 25; of a woman, Luke i. 34. Sept. and γτ of men, Gen. iv. 1, 16. xxiv. 16. of women Gen. xix. 8. Num. xxxi. 17, 35.—Plut. Cat. Min. 7. Romul. 5. Isæus 20. 5. Heliod. I. p. 14. So Lat. *novi, cognosco*, Justin. 5. 2. ib. 27. 3. Ovid. Met. 4. 594.

2. *to know*, in a completed sense, i. e. *to have a knowledge of*, etc.

a) genr. (α) seq. accus. of thing expr. or impl. Matt. vi. 3 *μὴ γνώτω ἡ ἀριστερά σου τί ποιῇ ἡ δεξιά σου*. xxiv. 50. Luke vii. 39. xvi. 4, 15. John ii. 25. Rom. ii. 18. 2 Cor. v. 21. 1 John iii. 20. Luke ii. 43. Rom. x. 19. So imper. *γινώσκετε, know, be assured of*, c. acc. Matt. xxiv. 43. Luke x. 11. xii. 39. also *ἵστε γινώσκοντες τοῦτο*, Eph. v. 5. Sept. and γτ Job xx. 4. Ecc. viii. 7. Jer. iii. 13.—Lucian. D. Deor. 22. 2. Xen. Mem. 3. 9 6.—Seq. accus. and *ἔτι* by attraction, 1 Cor. iii. 20. See Buttm. § 151. I. 6.—Xen. Mem. 1. 4. 8.—Seq. accus. and particip. Acts xix. 35 *ὃς οὐ γινώσκει τὴν πόλιν οὖσαν*.—Xen. Cyr. 3. 1. 20.—Seq. adv. as Acts xxi. 37 *ἐλληνιστὶ γινώσκες; dost thou know Greek?* Comp. Seq. Neh. xiii. 24 *οὐκ ἐπιγινώσκοντες λαλεῖν Ἰουδαιστί*, for Heb. *חִתְּיָא לְבָר לְבָר יִשְׂרָאֵל*. Xen. Cyr. 7. 5. 31 *ἐπίστασθαι Συριστί*. Cic. de Fin. 2. 5 *Græce scire*.—(β) seq. accus. of person, *to know*, sc. by sight or person, John i. 49. 2 Cor. v. 16. or to know one's character, etc. John i. 10. ii. 24. xiv. 7, 9. xvi. 3. Acts xix. 15. al. So Sept. and γτ Deut. xxxiv. 10. Ps. lxxxvii. 4. cxxxix. 1.—Dem. 539. 25. Xen. Cyr. 3. 1. 21.—So c. accus. and particip. Heb. xiii. 23.—(γ) seq. *ἔτι* instead of an acc. and infin. John xxi. 17. James i. 3.—(δ) seq. infin. alone, Matt. xvi. 3.

b) in the sense of *to know*, sc. as being what one is or professes to be, *to acknowledge*, seq. accus. Matt. vii. 23. Pass. 1 Cor. viii. 3. Gal. iv. 9. So Sept. and γτ Is. xxxiii. 13. lxi. 9. lxiii. 16.

c) from the Heb. with the idea of vocation or good will, *to know and approve or love, to care for*, etc. seq. accus. of

pers. 2 Tim. ii. 19 *ἐγὼ κύριος τοὺς ὄντας αὐτοῦ*. John x. 14, 15, 27. So Sept. and γτ of God, Ps. cxliv. 3. Am. iii. 2. Nah. i. 7. of men Ps. xxxvi. 11. Hos. viii. 2.—Seq. accus. of thing, Rom. vii. 15 *ὃ γὰρ κατεργάζομαι, οὐ γίνωσκω*, i. e. I approve not, allow not. Sept. and γτ Ps. i. 6. Or perhaps here by impl. *to will, to purpose, to resolve*. So Jos. Ant. i. 11. 1 *ὃ θεὸς ἐγὼ τιμωρήσασθαι αὐτούς*. ib. 2. 4. 5. Psalt. Salom. xvii. 47 *ἦν ἐγὼ ὃ θεὸς ἀναστήσαι*. Polyb. 5. 82. 1. AL.

Γλεῦκος, εος, ους, τό, (γλυκύς,) *must, new wine*, Hesych. τὸ ἀπόσταγμα τῆς σταφυλῆς πρὶν πατηθῆναι. Luc. Philopseud. 39. In N. T. *sweet wine*, Acts ii. 13. So Sept. for יין Job xxxii. 19.—Athen. IV. p. 176. D.

Γλυκύς, εἶα, ύ, *sweet*, Rev. x. 9, 10. James iii. 11, 12 *ὕδωρ γλυκύ*, *sweet water*, i. e. potable. Sept. for יין Judg. xiv. 14. Is. v. 20.—Xen. Mem. 1. 4. 5.

Γλῶσσα, ης, ή, (Attic form γλῶττα,) *the tongue*, i. e.

a) pp. as a part of the body, Rev. xvi. 10. as the organ of taste, Luke xvi. 24. as the organ of speech, Mark vii. 33, 35. Luke i. 64. 1 Cor. xiv. 9. James iii. 5. 6 bis. So also personified, Rom. xiv. 11 and Phil. ii. 11 *πᾶσα γλῶσσα*, i. e. every person; comp. Is. xlv. 23 where Sept. for יוֹשֵׁף. Acts ii. 26, coll. Ps. xvi. 9. So *to bridle the tongue*, etc. James i. 26. iii. 8. 1 Pet. iii. 10. comp. Eccles. xxviii. 18 sq. Sept. for יוֹשֵׁף Judg. vii. 5. Job xxix. 10. xxxiii. 2.—Xen. Mem. 1. 4. 5.

b) by meton. *speech, language*, (α) genr. 1 John iii. 18 *μὴ ἀγαπῶμεν λόγῳ μὴδὲ τῇ γλώσσῃ*, *let us not love in word nor in speech only*. (Comp. γλῶσση φίλος Theogn. 63, 13.) So Sept. and יוֹשֵׁף Prov. xxv. 15. xxxi. 26.—Wisd. i. 6. Elian. V. H. 14. 22. Xen. Œc. 13. 8.—(β) of a particular language or *dialect*, as spoken by a particular people, Acts ii. 11. 1 Cor. xiii. 1. So Sept. and יוֹשֵׁף Gen. x. 5, 20. Dan. i. 4.—Xen. Mem. 3. 14. 7.—Put for the people who use a language, e. g. *φυλαί, λαοί, καὶ γλῶσσαι*, Rev. v. 9. vii. 9. x. 11. xi. 9. xiii. 7. xiv. 6. xvii. 15. So Sept. and יוֹשֵׁף

Is. lxvi. 18. Chald. יוֹשֵׁף Dan. iii. 4, 7, 30, 32. al.—(γ) In the phrases γλῶσσαις ἑτέραις v. *καιναῖς λαλεῖν*, *to speak in or with other or new tongues*, Acts ii. 4. Mark xvi. 17; γλῶσσαις λαλεῖν, *to speak in or with tongues*, Acts x. 46. xix. 6. 1 Cor. xii. 30. xiv. 2, 4, 5 bis, 6, 13, 18, 23, 27, 39; *προσευχέσθαι γλώσσῃ*, *to pray in a tongue*, 1 Cor. xiv. 14; *λόγοι ἐν γλώσσῃ*, *discourse in a tongue*, 1 Cor. xiv. 19; or simply γλῶσσαι, *tongues*, 1 Cor. xii. 10 bis, 28. xiii. 8. xiv. 22, 26. Here, according to the two passages in Mark and Acts, the sense would seem to be, *to speak in other living languages*; but if the passages in 1 Cor. be taken as the basis, these phrases would seem to mean, *to speak another kind of language*, i. e. referring perhaps to a state of high spiritual excitement or ecstasy from inspiration, unconscious of external things and wholly absorbed in adoring communion with God, breaking forth into abrupt expressions of praise and devotion, which are not coherent and therefore not always intelligible to the multitude; comp. 1 Cor. xiv. 2, 4, 6, 7 sq. Most interpreters have adopted the first meaning; some prefer the latter. Others suppose there is a reference to two distinct gifts. See Olshausen Comm. on Acts ii. 4. Neander Hist. of the Apost. Age, and in Bibl. Repos. IV. p. 249 sq.

c) trop. put for any thing resembling a tongue in shape; e. g. Acts ii. 3. γλῶσσαι ὥσπερ πυρὸς, *tongues as of fire*, i. e. lambent flames. So יוֹשֵׁף Is. v. 24.

Γλωσσόκομον, ου, τό, (γλῶσση, tongue, reed, sc. of a musical instrument, and κομῆω,) pp. a box for keeping reeds, etc. ἐν ᾧ αὐληταὶ ἀπερίττεσαν τὰς γλωσσίδας, Hesych.—In N. T. genr. *any box, case, bag*, etc. e. g. for money, John xii. 6. xiii. 29. Sept. for יוֹשֵׁף the ark, 2 Chr. xxiv. 8, 10, 11.—Jos. Ant. 6. 1. 2. spoken of a box attached to the ark. Longin. 43. 9. [44.] Plut. Galb. 16.—This sense of the word is found only in later writers; see Sturz de Dial. Mac. p. 155. Phryn. ed. Lob. p. 98, 99.

Γναφεύς, εως, ό, (γνάφος a card or teazle,) a fuller, i. e. one who fulled

and dressed new cloths, or washed and scoured soiled garments, Mark ix. 3.—Sept. for דִּשְׁבֵּי, a treader, i. e. washer, fuller, 2 K. xviii. 17. Is. vii. 3. xxxvi. 2.—Theophr. Char. 19 or 10. 4. Xen. Mem. 3. 7. 6.—The earlier pronunciation seems to have been κναφεύς.

Γνήσιος, ου, ό, ή, adj. (γένος, γενέσιος), *genuine, legitimate*; pp. spoken of children, etc. Jos. Ant. 1. 16. 3. Xen. Cyr. 8. 5. 19. In N. T.

a) trop. *own, genuine*, sc. son; spoken of the relation of a disciple to his teacher, ἐν πίστει, κατὰ πίστιν, 1 Tim. i. 2. Tit. i. 4.

b) by impl. *sincere, faithful, true*, Phil. iv. 3.—Ecclus. vii. 18. Herodian. 3. 10. 9.—So τὸ γνήσιον, *sincerity*, 2 Cor. viii. 8.—Comp. 3 Macc. iii. 19.

Γνησίως, adv. (γνήσιος), *sincerity*, Phil. ii. 20.—2 Macc. xiv. 8. Jos. Ant. 2. 4. 1. Dem. 1353. 28.

Γνόφος, ου, ό, (fr. νέφος, Eustath. ad Il. μ. p. 489. 16,) *dense black clouds, thick gloom*; Heb. xii. 18 γνόφω καὶ σκότῳ καὶ θυέλλῃ. So Sept. for עֲרֵץ Ex. xx. 21. 2 Sam. xxii. 10. נָגַד Deut. iv. 11. v. 22.—Ecclus. xlv. 5.

Γνώμη, ης, ή, (γινώσκω,) pp. *the mind*, i. e. the sentient principle, i. q. ψυχή, Xen. Cyr. 8. 8. 10. Mem. 1. 1. 7, 9. In N. T. *mind*, in its various manifestations, e. g.

a) as implying *will*, in the sense of *accord, consent*, Philem. 14.—2 Macc. iv. 39. Jos. Ant. 1. 12. 3. Xen. Cyr. 8. 5. 20.—In the sense of *bent, inclination, desire*; 1 Cor. i. 10 ἐν τῇ αὐτῇ γνώμῃ, *in the same mind or will*. Rev. xvii. 13.—Clem. Alex. Strom. 5. 1. Xen. Mag. Eq. 6. 1.—In the sense of *purpose, counsel, determination*, Acts xx. 3. Rev. xvii. 17 bis.—Jos. Ant. 4. 3. 2. Xen. Cyr. 1. 1. 5. ib. 8. 8. 1.

b) as implying *opinion, judgment*, in reference to one's self, 1 Cor. vii. 40 κατὰ τὴν ἐμὴν γνώμην.—Wisdom. vii. 15. Xen. Cyr. 6. 1. 3.—In reference to others, *advice*, 1 Cor. vii. 25. 2 Cor. viii. 10.—Ecclus. vi. 23. Herodian. 1. 6. 7.

Γνωρίζω, f. ἴσω John xvii. 26; fut. Att. γνωριῶ Col. iv. 9, see Buttm. § 95.

7 sq. *to make known*, trans. and seq. dat. or πρὸς τινα Phil. iv. 6; viz.

a) to others; (α) genr. *to make known, to declare, to reveal*, Rom. ix. 22, 23. c. dat. Luke ii. 15. Acts ii. 28 quoted from Ps. xvi. 11 where Sept. for עֲרֵץ. Eph. iii. 3, 5, 10. Col. i. 27. Gal. i. 11 where for the attract. see Buttm. § 151. 1. 6. seq. πρὸς Phil. iv. 6. Sept. for עֲרֵץ 1 Sam. xvi. 3. 1 Chr. xvi. 8. Ps. xxv. 4.—Æsch. Prom. vinct. 496. [487.] Hesych. γνωρίσαι φανεροποιῆσαι.—(β) in the sense of *to narrate, to tell, to inform*, Eph. vi. 21. Col. iv. 7, 9. 2 Cor. viii. 1, comp. Buttm. l. c.—1 Macc. xiv. 28.—(γ) spoken of a teacher who unfolds divine things, etc. *to announce, to declare, to proclaim*, John xv. 15. xvii. 26 bis. Eph. i. 9. vi. 19. 2 Pet. i. 16. Rom. [xiv.] xvi. 26. Sept. for עֲרֵץ Ez. xx. 11.—(δ) in the sense of *to put in mind of, to impress, to confirm*, 1 Cor. xii. 3. xv. 1.

b) to one's self, i. e. *to ascertain, to find out*, and by impl. *to know*, Phil. i. 22. So Sept. for עֲרֵץ Job xxxiv. 25.—Herodian. 2. 1. 23. Æschin. 11. 8.

Γνώσις, εως, ή, (γινώσκω,) *knowledge*, i. e.

a) the power of knowing, *intelligence, comprehension*, Eph. iii. 19 τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χρ. *that love of Christ surpassing comprehension*.—Hesych. γνώσις σύνεσις, εἰδησις, νόησις.—Others, *that love of Christ which is better than all knowledge*; comp. 1 Cor. xii. 31. xiii. 2. Rom. viii. 35.

b) subjectively, spoken of what one knows, *knowledge*, etc. Luke i. 77. Phil. iii. 8. Rom. xi. 33 γνώσις τοῦ Θεοῦ, comp. Ps. cxxxix. 6 where Sept. for עֲרֵץ. Sept. and עֲרֵץ Ps. lxxiii. 11. Hos. iv. 6.—Diod. Sic. 5. 67.—So of a knowledge of the Christian religion, genr. Rom. xv. 14. 1 Cor. i. 5. viii. 1 bis. 2 Pet. iii. 18. or of a deeper and better religious knowledge, both theoretical and experimental, 1 Cor. viii. 7, 10, 11. 2 Cor. xi. 6.—Spoken of a practical knowledge, etc. *discretion, prudence*, 2 Cor. vi. 6. 1 Pet. iii. 7. 2 Pet. i. 5, 6. So Sept. and עֲרֵץ Prov. xiii. 16.

b) objectively, spoken of what is known, object of knowledge, i. e. genr. *knowledge, doctrine, science*, etc. 2 Cor.

ii. 14. iv. 6. Col. ii. 3. Sept. and נִחַן Dan. i. 4. Mal. ii. 7. — So of religious knowledge, i. e. *doctrine, science*, spoken of Jewish teachers, Luke xi. 52. Rom. ii. 20. 1 Tim. vi. 20. or of a deeper christian knowledge, *christian doctrine*, etc. 1 Cor. xii. 8 λόγος γνώσεως, i. e. the faculty of unfolding and expounding theoretically the deeper knowledge or fundamental principles of the Christian religion, i. q. what in Luke (xi. 52) is called κλεῖς τῆς γνώσεως, 1 Cor. xiii. 2, 8. xiv. 6. 2 Cor. viii. 7. Hence, 2 Cor. x. 5 κατὰ τῆς γνώσεως τοῦ Θεοῦ, *against the true doctrine of God*, i. e. against the Christian religion.

Γνώστης, ου, ό, (γινώσκω,) *a knower*, i. e. one who knows, Acts xxvi. 3, where for the anacoluthon, see Winer § 32. 7. comp. Buttm. § 151. II. 2, 5. — Hist. of Sus. 42. Sept. for נִחַן diviner, 1 Sam. xxviii. 3, 9.

Γνωστός, ή, όν, (γινώσκω,) *known*.

a) genr. and seq. dat. John xviii. 15, 16. Acts i. 19. xv. 18. xix. 17. xxviii. 22. seq. κατὰ c. gen. of place, Acts ix. 42. Sept. for נִחַן Is. xix. 21. lxvi. 14. — Xen. Cyr. 6. 3. 4. — So γνωστὸν ἔστω, *be it known*, seq. dat. Acts ii. 14. iv. 10. xiii. 38. xxviii. 28. Sept. for נִחַן Ez. xxxvi. 32. for Chald. נִחַן נִחַן Ezra iv. 12, 13. — In the sense of *knowable*, τὸ γνωστὸν τοῦ Θεοῦ, *what may be known of God*, or *knowledge of God*, i. q. γινώσκεις, Rom. i. 19. So Sept. for נִחַן Gen. ii. 9. — In an emphatic sense, *known of all*, i. e. *notable, incontrovertible*, Acts iv. 16 γνωστὸν σημείον. So Sept. γνωστὸς ό Θεός, i. e. *known, magnified*, Heb. נִחַן, Ps. lxxvi. 1.

b) as a subst. ό γνωστός, *an acquaintance*, Luke ii. 44. xxiii. 49. So Sept. and נִחַן 2 K. x. 11. Ps. lxxxviii. 9, 19.

Γογγύζω, f. ύσω, *to murmur*. The Attic form was τονθορύζω or τονθρύζω, Phryn. ed. Lob. p. 358.

a) genr. i. e. *to utter in a low voice privately*, seq. accus. and περί c. gen. John vii. 32. — Phavorin. γογγύζειν. ἐπὶ τῆς περισσερεῆς λέγεται

b) with the idea of complaint, *to mutter, to manifest sullen discontent*; absol. 1 Cor. x. 10. So Sept. for נִחַן Num. xi. 1. — Seq. κατὰ c. gen. Matt. xx. 11.

Sept. for נִחַן Ex. xvi. 7. — Seq. περί c. gen. John vi. 41, 61. Sept. for נִחַן Num. xiv. 27. — Seq. πρὸς c. accus. Luke v. 30. — Seq. μετ' ἀλλήλων John vi. 43. — Marc. Anton. 2. 3. Arrian. Diss. Ep. 1. 29. 55. ib. 4. 1. 79.

Γογγυσμός, ου, ό, (γογγύζω q. v.) *murmur*, i. e.

a) genr. low and suppressed discourse, John vii. 12, coll. ver. 13.

b) *murmuring*, i. e. the expression of sullen discontent, *complaint*, Acts vi. 1. So χωρίς γογγυσμῶν, *without murmuring*, i. e. *cheerfully*; Phil. ii. 14. 1 Pet. iv. 9. Sept. for נִחַן Ex. xvi. 7, 8, 12. נִחַן Is. lviii. 9. — Wisd. i. 10, 11. Marc. Anton. 9. 37. Comp. Phryn. ed. Lob. p. 358.

Γογγυστής, ου, ό, (γογγύζω,) *a murmurer*, Jude 16. — Theodot. for נִחַן Prov. xxvi. 21 where Sept. λοιδορός.

Γόης, ητος, ό, *a juggler, diviner*, Æschyl. Chæph. 818. [822.] Herodot. 2. 33. — In N. T. by impl. *a deceiver, impostor*, 2 Tim. iii. 13. — Jos. c. Apion. 2. 14, 16. Suidas: γόης. κόλαξ, πλάνος, ἀπατείων.

Γολγοθᾶ, indec. *Golgotha*, Chald. נִחַן Heb. נִחַן 2 K. ix. 35, i. e. *a skull*, τὸ κράνιον, *calvaria*. Hence the name signifies κρανίου τόπος, *place of skulls, Calvary*; and is applied to an eminence on the N. W. part of Jerusalem, where malefactors were commonly executed. Here also Jesus suffered. Matt. xxvii. 33. Mark xv. 22. John xix. 17.

Γόμορρά, ας, ή, and plur. Γόμορρά, ων, τά, *Gomorrha*, pr. name of one of the cities which formerly stood on the plain now covered by the Dead Sea, Matt. x. 15. Mark vi. 11. Rom. ix. 29. 2 Pet. ii. 6. Jude 7. See Gen. c. 19. Heb. נִחַן.

Γόμος, ου, ό, (γέμω q. v.) *a load*, sc. of an animal, Sept. for נִחַן Ex. xxiii. 5. In N. T. *lading*, i. e.

a) of a ship, Acts xxi. 3. — Dem. 1283. 21.

b) by impl. *merchandize, wares*, Rev. xviii. 11, 12.

Γονεύς, εως, ό, (γίνομαι, γέγονα,) *a father*; in N. T. only plur. οἱ γονεῖς, *parents*, Matt. x. 21. Mark xiii. 12. Luke ii. 27, 41. viii. 56. xviii. 29. xxi. 16.

John ix. 2, 3, 18, 20, 22, 23. Rom. i. 30. 2 Cor. xii. 14 bis. Eph. vi. 1. Col. iii. 20. 2 Tim. iii. 2.—Tob. x. 10. Judith v. 8. Xen. Mem. 2. 2. 3, 6.—For the accus. γονεῖς Matt. x. 21. al. see Buttm. § 52. n. 1.

Γόνυ, γόνατος, τό, (poet. gen. γονόος, Buttm. § 58,) *the knee*; plur. τὰ γόνατα, *the knees*, Heb. xii. 12. Sept. for בְּרַכְיִים Gen. xxx. 3. xl. 12.—Xen. Cyr. 7. 3. 5.—Hence in phrases: (α) εἰς, σέβεις, τιθέντες τὰ γόνατα, lit. *placing the knees*, i. e. *kneeling down*, e. g. in prayer or supplication, Luke xxii. 41. Acts vii. 60. ix. 40. xx. 36. xxi. 5. So of the mock homage offered by the soldiers to Jesus, Mark xv. 19.—(β) Luke v. 8 προσπίπτει τοῖς γόνασι Ἰησοῦ, lit. *fell at his knees*, i. e. *embraced them by way of supplication*.—(γ) κάμπτειν γόνυ v. γόνατά τινι, *to bend the knee or knees to any one*, i. e. *to kneel*, sc. in homage, adoration, etc. Rom. xiv. 11 ἔμοι κάμψει πᾶν γόνυ, quoted from Is. xlv. 23, where Sept. for בָּרַךְ בָּרַךְ Rom. xi. 4. Phil. ii. 10. in supplication, Eph. iii. 14.—Sept. for קָרַךְ 1 Chr. xxix. 20.

Γονυπετέω, ὦ, f. ἴσω, (γόνυ and πίπτω, πεισύν,) lit. *to fall upon one's knees*, i. e. *to kneel*, seq. accus. or dat. of person; so by way of supplication, Matt. xvii. 14. Mark i. 40. in reverence, Mark x. 17. in mock homage, seq. ἐμπροσθέν τινος Matt. xxvii. 29.—Eurip. Phœn. 300. [293.] Polyb. 15. 29. 9.

Γράμμα, ατος, τό, (γράφω,) *a picture*, Æl. V. H. 2. 3, 44. In N. T. lit. *the written*, i. e. something written or cut in with the stylus, in the ancient manner of writing, viz.

a) *a letter*, sc. of the alphabet. Luk xxiii. 38 γράμμασι ἑλληνικοῖς. Gal. vi. 11 πηκίλοις γράμμασι, *with how many letters*, i. e. *at how great length*; others refer this to b. α. Sept. for חֲבִיבָה Lev. xix. 28.—Diod. Sic. 1. 81.

b) *a writing*, i. e. any thing written, Esdr. iii. 9. 13. In N. T. (α) *an epistle letter*, Acts xxviii. 21. Gal. vi. 11, see in a.—1 Macc. v. 10. Xen. H. G. 1. 1. 15.—(β) *a bill, bond, note*, Luke xvi. 6, 7.—Jos. Ant. 18. 6. 3. So of accounts of expenses, etc. Dem. 1202. 2. Lys. 906. 12.

—(γ) *writings, a book*, etc. e. g. of Moses, John v. 47. of the O. T. i. e. *the scriptures*, 2 Tim. iii. 15. So John vii. 15, since the Jews had no other literature, Sept. for סֵפֶר Esth. vi. 1.—Jos. Ant. 5. 1. 17. ib. 10. 10. 4 ult.—(δ) *trop. the writing, the letter*, i. e. the literal or verbal meaning, in antith. to the spirit, τὸ πνεῦμα; spoken of the Mosaic law, Rom. ii. 27, 29. vii. 6. 2 Cor. iii. 6 bis, 7.

c) *letters, learning*, as contained in books, etc. Acts xxvi. 24. Sept. סֵפֶר Dan. i. 4.—Ceb. Tab. 34. Eurip. Hippol. 954. [966.]

Γραμματεὺς, ἑως, ὁ, (γράφω,) *a writer, scribe*.

a) in the Greek sense, a public officer in the cities of Asia Minor, whose duty it seems to have been to preside in the senate, to enrol and have charge of the laws and decrees, and to read what was to be made known to the people; *a public clerk, secretary*, etc. Acts xix. 35.—Dem. 485. 18. Xen. H. G. 7. 1. 37. The office of γραμματεὺς varied much in different places. See Potter's Gr. Ant. I. p. 78, 88. Boeckh Staatshaush. der Ath. I. p. 198 sq. Adam's Rom. Ant. p. 176.

b) in the Jewish sense; in Sept. like Heb. סֹפֵר, *the king's scribe, secretary of state*, 2 Sam. viii. 17. xx. 25. *military clerk*, 2 K. xxv. 19. 2 Chr. xxvi. 11.—1 Macc. v. 42.—Later, in Sept. and in N. T. *a scribe*, i. e. one skilled in the Jewish law, an interpreter of the scriptures, *a lawyer*. The scribes had the charge of transcribing the sacred books, of interpreting difficult passages, and of deciding in cases which grew out of the ceremonial law. Their influence was of course great; and since many of them were members of the Sanhedrim, we often find them mentioned with οἱ πρεσβύτεροι and οἱ ἀρχιερεῖς. Matt. ii. 4. v. 20. vii. 29. xii. 38. xx. 18. xxi. 15. al. They are also called νομικοί, νομοδιδάσκαλοι, comp. Mark xii. 28 with Matt. xxii. 35. So Sept. for Heb. סוֹפֵרִים 1 Chr. xxvii. 32. Ezra vii. 6. Neh. viii. 1.—Ecclus. x. 5. 2 Macc. vi. 18.—Hence by impl. *one instructed, a scholar, a learned teacher*, sc. of religion, Matt. xiii. 52. xxiii. 34. 1 Cor. i. 20. AL.

Γραπτός, ἡ, ὄν, (γράφω,) *written, inscribed, trop.* Rom. ii. 15. Comp. Jer. xxxi. 33.

Γραφή, ἡς, ἡ, (γράφω,) *a picture, Ael. V. H. 2. 2, 44. a writing, 1 Macc. xii. 21. Herodian. 1. 17. 9. Thuc. 1. 134. — In N. T. ἡ γραφή and αἱ γραφαί, scripture, the scriptures, i. e. of the Jews, the Old Test. Matt. xxi. 42. John v. 39. Acts viii. 32. Rom. ix. 17. al. γραφαὶ ἁγίαὶ Rom. i. 2. Sept. for עֲרָב Ezra vi. 18. — In 2 Pet. iii. 16 some think the writings of Paul and other apostles are meant. — By synecd. put for the contents of scripture, i. e. scripture declaration, promise, etc. Matt. xxii. 29. Mark xii. 24. John x. 35. Acts i. 16. James ii. 23. al. scripture prophecy, Matt. xxvi. 54, 56. Luke iv. 21. Rom. xvi. 26. AL.*

Γράφω, f. ψω, *to grave or cut in, to insculp, Sept. for עָרַב 1 K. vi. 28. Hom. 11. 6. 169. to sketch; to picture, Ael. V. H. 2. 3. Xen. Cyr. 1. 2. 13. In N. T. to write, viz.*

a) pp. to form letters with a stylus, in the ancient manner, so that the letters were cut in or graven upon the material; absol. John viii. 6, 8. 2 Thess. iii. 17 οὕτω γράφω, i. e. this is my hand. — Xen. Mem. 4. 2. 20. — In the sense of *to write upon*, i. e. to fill with writing, i. q. ἐπιγράφω, Rev. v. 1.

b) *to write*, i. e. to commit to writing, to express by writing; c. accus. expr. or impl. John xix. 21, 22 ὃ γέγραφα, γέγραφα. xx. 30, 31. xxi. 24, 25. Luke i. 63, xvi. 6, 7. Rom. xvi. 22. Rev. i. 11, x. 4, xiv. 1. al. Sept. for עָרַב Ex. xxiv. 4. 1 Sam. x. 25. — Herodian. 1. 17. 1. Xen. H. G. 3. 3. 10. — Spoken of what is written or contained in the scriptures, Mark i. 2. John viii. 17. Luke iii. 4. al. So γέγραπται, τὸ γεγραμμένον, etc. *it is written*, as a formula of citation, Matt. iv. 4, 6, 7, 10. xxvi. 31. Luke iv. 4, 8, 10. Rom. i. 17. ii. 24. al. — Constr. with prepositions, viz. *διὰ τινος, by any one*, Matt. ii. 5. Luke xviii. 31. *ἐπὶ τινι* Mark ix. 12, 13, and *ἐπὶ τινι* John xii. 16, *of or concerning any one.* *περὶ τινος*, *of or concerning any one*, Matt. xi. 10. xxvi. 24. John v. 46. Seq. dat. of pers. *of or concerning whom*, Luke xviii. 31. In a similar sense, *to*

write about, to describe, seq. accus. John i. 46. Rom. x. 5. So Sept. for עָרַב Ezra iii. 2. Neh. x. 34, 36. — Comp. Xen. Mem. 1. 4. 1.

c) *to write*, i. e. to compose or prepare in writing; e. g. βιβλίον ἀποστασίον Mark x. 4. ἐπιγραφὴν Luke xxiii. 38. ἐπιστολὴν Acts xxiii. 25. 2 Pet. iii. 1. Sept. for עָרַב Ezra iv. 6, 8. — Plut. Cæs. 54. Xen. Ag. 1. 1.

d) *to write to any one*, i. e. to make known by writing, seq. accus. and dat. 2 Cor. i. 13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν. Phil. iii. 1. seq. dat. Rom. xv. 15. 2 Cor. ii. 4. 2 John xii. Rev. ii. 1. seq. dat. and ἔτι, 1 John ii. 12, 13, 14. absol. 2 Cor. ii. 9. Sept. for עָרַב Esth. iii. 12. — Plut. Cic. 37. id. Pomp. 29. — So of written directions, instructions, information, etc. Acts xv. 23. xviii. 27. xxv. 26 bis. 1 Cor. v. 9. vii. 1. xiv. 37. 2 Cor. ix. 1. So 1 Thess. iv. 9 οὐ χρειαν ἔχετε γράφειν ὑμῖν, and v. 1 οὐ χρ. ἔχ. ὑμῖν γράφεσθαι, see on these infin. Buttm. § 140. 3. — Hence γράφειν ἐντολὴν τινι, *to write a precept or command to any one*, i. e. *to prescribe*, Mark x. 5. 1 John ii. 7. absol. Mark xii. 19. Luke xx. 28. So γέγραπται, *it is prescribed*, Luke ii. 23. al. So Sept. and עָרַב 2 K. xvii. 37. Ezra iii. 4. — Tob. i. 6. Esdr. vi. 17, coll. Ezra v. 13. Ael. V. H. 6. 10 νόμον. Xen. Mem. 1. 2. 43, 44.

e) *to inscribe*, e. g. one's name in a book, register, etc. Luke x. 20. Rev. xiii. 8. xvii. 8. al. See in Βιβλος. So Sept. and עָרַב Ps. lxi. 28. cxxxix. 16. AL.

Γραῶδης, εος, ους, ὁ, ἡ, adj. (γραῦς), *old wife's, old-womanish, silly*, 1 Tim. iv. 7. — Strabo Geog. I. p. 32. A.

Γρηγορέω, ὦ, f. ἦσω, (ἐγείρω,) perf. 2 ἐγρήγορα,) *a new present form, belonging only to the later age of Greek; Buttm. § 114 in ἐγείρω. Phryn. ed. Lob. p. 118, 119. Sturz de Dial. Alex. p. 157. — to wake, to keep awake, to watch, intrans.*

a) pp. Matt. xxiv. 43. xxvi. 38, 40, 41. Mark xiii. 34. xiv. 34, 37, 38. Luke xii. 37, 39. Sept. for עָרַב Neh. vii. 3. קָרַב Jer. v. 6. — 1 Macc. xii. 27. Jos. Ant. 11. 3. 4. Plut. Mor. II. p. 20. ed Tauchn. Achill. Tat. Erot. 4. 17.

b) trop. to watch, i. e. to be vigilant, attentive, etc. Matt. xxiv. 42. xxv. 13. Mark xiii. 35, 37. Acts xx. 31. 1 Cor. xvi. 13. 1 Thess. v. 6. 1 Pet. v. 8. Rev. iii. 2, 3. xvi. 15. Sept. for תִּשְׁמְרֵם Jer. i. 12. Dan. ix. 14. תִּשְׁמְרֵם (r. תִּשְׁמְרֵם) Lam. i. 14.—So γρηγορεῖν ἐν τῇ προσυχῇ κ. τ. λ. to be assiduous in, Col. iv. 2.

c) trop. to wake, i. e. to live, 1 Thess. v. 10, where καθεύδειν, to sleep, is in like manner referred to death.

Γυμνάζω, f. ἄσω, (γυμνός), pp. to practise gymnastic exercises, as one of the athlete, Arr. Diss. Ep. 4. 4. 11. to exercise daily sc. in the palaestra, ib. 4. 4. 8. Xen. Cyr. 1. 2. 10.—In N. T. to exercise one in any thing, to train, to accustom, metaph. 1 Tim. iv. 7 γυμνάζεσαι τὸν πρὸς εὐσέβειαν. Heb. v. 14. xii. 11.—Arr. Diss. Epict. 1. 26. 3 γυμνάζουσιν ἡμᾶς οἱ φιλόσοφοι ἐπὶ τῆς θεωρίας. Jos. Ant. 3. 1. 4. Clem. Alex. Strom. 1. 5. pp. Athen. 1. p. 25. D, πρὸς ὀρεοδηρευτικὴν.—2 Pet. ii. 14 καρδίαν γεγυμνασμένην πλεονεξίας, trained, practised, in covetousness; for the gen. see Matth. § 346. n. 1. comp. Buttm. § 132 5. 1.

Γυμνασία, ας, ἡ, (γυμνάζω,) gymnastic exercise, sc. in the palaestra, Æl. V. H. 2. 5. and so earlier γυμνάσιον, Xen. OEc. 10. 11. comp. Lob. ad Phryn. p. 517. In N. T. exercise, training. 1 Tim. iv. 8 σωματικὴ γυμνασία, bodily exercise, in antith. with v. 7, i. e. ascetic training, mortification of bodily appetites, etc. as described in v. 3, coll. Col. ii. 23.—Hesych. γυμνασία· ἀσκήσις, μελέτη. Comp. Arr. Diss. Epict. 1. 7. 12. Polyb. 4. 7. 6.

Γυμνητεύω, f. εὔσω, (γυμνήτης, fr. γυμνός), to be naked, or as in Eng. to be half-naked, to be poorly clad, 1 Cor. iv. 11.—Nicet. Annal. 10. 6 γυμν. ὕπλον, to be unarmed. So γυμνήτης, a light-armed soldier, Xen. An. 4. 1. 6.

Γυμνός, ἡ, ὄν, naked, i. e.

a) pp. in respect to the body, viz. (α) wholly nude, without any clothing; perhaps Mark xiv. 51, 52. trop. Rev. xvi. 15. xvii. 16. Sept. for חָרָץ Gen. ii. 25. Job. i. 21. חָרָץ Gen. iii. 7, 10, 11.—Xen. Ag. 1. 28.—(β) Spoken of one

who has on no outer garment, and is clad only in the tunic, χίτων, χηῖν, which fitted close to the body, John xxi. 7. Acts xix. 16. prob. Mark xiv. 51, 52. See Jahn § 120. So Sept. and חָרָץ 1 Sam. xix. 24. Is. xx. 2.—Test. XII Patr. 1. p. 709, of Joseph, comp. Gen. xxxix. 12. Æl. V. H. 6. 11. Xen. An. 1. 10. 3.—(γ) as in Engl. half-naked, i. e. poorly clad, destitute as to clothing, implying penury and want, Matt. xxv. 36, 38, 43, 44. James ii. 15. So Sept. for חָרָץ Job xxxi. 19. חָרָץ Job xxiv. 7. Is. lviii. 7.—Trop. destitute sc. of spiritual goods, etc. Rev. iii. 17.

b) trop. spoken of the soul as disencumbered of the body in which it had been clothed, 2 Cor. v. 3, although being now clothed, οὐ γυμνοὶ εὐρηθησόμεθα, i. e. our souls will not strictly be found naked, but our bodies will be glorified, etc. comp. v. 4 and 1 Cor. xv. 51. sq.—Orig. c. Cels. 2. 43, (Χριστός) γυμνῷ σώματος γενόμενος ψυχῇ ταῖς γυμναῖς σωμάτων ὠμίλει ψυχαῖς. Clem. Alex. Strom. 5. 11. Plato Crat. 20. ψυχὴν γυμνήν τοῦ σώματος.

c) spoken of any thing as taken alone, abstractly, separate from every thing else, naked, mere, bare, e. g. γυμνὸν κόκκον, 1 Cor. xv. 37.—Clem. Rom. Ep. 1 ad Cor. § 24 σπέρματα ἄτινα πέπτωκεν εἰς τὴν γῆν ξηρά καὶ γυμνά.

d) metaph. uncovered, open, manifest, seq. τοῖς ὀφθαλμοῖς, Heb. iv. 13. So Sept. for חָרָץ Job xxvi. 6.—Clem. Alex. Strom. 1. 5 γυμνὸν λόγον. Jos. Ant. 6. 15. 4.

Γυμνότης, τητος, ἡ, (γυμνός), nakedness, i. e. in N. T.

a) spoken of the state of one who is poorly clad; see in γυμνός a. γ. Rom. viii. 35. 2 Cor. xi. 27. So Sept. and חָרָץ Deut. xxviii. 48.

b) by euphemism, for the parts of shame, trop. Rev. iii. 18. So Sept. γύμνωσις for Heb. חָרָץ Gen. ix. 22, 23.

Γυναικάριον, ον, τό, (dim. of γυνή), a little woman, muliercula, i. e. in contempt, a weak, silly woman, 2 Tim. iii. 6.—Marc. Anton. 5. 11.

Γυναικεῖος, εἶα, εἶον, (γυνή,) womanly, womanish, female. 1 Pet. iii. 7 συνοικοῦντες ὡς ἀδελφέστροφ σκεύει τῷ γυναικεῖ, ἀπονέμοντες τιμὴν, where τῷ

γυναίκεω is dat. of the abstr. neut. τὸ γυναικεῖον, a woman, wife, i. q. γυνή; or else it qualifies σκεύει in a similar sense; see Σκεῦος. Sept. for gen. תַּנְחֵם Lev. xviii. 22. Deut. xxii. 5.—Xen. Mem. 2. 7. 5.

Γυνή, αἰκός, ἡ, voc. ὦ γύναι, a woman, one of the female sex, viz.

a) genr. Matt. xiv. 21. xv. 38. Acts xxii. 4. 1 Cor. xi. 12. al. sœp. Sept. for תַּנְחֵם Gen. ii. 22, 23.—Xen. Mem. 2. 1. 30.—Spoken of a young woman, maiden, damsel, Luke xxii. 57, coll. ver. 56. (Gal. iv. 4.) So Sept. for תַּנְחֵם Esth. ii. 4.—Of an adult woman, Matt. v. 28. ix. 20, 22. xi. 11. Rev. xii. 1, 4. al. sœp.

b) with a gen. or ἔχειν, or the adj ἑπανδρος Rom. vii. 2, it implies relation to some man, viz. (α) one betrothed, a bride, but not yet married, Matt. i. 20, 24. (comp. ver. 18.) Luke ii. 5. So Sept. and תַּנְחֵם Lev. xix. 20. Deut. xxii. 24, coll. ver. 23.—Xen. H. G. 4. 1. 7.—Trop. of the church as the bride of Christ, Rev. xix. 7. xxi. 9. Comp. Ez. xvi. 8 sq.—(β) a married woman, wife, Matt. v. 31, 32. xiv. 3. xviii. 25. Mark vi. 18. Luke i. 18, 24. viii. 3. Rom. vii. 2. 1 Cor. vii. 2. al. sœp. So Sept. and תַּנְחֵם Gen. xxiv. 3 sq. al. sœp.—Xen. An. 1. 2. 12.—(γ) 1 Cor. v. 1 ὥστε γυναῖκα τινὰ τοῦ πατρὸς ἔχειν, a stepmother. So Sept. and תַּנְחֵם Lev. xviii. 8.—(δ) a widow, with χήρα, Luke iv. 26. absol. Matt. xxii. 24. Mark xii. 19. Luke xx. 29.

c) in the voc. ὦ γύναι, in a direct address, expressive of kindness or respect; Matt. xv. 28 ὦ γύναι, comp. ix. 22 where it is θύγατερ. Luke xiii. 12. John ii. 4. iv. 21. xx. 13, 15. 1 Cor. vii. 16.—Jos. Ant. 1. 16. 3. Hom. Il. 3. 204. Xen. Cyr. 5. 1. 6. AL.

Γῶγ, indec. Gog, Heb. גִּיג. This name is applied in the O. T. Ez. c. 38, 39, to the king of a people called Magog, inhabiting regions far remote from Palestine. By Magog, the ancients would seem to have intended the northern nations generally, which they also called Σκυδοί. In N. T. the name Gog is also apparently spoken of a similar remote people, who are to war against the Messiah. Rev. xx. 8.

Γωνία, ας, ἡ, an angle, a corner, i. e.

a) an exterior projecting corner, Matt. vi. 5 ἐν ταῖς γωνίαις τῶν πλατειῶν, at the corners of the streets, i. e. where several streets meet, in the most public places.—For ἡ κεφαλὴ γωνίας, see under Ἀκρογωνιαίος, Matt. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7.—Rev. vii. 1 and xx. 8 αἱ τέσσαρες γωνίαι τῆς γῆς, the four corners (quarters) of the earth.—Sept. for תַּנְחֵם Ex. xxvii. 2. Ez. xliii. 20.—Xen. Laced. 12. 1.

b) an interior angle, and by impl. a dark corner. Acts xxvi. 26 ἐν γωνίᾳ, in a corner, i. e. secretly.—Hist. Sus. 38. Arr. Diss. Epict. 2. 12. 17.

Δ

Δαβίδ, δ, indec. written also Δαβίδ or Δαβίδ as in Sept. and Josephus, David, Heb. דָּוִד (beloved), later דָּוִד, Gesen. Lehrs. p. 51,) the celebrated king of the Israelites and founder of the Jewish dynasty, reigned A.C. 1055--1015. For his life see 1 Sam. c. 16.—2 Sam. fin. 1 Chr. c. 12—30.—In N. T. pp. Matt. i. 6, 17. xii. 3. xxii. 43, 45. al. Heb. iv. 7 ἐν Δαβίδ, i. e. in the book of David, the Psalms; comp. Ps. xcv. 7.—Ὁ υἱὸς,

Δαβίδ, the son of David, i. e. descended from him; spoken of Joseph the husband of Mary, Matt. i. 20; often applied to Jesus as a title of the expected Messiah, Matt. ix. 27. xii. 23. xv. 22. xx. 30, 31. Mark x. 47, 48. al. sœp. but not in John's writings. So ἡ ῥίζη Δαβίδ, in the same sense, Rev. v. 5. xxii. 16. coll. Is. xi. 1, 10.—Hence the kingdom or reign of the Messiah is designated by the appellations: ἡ

βασιλεία τοῦ Δαβὶδ, Mark xi. 10. ὁ
ἔρνος Δ. Luke i. 32. ἡ σκηνή Δ.
Acts xv. 16, coll. Amos ix. 11. ἡ κλεῖς
τοῦ Δαβὶδ, Rev. iii. 7, coll. Is. xii. 22 and
Matt. xvi. 19. AL.

Δαιμονίζομαι, f. ἴσμαι, (δαίμων,)
i. q. δαιμόνιον ἔχω, to have a demon, i. e.
to be afflicted, vexed, possessed, with an
evil spirit, to be a demoniac; Matt. iv. 24.
viii. 16, 28, 33. ix. 32. xii. 22. xv. 22.
Mark i. 32. v. 15, 16, 18. Luke viii. 36.
John x. 21, coll. ver. 20.—It is much
disputed, whether the writers of the
N. T. used this word to denote the actual
presence of evil spirits in the persons
affected, or whether they employed it
only in compliance with popular usage
and belief; just as we now use the
word *lunatic* without assenting to the
old opinion of the influence of the
moon. A serious difficulty in the way
of this latter supposition is, that the
demoniacs every where at once ad-
dress Jesus as the Messiah; e. g. Matt.
viii. 29. Mark i. 24. v. 7. Luke iv. 34.
viii. 28. See Josh. Ant. 6. 8. 2, and 8. 2. 5.
Jahn § 192 sq. Storr Opusc. Acad. I.
p. 53 sq. Kuinoel on Matt. iv. 28. Ols-
hausen on Matt. viii. 28. Appleton's
Lect. 25—27.—The form δαιμονίζομαι
belongs to the later Greek, instead of
the earlier δαιμονιάω, Blomfield ad
Æschyl. Chæph. 558. Sept. c. Theb.
1003.—Stob. Ecl. p. 196. Plut. de Fluv.
16. de Nilo 2. T. X. p. 722. Reisk.

Δαιμόνιον, ου, τό, (neut. of adj.
δαίμωνος,) demon, i. e.

a) genr. a god, deity, spoken of the
heathen gods, Acts xvii. 18.—Jos. B. J.
1. 2. 8. Diod. Sic. 20. 20. Xen. Mem.
1. 1. 1.

b) spoken of a genius or tutelary de-
mon, e. g. that of Socrates, Xen. Mem.
1. 8. 1, 5. Apol. Soc. 4. Comp. Dem.
415 ult. ib. 124. 46.—In N. T. in the
Jewish sense, a demon, i. e. an evil
spirit, devil, subject to Satan, Matt. ix.
34. a fallen angel, see in Ἄγγελος;
and i. q. πνεῦμα ἀκάθαρτον, Luke viii. 29,
coll. ver. 30. al. These spirits were su-
posed to wander in desert and desolate
places, see the Sept. transl. of Is. xiii. 21.
xxxiv. 14. Baruch iv. 35. comp. Matt. xii.
43; and also to dwell in the atmosphere,
Origen Exhort. ad Mart. § 45 sq. id. c.

Cels. 8. 29 sq. Athenag. Apol. p. 29.
comp. Eph. ii. 2. They were thought
to have the power of working miracles,
but not for good, Rev. xvi. 14, coll. John
x. 21; to be hostile to mankind, John
viii. 44; to utter the heathen oracles, Acts
xvi. 17; and to lurk in the idols of the
heathen, which are hence called δαιμό-
νια, devils, 1 Cor. x. 20 bis, 21 bis.
Rev. ix. 20. comp. Sept. Deut. xxxii. 17.
Ps. xci. 6. cvi. 37. Baruch iv. 7. They
are spoken of as the authors of evil to
mankind, both moral, 1 Tim. iv. 1. James
ii. 19. comp. Eph. vi. 12; and also phy-
sical, viz. by entering into a person, thus
rendering him a demoniac and afflicting
him with various diseases, etc. see in
Δαιμονίζομαι. comp. Jos. Ant. 6. 8. 2.
ib. 6. 11. 3. Fabr. Cod. Pseudep. V. T.
I. p. 538. So in the phrases: (α) εἰς-
ἤλθεν τὰ δαιμόνια εἰς τινά, demons had
entered into him, Luke viii. 30, coll. ver.
33.—Jos. Ant. 6. 11. 2 τῶν δαιμονίων
ἐγκαθεζομένων. Fabr. Cod. Pseud. V. T.
I. p. 673 ὁ διάβολος οἰκιοῦται αὐτὸν ὡς
ἴδιον σκεῦος. — (β) δαιμόνιον ἔχειν, to
have a devil, i. e. to be a demoniac, i. q.
δαιμονιῆσθαι, Luke iv. 33. viii. 27.
Spoken by the Jews of Jesus, John vii.
20. viii. 48, 49, 52. x. 20, of John the
Baptist, Matt. xi. 18. Luke vii. 33.—(γ)
ἐξέρχεσθαι ἐκ or ἀπό τινος, to come out of,
Matt. xvii. 18. Mark vii. 29. 30. Luke iv.
35, 41. viii. 2, 33, 35, 38. xi. 14.—(δ)
ἐκβάλλειν τὰ δαιμόνια, to cast out devils,
Matt. vii. 22. ix. 34. x. 8. xii. 24, 27, 28.
Mark i. 34, 39. iii. 15, 22. vi. 13. vii. 26.
ix. 38. xvi. 9, 17. Luke ix. 49. xi. 14, 15.
18, 19, 20. xiii. 32. Pass. Matt. ix. 33.
This was done by Christ in his own
divine authority, and by the apostles in
his name. (Luke xi. 15. ix. 1. x. 17.
comp. Acts xix. 13 sq.) but the Jews
charged him with doing it by authority
of Satan, who is called ἄρχων τῶν δαι-
μονίων, Matt. ix. 34. xii. 24. Mark iii. 22.
Luke xi. 15. See the Jewish form of
exorcism in the name of Solomon, Jos.
Ant. 8. 2. 5.—(ε) Where the acts, etc.
of demons thus dwelling in persons are
spoken of, Mark i. 34. Luke ix. 1, 42.
x. 17. John x. 21.

Δαιμονιώδης, εως, ους, ό, ή, adj.
(δαίμωνιον), pp. godlike, divine; in N.

T. *demon-like, devilish*, James iii. 15.—Symm. for דַּיִמֹן Ps. xci. 6 where Sept. δαιμόνιον.

Δαίμων, ονος, ό, ή, *demon*, i. q. δαιμόνιον, i. e. *a god*, Hom. Il. 1. 222; in N. T. *a demon, an evil spirit, devil*, Matt. viii. 31. Mark v. 12. Luke viii. 29. Rev. xviii. 2. also xvi. 14 in text. rec. See δαιμόνιον.—Act. Thom. § 12, 20, 40.

Δάκνω, f. δήξομαι, *to bite, to sting*, trans. Ælian. V. H. 14. 4. Xen. Anab. 3. 2. 18. In N. T. metaph. *to thwart, vex, irritate*. Gal. v. 15. εἰ δὲ ἀλλήλους δάκνετε.—Arrian. Diss. Epict. 2. 22 δάκνειν ἀλλήλους καὶ λοιδορεῖσθαι.—Xen. Cyr. 1. 4. 13.

Δάκρυ, νος, τό, and δάκρυον, ύου, τό, *a tear*, Rev. vii. 17. xxi. 4. τοῖς δάκρυσιν Luke vii. 38, 44. τὰ δάκρυα, *tears, weeping*, 2 Tim. i. 4. διὰ πολ. δακρύων 2 Cor. ii. 4. μετὰ δακρύων, Mark ix. 24. Acta xx. 19, 31. Heb. v. 7. xii. 17. Sept. ἐν δάκρυσιν for נַחֲמָה Ps. vi. 7. Lam. ii. 11. τὰ δάκρυα 2 K. xx. 5. Lam. i. 3.—Æl. V. H. 14. 22. Xen. Œc. 10. 8.

Δακρύω, f. ύσω, (δάκρυ,) *to shed tears, to weep*, intrans. John xi. 35 ἐδάκρυσεν ὁ Ἰησοῦς.—Jos. Ant. 2. 4. 4. Xen. Cyr. 3. 1. 7.

Δακτύλιος, ου, ό, (δάκτυλος,) *a finger-ring*, Luke xv. 22; given as a mark of honour, etc. comp. Gen. xli. 43. and Esth. viii. 2, where Sept. for נָּזָר.—1 Mace. vi. 15. Xen. An. 4. 7. 27.

Δάκτυλος, ου, ό, *a finger*, Matt. xxiii. 4. Mark vii. 33. Luke xi. 46. xvi. 24. John viii. 6. xx. 25, 27. Sept. for נָּזָר Lev. iv. 6. Cant. v. 6.—Xen. Eq. 6. 8.—By meton. ὁ δάκτυλος τοῦ θεοῦ, *for the power of God*, Luke xi. 20, coll. Matt. xii. 28 where it is πνεῦμα τοῦ θ. So Sept. and נָּזָר Ex. viii. 15. Ps. viii. 4.

Δαλμανουθά, ή, pr. name of a city or village near Magdala, Mark viii. 10, coll. Matt. xv. 39; probably on the western shore of the lake of Gennesareth, a little north of Tiberias.

Δαλματία, ας, ή, *Dalmatia*, a province of Europe on the east of the Adriatic sea, forming part of Illyricum, and contiguous to Macedonia. Hither Titus was sent by Paul to spread the knowledge of Christianity. 2 Tim. iv. 10.

Δαμάζω, i. q. δαμάω, f. άσω, *to subdue, to tame*, trans. James iii. 7 bis. Mark v. 4. trop. τὴν γλώσσαν, James iii. 8, coll. Ecclus. xxviii. 18 sq. Sept. for Chald. דָּמַן and נָּזָר Dan. ii. 40.—Xen. Mem. 4. 1. 3. trop. Jos. Ant. 3. 5. 3 φρόνημα. Hom. Il. 9. 492 θύμον.

Δάμαλις, εως, ή, (δαμάζω,) *a heifer*, Heb. ix. 13, coll. Num. xix. 2 sq. where Sept. for נָּזָר as also Hos. iv. 16. for נָּזָר Is. vii. 21. xv. 5.—Lucian. Dial. Deor. 3. 1. Comp. Jos. Ant. 4. 4. 6.

Δάμαρις, ιδος, ή, *Damaris*, a woman of Athens who was led by Paul's preaching to embrace Christianity, Acts xvii. 34.

Δαμασκηνός, ή, όν, *belonging to Damascus, a Damascene*, 2 Cor. xi. 33.

Δαμασκός, οῦ, ή, *Damascus*, Heb. דַּמָּשְׁקַי a celebrated city of Syria, first mentioned Gen. xiv. 15, and now probably the oldest city on the globe. It stands on the river Chrysorrhoeas, or Barradi, in a beautiful plain on the E. and S. E. of Anti-Libanus, open to the S. and E. and bounded on the other sides by the mountains. The region around it, including probably the valley between the ridges of Libanus and Anti-Libanus, is called in the Scriptures *Syria of Damascus*, דַּמָּשְׁקַי 2 Sam. viii. 5; and by Strabo *Coelesyria*, 16. p. 1095. In the days of Paul, the city was so much thronged by Jews, that according to Josephus 10,000 of them were put to death at once; and most of the females of the city were converts to Judaism; Jos. B. J. 2. 20. 2. At this period the city was properly under the Roman dominion; but was held for a time by Aretas; see in Ἀρέτας. It is still called by the Arabs *Demesk*, or also *El Shâm*. See Calmet. Rosenm. Bibl. Geog. I. ii. p. 284.—Acts ix. 2, 3, 8, 10, 19, 22, 27. xxii. 5, 6, 10,

11. xxvi. 12, 20. 2 Cor. xi. 32. Gal. i. 17.

Δάν, δ, indec. *Dan*, 'Heb. דָּן (a judge), pr. name of the fifth son of Jacob, born of Bilhah, and head of one of the tribes. In the list of the tribes, Rev. vii. 5, 6, that of Dan is found only in a few MSS.

Δανείζω, f. εἶσω, (δάνειον,) to lend money, to loan, in N. T. without interest, intrans.

a) a genr. Luke vi. 34 bis, 35; see in Ἀπελπίζω.—Sept. for דָּן Deut. xxviii. 44. Prov. xix. 17.—Ecclus. xxix. 1, 2. Xen. Cyr. 3. 1. 34. So ἐπὶ τόκῳ, Dem. 13. 19. Jos. Ant. 4. 8. 25.

b) Mid. δανειζομαι, to cause to lend money to one's self, i. e. to borrow money, Matt. v. 42. So Sept. and דָּן Neh. v. 4.—Theophr. Char. 16 or 9. 3. Xen. Mem. 2. 7. 2. See Lob. ad Phryn. p. 468.

Δάνειον, οὖ, τό, (neut. of δάνειος fr. δάνος,) a debt, i. e. for moneylent, Matt. xviii. 27. Sept. for דָּן Deut. xxiv. 11. —Diod. Sic. 1. 79.

Δανειστής, οὖ, δ, (δανείζω,) a creditor, Luke vii. 41. Sept. for דָּן 2 K. iv. 1. Ps. cix. 11.—Herodian. 7. 7. 7. Comp. Lob. ad Phryn. p. 468.

Δανιήλ, δ, indec. *Daniel*, Heb. דָּנִיֵּאל v. דָּנִיֵּאל (a judge from God), pr. name of the celebrated Jewish prophet who lived and wrote at Babylon in the time of the captivity. Matt. xxiv. 15. Mark xiii. 14.

Δαπανάω, ὦ, f. ἤσω, (δαπάνη,) to spend, to be at expense, trans. Mark v. 26. absol. 2 Cor. xii. 15. Beland Drag. 3. Xen. An. 1. 1. 8. ib. 1. 3. 3.—Acts xxi. 24 δαπάνησον ἐπ' αὐτοῖς, i. e. be at the expense of their sacrifices, sc. on the completion of a vow; see Jos. B. J. 2. 15. 1. comp. Ant. 19. 6. 1.—In a bad sense, to waste, to consume, trans. Luke xv. 14. absol. James iv. 3.—1 Macc. xiv. 32. Thuc. 7. 47.

Δαπάνη, ης, ἡ, (δάπτω to devour,) expense, cost, Luke xiv. 28. Sept. for דָּן Ezra vi. 4, 8.—1 Macc. iii. 30. Xen. Mem. 3. 6. 6.

Δέ, a particle standing after one or two words in a clause, strictly adversative, but more frequently denoting transition or conversion, and serving to introduce *something else*, whether opposite to what precedes, or simply continuative or explanatory; see Buttm. § 149. p. 425. Winer § 57. 4, and 6. n. Viger. p. 542 sq. and Herm. ib. p. 845. Hence, in general, *but, and, also, namely*, etc.

I. Adversative, *but, on the contrary, on the other hand*, etc.

a) simply, Matt. vi. 6 σὺ δέ, ὅταν προσεύχῃ, εἰσελθε κ. τ. λ. ver. 15 coll. ver. 14. ver. 17 coll. ver. 16. Luke xii. 9, 10. John i. 12. xv. 24. Acts xii. 9. Rom. vi. 22. 2 Cor. vi. 10. 2 Tim. ii. 16. Heb. iv. 15. al. sæp.—So before answers implying contradiction, etc. Luke xii. 14. xiii. 8. Acts xii. 15. xix. 2, 3, 4.

b) in the formula μὲν—δέ, *indeed—but*, though often not to be rendered at all in English; see Buttm. l. c. p. 426. Acts ix. 7. xxiii. 8. Rom. ii. 7, 8. 1 Cor. i. 12. xv. 39. 2 Cor. x. 1. al. Comp. in Μέγν.

II. Continuative, *but, now, and, also*, and the like.

a) genr. and after introducing a new paragraph or sentence; Matt. i. 18 τοῦ δέ ἱ. Χρ. ἡ γένεσις οὕτως ἦν. ii. 9. iii. 1. Mark xvi. 9. Luke xii. 11, 16 xiii. 6, 10. xv. 11, 17. Acts vi. 1, 2, 8, 9. ix. 7, 8. 1 Cor. xiv. 1. xvi. 1. xv. 17. al. sæp.—In this way it is sometimes *emphatic*, espec. in interrogative clauses, as 2 Cor. vi. 14, 15, 16. Gal. iv. 20 ἤθελον δέ, *I could wish indeed*.

b) where it takes up and carries on a thought which had been interrupted, *then, therefore*, etc. Matt. vi. 7 προσευχόμενοι δέ. John xv. 26. Rom. v. 8. 2 Cor. x. 2. James ii. 15.—So in an apodosis after εἰ for ἐπεὶ, Acts xi. 17 ἐγὼ δέ τις ἤμην. Comp. Matth. § 616. 3. Herm. ad Vig. p. 785.

c) as marking something added by way of explanation, example, etc. *but, and, namely, for example, to wit*, etc. Mark iv. 37 τὰ δὲ κύματα ἐπέβαλεν, *and the waves*, i. e. so that the waves. xvi. 8 εἶχε αὐτὰς τρόμος, *trembling also seized them*, etc. where some translate *for*, i. q. γάρ, but without necessity.

John vi. 10 ἦν δὲ χόρτος πολλὸς ἐν τῷ τόπῳ, *now there was, or there being, much grass, etc.* Acts xxiii. 13. Rom. iii. 22. 1 Cor. x. 11. xv. 56. Comp. Winer l. c.

d) καὶ δέ, where καὶ always has the sense of *also*, i. e. *and also*, Mark iv. 36 καὶ ἄλλα δὲ πολλὰ ἦν μετ' αὐτοῦ. John xv. 27. Acts v. 32. See Buttm. l. c. p. 425. AL.

Δέησις, εἰς, ἡ, (δέομαι,) *want, need*, Æschin. Dial. Soc. 2. 39, 40; in N. T. *prayer*, viz.

a) pp. as the expression of need, desire, etc. *supplication, petition*, sc. for one's self, Luke i. 13. Phil. iv. 6. Heb. v. 7. 1 Pet. iii. 12. So Sept. for תְּפִלָּה Job xxvii. 19. תְּפִלָּה Ps. xxxix. 13. xl. 2. תְּפִלָּה 1 K. viii. 28, 30.—Baruch iv. 13.—In behalf of others, Phil. i. 19. James v. 16. seq. ὑπὲρ Rom. x. 1. 2 Cor. i. 11. ix. 14. Phil. i. 4. 1 Tim. ii. 1. seq. περὶ Eph. vi. 18.

b) genr. spoken of any prayer, Luke ii. 27. v. 33. [Acts i. 14.] Eph. vi. 18. Phil. i. 4. 1 Tim. v. 5. 2 Tim. i. 3. Sept. for תְּפִלָּה 1 K. viii. 45. 2 Chr. vi. 40.—1 Macc. vii. 37. Herodian. 8. 4. 25. Dem. 53. 2.

Δεῖ, imperf. ἴδει, infin. δεῖν, impersonal, pp. *it needs, there is need of*, sc. something that is absent or wanting; seq. gen. Xen. Cyr. 4. 3. 10. ib. 7. 5. 9. In N. T. only with an infin. pres. or aor. expr. or impl. and with or without an accus. *it needs, it is necessary*, viz.

a) pp. from the nature of the case, from a sense of duty, etc. *one must*. Matt. xvi. 21 οὕτως δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα. xxvi. 35. Mark xiv. 31. Luke ii. 49. iv. 43. John iii. 7, 30. 1 Cor. xi. 19. Heb. ix. 26.—Polyb. 1. 54. 4. Thuc. 2. 47.—So spoken of what is made necessary by divine appointment; John iii. 14. xx. 9 οὕτως δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. Acts iv. 2 ἐν ᾧ δεῖ σωθῆναι ὑμᾶς. xiv. 22. al.—Jos. Ant. 3. 5. 5. Ep. Barnab. 5, ἴδει ἵνα ἐπὶ ξύλου πάσθῃ. So of things unavoidable, *must needs*, Matt. xxiv. 6. Mark xiii. 7. Acts i. 16. ix. 16. Rom. i. 27. 2 Cor. xi. 30.

b) spoken of what is right and proper in itself, or prescribed by law, duty, custom, etc. *it is right or proper, one*

must, it ought, it should, etc. Luke xiii. 14, 16. Mark xiii. 14. John iv. 20. Acts v. 29. 2 Tim. ii. 6. Matt. xviii. 33. xxv. 27.—Sept. Job xv. 3. Jos. Ant. 6. 11. 1. Herodian. 1. 17. 27. Polyb. 7. 5. 2. Xen. Cyr. 1. 2. 9.—So of what prudence would dictate, Acts xxvii. 21.—See in Δέον. AL.

Δεῖγμα, αὖτος, τό, (δείκνυμι,) pp. *what is shown, a sample, specimen*, Jos. Ant. 6. 7. 4. Polyb. 3. 69. 3. In N. T. *an example, warning*, Jude 7. comp. 2 Pet. ii. 6.—Theoph. ad Autol. lib. 2. p. 95, i. q. τύπος. Lucian. Scyth. § 7.

Δειγματίζω, f. ἴσω, (δείγμα,) *to make an example of, to expose*, sc. to shame, i. q. παραδειγματίζω, absol. Col. ii. 15.—Others supply ἑαυτὸν and translate, *to show forth one's self*, i. e. set an example.—Not found in classic authors.

Δείκνυμι and δεικνύω, f. δείξω; the former is the purer Attic form, Buttm. § 106. n. 5; the latter occurs Matt. xvi. 21. John ii. 18. Rev. xxii. 8. also Hesiod. Ἔργ. 421, 472. Ceb. Tab. 4.—*to show*, trans. viz.

a) *to point out, to cause to see, to present to the sight*; Matt. iv. 8 and Luke iv. 5 πάσας τὰς βασιλείας τοῦ κόσμου. John v. 20 bis. xiv. 8, 9. So δεῖξον σεαυτὸν τῷ ἱερεῖ, *show thyself to the priest*, i. e. present thyself for inspection, Matt. viii. 4. Mark i. 44. Luke v. 14. So Sept. for דָּרַךְ Deut. xxxiv. 1, 4. Judg. iv. 22. דָּרַךְ Ex. xv. 25.—Ceb. Tab. 4. Xen. Mem. 1. 2. 33.—So of what is shown in vision, Rev. i. 1. iv. 1. xvii. 1. xxi. 9, 10. xxii. 1, 6, 8.

b) *to offer to view, to exhibit, to display*; John xx. 20 ἔδειξεν αὐτοῖς τὰς χεῖρας. Heb. viii. 5. Sept. for דָּרַךְ Ex. xxv. 9. 40.—So of deeds, etc. John ii. 18. x. 32. 1 Tim. vi. 15. Sept. for דָּרַךְ Mic. vii. 15.—Spoken of inward things, *to manifest, to prove*, etc. James ii. 18 bis. iii. 13. comp. Sept. for דָּרַךְ Ps. lx. 5. lxxi. 20.—Wisd. x. 14. Xen. Mem. 1. 2. 17.

c) *to show, to assign*, sc. for use, e. g. ἀνάγκαιον μέγα, Mark xiv. 15. Luke xxii. 12. Sept. for דָּרַךְ Ex. xiii. 21.

d) metaph. *to show*, sc. by words, *to teach, to direct*; Matt. xvi. 21. Acts vii. 3.

x. 28. 1 Cor. xii. 31. So Sept. for קָרַח 1 Sam. xii. 23. קָרַח Deut. iv. 5. Is. xlviii. 17.—Xen. Mem. 1. 2. 17, 18.

Δειλία, ας, ἡ, (δειλός,) *timidity*, 2 Tim. i. 7 πνεῦμα δειλίας , a spirit of *timidity*, i. q. πν. δειλόν . Sept. for קָרַח Ps. lv. 4. קָרַח Ps. lxxxix. 41.—1 Macc. iv. 32. Herodian. 2. 1. 22.

Δειλιάω, ὦ, f. άσω , (δειλός,) *to be timid, to be afraid*, absol. John xiv. 27. Sept. for סָרַח Is. xiii. 7. סָרַח fr. סָרַח Deut. i. 21. Josh. x. 25.—2 Macc. xv. 8. Classic writers prefer ἀποδειλιάω , see Passow.

Δειλός, ἡ, ὄν, (δεῖδω,) *timid, fearful*, Matt. viii. 26. Mark iv. 40. Rev. xxi. 8. Sept. for קָרַח Judg. vii. 3. קָרַח Deut. xx. 8.—Eccles. xxxvii. 11. Jos. Ant. 6. 11. 4. Dem. 405. 18.

Δεῖνα, ὅ, ἡ, τό, gen. δεῖνος , dat. δεῖνι , acc. δεῖνα , *some one, such an one*; spoken of a person or thing, whom one does not know, or does not wish to name, Matt. xxvi. 18. Buttm. § 73. Herm. ad Vig. p. 21, 704.

Δεινῶς, adv. (δεινός), *greatly, vehemently*, Matt. viii. 6. Luke xi. 53.—Wis. xvii. 3. Jos. Ant. 3. 1. 1. Xen. H. G. 6. 2. 25.

Δειπνέω, ὦ, f. ήσω , (δεῖπνον,) *to sup*, intrans. Luke xvii. 8. Sept. for סָפַח Prov. xxiii. 1.—Tob. viii. 1. Xen. Mem. 2. 7. 12.—Spoken of the paschal supper, Luke xxii. 20. 1 Cor. xi. 25.—Jos. Ant. 2. 14. 6.—In the sense of *to eat, to banquet*, as figurative of the Messiah's kingdom, Rev. iii. 20. See in Γάμος a.—Act. Thom. 5.

Δεῖπνον, ου, τό, in Homer, *breakfast*, Il. 8. 53. Od. 9. 311; in Attic writers and in N. T. *dinner or supper*, viz.

a) pp. the chief meal of the Jews, and also of the Greeks and Romans, taken at or towards evening, and often prolonged into the night; hence genr. *an evening banquet, or a feast* in general; Matt. xxiii. 6. Mark vi. 21. xii. 39. Luke xiv. 12, 16, 17, 24. xx. 46. John xii. 2. So Sept. for Chald. סָפַח Dan. v. 1.—Jos. Ant. 1. 18. 6. Hom. Od. 17. 176. Xen. Mem. 1. 3. 6. ib. 3. 14. 1.—See

Potter's Gr. Ant. II. p. 352 sq. 381 Comp. in Ἀριστον .—As figurative of the Messiah's kingdom, Rev. xix. 9, 17. See in Γάμος a.

b) spoken of the paschal supper, John xiii. 2, 4. xxi. 20. of the Lord's supper, 1 Cor. xi. 20; comp. in Ἀγάπη 2.

c) meton. *food*, sc. taken at supper, 1 Cor. xi. 21. So Sept. for סָפַח Dan. i. 16.

Δεισιδαίμων, ονος, ὅ, ἡ, adj. (δεῖδω, δαίμων,) *fearing the gods*, i. e. in a good sense, *religiously disposed*, Xen. Cyr. 3. 3. 58. Ag. 11. 8. in a bad sense, *superstitious*, Diod. Sic. 1. 62. Theophr. Char. 22 or 16.—In n N. T. in the first sense, *religiously disposed*, spoken of the Athenians, Acts xvii. 22 $\text{δεισιδαιμονεστέρους}$ sc. ἢ ἄλλους , more than others; see Winer § 36. 3, and n. 3. Matth. § 457. Comp. Pausan. Attic. c. 24 $\text{Ἀθηναίους περισσότερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖα ἔστι σπουδῆς}$.—Hesych. $\text{δεισιδαίμων ὁ εὐσεβὴς καὶ δειλὸς παρὰ θεοῖς}$.

Δεισιδαιμονία, ας, ἡ, (δεισιδαίμων,) pp. *fear of the gods*, i. e. *religiousness*, Diod. Sic. 1. 70. Polyb. 6. 56. 7. *superstition*, Theophr. Char. 22 or 16.—In N. T. in the first sense, *religiousness*, i. e. *religion*, Acts xxv. 19.—Jos. Ant. 10. 3. 2.

Δέκα, οἱ, αἱ, τά, *ten*, Matt. xx. 24. Mark x. 41. al. Often put for any specific number, Matt. xxv. 1, 28. Luke xv. 8. xix. 13, 17, al. So Sept. and קָרַח Am. v. 3.—Rev. ii. 10 ἡμερῶν δέκα , *of ten days*, i. e. for a short time. So Sept. and קָרַח Dan. i. 12. 1 Sam. xxv. 38. AL.

Δεκαδύο, *twelve*, Acts xix. 7. xxiv. 11. So Sept. for קָרַח Ex. xxviii. 21. קָרַח 1 Chr. xv. 10.—The more usual form is δώδεκα , Buttm. § 70.

Δεκαπέντε, *fifteen*, John xi. 18. Acts xxvii. 28. Gal. i. 18. Sept. for קָרַח Gen. vii. 20.—The more usual form is πεντεκαίδεκα , Buttm. § 70.

Δεκάπολις, εως, ἡ, (δέκα, πόλις,) *Decapolis*, i. e. *the ten cities*, a region so called embracing ten cities, all excepting Scythopolis lying in the country

east of the Jordan. Pliny and Ptolemy agree as to eight, viz. Scythopolis, Hippos, Gadara, Dion, Pella, Gerasa, Philadelphia, Canatha; to these Pliny adds Damascus and Raphana; but Ptolemy with more probability Capitolias; and Josephus also excludes Damascus when he calls Scythopolis the largest city of the Decapolis. Plin. H. N. 5. 19. Ptol. Geogr. 5. 17. Jos. B. J. 3. 9. 7.—In N. T. Matt. iv. 25. Mark v. 20. vii. 31. See Rosenm. Bibl. Geogr. II. ii. p. 11. Reland. Palæst. p. 203.

Δεκατέσσαρες, ὧν, οἱ, αἱ, *fourteen*, Matt. i. 17 ter. 2 Cor. xii. 2. Gal. ii. 1. Comp. Buttm. § 70.

Δεκάτη, ης, ἡ, (δέκατος,) sc. μοῖρα, *a tenth part, tithe*, sc. of spoils, Heb. vii. 2, 4; comp. Gen. xiv. 20, where Sept. for תִּשְׁבָּע. —Diod. Sic. 4. 21. Xen. Anab. 5. 3. 4, 13.—Spoken of the *tithes* which by the Jewish law were to be paid both from the produce of the earth and from the increase of the flocks, etc. Heb. vii. 8, 9. See Lev. xxvii. 30, 31, 32, where Sept. for תִּשְׁבָּע. Jahn § 390.—Ecclus. xxxii. 9. Jos. Ant. 1. 19. 3.

Δεκάτος, ης, ον, *ordin. the tenth*, John i. 40. Rev. xi. 13. Hence τὸ δέκατον, *the tenth part, tithe*, Rev. xxi. 20. So Sept. for תִּשְׁבָּע Lev. xxvii. 32. תִּשְׁבָּע Lev. v. 11. Ez. xlv. 11.

Δεκατόω, ὦ, f. ὠσω, (δέκατη,) *to tithe*, trans. i. e. *to receive tithes from*, Heb. vii. 6, i. q. δέκατας λαμβάνειν, in ver. 9. Pass. *to be tithed*, i. e. *to pay tithes*, Heb. vii. 9. Sept. for תִּשְׁבָּע Neh. x. 38.—Unknown to the classic writers, who used δεκατεῖω, as Xen. An. 5. 3. 9. See H. Planck in Bibl. Repos. I. p. 677.

Δεκτός, ἡ, ὅν, (δέχομαι,) *accepted*, i. e. metaph. *acceptable, approved*; Luke iv. 24 οὐδεὶς προφήτης δεκτός ἐστι. Acts x. 35. Phil. iv. 18. Sept. for יָצַךְ Pro. xi. 1. xiv. 37. Is. lvi. 7.—Ecclus. ii. 5. xxxii. 7. Hesych. δεκτός. ἀρεστός. —By impl. *favourable, propitious*, spoken of a time, i. e. a time of favour, Luke iv. 19. 2 Cor. vi. 2. Comp. Is. xlix. 8, where Sept. for יָצַךְ.

Δελεάζω, f. ἄσω, (δὲλεαρ bait,) *to*

bait, to entrap, pp. Xen. Mem. 2. 1. 4. In N. T. metaph. *to entice, to beguile*, trans. James i. 14. 2 Pet. ii. 14, 18.—Philo de Agric. p. 202, ὃ μὴ πρὸς ἡδονῆς δελαισθὲν εἰλκυσται. Jos. Ant. 8. 8. 4. Herodian. 1. 12. 11.

Δένδρον, ον, τό, *a tree*, Matt. iii. 10 bis. vii. 17 bis, 18, bis, 19. xii. 33 ter. xxi. 8. Mark xi. 8. Luke iii. 9 bis. vi. 43 bis, 44. xxi. 29. Jude 12. Rev. vii. 1, 3. viii. 7. ix. 4.—Matt. xiii. 32 and Luke xiii. 19 γίνεται δένδρον v. εἰς δένδρον, i. e. ὡς δένδρον, sc. in size, comp. Mark iv. 32.—Mark viii. 24 βλέπω τοὺς ἄνθρ. ὡς δένδρα, *I see men as trees*, i. e. not distinctly, larger than natural. Sept. for גִּזְ Gen. xviii. 4, 8.—Xen. Mem. 2. 4. 7.

Δεξιολάβος, ον, ὁ, (δεξιός, λαμβάνω,) lit. *one who takes the right hand*; hence, prob. *a guard, a body-guard*; Suidas παραφύλαξ. The word was unknown to classic writers, and was prob. the name of some kind of light-armed soldiers; Vulg. lancearii; Engl. spear-men. Acts xxiii. 23.—Theophyl. Simoe. 4. 1. Constant. Porph. Them. 1. 1. Comp. Wetstein N. T. in loc.

Δεξιός, ἁ, ὄν, *right*, as opp. to left, viz.

a) with a subst. expressed, e. g. χεῖρ, Matt. v. 30. Luke vi. 6. Acts iii. 7. Rev. i. 16, 17. xiii. 16. ποὺς Rev. x. 2. ὀφθαλμός Matt. v. 29 οὗς Luke xxii. 50. John xviii. 10. σιαγών Matt. v. 39. τὰ δεξιὰ μέρη John xxi. 6. ὅπλα τὰ δεξιὰ καὶ ἀριστερά, *arms for the right and left*, i. e. of every kind, offensive and defensive, 2 Cor. vi. 7. So Sept. for יָמָי Gen. xlviii. 14. Ex. xxix. 22. 1 Sam. xi. 2. יָמָי Ex. xxix. 20. Lev. xiv. 14, 16, 17.—Xen. Anab. 1. 7. 1. Ag. 2. 9.

b) without a subst. expressed, viz.

(α) ἡ δεξιὰ, sc. χεῖρ, *the right hand*, Matt. vi. 3. xxvii. 29. Rev. i. 20. ii. 1. v. 1, 7. Sept. for יָמָי Gen. xlviii. 18. Ex. xv. 12. al.—Xen. Eq. 7. 3. ib. 12. 6.—Gal. ii. 9 δεξιὰς ἔδωκαν ἡμεῖς καὶ B. κοινωνίας, *they gave us the right hand of fellowship*, in confirmation of a promise, agreement, etc.—1 Macc. vi. 58. xi. 62. comp. Ezra x. 19. Ez. xvii. 18. Jos. Ant. 18. 9. 3. Xen. An. 1. 6. 6 καὶ δεξιὰν ἔλαβον καὶ ἔδωκα.—Put for *the right*

hand or side in general, the right, Heb. 3. viii. 1. xii. 2. So *רָחֵק* *דֵּעִי* or *עַל דֵּעִי* *דֵּעִי* *דֵּעִי* *דֵּעִי*, etc. Acts ii. 33. v. 31. Rom. viii. 34. Eph. i. 20. Col. iii. 1. Heb. x. 12. 1 Pet. iii. 22. For the signification of the expressions, see below in β. Sept. and *רָחֵק* Ps. xvi. 11.—Xen. An. 5. 2. 24.

(β) *τὰ δεξιὰ*, sc. *μέρη*, the right parts, i. e. the right, in general, e. g. *ἐκ δεξιῶν*, on the right, Matt. xxvii. 38. Mark xv. 27. Luke xxiii. 33. Matt. xxv. 33, 34. Luke i. 11. *ἐν τοῖς δεξιῶς* Mark xvi. 5. Sept. for *רָחֵק* Gen. xlviii. 13. Ex. xiv. 22, 29.—Diod. Sic. 1. 47. Xen. An. 1. 8. 4.—So *καθῆσθαι* v. *ἐστηκέναι* *ἐκ δεξιῶν* *τοῦ* *Χριστοῦ*, Matt. xx. 21, 23. Mark x. 37, 40. or *τοῦ* *θεοῦ*, Matt. xxii. 44. xxvi. 64. Mark xii. 36. xiv. 62. xvi. 19. Luke xx. 42. xxii. 69. Acts ii. 34, vii. 55, 56. Heb. i. 13; *to sit or stand on the right of the Messiah or of God*, i. e. to be next in rank and power, to have the highest seat of honour and distinction; comp. Ps. ii. 7. cii. 1. 1 K. xxii. 19. Jos. Ant. 8. 1. 2. ib. 6. 11. 9.—So *ἐκ δεξιῶν* *τινος* *εἶναι*, *to be at one's right hand*, i. e. *to be one's helper, protector*, Acts ii. 25, coll. Ps. xvi. 8, where Sept. for *רָחֵק*; also Ps. cix. 31.

Δέομαι, f. *δεήσομαι*, aor. 1 *ἰδεήθην* with Mid. signif. Buttm. § 136. 2; imperf. 3 pers. Ion. *ἰδέετο*, Luke viii. 38. so Job xix. 16. Xen. H. G. 6. 1. 6; comp. Buttm. § 114 sub *δέω*. Lob. ad Phryn. p. 220.—*to need, to want*, Jos. Ant. 5. 8. 3. Xen. Cyr. 1. 4. 1. In N. T. *to make known one's need*. i. e. *to ask, to beseech, to pray*, etc.

a) genr. absol. Rom. i. 10 *δεόμενος*, making request. 2 Cor. v. 20.—Herodot. 5. 30.—Seq. gen. of pers. pp. *δεομαι* *τινος* *κατά* *τι*, see Buttm. § 132. 5. 2. Matt. ix. 38 et Luke x. 2. Luke v. 12. viii. 28, 38. ix. 38, 40. Acts viii. 34 *δεομαι* *σου*, *I pray thee*, xxi. 39. xxvi. 3. Gal. iv. 12. Sept. for *רָחֵק* Deut. iii. 23. 2 K. i. 13. Prov. xxvi. 25.—Jos. Ant. 2. 13. 5. Xen. Cyr. 1. 5. 4.—Seq. accus. of thing, or infin. for accus. 2 Cor. viii. 4. x. 2.—Act. Thom. 50 *τοῦτο* *δεόμεθά* *σόν*.

b) spoken of prayer to God in general, *δεομ. τοῦ* *θεοῦ*, Acts viii. 22. x. 2. *πρὸς τὸν κύριον*, Acts viii. 24. absol. Luke

xxi. 36. xxii. 32. Acts iv. 31. 1 Thess. iii. 10. Sept. *δεομ. τοῦ* *θεοῦ* for *רָחֵק* Dan. vi. 11. *πρὸς τὸν κ.* for *רָחֵק* Is. xxxvii. 4. for *רָחֵק* Job viii. 5. Ps. xxx. 9.—Xen. Cyr. 1. 6. 4 *ἐρχομαι* *πρὸς* *θεοῦς* *δεησόμενος*.

Δέον, *οντος*, *τό*, particip. impers. of *δεῖ*, which see; *necessary, proper*; *δεόν* *ἔστι* i. q. *δεῖ*, *must needs*, e. g. from the circumstances or nature of the case, 1 Pet. i. 6.—Herodian. 1. 5. 22.—Or in accordance with what is right and proper, *ought*, Acts xix. 36. *τὰ δέοντα* 1 Tim. v. 13.—Hesych. *δέοντα* *πρέποντα*. Xen. Mem. 1. 2. 22.

Δέος, *δέους*, *τό*, *fear*, Heb. xii. 28. in some MSS. for *αἰδοῦς*.—2 Macc. iii. 17. Xen. Lac. 2. 3. 15.

Δερβατός, *ου*, *ὁ*, *belonging to Derbe*, Acts xx. 4.

Δέρβη, *ἡς*, *ἡ*, a city of Lycaonia in Asia Minor, situated within the confines of Isauria. Acts xiv. 6, 20. xvi. 1.

Δέρμα, *ατος*, *τό*, (*δέρω*), *a skin*, sc. of an animal, Heb. xi. 37. Sept. for *רֵיג* Lev. xiii. 48.—Polyb. 7. 1. 3. Xen. Anab. 1. 2. 8.

Δερμάτινος, *ης*, *ον*, *made of skin, leathern*, Matt. iii. 4. Mark i. 6. Sept. for *רֵיג* 2 K. i. 8 where see, and also Zech. xiii. 4.—Jos. Ant. 9. 2. 1. Strabo 16. p. 1124. C.

Δέρω, f. *δερῶ*, aor. 1 *ἔδειρα*, aor. 2 pass. *ἰδάρην*, f. 2 pass. *δαρήσομαι*, *to skin, to flay*, Sept. for *רֵיג* 2 Chr. xxix. 34. Hom. Il. 1. 459.—In N. T. *to beat, to scourge*, pp. so as to take off the skin; seq. accus. Matt. xxi. 35. Mark xii. 3, 5. Luke xx. 10, 11. Acts xvi. 37. xxii. 19. John xviii. 23 *τί* *με* *δέρεις*; i. q. *ἔδωκε* *ράπισμα* in ver. 22. 2 Cor. xi. 20 *εἰς πρόσωπον* *δέρει*, i. e. *treats with contumely*. With accus. impl. Luke xxii. 63. Acts v. 40.—Aquila for *רֵיג* Prov. x. 8. Aristoph. Ran. 619. [632.] Diog. Laert. 7. 23.—Pass. *δαρήσεσθε*, Mark xiii. 9. c. c. accus. of manner, *πολλὰς* *ν. ὀλίγας*, sc. *πληγὰς*, Luke xii. 47, 48; comp. Buttm. § 131. 4. § 134. 7, and n. 2; so Xen. Anab. 5. 8. 12 *τοῦτο* *μὲν* *ἀνέκραγον* *πάντες* *ὥς* *ὀλίγας* *παίσειεν*.

Dem. 403. 4. Arrian. Exp. Alex. 6. 11. 13.—For *ἀίρα δέριν*, 1 Cor. ix. 26, see in Ἀήρ.

Δεσμεύω, f. *εύσω*, (δεσμός,) *to bind*, trans.

a) as a prisoner, with cords, chains, etc. Acts xxii. 4. Sept. for *קָשָׁה* Judg. xvi. 11.—Xen. Hiero 6. 14.

b) *to bind together*, as a sale or bundle; e. g. *φόρτια*, Matt. xxiii. 4, metaph. for the burdensome precepts of the Pharisees.—So of sheaves, Sept. for *סִבָּה* Gen. xxxvii. 7. Judith viii. 3.

Δεσμέω, *ω*, f. *ήσω*, (δεσμός,) *to bind*, sc. with chains, etc. i. q. δεσμεύω, Luke viii. 29.—Anthol. Gr. II. p. 207. Comp. H. Planck in Bibl. Repos. I. p. 676.

Δεσμή, *ῆς, ῆ*, (δέω,) *a bundle, sheaf*, Matt. xiii. 30. Sept. for *סִבָּה* Ex. xii. 22.—Dion. Hal. Ant. 3. 61.

Δέσμιος, *ίου, ό*, (δεσμέω,) *one bound, a prisoner, captive*, Matt. xxvii. 15, 16. Mark xv. 6. Acts xvi. 25, 27. xxiii. 18. xxv. 14, 27. xxviii. 16, 17. Heb. xiii. 3. So *δέσμιος τοῦ Χριστοῦ, κυρίου, ἐν κυρίῳ*, spoken of Paul, *a prisoner, in confinement for the sake of Jesus*, i. e. because of his profession of the religion of Jesus. Eph. iii. 1. iv. 1. 2 Tim. i. 8. Philem. 1, 9. [Heb. x. 34.] Sept. for *קָשָׁה* Zech. ix. 11, 12. *קָשָׁה* Ecc. iv. 14.—Wisd. xvii. 2. 2 Macc. xiv. 27, 33. Anth. Gr. I. p. 20. ed Jac.

Δεσμός, *οῦ, ό*, (δέω,) *band, bond, ligament*, viz.

a) Sing. spoken of a ligament by which some member of the body is impeded; e. g. the tongue, Mark vii. 35. the limbs, Luke xiii. 16, coll. ver. 11. Sept. pp. for *קָשָׁה* Judg. xv. 13. Chald. *קָשָׁה* Dan. iv. 12.—pp. Herodian. 8. 4. 11. Xen. Cyr. 3. 1. 24.

b) Plur. *οἱ δεσμοί*, and Attic *τὰ δεσμά*, (Buttm. § 56. 6,) *bonds, imprisonment*, viz. (α) *οἱ δεσμοί*, Phil. i. 13, and prob. elsewhere in the writings of Paul, etc. Phil. i. 7, 14, 16. Col. iv. 18. 2 Tim. ii. 9. Philem. 10, 13 *ἐν τ. δεσμοῖς τοῦ εὐαγγελίου*, *in bonds for the gospel's sake*. Heb. xi. 36. [x. 34.] Jude 6. Sept. *δεσμοί* for *קָשָׁה* Judg. xv. 14. *מִקְשָׁה* Job

xxxix. 5. Ps. ii. 3. Jer. xxvii. 1.—Plato Crit. § 6.—(β) *τὰ δεσμά* in Luke's writings, Luke viii. 29. Acts xvi. 26. xx. 23. xxii. 30. xxiii. 29. xxvi. 29, 31.—3 Macc. vi. 27. Lucian. D. Deor. 15. 3. Plato Euthyphr. 10.—D. Moeris p. 127, *δεσμά, οὐδετέρως, Ἀττικῶς. δεσμοί, ἀρσενικῶς, Ἑλληνικῶς*. Thom. Mag. p. 204.

Δεσμοφύλαξ, *ακος, ό*, (δεσμός, φύλαξ fr. φυλάσσω,) *a prison-keeper*, Acts xvi. 23, 27, 36.—Jos. Ant. 2. 5. 1.—Sept. *ἱρχιδεσμοφύλαξ* for *קָשָׁה בֵּית שֹׁר* Gen. xxxix. 21, 22, 23.

Δεσμοπήριον, *ίου, τό*, (δεσμός,) *a prison*. Matt. xi. 2. Acts v. 21, 23. xvi. 26. Sept. for *קָשָׁה בֵּית* Gen. xl. 3.—Plut. de Ed. pueror. 14. Herodot. 3. 23.

Δεσμώντης, *ου, ό*, (δεσμός,) *a prisoner*, Acts xxvii. 1, 42. i. q. *δέσμιος* in xxviii. 16. Sept. for *קָשָׁה* Gen. xxxix. 20.—Jos. Ant. 2. 5. 1. Herodot. 3. 143. Dem. 764. 20.

Δεσπότης, *ου, ό*, *a master*, viz.

a) as opposed to a servant, *the head of a family, paterfamilias*, 1 Tim. vi. 1, 2. 2 Tim. ii. 21. Tit. ii. 9. 1 Pet. ii. 18.—Wisd. xviii. 11. Jos. Ant. 1. 10. 4. Xen. Cyr. 1. 1. 1.

b) by impl. as denoting supreme authority, *Lord*; spoken of God, Luke ii. 29. Acts iv. 24. Rev. vi. 10. of Christ, 2 Pet. ii. 1. Jude 4. Sept. for *קָשָׁה* Is. i. 24. *קָשָׁה* Gen. xv. 2, 8. *קָשָׁה* Job v. 8. *קָשָׁה* Prov. xxix. 26.—Jos. Ant. 1. 3. 1. of kings and emperors, Herodian. 1. 6. 4. Xen. Cyr. 1. 3. 18.

Δεῦρο, adv. *here, hither*, i. e. to this place or time, viz.

a) of place, *here, hither*, pp. Jos. Ant. 2. 6. 3 *ἡμεῖς δεῦρο ἤλθομεν*. Xen. An. 7. 6. 9. In N. T. as an exclamation or sort of imperative, *here! i. e. come! come hither!* and having a plur. *δεῦτε*, which see in its place; Buttm. § 115. n. 8. So John xi. 43 *δεῦρο ἔξω, come forth!* Acts vii. 3 *δεῦρο εἰς γῆν*. Sept. for *קָשָׁה* 1 K. i. 53. 2 K. ix. 1.—Aristoph. Pac. 1329.—With an imper. *δεῦρο, ἀκολούθει μοι*, Matt. xix. 21. Mark x. 21. Luke xviii. 22. So Sept. and *בֵּית* 2 Sam. xiii. 11. *קָשָׁה* Judg. ix. 10, 12. 2 K. v. 5.—With a fut. indic. Acts vii. 34 *καὶ νῦν δεῦρο*,

ἀποσπελῶ σε εἰς Αἴγ. Rev. xvii. 1. xxi. 9. So Sept. and 𐤀𐤔 1 Sam. xvi. 1. Judg. xix. 11, 13.—Hom. Il. 23. 485. Luc. Vitar. Auct. § 15.

b) of time, ἀρχὴ τοῦ δεῦρο, sc. χρόνον, *unto this time*, Rom. i. 13.—So μέχρῃ δεῦρο Jos. Ant. 7. 9. 5. Plut. Vit. Pomp. 24.

Δεῦτε, adv. pp. δεῦρ' ἵτε, Buttm. § 115. n. 8, used as plur. of δεῦρο q. v. *here! i. e. come! come hither!* spoken to several; e. g. δεῦτε εἰς, *come to*, Matt. xxii. 4. Mark vi. 31. δεῦτε πρὸς, *come to*, Matt. xi. 28. δεῦτε ὀπίσω μου, *come after, follow me*, Matt. iv. 19. Mark i. 17. So Sept. for 𐤁𐤕𐤕 2 K. vi. 19.—With an imper. e. g. δεῦτε, ἀποκτείνωμεν αὐτόν, Matt. xxi. 38. Mark xii. 7. Luke xx. 14. So Sept. and 𐤁𐤕𐤕 Gen. xxxvii. 19. So δεῦτε ἴδετε Matt. xxviii. 6. John iv. 29. Sept. and 𐤁𐤕𐤕 2 K. vii. 14. Ps. lxvi. 5. Also Matt. xxv. 34. John xxi. 12. Rev. xix. 17.—Wisd. ii. 6.

Δευτεραῖος, αἶα, αἶον, (δέυτερος,) an adj. marking succession of days, and used only in an adverbial sense, *on the second day*; Acts xxviii. 13 δευτεραῖοι ἤλθομεν. See Buttm. § 123. n. 3. Jos. Ant. 1. 10. 1. Xen. Cyr. 5. 2. 2.

Δευτερόπρωτος, ου, ὁ, ἡ, adj. pp. *the second-first*, found only in Luke vi. 1, σάββατον τὸ δευτερόπρωτον, i. e. prob. *the second-first sabbath*, as a sort of proper name for the first sabbath after the festival of unleavened bread connected with the passover. The paschal lamb was to be killed and eaten on the eve of (preceding) the 14th day of Nisan, Lev. xxiii. 5; on the 15th was the first day of the festival of unleavened bread, a day of rest or sabbath, Lev. xxiii. 6, 7, and, when coinciding with the weekly sabbath, called μεγάλη ἡμέρα τοῦ σαββάτου, a great sabbath or high festival, John xix. 31; on the morrow of this sabbath, or the 16th of Nisan, the sheaf of the first-fruits was to be presented, Lev. xxiii. 10, 11; and from this day, the 16th, were to be counted seven full weeks to the day of Pentecost, Lev. xxiii. 15, 16. The sabbath of the first of these weeks was probably the σάββατον δευτερόπρωτον, being

the *first* of the seven, but the *second* in respect to the first day or sabbath of unleavened bread. So Scaliger and most interpreters.—Others translate, *the first of two sabbaths*, and refer it to a time when two sabbatical days would immediately succeed each other; e. g. when the first or last day of unleavened bread (Lev. xxiii. 7, 8) fell on the day before the weekly sabbath, the former would then be a σάββατον δευτερόπρωτον. So Olshausen in loc.

Δεύτερος, α, ον, ord. adj. *second*, e. g. in number, Matt. xxii. 26. John iv. 54. Tit. iii. 10. in order, Matt. xxii. 39. Acts xiii. 33. 1 Cor. xv. 47, comp. in Ἀδάμ. Rev. iv. 7. in place Acts xii. 10. Heb. ix. 3. in time, Acts vii. 13 ἐν τῷ δευτέρῳ sc. χρόνῳ.—Neut. adverbially τὸ δεύτερον, *the second time, again*, 2 Cor. xiii. 2. Jude 5. Sept. for 𐤁𐤕𐤕 Gen. xli. 5. Lev. xiii. 5.—Æsop. Fab. 5.—So without the art. δεύτερον, either *the second time, again*, John iii. 4. Rev. xix. 3. and with πάλιν, John xxi. 16. or *secondly*, 1 Cor. xii. 28. Sept. for 𐤁𐤕𐤕 Gen. xxii. 15. Jer. xxxiii. 1.—Xen. An. 1. 8. 16. Cyr. 4. 6. 11.—So ἐκ δευτέρου, *the second time, again*, Mark xiv. 72. John ix. 24. Acts xi. 9. Heb. ix. 28. with πάλιν Matt. xxvi. 42. Acts x. 15. Sept. for 𐤁𐤕𐤕 Josh. v. 2. Jer. i. 13. AL.

Δέχομαι, f. ξομαι, depon. Mid. Buttm. § 113. 3; perf. ἔδεγμαι, Acts viii. 14 with Mid. signif. Buttm. § 136. 3; *to take*, sc. to one's self what is presented or brought by another, *to receive*, trans.

a) pp. of things, etc. (α) *to take, to receive*, sc. into one's hands, etc. Luke ii. 28 ἰδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, i. e. from his parents. xvi. 6, 7, δέξαι σου τὸ γράμμα, *take thy note*, sc. back from me. xxii. 17 δεξάμενος ποτήριον, sc. from an attendant. Eph. vi. 17. Sept. for 𐤁𐤕𐤕 2 Chr. xxix. 16, 22.—Hom. Il. 5. 227 μάλιστα καὶ ἡνία.—(β) *genr. to receive, to accept*, e. g. ἐπιστολάς Acts xxii. 5. xxviii. 21. τὴν χάριν, i. e. the collection, 2 Cor. viii. 4. τὰ παρ' ὑμῶν Phil. iv. 18. Sept. for 𐤁𐤕𐤕 Gen. xxxiii. 10. Ex. xxix. 25. xxxii. 4.—1 Macc. xv. 20, 27. Plut. Them. 28. Xen. Cvr. 1. 4.

10. *ib.* 1. 5. 5.—(γ) Metaph. τὴν βασιλείαν τοῦ Θεοῦ, Mark x. 15. Luke xviii. 17. λόγια ζῶντα Acts vii. 38. χάριν 2 Cor. vi. 1. Sept. for *ἡρᾶ* Jer. ix. 20. xvii. 23. So of what is received by the ear, *to hear of, to learn*, as τὸ εὐαγγέλιον 2 Cor. xi. 4. —Herodian. 1. 4. 20 ἀγγελίαν.

b) of persons, etc. *to receive, to admit*, viz. (α) of persons, *to receive kindly, to welcome*, as a teacher, friend, guest, etc. e. g. εἰς τὸν οἶκον Luke xvi. 4, 9.—Arrian. Diss. Ep. 3. 26 εἰς οἰκίαν. Xen. An. 5. 5. 20.—So genr. Matt. x. 14, 40 quater, 41 bis. xviii. 5 bis. Mark vi. 11. ix. 37 quater. Luke ix. 5, 48 quater, 53. x. 8, 10. John iv. 45. Acts xxi. 17 ἀσμένως ἐδέξαντο ἡμᾶς. 2 Cor. vii. 15. Gal. iv. 14. Col. iv. 10. Heb. xi. 31.—Herodian. 7. 4. 5. Xen. Cyr. 4. 8. 23. *ib.* 5. 6. 2.—So of being received into heaven, Acts vii. 59. So Acts iii. 21 ὃν δὲ οὐρανὸν ἐδέξασθαι. In the sense of *to admit*, sc. to one's presence, to the house where one is, etc. τοὺς ὄχλους, Luke ix. 11. Hence by impl. *to bear with*, 2 Cor. xi. 16 ἄς ἀφρονα δέξασθί με.—(β) Metaph. of things, *to receive, to admit*, sc. with the mind and heart, i. e. by impl. *to approve, to embrace, to follow*, absol. Matt. xi. 14. τὸν λόγον, Luke viii. 13. Acts viii. 14. xi. 1. xvii. 11. 1 Thess. i. 6. ii. 13. James i. 21. τὰ τοῦ πνεύματος. 1 Cor. ii. 14. παράκλησιν 2 Cor. viii. 17. τὴν ἀγάπην τῆς ἀληθείας, 2 Thess. ii. 10. So Sept. for *ἡρᾶ* Prov. x. 9. Zeph. iii. 7.—Jos. Ant. 1. 13. 14. Plut. Them. 12. Thuc. 4. 16.

I. Δέω, *to want*, see Δεῖ and Δέομαι.

II. Δέω, f. δήσω, aor. 1 ἔδησα, perf. ἔδεκα, perf. pass. δέδεμαι, comp. Butt. § 95. n. 4; *to bind*, trans.

a) of things, etc. *to bind together* or *to any thing, to bind around, to fasten*. Matt. xiii. 30 δῆσατε αὐτὰ εἰς δέσμας. Acts x. 11. Matt. xxi. 2 ὅνον δεδεμένην. Mark xi. 2, 4. Luke xix. 30. Sept. for *ἡρᾶ* Josh. ii. xxi. עֲשֵׂה־ךָ Judg. xv. 4.—Xen. An. 3. 5. 10. *ib.* 5. 8. 24.—Spoken of dead bodies which are *bound* or *wound around* with grave-clothes; John xi. 44 δεδεμένος τοὺς πόδας κειοίαις. xix. 40 ἔδησαν αὐτὸ ἐν ὀσθίοις.—Here belong also Matt. xvi. 19 bis, and xviii. 18 bis, ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δε-

δεμένον ἐν τοῖς οὐρανοῖς, κ. τ. λ. where the kingdom or church of Christ is compared to an edifice of which the apostles have the keys; Matt. xvi. 19, coll. Is. xxii. 22. Rev. iii. 7; and according as they shut or open the door to any one on earth, so shall it be also in heaven, i. e. whomsoever they exclude or admit on earth, he shall as a general rule be excluded or admitted in heaven. The allusion here is to the ancient manner of binding together the doors of houses with a chain, etc. to which a padlock was sometimes suspended; comp. Adam's Rom. Ant. p. 521. Others here translate, *to interdict, to prohibit*, i. e. *to exclude*, like Chald. *רָחַס* Dan. vi. 8, 9, 14, 16.

b) of persons, *to bind*, sc. the hands, feet, etc. *to put in bonds*, i. e. to deprive, of liberty; e. g. ἀλύσει, Mark v. 3, 4. Acts xii. 6. xxi. 33.—Wisd. xvii. 18. comp. Sept. 2 Chr. xxxvi. 6. c. c. ἐν τινι Sept. Judg. xvi. 7, 8. Xen. An. 4. 3. 8.—So genr. δέω τινά, Matt. xii. 29. xiv. 3. xxii. 13 δῆσαντες αὐτοῦ πόδας. xxvii. 2. Mark iii. 27. vi. 17 ἔδησεν αὐτὸν ἐν φυλακῇ, i. e. had cast him bound into prison. xv. 1. John xviii. 12. Acts ix. 14. xxi. 11 bis. xxii. 29. Rev. xx. 2. Pass. δέομαι, *to be bound, to be in bonds*, in prison, etc. Mark xv. 7. John xviii. 24. Acts ix. 2, 21. xxi. 13. xxii. 5. xxiv. 27. Col. iv. 3. Rev. ix. 14. Sept. for *ἡρᾶ* Gen. xlii. 25. 2 Sam. iii. 34. 2 K. xvii. 4. Pass. for *ἡρᾶ* Is. xlii. 7.—Xen. Cyr. 1. 4. 13. Mem. 1. 2. 49.—Trop. Luke xiii. 16 ἣν ἔδησαν ὁ σατανᾶς, *whom Satan hath bound*, i. e. deprived of the use of her limbs, etc. see ver. 11; Satan being here represented as the author of physical evil, see in Δαιμόνιον. 2 Tim. ii. 9, ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δίδεται, i. e. the preaching of the word is not hindered, restrained, because I am in bonds.

e) perf. pass. δέδεμαι, *to be bound*, metaph. (α) spoken of the conjugal bond, seq. dat. *to be bound to any one*, Rom. vii. 2. 1 Cor. vii. 27, 39.—Jambl. Vit. Pythag. 11. 56 καλέσαι τὴν μὲν ἀγαμὸν, κόρην. τὴν δὲ πρὸς ἄνδρα δεδεμένην, νύμφην.—(β) Acts xx. 22 δεδεμένος τῷ πνεύματι, *bound in spirit*, i. e. impelled in mind, compelled; comp

λviü. 5.—Comp. Xen. 5. 1. 12 δεδεμένους
 ισχυροτέρᾳ τινὶ ἀνάγκῃ. Pind. Pyth.
 3. 96.

Δή, a participle which gives to a sentence an expression of certainty or reality, in opposition to mere opinion or conjecture, and thus serves to increase the vivacity of discourse; *indeed, then, now*, etc. See Buttm. § 149. 2. p. 431. Viger. p. 495, 501, et ibi Herm. p. 829.

a) *indeed, i. e. truly, really, quippe*, Matt. xiii. 23 δὲ καρποφορεῖ.—Sept. Job xv. 17 ἂ δὲ ἰώρακα, ἀναγγελῶ σοι. Xen. Mem. 2. 1. 21. ὕπερ δὲ καὶ πλείστοις ἐπιδείκνυται.—In the sense of *doubtless*, 2 Cor. xii. 1 καυχᾶσθαι δὲ οὐ σμυφίρει μοι.—Lucian. D. Deor. 4. 5. Xen. Cœc. 1. 14.

b) in an incentive or hortative sense, *now, then, come now*, etc. Luke ii. 15 ἐιέλθωμεν δὲ ἔως Βηθλεὲμ, *let us go now to Bethlehem*. Acts xiii. 2. xv. 36. 1 Cor. vi. 20 δοξάσατε δὲ τὸν θεόν, *glorify then God*.—Sept. Gen. xviii. 4 ληφθήτω δὲ ἔδωρ for Heb. נָפֶּ. Judith xiii. 11. Herodian. 1. 4. 8. Xen. Cyr. 3. 1. 10.—For *δήποτε* and *δήπου*, see in their order.

Δῆλος, η, ον, *plain, evident, manifest*, Matt. xxvi. 73. So δῆλον sc. ἐστί, *it is evident*, 1 Cor. xv. 27. Gal. iii. 11. 1 Tim. vi. 7.—Xen. Cyr. 5. 3. 30. ib. 8. 1. 37.

Δηλόω, ὦ, f. ὠσω, (δῆλος), *to make manifest, to make known*, trans. and spoken

a) of things past, *to tell, to relate*, 1 Cor. i. 11. Col. i. 8. Sept. for גִּידֵי Esth. ii. 22.—2 Macc. ii. 24. Xen. Anab. 2. 1. 1.

b) of things future or hidden, *to reveal, to show, to bring to light*, 1 Cor. iii. 13. Heb. ix. 8. 1 Pet. i. 11. 2 Pet. i. 14. Sept. for גִּידֵי 1 Sam. iii. 21. גִּידֵי Ex. vi. 3. Dan. iv. 15.—Jos. Ant. 5. 1. 12. Xen. Cyr. 1. 4. 26.

c) of words, *to imply, to signify*, Heb. xii. 27 τὸ δὲ, ἐτι ἄπαξ, δηλοῦ.—Jos. Ant. 3. 7. 1 τὸν Μαναχασὴν λεγόμενον· βούλεται δὲ συνακτῆρα μὲν δηλοῦν.

Δημάς, ᾧ, ὁ, Demas, a man who was for a time associated with Paul, but

afterwards deserted him at Rome. Col. iv. 14. Philem. 24. 2 Tim. iv. 10.

Δημηγορέω, ὦ, f. ἦσω, (δῆμος, ἀγορέω,) *to address a public assembly, to harangue*, seq. πρὸς cum accus. Acts xii. 21. Sept. for גִּידֵי Neh. viii. 4.—Jos. Ant. 8. 8. 4. Xen. Mem. 3. 6. 1.

Δημήτριος, ου, ὁ, Demetrius.

1. a silversmith at Ephesus, Acts xix 24, 38.

2. a Christian mentioned with commendation, 3 John 12.

Δημιουργός, οὔ, ὁ, (poet. δημιοεργός, fr. δῆμος and ἔργον,) *one who works or acts for the public*, Hom. Od. 17. 383. Hence genr. and in N. T. *an artist or artificer, maker, author*, Heb. xi. 10.—2 Macc. iv. 1. Jos. Ant. 7. 14. 11. Xen. Men. 1. 4. 7. 9.

Δῆμος, ου, ὁ, *the people, populus*, Acts xii. 22. xix. 33. So εἰς τὸν δῆμον, *to the people* sc. assembled in the forum, Acts xvii. 5. xix. 30.—Jos. Ant. 3. 9. 1. Xen. H. G. 1. 7. 2.

Δημοσία, adv. (pp. dat. fem. of δημόσιος), *publicly, in public*, i. e. ἐν δημοσίᾳ χώρᾳ, Acts xvi. 37. xviii. 28. xx. 20.—Jos. Ant. 3. 2. 4. Xen. Men. 3. 12. 5.

Δημόσιος, ἰα, ον, (δῆμος,) *public, i. e. belonging to the public, for public use*, Acts v. 18.—Jos. Ant. 3. 9. 4. Xen. Mem. 3. 11. 16.

Δηνάριον, ἰου, τό, a word adopted into the Greek from the Lat. *denarius*, a Roman coin equal at first (as its name imports) to *ten asses*, and afterwards, to twelve and even sixteen. It was reckoned of the same value as the Greek δραχμή, and equivalent to about 14 cents, according to the usual estimate; see in Ἀργύριον c, and Adam's Rom. Ant. p. 493, 495.—Matt. xviii. 28. xx. 2, 9, 10, 13. xxii. 19. Mark vi. 37. xii. 15. xiv. 5. Luke vii. 41. x. 35. xx. 24. John vi. 7. xii. 5. Rev. vi. 6 bis.

Δήποτε, adv. (δὴ and πότε), *in fine, in short*, subjoined to relative words to strengthen the idea of generality and comprehensiveness. John v. 4 ὅτι δήποτε—γροσμάτι. See Buttm. § 80. n. 1.

§ 116. 9. Viger. p. 500.—Xen. Cyr. 3. 2. 26.

Δήπου, adv. (δή and πού), *indeed, truly, verily*, Heb. ii. 16. Buttm. § 149. p. 432. Viger. p. 499.—Xen. Cyr. 1. 5. 12.

Διά, prep. with the primary signif. *through, throughout*, governing the gen. and accus. See Passow's Lex. Winer Gr. § 51. i. § 53. c. Tittmann in Bibl. Repos. 1. p. 170 sq.

I. With the genitive, *through*, etc. spoken

1. Of place, implying motion *through* a place, and put after verbs of motion, e. g. of going, coming, etc. as ἀναχωρεῖν, Matt. ii. 12 δι' ἄλλης ὁδοῦ ἀνεχώρησαν. So with διαβαίνειν, Heb. xi. 29. διαπορεύεσθαι, Luke vi. 1. διέρχεται, Matt. xii. 43. xix. 24. εἰσερχ. vii. 13 bis. John x. 1. 9. ἐκπορεύεσθαι Matt. iv. 4. ἔρχεσθαι Mark x. 1. παραπορεύεσθαι Mark ii. 23. ix. 30. παρέρχ. Matt. viii. 28. ὑποστρέφειν Acts xx. 3.—Diod. Sic. 20. 111. Xen. Hiero 2. 8.—So δι' ὑμῶν ἀπέρχεται οἱ διελθεῖν, i. e. *through your city*, Rom. xv. 28. 2 Cor. i. 16.—Xen. An. 4. 8. 1.—With many other verbs implying motion, 2 Cor. viii. 18 οὗ ὁ ἐπαινος διὰ πασῶν τῶν ἐκκλησιῶν sc. διαγγέλεται. So after βλέπειν 1 Cor. xiii. 12. διαφέρειν Mark xi. 16. Acts xiii. 49. καθίεναι Luke v. 19. χαλάζειν 2 Cor. xi. 33. ὡς διὰ πυρός sc. σωθήναι, *saved as if through fire*, i. e. as if passing through the ordeal of fire, 1 Cor. iii. 15.—Palæph. Fab. 13. κασιμῶν Jos. Ant. 5. 1. 2 ἄγειν Xen. An. 4. 5. 36. ἱλαύνειν ib. 7. 3. 43. προάγειν Polyb. 3. 77. 1.

2. Of time, viz. a) continued time, time how long, *through, throughout, during*; Acts i. 3 δι' ἡμερῶν τεσσαράκοντα, *during forty days*. Heb. ii. 15 διὰ παντός τοῦ ζῆν, *during their whole life*. So διὰ παντός or διαπαντός adverbially, see in Διαπαντός.—Xen. Mem. 1. 2. 61 διὰ παντός τοῦ βίου. Cyr. 2. 1. 19.—Luke v. 5 δι' ὅλης τῆς νυκτός, *during the whole night*, i. e. all night. Acts xxiii. 31—Charit. 1. 5. Xen. An. 4. 6. 22. Polyb. 37. 3. 3 διὰ ἡμέρας.—Spoken of time *when*, i. e. of an indefinite time, *during* a longer interval, viz. διὰ τῆς νυκτός, *during the night*, i. e. at some

time of the night, *by night*; Acts v. 19 διὰ τῆς ν. ἡνοιξε τὰς θύρας τῆς φυλακῆς. xvi. 9. xvii. 10.—Palæph. 1 καταβαίνοντες διὰ νυκτός εἰς τὰ πέδια.

b) of time elapsed, *after*, e. g. Acts xxiv. 17 δι' ἐτῶν πλείονων, *after many years*, i. e. many years being *through*, elapsed. Gal. ii. 1 διὰ δεκατεσσάρων ἐτῶν. Mark ii. 1 δι' ἡμερῶν sc. τινῶν. See Winer § 51. i. p. 326. So Sept. for גַּרְדֵּךְ Deut. ix. 11. xv. 1.—Diod. Sic. 5. 28. Herodot. 1. 62. Xen. Cyr. 1. 4. 28 διὰ χρόνον.

3 Of the instrument or intermediate cause; that which intervenes between the act of the will and the effect, and *through* which the effect proceeds; *through, by, by means of*, etc. see Winer § 51. i. Spoken,

a) of things, *through, by, by means of*, etc. Mark xvi. 20 τὸν λόγον βεβαιούστος διὰ σημείων. John xi. 4. xvii. 20. Acts iii. 18, 21, ἃ προκατήγγειλε διὰ στόματος τῶν προφητῶν. v. 12 διὰ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα. viii. 18. x. 43 διὰ τοῦ ὀνόματος αὐτοῦ, i. e. *through* a profession of faith in his name, etc. xi. 30. xv. 32. xix. 26. xx. 28 διὰ τοῦ αἵματος, *through* the intervention of his blood. Rom. iii. 20 διὰ νόμον. iii. 27. v. 10. viii. 3. 1 Cor. iii. 5. iv. 15. 2 Cor. i. 4. x. 9. Gal. ii. 16. 3 John 13. al. sæpiss.—Diod. Sic. 1. 31. Xen. Hiero 1. 14. ib. Mag. Eq. 4. 9.—In the sense *by virtue of, in consequence of*, Rom. xii. 3 λέγω διὰ τῆς χάριτος τῆς δοθείσης μοι. Gal. i. 15. Philem. 22.—Xen. An. 3. 2. 8.—In obtestations and exhortations, *through*, Rom. xii. 1 παρακαλῶ ὑμᾶς διὰ τῶν οἰκτιρῶν τοῦ Θεοῦ. xv. 30. 1 Cor. i. 10. 2 Cor. x. 1.

b) of persons *through* whose hands any thing as it were passes, *through* or *by* whose agency, ministry, etc. an effect takes place or is produced, the efficient cause; Matt. i. 22 τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου. ii. 5, 15, 23. Luke xviii. 31. John i. 17. Acts ii. 22 σημεῖα ἃ ἐποίησε ὁ Θεὸς δι' αὐτοῦ. ii. 43. iv. 16. xii. 9. Rom. ii. 16. v. 5. 1 Cor. ii. 10. viii. 6. Heb. i. 2, 3. So Rom. i. 5. v. 1. 1 Cor. xi. 12 ὁ ἀνὴρ διὰ τῆς γυναικός. Gal. i. 1. 2 Tim. ii. 2. Heb. ii. 2. vii. 9. So *through the fault of*, etc. Matt. xviii. 7. xxvi. 24. Rom. v. 12, 16, 19. 1 Cor. xv

21. al. Sept. for 773 2 Chr. xxi. 5. Esth. i. 15. Is. xxxvii. 24.—Æschyl. Sept. e. Theb. 219. [233.] Xen. H. G. 7. 3. 2. Cæc. 21. 11. Eq. 2. 3.—In this construction *διά* may also refer to the author or first cause, when the author does any thing *through himself* instead of another; e. g. so of God, Rom. xi. 36 ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα. Heb. ii. 10. 1 Cor. i. 9 ὁ θεὸς, δι' οὗ ἐκλήθητε. also of Christ, Col. i. 16 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα,—τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσται. John i. 3.—Xen. Mem. 1. 2. 14 τῷ ἀνδρὶ βουλομένῳ τε πάντα δι' ἐαυτῶν πράττεσθαι. Cyr. 1. 1. 4. Hiero 9. 3.—In obtestations and exhortations, Rom. xv. 30 παρακαλῶ ὑμᾶς διὰ τοῦ κυρίου κ. τ. λ. 1 Thess. iv. 2. 2 Thess. iii. 12.

4. of the mode, manner, state, circumstances, *through* which any thing as it were passes, i. e. takes place, is produced, etc.

a) of manner, where *διά* with its gen. forms a periphrase for the corresponding adverb. Luke viii. 4 εἶπε διὰ παραβολῆς, lit. *through a parable*, i. e. by means of, with a parable, παραβολικῶς. Acts xv. 27 διὰ λόγον, *by word*, i. e. orally. Rom. viii. 25 et Heb. xii. 1. δι' ὑπομονῆς, *through* or *with* patience, i. e. patiently. Rom. xiv. 20 διὰ προσκόμματος, i. e. so as to give offence. 2 Cor. x. 11. Gal. v. 13. Eph. vi. 18. So John xix. 23 δι' ὅλου, *throughout*. Acts xv. 32 διὰ λόγον πολλοῦ, i. e. with many words.—Ælian. V. H. 1. 8. Diod. Sic. 11. 44. Xen. Cyr. 3. 1. 18. Mem. 2. 1. 20.—So διὰ βραχείων and δι' ὀλίγων, *briefly*, Heb. xiii. 22. 1 Pet. v. 12. διὰ πολλῶν 2 Cor. i. 11.—Lucian. Toxar. 56 διὰ βραχείων. Thuc. iv. 95.

b) of the state, circumstances, emotions, etc. *through*, *in*, *with* which or *on occasion of* which any thing exists, is produced or done etc. the verbs εἶναι, γίνεσθαι, ἔρχεσθαι, and the like being usually expressed or implied. Rom. xv. 32 ἵνα ἔλθω πρὸς ὑμᾶς διὰ θελήματος θεοῦ. 1 Cor. i. 1. 2 Cor. viii. 5. Gal. i. 15 καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ. 2 Cor. viii. 8 διὰ τῆς ἐτέρων σπουδῆς, i. e. on occasion of, because of. Rom. xiv. 14 οὐδὲν κοινὸν [ἐστίν] δι' αὐτοῦ, *through* itself, i. e. in and of its own nature.

2 Cor. v. 7 διὰ πίστει, περιπατοῦμεν, οὐ διὰ εἶδους, *we walk by faith, not by sight*, i. e. we are Christians through and in a state of faith in Christ, not of sight or of personal intercourse with him. 1 John v. 6 οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, *he came by, through, water and blood*, i. e. who received baptism and suffered death, whose baptism and death were testimonials of his mission. Heb. ix. 12 διὰ τοῦ ἰδίου αἵματος εἰσήλθεν, *through his own blood*, i. e. offering himself as sacrifice.—Eurip. Phœn. 20, 1554. Androm. 174.—Rom. ii. 27 σὲ, τὸν διὰ γράμματος καὶ περιτομῆς παραβατὴν [γενόμενον]. iv. 11 τῶν πιστευόντων δι' ἀκροβυστίας [δυνάμεων], i. e. believers who are not circumcised. 1 Cor. xiv. 19 λόγους διὰ νοῦς μου [δύνας] λαλήσαι. 2 Cor. ii. 4 διὰ πολλῶν δακρύων ἔγραψα, i. e. weeping. iii. 11 διὰ τῆς δόξης [ἐστί], i. q. δεδοξασμένον. v. 10. vi. 7 bis. Phil. i. 20 εἴτε διὰ ζωῆς εἴτε διὰ θανάτου, i. e. whether I live or die. 2 Thess. ii. 2 ἐπιστολῇ ὡς δι' ἡμῶν [οὔσα], i. e. ὡς ὑμετέρα. 2 Pet. i. 3 τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς, *through glory and virtue*, i. e. the highest δόξη and ἀρετή of God being thus conspicuously exhibited.—Symm. Ps. lv. 12 ὁ διὰ μίσους μοι, where Sept. ὁ μισῶν. Jos. Ant. 4. 6. 2 δι' ἐννοίας εἶναι τῷ θεῷ. ib. 6. 7. 4. Æschyl. Prom. 120 δι' ἀπεχθείας ἐλθεῖν, invisum esse. Eurip. Phœn. 395 διὰ πᾶσι ἐλθεῖν, desiderare. Æl. V. H. 13. 2 extr. διὰ τιμῆς ἐλθεῖν, honorari. Lucian. Macrob. 22 συγγραφεὺς διὰ πολλῶν μαθημάτων γενόμενος. Xen. Anab. 2. 5. 9 διὰ σκότους εἶναι, i. q. σκοτεινόν.

II. With the accusative, *through*, *by*, *by means of*; more generally *on account of*, etc. See Passow, Tittmann l. c. Winer Gr. § 53. c. Buttm. § 147. n. 2. Spoken

1. Of the instrument, the intermediate or efficient cause, as in I. 3, above; *through*, *by*, *by means of*, etc.

a) spoken of things, John xv. 3 ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον κ. τ. λ. Heb. v. 14 διὰ τὴν ἔξιν, *through use*. Rev. xii. 11. xiii. 14 πλανᾷ—διὰ τὰ σημεῖα, *do ceives through, by means of, those miracles*.—Diod. Sic. 1. 4. ib. 3. 8. Xen. Mem. 2. 7 1.—So also Heb. v. 12 διὰ τὸν

χρόνον, *through the time spent*, i. e. the time spent should have made you already teachers. 2 Pet. iii. 12 τοῦ θεοῦ ἡμέρα δι' ἣν κ. τ. λ. *the day of God, through, in consequence of which the heavens, etc.*—Æl. V. H. 3. 37 ὑποληρούσης ἤδη τι αὐτοῖς καὶ τῆς γνώμης διὰ τὸν χρόνον, i. e. *through age*.

b) of persons, comp. I. 3. b, above. John vi. 57 bis, *κἀγὼ ζῶ διὰ τὸν πτέρα· κἀκεῖνος ζήσεται δι' ἐμέ.* Rom. viii. 11 διὰ τὸ ἐνοικοῦν πνεῦμα. viii. 20. Heb. vi. 7 δι' οὗς. So Sept. δι' ἐμέ for יְהוָה Is. l. 11. Plut. Mor. II. p. 25. ed. Tauchn. Xen. Mem. 3. 2. 3. ib. 3. 3. 15 διὰ σί.

c) of emotions, etc. *through which, from which, one is led to do any thing, etc.* Matt. xxvii. 18 et Mark xv. 10 διὰ φόβον. Luke i. 78. Eph. ii. 4. διὰ τ. π. ἀγάπην. Phil. i. 15.—Diod. Sic. 1. 8. διὰ φόβον. Xen. Lac. 4. 6 διὰ τὴν ἔριν.

2. Of the ground or motive, the moving or impelling cause of any thing, *on account of, because of, propter, etc.*

a) genr. Matt. x. 22 μισούμενοι διὰ τὸ ὀνομά μου. xiii. 21 ἐλπίς ἡ διωγμός διὰ τὸν λόγον. xiii. 58. Mark ii. 4 διὰ τὸν ὄχλον. Luke viii. 47. John iv. 39, 41. xii. 11. Acts xxii. 24. xxviii. 2. al. sæpiss.—Sept. Deut. xv. 10. Gen. xliii. 18. Diod. Sic. 1. 7. Xen. An. 1. 9. 22 διὰ πολλά, i. e. *on many accounts*.—So before an infin. with the article τό, Luke xi. 8. xxiii. 8 διὰ τὸ ἀκοῦειν πολλά. Acts xviii. 3 διὰ τὸ ὁμότεχον εἶναι. Mark v. 4. διὰ τὸ αὐτὸν πολλακὶς δεδέσθαι. Acts iv. 2. al. sæp.—Sept. Deut. i. 36. Diod. Sic. 2. 16. Xen. Cyr. 5. 5. 34. Hiero 1. 37.—Also in phrases, e. g. διὰ τί; *on what account? wherefore? why?* Matt. ix. 11. Luke v. 30, 33. John xiii. 37. written also διατί, Matt. xiii. 10. xv. 2. Mark ii. 18. vii. 5. Luke xix. 23. John vii. 45. Acts v. 3. al. Sept. for שָׁמָּה Ex. ii. 18. מִכָּאָן Num. xi. 11. מִכָּאָן Deut. xxix. 23.—Xen. Mem. 3. 11. 17.—So διὰ τοῦτο seq. ὅτι, *on this account—because*, John v. 16. viii. 47. inverted John xv. 19.

b) in the sense of *for the sake of, in behalf of*, etc. as marking the purpose or object of an action, etc. Matt. xiv. 3. et Mark vi. 17 διὰ Ἡρωδιάδα τὴν γυναῖκα φιλιππου. xxiv. 22 διὰ τοὺς ἐκλεκτούς, *for the elects' sake*. Mark ii. 27. John xi. 15. Acts xvi. 3. Rom. xi. 28. al. sæp.—Xen. Ag. 2. 21.—So διὰ τοῦτο, *for the sake of this, for this purpose*. John xii. 27 διὰ τοῦτο ἦλθον, *for this purpose I came*, sc. to suffer death. 1 Cor. iv. 17. With ἵνα, *in order that*, John i. 31. 1 Tim. i. 16. ὅπως Heb. ix. 15.

c) as marking the occasion of any thing, the occasional cause, that *on occasion of, on account of, because of* which any thing takes place. Matt. xxvii. 19 πολλά ἔπαθον κατ' ὄναρ δι' αὐτόν. John vii. 43. x. 19. Rom. ii. 4 τὸ ὄνομα τοῦ θεοῦ δι' ἡμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι. xv. 15 διὰ τὴν χάριν τὴν δοθεῖσάν μοι, i. e. *because of, by virtue of*. 2 Pet. ii. 2.—Xen. Cyr. 7. 3. 10 δι' ἐμέ.

3. Of the manner or state *through, or during* which any thing takes place; comp. I. 4, above. Gal. iv. 13 οἶδατε δέ, ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν, *through infirmity*, i. e. *during* bodily weakness.—This sense of διὰ is rare with the accus. and comes from the general idea of duration; so Aristot. Mirab. Auscult. 68 διὰ τὸν χειμῶνα. See Winer Comm. in Gal. l. c.

NOTE. In composition διὰ mostly retains its signification, and refers: 1. to space and time, *through, throughout*, implying transition, continuance, etc. as διαβαίνω, διαπλέω, διαγίνομαι, διάγω; also trop. *through, to the end*, marking completeness, and thus becoming intensive, as διαβλέπω, διαγίνωσκω. 2. to distribution, diffusion, etc. *throughout, among, every where*, as διαγγέλλω. 3. to mutual or alternate effects or endeavours, *through, between, among*, sc. one another, *to and fro*, as διακρίνομαι, διαμάχομαι. 4. to separation, i. q. Lat. *dis, in two, in pieces, apart*, etc. Buttm. § 147. n. 9; as διαίρειν, διαλύω, διαφύγειν. Comp. Tittm. in Bibl. Repos III. p. 50. AL.

Διαβαίνω, f. βήσομαι, *to pass through or over*, seq. acc. of thing. e. g.

τὴν θάλασσαν Heb. xi. 29. So Sept. and רָצָה Gen. xxxi. 21. 1 Sam. xiii. 7.—Jos. Ant. 7. 9. 7. τὸν Ἰορδάνην. Xen. An. 1. 2. 6.—Seq. εἰς, Acts xvi. 9.—Xen. An. 7. 2. 9.—Seq. πρὸς c. acc. Luc. 16. 26.

Διαβάλλω, f. βαλῶ, to thrust through, Diog. Laert. 1. 118 διαβωλόντα τῆς θύρας τὸν δάκτυλον. to transport, carry over, Thuc. 6. 30. Hence metaph. and in N. T. to carry or deliver over to any one in words, i. e. to report or inform against, to traduce, to accuse; Pass. seq. dat. Luke xvi. 1 ἐπεβλήθη αὐτῷ. Sept. for Chald. אַרְבַּע דְּבָרִים Dan. iii. 8. vi. 25.—Seq. dat. Herodot. 5. 35. πρὸς τινα Jos. Ant. 7. 11. 3. Xen. An. 1. 1. 3.

Διαβεβαίω, ὦ, f. ὠσω, to strengthen throughout, to make very firm; in N. T. Mid. διαβεβαίωμα, οὔμαι, metaph. to affirm strongly, to asseverate, to urge, seq. περί c. gen. 1 Tim. i. 7. Tit. iii. 8.—Philo de Decal. p. 263. 24. Polyb. 12. 12. 6.

Διαβλέπω, f. ψω, to look through, i. e. to view attentively, Plato Phædo. 37. In N. T. to see clearly, i. e. fully, Matt. vii. 5. Luke vi. 42.

Διάβολος, ου, ὁ, ἡ, subst. (διαβάλλω q. v.) a calumniator, slanderer, accuser, viz.

a) genr. 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3. So Sept. of Haman, for Heb. רָצָה Esth. vii. 4. רָצָה ib. viii. 1.—1 Macc. i. 36. Xen. Ag. 11. 5.

b) with the art. ὁ διάβολος, the devil, i. e. the accuser, by way of eminence, i. q. ἡρώδης, ὁ σατανᾶς, Satan, the prince of the fallen angels, ὁ ἄρχων τῶν δαιμονίων Matt. ix. 34. According to the later Hebrews, he acts as the accuser and calumniator of men before God, Job i. 7, 12. Zech. iii. 1, 2, coll. Rev. xii. 9, 10; seduces them to sin, 1 Chr. xxi. 1; and is the author of evil, both physical and moral, by which the human race is afflicted; see in Δαιμόνιον b. In N. T. ὁ διάβολος appears as the constant enemy of God, of Christ, of the divine kingdom, of the followers of Christ, and of all truth; full of falsehood and malice, and exciting and seducing to evil in every possible way. Matt. iv. 1,

5, 8, 11. xiii. 39. xxv. 41. Luke iv. 2, 3, 5, 6, 13. viii. 12. John xiii. 2. Acts x. 38. Eph. i. 4. 27. vi. 11. 1 Tim. iii. 6, 7. 2 Tim. ii. 26. Heb. ii. 14. James iv. 7. 1 Pet. v. 8. Jude 9. Rev. ii. 10. xii. 9, 12. xx. 2, 10. Sept. for רָצָה 1 Chr. xxi. 1. Job i. 6 sq. ii. 1 sq. Zech. iii. 1, 2.—Wisd. ii. 23. Test. XII Patr. p. 672, 691. Act. Thom. § 32.—Hence ἐκ τοῦ διαβόλου v. υἱὸς τοῦ διαβόλου εἶναι, to be the child of Satan, i. e. to be like Satan, John viii. 44. Acts xiii. 10. 1 John iii. 8 ter, 10.—In the same sense, John vi. 70 διάβολος, a devil, i. q. υἱὸς τοῦ διαβόλου, coll. Acts xiii. 10, i. e. an enemy of God and man; comp. σατανᾶς Matt. xvi. 23. Mark viii. 33.

Διαγγέλλω, f. γελῶ, (διά, ἀγγέλλω,) to announce throughout, i. e.

a) every where, generally, to publish, sc. far and near, to proclaim, trans. Luke ix. 60. Pass. Rom. ix. 17. Sept. for רָצָה Ex. ix. 16. Ps. ii. 7.

b) implying completeness, to announce fully, i. e. to give exact and certain information of, trans. Acts xxi. 26. Sept. for רָצָה Josh. vi. 10.—Jos. Ant. 7. 9. 2. Xen. An. 1. 6. 2.

Διάγε, Luke xi. 8, see in Γέ I. a.

Διαγίνομαι, aor. 2 διεγενόμην, to be throughout, i. e. to be always, 2 Macc. xi. 26. Xen. Mem. 2. 8. 5. In N. T. of time, to be through, i. e. to be past, to have elapsed, Mark xvi. 1. Acts xxv. 13. xxvii. 9.—Herodian. 1. 10. 1. Æl. V. H. 3. 19 τριῶν μηνῶν διαγινόμενων.

Διαγινώσκω, f. γνώσκω, to know throughout, i. e. accurately, to distinguish, Sept. Deut. ii. 7. Xen. Mem. 3. 1. 9. In N. T. to inquire fully into, to examine, to investigate, in a judicial sense, trans. Acts xxiii. 15. xxiv. 22.—Philo de Agric. p. 204. C, καὶ δικαστὰς τοὺς περὶ ἐκάστων διαγνωσμένους ἀπεκλήρωσαν. Dion. Hal. Ant. 2. 14.

Διαγνώριζω, f. ἴσω, to make known throughout, i. e. every where, to tell abroad, to publish, seq. περί τινος, Luke ii. 17.

Διάγνωσις, εως, ἡ, (διαγινώσκω,) pp. exact knowledge; in N. T. in a judicial sense, examination, trial, hearing,

Acts xxv. 21.—Wisd. iii. 18. Jos. Ant. 15. 3. 8. Diod. Sic. 1. 60.

Διαγογγύζω, f. ὤσω, (διά, γογγύζω which see,) *to murmur throughout*, i. e. *to keep murmuring*, sc. with the idea of complaint, *to express sullen discontent*, absol. Luke xv. 2. xix. 7. Sept. לָנָח Ex. xv. 24. xvi. 2, 8.—Ecclus. xxxiv. 24. Heliodor. 7. 27.

Διαγρηγορέω, ὦ, f. ἤσω, (διά, γρηγορέω which see,) *to wake through*, sc. the night, etc. *to keep awake*, Herodian. 3. 4. 8. In N. T. *to be fully awake*, Luke ix. 32.

Διάγω, f. ξω, (διά, ἄγω,) *to lead or bring through or over*, sc. any place, etc. e. g. a river, Xen. An. 2. 4. 28. fire, etc. Sept. for עָבַר 2 Sam. xii. 31. water, Wisd. x. 18. In N. T. spoken of time, *to bring through*, i. e. *to pass*, e. g. ἡσύχιον βίον, *to lead a quiet life*, *to live*, etc. 1 Tim. ii. 2.—2 Macc. xii. 38 σάββατον. Jos. Ant. 3. 14. 3 τὴν νύκτα. Xen. Hiero 7. 10. Ælian. H. An. 16. 23 τὸν βίον.—So absol. with τὸν βίον implied, Tit. iii. 3.—Plut. Timol. 3. Xen. Mem. 1. 3. 5.

Διαδέχομαι, f. δέχομαι, *to receive through*, sc. others, i. e. as transmitted from one to another *through* a series, *to receive in succession*, *to succeed to*, trans. Acts vii. 45 ἦν εἰσῆγαγον διαδεχόμενοι [αὐτήν] οἱ πατέρες.—Jos. Ant. 7. 14. 2 τὴν βασιλείαν. Herodian. 4. 2. 20. Suidas, διαδέχομαι τὸ διὰ πολλῶν ἐρχόμενον ἀφ' ἑτέρου εἰς ἕτερον ἐπ' ἐμὲ διαδέχομαι.

Διάδημα, ατος, τό, (διαδέω *to bind* quite around,) *a diadem*, the symbol of royal dignity, Rev. xii. 3. xiii. 1. xix. 12. Sept. for כִּתְרָא Esth. i. 11. ii. 17. חֲנִיף Is. lxii. 3.—1 Macc. i. 9. Jos. B. J. 1. 3. 1. Xen. Cyr. 8. 3. 13.

Διαδίδωμι, f. δώσω. 1. *to deliver through*, sc. various hands, from one to another in succession, *to deliver over in succession*, trans. Rev. xvii. 13 in text. rec. τὴν ἐξουσίαν αὐτῶν τῷ θηρίῳ διαδύσουσιν. Others διδώσιν.—Thuc. 1. 76 εἰ ἀρχὴν τε διαδιδομένην ἐδεξάμεθα. Comp. in Διαδέχομαι.

2. *to deal out*, *to divide out*, *to distribute*,

trans. or absol. Luke xi. 22. xviii. 22. John vi. 11. Acts iv. 35.—Xen. Cyr. 1. 3. 6 bis. 1. 4. 10 bis, 11.

Διάδοχος, ου, ό, ή, (διαδέχομαι q.v.) *a successor*, sc. in office, Acts xxiv. 27.—Ecclus. xlvi. 1. Jos. Ant. 1. 13. 3. Xen. An. 7. 2. 5.

Διαζώννυμι, or διαζωννύω, fut. ζώσω, *to gird quite around*, i. e. firmly, trans. John xiii. 4.—Mid. *to gird any thing around one's self*, John xxi. 7. Aor. 1. Pass. with Mid. signif. John xiii. 5. Sept. for חָגַג Ez. xxiii. 15.—Lucian. Quomod. Hist. Conserib. 3.—Used in reference to the flowing robes of orientals; see in Ἀναζώννυμι.

Διαθήκη, ης, ή, (διατίθημι,) *a disposition*, *arrangement*, viz.

a) spoken of a testamentary disposition, *a testament*, *a will*, Heb. ix. 16, 17.—Jos. Ant. 17. 9. 7. Demosth. 1136. 12.

b) *a covenant*, i. e. a mutual agreement or mutual promises on mutual conditions; Gal. iii. 15. So Sept. and חֲבֵרָה 1 Sam. xviii. 3. xxiii. 18. al. sep.—Aristoph. Av. [434] 439. Suidas, διαθήκη συνθήκη.—In N. T. spoken of God's covenants with men, i. e. the divine promises conditioned on obedience, viz.

(α) of the Abrahamic covenant, confirmed also to the other patriarchs, of which circumcision was the sign; see Gen. xv. 1—18. xvii. 1—19. So Luke i. 72, coll. ver. 73. Acts iii. 25. Gal. iii. 17. Called also ἡ διαθ. περιτομῆς, Acts vii. 8. Sept. and חֲבֵרָה Gen. xv. 18. xvii. 2, 4. al.—2 Macc. viii. 15.

(β) of the Mosaic covenant, entered into at Mount Sinai, with sacrifice and the blood of victims; see Ex. xxiv. 3—12. Deut. v. 2 sq. where Sept. for חֲבֵרָה.—Heb. viii. 9 bis. ix. 20. Called also ἡ πρώτη διαθήκη, *the first covenant*, i. e. the Old or Jewish dispensation, in reference to the gospel, Heb. ix. 15. So Heb. ix. 4 bis, τὴν κειρωτὸν τῆς διαθήκης —καὶ αἱ πλάκες τῆς δ. i. e. the ark which was the symbol of God's presence under the Mosaic covenant, and the tables of the law which the people had covenanted to obey. Rev. xi. 19, comp. Heb. viii. 5. So Sept. and חֲבֵרָה Num.

x. 33. Deut. ix. 9, 11.—The Mosaic covenant was strictly the renewal or confirmation of the Abrahamic; hence Paul uses the plural διασῆκαι, Rom. ix. 4. Eph. ii. 12.—By meton. since the ancient covenant is contained in the Mosaic books, διασῆκη is put for *the book of the covenant, the Mosaic writings*, i. e. the law, Heb. כְּתוּבֵי; 2 Cor. iii. 14 ἀνάγνωσις τῆς παλαιᾶς δ. So Sept. and כְּתוּבֵי Deut. iv. 13.—Eccles. xxiv. 23 βιβλος διασῆκης.—For Gal. iv. 24 see in γ.

(γ) of the new covenant promised of old and sanctioned by the blood of Christ, *the gospel dispensation*; comp. Jer. xxxi. 31 sq. al. where Sept. for כְּתוּבֵי.—Heb. viii. 10 et x. 16 et Rom. xi. 27, quoted from Jer. xxxi. 33, 34, coll. Is. xxvii. 9. Heb. x. 29. Called also *νέα δ.* Heb. xii. 24. καινή δ. Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. xi. 25. 2 Cor. iii. 6. Heb. viii. 8. ix. 15. κρείττων δ. Heb. vii. 22. viii. 6. δ. αἰώνιος xiii. 20. δ. δευτέρα (implied) viii. 7.—Hence, Gal. iv. 24 δύο διασῆκαι, *the two covenants*, i. e. the old and the new.

Διαίρεσις, εως, (διαίrew,) *division, act of dividing*, Xen. Cyr. 4. 5. 55. In N. T. *distinction, difference*, etc. 1 Cor. xii. 4, 5, 6, διαίρεσις, i. e. diversities, differences, classes of gifts, etc. Sept. of the classes or sections of the prests, etc. for כְּתוּבֵי 2 Chr. viii. 14. Ezra vi. 18.—Diod. Sic. 2. 31 διαίρεσις τῶν χρόνων.

Διαίrew, ω, aor. 2 διείλον, (διά of sep. αίrew,) *to take apart*, i. e. *to separate, to divide*, sc. into parts, Sept. for כְּתוּבֵי Gen. xv. 10. al. Lucian. D. Mort. 16. 3. In N. T. *to divide out, to distribute*, trans. Luke xv. 12. 1 Cor. xii. 11. Sept. for כְּתוּבֵי Josh. xviii. 5. 1 Chr. xxiii. 6.—Jos. Ant. 5. 1. 23. Xen. Cyr. 4. 5. 51.

Διακαθαρίζω, f. ιω, Buttm. § 95. 9. n. 14; *to cleanse throughout*, i. e. thoroughly, trans. Matt. iii. 12 et Luke iii. 17 τὴν ἄλωνα, sc. by ventilation with a fan, τὸ πύον; hence i. q. ליקמין τὴν ἄλωνα, Ruth iii. 2. Comp. Calmet, art. *Thrashing*. Jahn § 65.—So διακαθαίρειν τὴν ἄλω, Aleiphron. 3. 26.

Διακατελέγχωμαι, f. ιζομαι, (διά,

κατελέγχωμαι,) *to confute in disputation*, i. q. διαλεγόμενος κατελέγχω, seq. dat. Acts xviii. 28.—So διαπίνω, διατοξεύομαι, to vie in drinking, in archery, etc.

Διακονέω, ω, aor. 1 διηκόνησα, comp. Buttm. § 86. n. 6, (διάκονος,) *to serve, to attend upon, to minister unto*, intrans. spoken.

a) of persons, seq. dat. expr. or impl. (α) genr. as a master or guest, Matt. viii. 15 καὶ διηκόνει αὐτοῖς. xxvii. 55. Mark i. 31. xv. 41. Luke iv. 39. xxii. 26. Phil. lem. 13. So Matt. xx. 28 bis. Mark x. 45 bis. John xii. 26 bis.—Jos. Ant. 19. 1. 6. Lucian. D. Deor. 4. 4. Demosth. 362 ult. Xen. Cyr. 8. 3. 8.—Especially spoken of those who serve at table, *to wait upon*, Luke x. 40. xii. 37. xvii. 8. xxii. 27 bis. John xii. 2.—Athen. 4. 10. Diod. Sic. 5. 40. Xen. An. 4. 5. 33.—(β) By impl. *to minister to the wants of* any one, i. e. *to supply one's wants*, e. g. food, clothing, etc. Matt. iv. 11. xxv. 44. Mark i. 13. Luke viii. 3 διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. So of the alms collected by the churches, the distribution of alms, etc. Rom. xv. 25. Heb. vi. 10 bis. 1 Pet. iv. 11.—(γ) In the sense of *to be the attendant or assistant of* any one; as Timothy and Erastosthenes are said to be διακονοῦντες τῷ Παύλῳ, Acts xix. 22. So Heb. כְּתוּבֵי Josh. i. 1. Ex. xxiv. 13; where Sept' ὑπουργός and παρεστηκός.—(δ) In the primitive church, *to fill the office of a διάκονος, to fulfil the duties of a deacon*, i. e. to have charge of the poor and the sick, etc. 1 Tim. iii. 10, 13.

b) of things, seq. accus. of manner, and dat. expr. or impl. (Buttm. § 131. 6, 7,) also in the passive construction; *to minister*, sc. any thing to any one, *to administer, to provide*, etc. 2 Tim. i. 18 ὅσα ἐν Ἐφέσῳ διηκόνησε. So 2 Cor. iii. 3 ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, *ministered by us*, i. e. written by our aid or ministry, by us.—Anacr. 9. 14, Ἀνακρίοντι διακονῶ τοσαῦτα. Theophr. Char. 2. 4.—By impl. *to minister any thing to one's wants*, etc. 1 Pet. iv. 10 εἰς ἑαυτοὺς [i. q. εἰς ἀλλήλους] αὐτὸ διακονοῦντες, coll. ver. 11. So of alms, χάρις, collected by the churches, etc. *to administer, to distribute*, Pass. 2 Cor.

viii. 19, 20.—Comp. Lucian. Asin. 53.—Spoken of propheta, etc. who *minister* i. e. *announce, deliver*, sc. the divine will, etc. 1 Pet. i. 12.—Origen. Comm. in Ps. xlviii. 4, οἱ διακονοῦντες τὸν λόγον. Jos. Ant. 6. 13. 6.—Seq. dat. alone, Acts vi. 2 διακονεῖν τραπέζαις, *to serve money-tables*, i. e. to have charge of the alms and other pecuniary matters.—Heliodor. 5. p. 218. So *ministrare velis* Virg. Æn. 10. 218, comp. Heyne's note.

Διακονία, ας, ἡ, (διακόνος,) service, attendance, ministry, viz.

a) genr. Heb. i. 14.—Jos. Ant. 4.6.3.—Towards a master or guest, at table or in hospitality, Luke x. 40. 1 Cor. xvi. 15.—Xen. CEC. 7. 41.

b) *ministry, ministration*, i. e. the office of ministering in divine things, spoken chiefly of apostles and teachers; Acts i. 17, 25. vi. 4 διακ. τοῦ λόγου. xx. 24. xxi. 19. Rom. xi. 13. 1 Cor. xii. 5. 2 Cor. iii. 7, 8, 9 bis. iv. 1. v. 18. vi. 3. Eph. iv. 12. Col. iv. 17. 1 Tim. i. 12. 2 Tim. iv. 5, 11. Once of the office of a *διάκονος*, Rom. xii. 7, where others take it in the wider sense as above.

c) in the sense of *aid, relief*, spoken of *alms, contributions*, etc. Acts xi. 29 εἰς διακονίαν πέμψαι. Rom. xv. 31, coll. ver. 26. 2 Cor. viii. 4. ix. 1, 13. xi. 8. Rev. ii. 19.—Act. Thom. 56, ἐκόμισαν χρήματα πολλά εἰς διακονίαν τῶν χηρῶν.—Spoken of the *distribution, ministration*, of alms thus collected, etc. Acts vi. 1. xii. 25 coll. xi. 30. 2 Cor. ix. 12.

Διάκονος, ου, ὁ, ἡ, (either fr. διά and κόνις, pp. a dusty, i. e. hasty messenger; or better from absol. διάκω, διήκω, to run, to hasten, Buttm. Lexil. 1. p. 21 sq.) a servant, attendant, minister, viz.

a) a genr. and with a gen. of the master or person served, Matt. xx. 26. xxiii. 11. Mark ix. 35. x. 43.—Xen. Cyr. 8. 3. 8.—Spoken of those who wait at table, etc. John ii. 5, 9.—Jos. Ant. 6.4.1. Xen. Mem. 1.5.2. Among the Greeks, the *διάκονοι* were a higher class of servants than the *δούλοι*, Athen. X. p. 192. B. comp. Xen. l. c. Buttm. Lexil. I. p. 220.—Spoken of the *servants or attendants* of a king, Matt. xxii. 13. So

Rom. xiii. 4 bis, θεοῦ διάκονος, i. e. the servant, minister, vicegerent, of God. Sept. for יהוה Esth. i. 10. ii. 2. vi. 3.—Spoken of an *attendant, a disciple*, etc. John xii. 26.

b) spoken of *ministers, teachers*, sc. of divine things, who act for God, Christ, etc. with a gen. as before, e. g. τοῦ θεοῦ 1 Cor. iii. 5. 2 Cor. iii. 6. vi. 4. 1 Thess. iii. 2. seq. τοῦ Χριστοῦ, etc. 2 Cor. xi. 23. Eph. vi. 21. Col. i. 7. iv. 7. seq. τῆς ἐκκλησίας Col. i. 25. So seq. τοῦ σατανᾶ 2 Cor. xi. 15, coll. ver. 14.

c) with a gen. of the thing to be done or promoted by one's service and ministry, e. g. Rom. xv. 8 διάκονος περιτομῆς, *a minister of circumcision*, i. e. of Judaism, or to the Jews. 2 Cor. xi. 15 διακ. δικαιοσύνης. Gal. ii. 17. Eph. iii. 7 Col. i. 23.

d) as an officer in the primitive church, *one who has charge of the alms and money of the church, an overseer of the poor and the sick, an almoner*, Phil. i. 1. 1 Tim. iii. 8, 12. iv. 6. See Acts vi. 1—6. Of a female ἡ διάκονος, who had charge of the female poor and sick, Rom. xvi. 1.—Hence the English word *deacon*, but in a different sense.

Διακόσιοι, αι, α, (δύς, εκατόν,) two hundred, Mark vi. 37. John vi. 7. xxi. 8. Acts xxiii. 23 bis. xxvii. 37. Rev. xi. 3. xii. 6.

Διακούω, f. ούσομαι, (διά, ἀκούω,) to hear through or out, Xen. Hiero 7. 11. In N. T. *to hear fully*, in a judicial sense, seq. gen. Acts xxiii. 35. So Sept. and עָשָׂה Deut. i. 16.

Διακρίνω, f. νῶ, to separate through-out, i. e. wholly, completely, trans. Mid. *to separate one's self*, etc.

a) pp. Jude 22 οὓς μὲν ἐλεεῖτε διακρινόμενοι, *on some* (i. e. those not Christians) *have compassion, separating yourselves from them*.—Hesych. διακεκρίσθω· ἀφοριζέσθω. διακριθέντες· χωρισθέντες· Herodian. 3. 1. 9 ὁ Ταῦρος διακρίνει τὰ ἐξην.

b) by impl. *to distinguish, to make a distinction, to cause to differ*; Acts xv. 9 οὐδὲν διέκρινε μεταξύ ἡμῶν. 1 Cor. xi. 29 μὴ διακρίνων τὸ σῶμα τοῦ κυρίου, sc. from common food. Mid. James ii. 4

καὶ οὐ διακρίθητε ἐν ἑαυτοῖς; interrog. and as apodosis, *do ye not then make a distinction in yourselves?* i. e. are ye not partial? Others under d below.—Mid. Herodian. 4. 6. 12.—With the idea of preference, prerogative, 1 Cor. iv. 7 τίς γάρ σε διακρίνει.—Trop. *to distinguish, to discern clearly, to note accurately*, Matt. xvi. 3 τὸ πρόσωπον τοῦ οὐρανοῦ. 1 Cor. xi. 31 εἰ γὰρ ἑαυτοὺς διεκρίνομεν, i. e. if we took a proper view, formed a just estimate of ourselves. 1 Cor. xiv. 29, i. q. δοκιμάζω in 1 John iv. 1. So Sept. for יִבְרָ Job xii. 11.—Xen. Mem. 1. 9. 9.—Hence,

c) in the sense of *to consider accurately, to judge, to decide*, e. g. διακρίναι ἀνὰ μέσον τινός, 1 Cor. vi. 5. So Sept. for מִשְׁפָּח Ex. xviii. 16. 1 K. iii. 9. יִתְּחַל Ps. 1. 4. Prov. xxxi. 9.

d) Mid. διακρίνομαι, aor. 1 pass. διεκρίθην with mid. signif. Buttm. § 136. 2; *to separate one's self from, i. e. to contend with*, pp. in battle Polyb. 2. 22. 11. Xen. Ag. 1. 33. In N. T. metaph. (a) *to contend or strive with, to dispute with*, seq. dat. Jude 9. seq. πρὸς c. acc. Acts xi. 2. Sept. seq. dat. for יִתְּחַל Jer. xv. 10. seq. πρὸς for מִשְׁפָּח Ez. xx. 35.—Luc. Pseudosoph. 5. Polyb. 22. 27. 1.—(β) *to be in strife with one's self, i. e. to doubt, to hesitate, to waver*, Matt. xxi. 21. Mark xi. 23. Rom. iv. 20. xiv. 23. James i. 6. ii. 4 καὶ οὐ διακρίθητε ἐν ἑαυτοῖς, without interrog. *and if ye do this without hesitation*; comp. in b. above. So μηδὲν διεκρινόμενος, *without hesitation*, confidently, Acts x. 20. xi. 12. James i. 6.—Hesych. διεκρίθη· διέσταζεν.

Διάκρισις, εὖς, ἡ, (διακρίνω,) *a distinguishing, a discerning clearly*, i. e. spoken of the act or power, Heb. v. 14 καλοῦ καὶ κακοῦ. 1 Cor. xii. 10 τῶν πνευμάτων, comp. in Διακρίνω b.—Apoll. Rhod. 4. 1169.—By impl. Rom. xiv. 1 μὴ εἰς διακρίσεις διαλογισμῶν, *lit. not for scrutinizings of thoughts*, i. e. not with searching out and pronouncing judgment on their opinions; comp. ver. 5, 13. Others, *doubts, scruples*.

Διακωλύω, f. ὤσω, *to hinder through-out, i. e. to impede or forbid utterly*, trans. Matt. iii. 14 ὁ δὲ Ἰωάννης διεκώλυνεν

αὐτόν, i. e. spoken in the imperf. of a continued action, or de conatu; see Winer Gr. § 41. 3. c. Matth. § 504. 3.—Judith xii. 7. Xen. H. G. 1. 6. 28.

Διαλαλέω, ὦ, f. ἴσω, *to speak to and fro*, i. e.

a) *to talk with any one, to converse with*; Luke vi. 11 διελάλουν πρὸς ἀλλήλους, i. e. they communed, consulted.—Polyb. 23. 9. 6. Eurip. Cycl. 175.

b) *to speak of every where, i. e. to tell abroad, to divulge*, trans. So in pass. constr. Luke i. 65.—Symm. for יִבְרָ Ps. li. 16.

Διαλέγω, f. ξω, *to gather out apart, i. e. to select*, Xen. Œc. 8. 9. Mem. 4. 5. 11. In N. T. only as depon. Mid. διαλέγομαι, aor. 1 pass. διαλέχθην with mid. signif. Buttm. § 136. 2; *to speak to and fro, i. e. alternately, to converse with*, viz.

a) *spoken of a dispute, etc. to dispute, to discuss*, intrans. seq. dat. Jude ver. 9 τῷ διαβόλῳ διεκρινόμενος διελέγετο. So seq. πρὸς ἀλλήλους, Mark ix. 34, coll. ver. 33. Sept. for יִבְרָ Is. i. 18. seq. πρὸς for יִבְרָ Judg. viii. 1.—Seq. dat. Xen. Mem. 1. 6. 11. seq. πρὸς ib. 1. 6. 1.

b) of public teaching, etc. *to discuss, to discourse, to reason, to argue*, intrans. and absol. Acts xviii. 4. xix. 8, 9. xx. 9. xxiv. 25. seq. dat. Acts xvii. 2, 17. xviii. 19. xx. 7. seq. πρὸς c. acc. Acts xxiv. 12. Sept. for יִבְרָ Is. lxiii. 1. seq. πρὸς Ex. vi. 27.—Ecclus. xiv. 20. Xen. H. G. 2. 2. 11. Mem. 3. 3. 7. seq. dat. ib. Anab. 2. 5. 41.—Trop. of an exhortation, etc. *to address, to speak to*, seq. dat. Heb. xii. 5.—Herodian. 1. 5. 2. Xen. Mem. 4. 4. 4.

Διαλείπω, f. ψω, pp. *to leave between, i. e. to leave an interval*, sc. of space or time; hence in N. T. *to intermit, to desist, to cease*; seq. particip. Luke vii. 45 οὐ διέλιπε καταφιλοῦσα, *she has not ceased kissing my feet*, etc. see Buttm. § 144. n. 3. Sept. for יִבְרָ Jer. xlv. 18 מִיִּבְרָ Jer. xvii. 8.—Jos. Ant. 8. 12. 3. Xen. Apol. Soc. 16.

Διάλεκτος, ον, ἡ, διαλέγομαι q. v.) *speech, language*, as articulated through or by the tongue, Aristot. H. An. 4. 9. In N. T. *language*, sc. as spoken by a

people or province, *a dialect, peculiar idiom*, Acts i. 19. ii. 6, 8. xxi. 40. xxii. 2. xxvi. 14.—Jos. Ant. 3. 1. 6. Polyb. 1. 67. 9.

Διαλλάσσω or ἄπτω, f. ξω, (διά, ἄλλασσω,) *to change between, i. e. to permute, to change for another, to exchange*, 2 Macc. vi. 27. Xen. H. G. 1. 6. 4. Trop. *to change in feeling towards any one, to reconcile*, trans. Xen. H. G. 1. 6. 7. Vect. 5. 8.—In N. T. only Mid. διαλλάσσομαι, aor. 1. pass. διηλλάχθην with Mid. signif. Buttm. § 136. 2, *to change one's own feelings towards, i. e. to reconcile one's self, to become reconciled*, c. dat. Matt. v. 24 διαλλάγηθι τῷ ἀδελφῷ σου. So Sept. for פָּצַחְתָּ 1 Sam. xxix. 4.—Esdr. iv. 31. Jos. Ant. 16. 4. 4. Thuc. 8. 70.

Διαλογίζομαι, f. ἴσομαι, *to reckon, through, i. e. to complete or settle an account*, Dem. 1236. 17. In N. T. trop. *to consider, to reflect, to reason, to ponder*, viz.

a) genr. e. g. ἐν ταῖς καρδίαις, Mark ii. 6, 8, where for ταῦτα see Buttm. § 131. 7. Luke iii. 15. v. 22. ἐν ἑαυτῷ Luke xii. 17. ἐν ἑαυτοῖς Mark ii. 8. παρ' ἑαυτοῖς Matt. xxi. 25. seq. ὅτι John xi. 50. seq. ποταπός Luke i. 29. absol. Luke v. 21. Sept. c. accus. for פָּצַחְתָּ Ps. lxxvii. 6. cxix. 59.—Xen. H. G. 6. 4. 20.

b) in a mutual or reciprocal sense, *to consider together, to deliberate, to debate*; seq. ἐν ἑαυτοῖς, Matt. xvi. 7, 8. πρὸς ἀλλήλους Mark viii. 16. πρὸς ἑαυτούς Luke xx. 14. absol. Mark viii. 17. In the sense of *to dispute*, etc. Mark ix. 33.—Ælian. V. H. 14. 43. Xen. Mem. 3. 5. 1.

Διαλογισμός, οὗ, ὅ, (διαλογίζομαι,) *computation, adjustment of accounts*, Dem. 951. 20. In N. T. *reflection, cogitation, thought*, viz.

a) genr. Luke ii. 35. v. 22. vi. 8. ix. 47. James ii. 4 κριταὶ διαλογισμῶν πονηρῶν, i. e. judges having evil thoughts, unjust, partial; for the gen. of quality, see Buttm. § 132. 4. 4. Sept. for פָּצַחְתָּ Ps. xcii. 6. Is. lix. 7. יָיָץ Dan. ii. 29, 30.—Arrian. Diss. Ep. 1. 9. 10. Polyb. 3. 17. 8.—So in different shades of sense, e. g. for *reasoning, opinion*, Rom. i. 21. 1 Cor. iii. 20. Rom. xiv. 1 see in

Διάκρισις. Sept. for פָּצַחְתָּ Ps. xciv. 11. So *for mind, purpose, intention*, Luke vi. 8; and especially *evil thoughts, purposes*, etc. Matt. xv. 19. Mark vii. 21. Sept. for פָּצַחְתָּ Prov. xxi. 18. evil, Ps. lvi. 6. Is. lix. 7.—In the sense of *doubt*, Luke xxiv. 38 διαλογισμοὶ ἀναβαίνουνσι, i. e. doubtful thoughts, suspense.

b) in the sense of *dispute, debate, contention*, Luke ix. 46, coll. Mark ix. 33, 34.—Phil. ii. 14 χωρὶς γογγυσμῶν καὶ διαλογισμῶν. 1 Tim. ii. 8.—Ecclus. ix. 15. xxvii. 4. Plut. Mor. II. p. 23. ed. Tauchn.

Διαλύω, f. ὕσω, *to dissolve*; in N. T. spoken of a collection of people, *to disperse, to break up*, Pass. Acts v. 36.—Jos. Ant. 4. 3. 1 τὸν συλλογόν. Xen. Cyr. 5. 5. 43 τὴν στρατίαν.

Διαμαρτύρομαι, f. οὔμαι, depon. Mid. *to call throughout to witness*, viz. gods and men, all beings, i. e. *to affirm with solemn obtestations*, Sept. Deut. iv. 26. Xen. H. G. 3. 2. 13.—In N. T. *to testify through and through, i. e. to bear full and complete witness*, viz.

a) *to admonish solemnly, to charge earnestly, to urge upon*, seq. dat. Luke xvi. 28. absol. Acts ii. 40. 1 Thess. iv. 6. Strengthened by the adjunct ἐνώπιον τοῦ Θεοῦ κ. τ. λ. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1. Sept. for טָעַן Ex. xix. 21. Ps. lxxxi. 9.—Fabr. Cod. Pseudep. V. T. I. p. 632 πολλὰ διαμαρτυράμεν αὐτοῖς τοῦ μὴ ποιῆσαι. Polyb. 1. 37. 4. Xen. Cyr. 7. 1. 17.

b) *to testify fully, i. e. to declare fully, to teach earnestly, to enforce*, trans. Acts viii. 25. xviii. 5. xx. 21, 24. xxiii. 11. xxviii. 23. Seq. dat. et ὅτι, Acts x. 42. xx. 23. absol. spoken of a sacred writer, Heb. ii. 6. Sept. for טָעַן Deut. xxxii. 45. טָעַן Ex. xviii. 20. שָׁרִית Ez. xvi. 2. xx. 4.—Jos. Ant. 9. 8. 3.

Διαμάχομαι, f. ἡσομαι, depon. Mid. *to fight together*, Xen. Anab. 7. 4. 10; see in Διά note. In N. T. metaph. *to contend*, sc. in words, *to dispute warmly*, Acts xxiii. 9.—Ecclus. viii. 1. Thuc. 3. 42.

Διαμένω, f. νῶ, *to remain through, i. e. permanently, to continue*, sc. in the same place, Xen. An. 7. 1. 6. In N. T. spoken of state, condition, circumstances, etc. *to remain the same, to con-*

tinue, to endure, i. e. not to change; Heb. i. 11 διαμένεις, quoted from Ps. cii. 27, where Sept. for מָנַח, coll. ver. 28. So 2 Pet. iii. 4 πάντα οὕτω διαμένει, comp. Ps. cxix. 90 where Sept. for מָנַח. — Polyb. 1. 18. 6. Xen. Mem. 4. 7. 7. — With adjuncts, e. g. κωφός, Luke i. 22. πρὸς τινα, *to remain to*, i. e. to be preserved to any one, Gal. ii. 5. So μετὰ τινος, spoken of persons, *to remain with*, i. e. *to remain constant towards* any one, Luke xxii. 28. — Seq. dat. Diod. Sic. 14. 48. Xen. H. G. 7. 1. 44.

Διαμερίζω, f. ἴσω, *to dispart, to separate into parts, to divide up*, trans.

a) pp. Mark xv. 24 διαμερίζον τὰ ἱμάτια. Pass. Acts ii. 3 διαμεριζόμεναι γλῶσσαι, *disparted flames*, i. e. divided out to each person from one common source. — Mid. in a recipr. sense, *to divide up for one's self, or among one another*, Matt. xxvii. 35 bis. Luke xxiii. 34. John xix. 24. — Sept. for קָלַח Ps. xxii. 19. לָקַח Gen. x. 25. 1 Chr. i. 19. comp. Deut. xxxii. 8. — In the sense of *to divide out, to distribute*, Luke xxii. 17. Acts ii. 45. Sept. for קָלַח Judg. v. 30. 2 Sam. vi. 19. — Xen. An. 7. 1. 4, where others διαμερτῖν.

b) trop. spoken of discord, dissension; Pass. *to be divided*, sc. into parties, absol. Luke xii. 52. seq. ἐπὶ c. acc. *to be divided against, to be at discord with*, etc. Luke xi. 17, 18. xii. 53.

Διαμερισμός, οὖν, ὅ, (διαμερίζω,) *division, apportionment, portion*, Diod. Sic. 11. 47. Sept. for קָלַח Ex. xlviii. 29. In N. T. metaph. *dissension*, Luke xii. 51. — The grammarians condemn this word, Pollux VIII. 136. Lob. ad Phryn. p. 511.

Διανέμω, f. μῶ, *to distribute throughout*, Jos. Ant. 9. 13. 9. Xen. Mem. 3. 4. 1. In N. T. trop. *to divulge, to spread abroad*, sc. εἰς τὸν λαόν, Pass. Acts iv. 17.

Διανεύω, f. εύσω, *to nod or wink repeatedly*, i. e. to make signs with the head, eyes, etc. Luke i. 22. Sept. for נָוַן קָרַן Ps. xxxv. 19. — Ecclus. xxvii. 22 διανεύων ὀφθαλμῷ. So τῇ χειρὶ Anthol. Gr. III. p. 47. ed. Jac.

Διανόημα, ατος, τό, (διανοίμαι,) *cogitation, thought*, Luke xi. 17. Sept. for מַחְשָׁבָה Is. lv. 9. — Ecclus. xxii. 16. Xen. H. G. 7. 5. 19.

Διάνοια, ας, ἡ, (διανοίμαι,) pp. *a thinking through, mature thought*; in N. T. and genr. *thought, mind*, i. e. the power of thought, viz.

a) meton. *the mind, thoughts, intellect*, i. e. the thinking and sentient faculty, Matt. xxii. 37. Mark xii. 30. Luke x. 27. Eph. [i. 18.] iv. 18. Heb. viii. 10. 1 Pet. i. 13. 2 Pet. iii. 1. So Heb. x. 16 quoted from Jer. xxxi. 33 for לֵב, where Sept. for לֵב. So Sept. for לֵב Gen. xvii. 17. xxiv. 45. — 2 Macc. ii. 2. Herodian. 2. 9. 15. Xen. Mem. 3. 12. 6.

b) in the sense of *intelligence, insight*, 1 John v. 20. So Sept. for לֵב Ex. xxxv. 25. xxxvi. 1.

c) *mind*, i. e. mode of thinking and feeling, *the feelings, affections, disposition of mind*, Col. i. 21 ἐχθροὶ τῇ διανοίᾳ. Eph. ii. 3. — 2 Macc. v. 17. Xen. Œc. 10. 1. — So Luke i. 51 ὑπερήφανοι διανοίᾳ καρδίας. Comp. Sept. 1 Chr. xxix. 18. Bar. i. 22.

Διανοίγω, f. οἷζω, (δια, ἀνοίγω which see,) *to open through*, sc. what before was closed, *to open fully*, trans. e. g. τὴν μήτραν, *to open the womb*, spoken of the first-born, Luke ii. 23. Sept. and פָּתַח פֶּה Ex. xiii. 2. xxxiv. 19. — So διαν. τὰς ἀκοάς, *to open the ears*, i. e. to cause to hear, to restore hearing, Mark vii. 34, 35. So Heb. פָּתַח אָזְנוֹ Is. xxxv. 5, Sept. ἀνοίγω. — Metaph. διαν. τοὺς ὀφθαλμούς, *to open the eyes of* any one, i. e. to cause to see what was not seen before, Luke xxiv. 31. Sept. and פָּתַח לֵב 2 K. vi. 17. So διαν. τὸν νοῦν, τὴν καρδίαν, *to open the mind, the heart*, etc. i. e. to make able and willing to understand, receive, etc. Luke xxiv. 45. Acts xvi. 14. — 2 Macc. i. 4, comp. Sept. Hos. ii. 15. Themist. II. p. 29. — Hence, διαν. τὰς γραφάς, *to open the scriptures*, i. e. to lay open the sense, *to explain, to expound*, Luke xxiv. 32. Acts xvii. 3. So פָּתַח Ps. cxix. 130, Sept. ἡ δὴ λῶσις λόγων.

Διανυκτερεύω, f. εύσω, (διά, νυκτερεύω, fr. νύξ,) *to bring the night through*,

to pass the whole night, intrans. Luke vi. 12.—Sept. addit. Job ii. 9. Jos. B. J. 2. 14. 7. Diod. Sic. 13. 62.

Διανύω, f ύσω, (διά, άνύω,) to bring through to an end, i. e. to complete, to finish, Acts xxi. 7 τὸν πλοῦν.—2 Macc. xii. 7. Jos. Ant. 4. 6. 8 τὸν βίον. Xen. Cyr. 1. 4. 28 δόδον.

Διαπαντός, adv. (i. q. διὰ παντός χρόνον,) through the whole time, i. e. continually, always; comp. in Διά I. 2. a. Mark v. 5. Acts ii. 25. xxiv. 16. Rom. xi. 10. 2 Thess. iii. 16. Heb. xiii. 15. Spoken of what is done at all stated or proper times, Luke xxiv. 53. Acts x. 2. Heb. ix. 6. Sept. for תָּמִיד Deut. xi. 12. Ps. xxxiv. 2. cxix. 44.—Xen. Cyr. 2. 4. 3, 4.

Διαπατριβή, ἥς, ἡ, (διά, πατριβή rubbing, contention,) vehement dispute, wrangling, 1 Tim. vi. 5, in MSS. and later edit. less well for παραδιατριβή q. v. See Tittm. in Bibl. Repos. III. p. 61.

Διαπεράω, ὤ, f. άσω, to pass through or over, absol. e. g. a lake, Matt. ix. 1. xiv. 34. Mark v. 21. vi. 53. a gulf, seq. πρὸς, c. acc. Luke xvi. 26. the sea, seq. εἰς Acts xxi. 12. Sept. διαπ. τὸν Ἰορδάνην for עָבַר 2 Sam. xix. 15. τὴν θάλασσαν Is. xliii. 2.—Polyb. 11. 18. 4. Xen. Ven. 9. 18.

Διαπλεω, ὤ, f. εύσω, to sail through or over, e. g. τὸ πῆλαγος Acts xxvii. 5.—Herodian. 8. 6. 11. absol. Xen. An. 7. 8. 1.

Διαπονέω, ὤ, f. ήσω, to labour through, to produce or effect with labour, trans. 2 Macc. ii. 28. Aristot. Poet. 25. 5. to exercise with labour, Diod. Sic. 1. 53. τὰ σώματα Xen. Ven. 4. 10. Pass. to be pained, burdened, Sept. for נָעַצַּב Ecc. x. 9.—In N. T. Mid. διαπονέομαι, οὔμαι, aor. 1 pass. διεπονήσθην, with mid. signif. Butt. § 136. 2; metaph. to pain or grieve one's self, to be indignant, Acts iv. 2. xvi. 18.—Hesych. διαπονηθείς. λυπηθείς.

Διαπορεύομαι, f. εύσομαι, depon. to go or pass through, sc. a place; seq. accus. Acts xvi. 4. seq. διά c. gen. Luke vi. 1. seq. κατά c. acc. Luke xiii. 22.

absol. Luke xviii. 36. Rom. xv. 24. Sept. for בִּוּיָּא Gen. xxiv. 62. עָבַר Zeph. ii. 15. שָׁוַט Job ii. 2.—Seq. acc. Xen. An. 2. 5. 18. absol. ib. 2. 2. 11.

Διαπορώ, ὤ, f. ήσω, (διά, ἀπορίω q. v.) to be throughout in perplexity, to be in much doubt, to hesitate greatly, intrans. Luke ix. 7. Acts ii. 12. x. 17. seq. περὶ c. gen. Luke xxiv. 4. Acts v. 24.—Jos. Ant. prœm. § 4. Diod. Sic. 2. 18. ὑπὲρ τινος Ælian. V. H. 4. 17.

Διαπραγματεύομαι, f. εύσομαι, depon. to work through or out, to go through with, to examine closely, Plato Phædon. 24. In N. T. to do or effect in business, to accomplish by traffic, to gain by trade, intrans. Luke xix. 15.—So πραγματευτής, a business-man, merchant, Plut. de cupidit. Div. 4. de non fener. 2. Hence Rabb. פֶּרַחַמְטוּס, merchant, Buxtorf. Lex. Ch. Rab. Tal. 1799.

Διαπρίω, f. ίσω, to saw through or asunder, Sept. for שָׁרַר 1 Chr. xx. 3. Apollodor. Bibl. 3. 15. 9. διαπ. τοὺς δόδοντας, to saw or grate the teeth, sc. in rage, Lucian. Calumn. 24.—In N. T. only Mid. διαπρίομαι, metaph. to be enraged, to be moved with anger, sc. ταῖς καρδίαις Acts vii. 54. absol. v. 33.—Hesych. διεπρίοντο. ἐθυμοῦντο, ἔτριζον τοὺς δόδοντας.

Διαρπάζω, f. άσω or άξω, (διά, ἀρπάζω,) to snatch asunder, i. e. to pil-lage, to plunder, to spoil, trans. Matt. xii. 29 bis. Mark iii. 37. Sept. for נָזַק Gen. xxxiv. 27, 29. Nah. ii. 9. נָזַל Deut. xxviii. 29. נָסַף 1 Sam. xxiii. 1. Is. xlii. 22.—Diod. Sic. 4. 66. Xen. An. 1. 2. 26.

Διαρρήγνυμι or διαρρήσσω, f. ξω, (διά, ρήγνυμι,) to tear through, to rend asunder, trans. e. g. ἱμάτια, Matt. xxvi. 65. Acts xiv. 14. χιτῶνα Mark xiv. 63. δίκτυον Luke v. 6. δεσμά Luke viii. 29. Sept. for קָרַע Gen. xxxvii. 29, 34. al. בָּקַע 2 Sam. xxiii. 16. נָתַק Ps. ii. 3.—Æl. V. H. 9. 35. Xen. Cyr. 8. 2. 21.—The Jews were accustomed to rend their garments from the bosom to the girdle in token of grief, indignation, etc. see Gen. xxxvii. 29, 34. xlv. 13. Num. xiv. 6. Josh. vii. 6. 2 Sam. iii. 31. 1 Macc.

xi. 71. Jos. B. J. 2. 15. 4. Philo de Joseph. p. 528, 557. Comp. Jahn § 211.

Διασαφέω, ὦ, f. ἦσω, (διά, σαφής clear, manifest,) *to make fully manifest, i. e. to make known, to inform of, to tell*, trans. Matt. xviii. 31. Sept. for דַּסַּף Deut. 1. 5.—2 Macc. i. 18, 20. Jos. Ant. 2. 2. 2. Polyb. 1. 46. 4.

Διασείω, f. εἰσω, *to shake throughout*, trans. i. e. *to cause to shake vehemently*, Diod. Sic. 20. 87. trop. *to inspire terror*, as μεγάλως μοῦ τα ὅσα διέσεισε for דַּסַּף Job. iv. 14.—In N. T. metaph. *to harass, to oppress, to extort from*, trans. Luke iii. 14.—3 Macc. vii. 21. Alciph. 3. 20.

Διασκορπίζω, f. ἴσω, *to scatter throughout*, i. e. *abroad, to disperse*, trans. Luke i. 51. Pass. Matt. xxvi. 31. Mark xiv. 27. John xi. 52. Acts v. 37. Sept. for כִּרְפַּח Deut. xxx. 1. Ez. iv. 13. גִּרְפַּח Deut. xxx. 3. Neh. i. 8.—Jos. Ant. 8. 15. 4. Æl. V. H. 13. 45.—Spoken of grain, *to scatter*, sc. to the wind in the threshing-floor, *to winnow*, Matt. xxv. 24, 26. So Heb. כִּרְפַּח Ruth iii. 2 et Is. xxx. 24, where Sept. *λεμῶ*.—Metaph. *to dissipate, to squander*, Luke xv. 13. xvi. 1.—This word belongs only to the later Greek, Lob. ad Phryn. p. 218.

Διασπᾶω, ὦ, f. ἄσω, *to pull asunder, to tear in pieces*, trans. in N. T. only Pass. Mark v. 4. Acts xxiii. 10. Sept. for שָׁבַר Hos. xiii. 8. קָרַח Job xix. 10. קָרַח Judg. xvi. 9, 12.—Jos. Ant. 6. 9. 4. Xen. Eq. 5. 4.

Διασπείρω, f. ἐρῶ, *to sow hither and thither, to scatter as seed*, i. e. *to scatter abroad, to disperse*, spoken of persons; Pass. Acts viii. 1, 4. xi. 19. So Sept. and כִּרְפַּח Lev. xxvi. 33. Ez. xii. 15. גִּרְפַּח Gen. xi. 19. Ez. v. 12.—Jos. Ant. 7. 10. 3. Æl. V. H. 3. 1. Xen. An. 1, 8. 25.

Διασπορά, ᾗς, ἡ, (διασπείρω), *dispersion*, spoken of the state of dispersion in which many of the Jews lived after the captivity, in Chaldea, Persia, and chiefly in Egypt, Syria, and Asia Minor; Sept. Jer. xxxiv. 17. Judith v. 19. Comp. Jos. B. J. 7. 3, τὸ γὰρ Ἰουδαίων γένος πολὺ μὲν κατὰ πᾶσαν

τὴν οἰκουμένην παρέσπαρται τοῖς ἐπιχωρίοις πλείστον δὲ τῇ Συρίᾳ ἀναμεμγμένον.—In N. T. meton. *the dispersion*, for *the dispersed Jews*, i. e. the Jews living in dispersion, James i. 1. 1 Pet. i. 1. In John vii. 35 δισπ. τῶν Ἑλλήνων, i. e. the Jews dwelling either among the Gentiles generally, or among nations that use the Greek language, e. g. in Egypt and Asia Minor, *the Hellenists*.—So Sept. Ps. cxlvii. 2 for Heb. particip. מְסַפְּרִים 2 Macc. i. 27.

Διαστέλλω, f. ἐλῶ, *to put asunder*, e. g. τὴν σκηνὴν Plut. Mor. II. p. 29. ed. Tauchn. *to set apart*, e. g. φυλὴν, τρεῖς πόλεις, Sept. for כִּרְפַּח Deut. x. 8. xix. 2, 7. *to distinguish*, e. g. τὰς διαφοράς Philo Vit. Mos. lib. 3. Hence Mid. *to state distinctly, to explain clearly*, Polyb. 3. 23. 5.—In N. T. only Mid. by impl. *to command expressly, to charge, to enjoin upon*, seq. dat. Acts xv. 24. absol. Heb. xii. 20. Followed by a negative clause, it may be rendered *to forbid, to prohibit*, etc. Matt. xvi. 20. Mark v. 43. vii. 36 bis. viii. 15. ix. 9. Sept. for כִּרְפַּח Ez. iii. 18—21. רָגַח Mal. iii. 11.—Judith xi. 12. Philo de Somn. p. 1127. D. Polyb. 16. 28. 5.

Διάστημα, ατος, τό, (δύστημι), *distance, interval*, sc. of time, Acts v. 7.—Polyb. 9. 1. 1. of place, 2 Macc. xiv. 44. Xen. Ven. 2. 5.

Διαστολή, ἧς, ἡ, (διαστέλλω q. v.) *distinction, difference*, Rom. iii. 22. x. 12. 1 Cor. xiv. 7.—Pol. 16. 28. 4. Hesych. διαστολή· διάκρισις, διαίρεσις.

Διαστρέφω, f. ψω, perf. pass. διέστραμαι, Buttm. § 98. n. 3; *to turn or twist throughout*, i. e. *to distort, to turn away*, Xen. Conv. 7. 3 Ven. 7. 4. In N. T. metaph. *to pervert*, trans. spoken a) of persons, *to turn away, to seduce, to mislead*, Luke xxiii. 2. Acts xiii. 8. Sept. for שָׁרַף Ex. v. 4. עָרַב 1 K. xviii. 17, 18.—Fabr. Cod. Pseud. V. T. I. p. 604. Polyb. 5. 41. 1.

b) of things, etc. *to pervert, to wrest, to corrupt*, Acts. xiii. 10 τὰς ὁδοὺς κυρίου, i. e. *to wrest divine truth, to turn it aside*. So Sept. for שָׁרַף Prov. x. 9. Mic. iii. 9.—Polyb. 8. 24. 3. Diod. Sic. 12. 12.—Pass. perf. part. διεστραμμε-

vos, *perverted*, i. e. *perverse*, *corrupt*, *vicious*, Matt. xvii. 17. Luke ix. 41. Acts xx. 30. Phil. ii. 15. Comp. Buttm. § 113. 6. So Sept. for *הִתְחַבֵּד* Deut. xxxii. 5.

Διασώζω, f. ὥσω, *to save through*, i. e. *to bring safely through*, sc. danger, sickness, etc. *to preserve*, trans. comp. Tittm. in Bibl. Repos. III. p. 50. So 1 Pet. iii. 20 *διεσώθησαν δι' ὕδατος*, *were brought safely through the waters*. Acts xxvii. 43. xxviii. 1, 4. Sept. for *מְצַלֵּם* Job xxix. 12. Dan. xi. 41. *צִלְמֵהוּ* Num. x. 9. Deut. xx. 4. — Jos. Ant. 1. 3. 2. ib. 6. 12. 13. Xen. Mem. 2. 10. 2. H. G. 7. 2. 20. — With the idea of motion, *to bring safely through* to any place or person; Pass. *to come to or reach safely*; seq. *πρός*, *ἐπί*, etc. Acts xxiii. 24 *Παῦλον διασώσῃσι πρὸς Φήλικα*. Pass. Acts xxvii. 44 *ἐπὶ τὴν γῆν*. Sept. c. *εἰς* for *מְצַלֵּם* Gen. xix. 19. Is. xxxvii. 38. — c. *εἰς* Jos. Ant. 14. 14. 3. Xen. An. 5. 4. 5. c. *πρός* Jos. Ant. 5. 1. 2. Diod. Sic. 11. 44. — So of the sick, *to bring safely through*, i. e. *to heal*, Matt. xiv. 36. Luke vii. 3. Sept. for *מְצַלֵּם* Jer. viii. 20, coll. ver. 22.

Διαταγή, ἥς, ἡ, (διατάσσω q. v.) *a disposing in order, a disposition, arrangement*, i. e.

a) pp. Acts vii. 53 *ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων*, i. e. *into or conformably to the dispositions or arrangements of angels*; comp. Gal. iii. 19 *ὁ νόμος διαταγείς δι' ἀγγέλων*, also Heb. ii. 2. The plural form may refer to the fact of the giving of the law in portions and at various times. For this use of *εἰς*, comp. Matt. xii. 41. Luke xi. 32. See *Εἰς* 3. e. — The O. T. makes no mention of angels at the giving of the law, Ex. xx. 1, xix. 22; but the above passages of the N. T. assume their instrumentality, in accordance also with Jewish tradition; so Sept. Deut. xxxiii. 2 *ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ* for *יְמֵי הַיָּד הַיְמָנִית*. Jos. Ant. 15. 5. 3 *δόγματα τὰ ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ θεοῦ μαθέντα*. Com. Winer Gr. § 53. a, ult. Olshausen's Comm. in Acts 1. c. Also Winer § 32. 4. b, ult.

b) in the sense of *ordinance, institute*, Rom. xiii. 2. — Sept. Ezra iv. 11.

Διαταγμα, ατος, τὶ, (διατάσσω,)

ordinance, mandate, Heb. xi. 23. — Sept. Ezra vii. 11. Wisd. xi. 7. Plut. Marcell. 24 fin.

Διαταράσσω or ἄπτω, f. ξω, *to stir up throughout*, spoken of the mind, etc. *to disturb, to agitate*; Pass. Luke i. 29. — Pol. 8. 16. 8. Xen. Mem. 4. 2. 40.

Διατάσσω or ἄπτω, f. ξω, *to arrange throughout, to dispose in order*, as trees, Xen. Œc. 4. 21, 22; or troops, 2 Macc. xii. 20. Xen. An. 1. 7. 1. In N. T. trop. *to set fully in order, to arrange, to appoint, to ordain*, trans. viz.

a) genr. Gal. iii. 19 *ὁ νόμος διαταγείς δι' ἀγγέλων*, comp. in Διαταγή a. — Polyb. 2. 13. 3 *φόροι διαταχθέντες*. Hesiod. Ἔργ. 252.

b) in the sense of *to direct, to prescribe, to order*, Matt. xi. 1. Luke viii. 55. Acts xviii. 2. 1 Cor. ix. 14. xvi. 1. — So τὸ διατεταγμένον, *what is appointed or prescribed*, Luke iii. 13. Acts xxiii. 31. also τὰ διαχθέντα, Luke xvii. 9, 10. Sept. for *מְצַלֵּם* Ez. xxi. 19, 20. *צִלְמֵהוּ* Dan. i. 5. — Herodian. 1. 9. 6. Xen. Cyr. 8. 4. 5. — Hence. Mid. διατάσσομαι in the same sense, Acts vii. 44. xxiv. 23. 1 Cor. vii. 17. xi. 34. Tit. 1. 5. Acts xx. 13 *οὕτω γὰρ ἦν διατεταγμένος Παῦλος*, so *Paul had appointed*, where the perf. pass. has the mid. signif. Comp. Buttm. § 136. 3. Matth. § 493. Winer § 40. 3.

Διατελέω, ὦ, f. ἔσω, *to bring through to a full end, to finish fully, to complete*, Xen. H. G. 7. 3. 4. spoken of time, with τὸν χρόνον or the like, *to bring through the whole time, to pass the time*, etc. Xen. Mem. 1. 2. 6. — Hence in N. T. absol. *to continue throughout, to remain*; Acts xxvii. 33 *ἄσιτοι διατελεῖτε*. Comp. in Διάγω and Διατρίβω. — Æl. V. H. 10. 6 *διετέλεσε μέντοι ἄνοσος*. Xen. Mem. 1. 6. 2.

Διατηρέω, ὦ, f. ἤσω, (διά, τηρέω,) *to have one's eye upon throughout, to watch carefully, to keep with care*, trans. Polyb. 1. 7. 7. ib. 7. 8. 4. Aristot. H. An. 9. 7. In N. T. trop.

a) *to guard with care, to lay up, to retain*, sc. ἐν τῇ καρδίᾳ, Luke ii. 51. So Sept. and *צִלְמֵהוּ* Gen. xxxvii. 11. — Ecclus. xxviii. 5

b) with ἐαυτὸν etc. *to guard or keep*

one's self wholly sc. from any thing, *to abstain wholly*, seq. ἐκ, Acts xv. 29. Comp. Sept. seq. μὴ c. infin. for כִּן כִּבֵּר Is. lvi. 2.

Διατί or διὰ τί, *wherefore?* see in Διά II. 2. a.

Διατίθῃμι, f. διαθήσω, *to place apart*, i. e. *to set out in order, to arrange, to dispose in a certain order*, etc. Sept. for תָּשַׁב 1 Sam. xi. 11. Xen. Mem. 2. i. 27.—In N. T. only Mid. διατίθεμαι, f. διαθήσομαι, *to arrange in one's own behalf, to make a disposition of*, trans.

a) genr. *to appoint, to make over, to commit to*, etc. e. g. τὴν βασιλείαν, seq. dat. Luke xxii. 29 bis.—Xen. Cyr. 5. 2. 7 τὴν θυγατέρα.—So of a testamentary disposition, *to devise, to bequeath*, sc. by will; hence ὁ διαθέμενος, *a testator*, Heb. ix. 16, 17.—Jos. Ant. 13. 6. 1. Pol. 20. 6. 5. Dem. 1029. 27.

b) spoken of a covenant, *to make an arrangement with another party*; and διατίθεμαι διαθήκην, *to institute or make a covenant with*, seq. dat. Heb. viii. 10, coll. ver. 9. seq. πρὸς c. accus. Acts iii. 25. Heb. x. 16. So Sept. for בְּרִית בְּרַת, seq. dat. Deut. v. 3. Josh. ix. 6, 7. seq. πρὸς Ex. xxiv. 8. Deut. v. 2. 2 Sam. iii. 13.—Aristoph. Av. 439 ἦν μὴ διάθωνται γ' οὐδὲ διαθήκην ἐμοί.

Διατρίβω, f. ψω, *to rub in pieces*, om. II. 11. 846 or 847. *to rub continually* e. g. the eyes, Tob. xi. 8, 12. *to wear away or consume*, sc. by rubbing, etc. Theogn. 921. Herodot. 7. 120.—In N. T. spoken only of time, *to spend, to pass*, trans. e. g. χρόνον, Acts xiv. 3, 28. ἡμέρας, Acts xvi. 12. xx. 6. xxv. 6, 14. So Sept. διατ. ἡμέρας for תָּשַׁב Lev. xiv. 8.—χρόνον Polyb. 4. 57. 3. Xen. Mem. 2. 1. 15.—So absol. or with χρόνον etc. implied, *to remain* sc. in a place, *to sojourn, to abide*, with an adv. or other adjunct of place, John iii. 22. xi. 54. Acts xii. 19. xv. 35. Sept. for בָּרַךְ Jer. xxxv. 7.—Jos. Ant. 5. 4. 2. Herodian. 8. 8. 3, 14. Xen. Cyr. 1. 2. 12.

Διατροφή, ἥς, ἡ, (διατρέφω,) *aliment, food*, 1 Tim. vi. 8.—1 Macc. vi. 49. Jos. Ant. 2. 5. 6. Xen. Vect. 4. 49.

Διανγάζω, f. άσω, (διά, ἀνγάζω),

to shine through, i. e. spoken of daylight, *to break forth, to dawn*, intrans. 2 Pet. i. 19.—Polyb. 3. 104. 5 ἄμα τῷ διανγάζειν.

Διανγής, έος, οὗς, ὁ, ἡ, adj. (διά, and ἀνγής,) lit. *shining through*, i. e. *pellucid, translucent, transparent*, Rev. xxi. 21 in later edit. for διαφανής in text. rec.—Aquila for Heb. תֵּי Prov. xvi. 5. Jos. Ant. 3. 1. 7 διανγέστατον ὕδωρ. Aris-tænet. 1. 1.

Διαφανής, έος, οὗς, ὁ, ἡ, adj. (διαφαίνω), *diaphanous, pellucid, transparent*, Rev. xxi. 21 in text. rec. Others διανγής. Sept. for תֵּי Ex. xxx. 34.—Diod. Sic. X. p. 175. ed. Bip.

Διαφέρω, f. διοίσω, aor. 2 διήνεγκον, see Buttm. § 114. p. 305.

1. *to bear or carry through* sc. a place etc. Mark. xi. 16 ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.—Comp. Esdr. v. 55 [76] διαφέρειν σχεδίας εἰς τὸν Ἰόππης λιμένα.

2. *to bear asunder, to carry different ways*, Lat. *differeo*, viz.

a) trans. but in N. T. only in the pass. construction. Spoken metaph. of doctrine, Pass. *to be divulged, to be published abroad*, Acts xiii. 49 διεφέρετο ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας.—Wisd. xviii. 10. Plut. ed. R. VI. p. 622. pp. Xen. Œc. 9. 8.—Spoken of a ship. Pass. *to be borne hither and thither, to be driven about*, Acts xxvii. 27.—Lucian. Hermot. 28 ἀλλ' ἀνάγκη ἐν τῷ πελάγει διαφέρεσθαι. Plut. de Orac. def. VII. p. 650. ed. R. τὴν ναὺν διαφερομένην.

b) intrans. or pp. reflex. with ἑαυτὸν impl. *to bear one's self apart, to separate one's self*, sc. from others, comp. in ἄγω 3; hence genr. *to differ*, as also Lat. *differeo*; genr. Sept. Dan. vii. 3, 7. Xen. Hiero 1. 2. In N. T. (α) τὰ διαφέροντα, *things different, discrepant*. Rom. ii. 18 et Phil. i. 10 δοκιμάζειν τὰ διαφέροντα, *to distinguish things that are different*; so Theodoret in loc. τὰ ἐναντία ἀλλήλοις, δικαιοσύνην καὶ ἀδικίαν, and Theophyl. τί δεῖ πρᾶξαι καὶ τί μὴ δεῖ πρᾶξαι.—Andocid. Or. 4. p. 300. Xen. Hiero 1. 3. Mem. 4. 3. 11.—Others, *better things*, as in γ below.—(β) Impers. διαφέρει, *it differs, it makes a difference*, c. c. dat. Gal. ii. 6 οὐδὲν μοι

διαφέρει. On this later use of the dat. see Lob. ad Phryn. p. 394.—Æl. V. H. 1. 25 ἐμοὶ γὰρ οὐδὲν διαφέρει. Arrian. Diss. Ep. 2. 19. 14.—(γ) Seq. gen. to differ from, to be other than, Buttm. § 132. 4. 1; rarely in a less degree, to be inferior, Jos. Ant. 2. 7. 3 ὀλίγῳ διαφέρειν τοῦ βασιλέως. Pol. 18. 11. 1. In N. T. and usually in a greater degree, to be superior, to be better than, to surpass; Matt. vi. 26. x. 31. Luke xii. 7. seq. dat. πόσῳ Matt. xii. 12. Luke xii. 24. seq. ἐν τινι 1 Cor. xv. 41. seq. οὐδὲν Gal. iv. 1.—Seq. dat. 2 Macc. xv. 13. Jos. Ant. 4. 5. 3. Xen. H. G. 3. 1. 10. seq. ἐν Diod. Sic. 5. 57. Xen. Hiero 1. 8. seq. οὐδὲν Xen. Vect. 4. 25. πολὺ Diod. Sic. 2. 34. Xen. Mem. 3. 1. 7.

Διαφεύγω, f. ἔω, to flee through, i. e. to escape by flight, absol. Acts. xxvii. 42. Sept. for עָזַב Josh. viii. 22. עָזַב Prov. xix. 5.—Seq. accus. 2 Macc. vii. 31. Xen. Mem. 3. 12. 4.

Διαφημίζω, f. ἴσω, to rumor abroad, to divulge, to spread abroad, trans. τὸν λόγον, Matt. xxviii. 15. Mark i. 45.—Dion. Hal. 11. 46. Diod. Sic. T. X. p. 151. ed. Bip.—Spoken of a person, τινά, to spread one's fame abroad, Matt. ix. 31.

Διαφθείρω, f. ἐρῶ, aor. 1 pass. διεφθάρην, perf. part. pass. διεφθαρμένος; to corrupt throughout, to destroy, trans. Pass. to decay wholly, to perish.

a) genr. Luke xii. 33. 2 Cor. iv. 16. Rev. viii. 9. xi. 18 διαφθεῖραι τοὺς ὁ. Sept. for. לְהַרְסֵם Ecc. v. 5. Dan. iv. 20. חֲרַשׁוּהָ Judg. vi. 4. xx. 21. 25. 2 Sam. xi. 1.—Jos. Ant. 2. 3. 1. ib. 7. 4. 1. Xen. Conv. 4. 54.

b) metaph. and in a moral sense, to corrupt wholly, to pervert; 1 Tim. vi. 5 διεφθαρμένοι τὸν νοῦν, corrupted in mind, i. e. men of perverse minds; for the accus. see Buttm. § 131. 6. § 134. n. 2.—Dion. Hal. 5. 21. Comp. Kypke in loc.—Rev. xi. 18 τοὺς διαφθεῖροντας τὴν γῆν, those corrupting the earth, i. e. seducing the nations to idolatry. So Sept. and חֲרַשׁוּהָ Judg. ii. 19.—Hdian. 5. 7. 11. Xen. Mem. 1. 1. 1. ib. 1. 2. 8.

Διαφθορά, ἄς, ἡ, (διαφθείρω,) corruption, destruction, Xen. Ven. 6. 3

in a moral sense, Xen. Mem. 1. 2. 8. In N. T. as arising from putrescence; hence ἰδεῖν διαφθοράν, to see corruption, i. e. to die, Acts ii. 27, 31. xiii. 35, 36, 37. So Sept. and חָרַף פָּסַף Ps. xvi. 10.—Acts xiii. 34 μηκέτι ὑποστρέφειν εἰς διαφθοράν, i. e. to die no more; comp. Job xxxiii. 28. Sept. for חָרַף Ps. xxx. 10. Is. li. 14.—Soph. Aj. 1276. Suid. διαφθορά· θάνατος, διάλυσις τοῦ συνθετοῦ σώματος.

Διάφορος, ου, ὁ, ἡ, adj. (διαφέρω), different, i. e.

a) diverse, various, Rom. xii. 6. Heb. ix. 16. Sept. for שְׁלֵשָׁה Deut. xxii. 9.—Jos. Ant. 1. 8. 2. Xen. Mem. 1. 3. 2.

b) in the sense of superior, better, etc. Heb. i. 4. viii. 6. See in Διαφέρω 2. b. γ.—Sept. Ezra viii. 26. Xen. Mem. 4. 4. 15.

Διαφυλάσσω or ἄττω, f. ἔω, to guard through i. e. ever, to protect; Luke iv. 10 τοῦ διαφυλάξαι σε, where for τοῦ see Buttm. § 140. n. 1. Sept. for נִצַּח Gen. xxviii. 15. Ps. xci. 11.—3 Macc. iii. 3. Xen. Mem. 1. 5. 2.

Διαχειρίζω, f. ἴσω, to have pass through one's hands, to administer, Xen. H. G. 7. 4. 34. Anab. 1. 9. 17.—In N. T. Mid. διαχειρίζομαι, to lay hands upon, i. e. to kill, to slay, trans. Acts v. 30. xxvi. 21.—Diod. Sic. 18. 46. Pol. 8. 23. 8. Herodian. 3. 12. 2.

Διαχλεύαζω, f. ἄσω, (διά intens.) to deride greatly, to scoff, absol. Acts ii. 13 in later edit. for χλευάζω in text. rec.—Pol. 17. 4. 4. Dem. 1221. 16.

Διαχωρίζω, f. ἴσω, to separate throughout, i. e. wholly, Sept. for לְהַרְסֵם Gen. i. 4, 6, 7. Xen. Œc. 8. 11. ib. 9. 7.—In N. T. Mid. διαχωρίζομαι, to separate one's self wholly from, i. e. to depart, to go away, seq. ἀπό τινος Luke ix. 33. Sept. for חֲרַשׁוּהָ Gen. xiii. 9, 11.—Susann. 13, 51. Diod. Sic. 4. 53.

Διδακτικός, ἡ, ὄν, (διδάσκω), didactic, i. e. teaching, apt to teach, 1 Tim. iii. 2. 2 Tim. ii. 24.

Διδακτός, ἡ, ὄν, (διδάσκω,) taught, seq. gen. of the agent; see Winer Gr. § 30. 4. Matth. § 345.

a) of persons, taught, instructed, John

vi. 45 πάντες διδασκοὶ θεοῦ. Sept. and ἡγῆν ἡγῆν Is. liv. 13.

b) of things, etc. *taught, imparted, suggested*, 1 Cor. ii. 13 bis. — Soph. Electr. 336. [344.] Comp. Xen. Œc. 12. 10. Mem. 3. 9. 1.

Διδασκαλία, ας, ἡ, (διδάσκω,) *teaching, instruction*, spoken

a) of the art or manner of teaching, Rom. xii. 7. 1 Tim. iv. 13, 16. v. 17. Tit. ii. 7. — Plut. de Ed. Puer. 4. Xen. Cyr. 8. 7. 24. — In the sense of *monition, warning*, 2 Tim. iii. 16. Rom. xv. 4, coll. 1 Cor. x. 11. — Jos. Ant. 4. 8. 24.

b) of the thing taught, *instruction, precept, doctrine*; as coming from men, perverse, etc. Matt. xv. 9. Mark vii. 7. Eph. iv. 14. Col. ii. 22. 1 Tim. iv. 1. So Sept. for διδάσκω Is. xxix. 13. or as coming from God, divine, etc. 1 Tim. i. 10. iv. 6. vi. 1, 3. 2 Tim. iii. 10. iv. 3. Tit. i. 9. ii. 1, 10. Sept. genr. for διδάσκω Prov. ii. 17. — Xen. Œc. 14. 3. Eq. 11. 5.

Διδάσκαλος, ου, ὁ, (διδάσκω,) *a teacher, instructor, master*; genr. Rom. ii. 20. Heb. v. 12. So of Jewish doctors or lawyers, Matt. ix. 11. x. 24, 25. Luke ii. 46. vi. 40. John iii. 10; hence i. q. ῥαββί, John i. 39. xx. 16. of John the Baptist, Luke iii. 12. of Jesus, Matt. viii. 19. xii. 38. xvii. 24. Mark v. 35. xiv. 14. John xi. 28. xiii. 13, 14. al. of the apostle Paul, 1 Tim. ii. 7. of other Christian teachers, 1 Cor. xii. 28, 29. al. — 2 Macc. i. 10. Diod. Sic. 1. 8. Xen. Mem. 4. 2. 2. AL.

Διδάσκω, f. ξω, (obsolet. δάω,) *to teach, t. instruct*, viz.

a) genr. and absol. Matt. iv. 23. ix. 35. Mark i. 21. Luke iv. 15. 1 Cor. iv. 17. xi. 14. Eph. iv. 21. al. sæp. Construed with an accus. of person or of thing, or both; see Buttm. § 131. 4, 5. Thus seq. acc. of person, Matt. v. 2. Mark ix. 31. Luke iv. 31. John vii. 35. al. sæp. So Sept. for διδάσκω Job xiii. 23. xxxvii. 19. ἡγῆν Prov. iv. 4. — Diod. Sic. 1. 8. Xen. Hiero 8. 1. — Seq. accus. of thing, Matt. xv. 9. 1 Tim. iv. 11. Tit. i. 11. So Sept. for διδάσκω Is. ix. 15. ἡγῆν Ecc. xii. 9. — Esdr. ix. 48. Xen. Cyr. 1. 6. 20. — Seq. acc. of both pers. and thing, John xiv. 26. Heb. v. 12. In pass. con-

struction, 2 Thess. ii. 15 ἡγῆν ἐδιδάχθητε, comp. Buttm. § 134. 6. So Sept. for ἡγῆν Prov. xxii. 21. ἡγῆν Prov. iv. 11. ἡγῆν Deut. xi. 9. Judg. iii. 2. pass. 1 Chr. v. 18. Cant. iii. 8. — Plut. de Puer. Ed. 9. Xen. Cyr. 1. 2. 8. Mem. 3. 1. 5 bis. — Instead of the accus. of thing is sometimes found the infin. as Matt. xxviii. 20. Luke xi. 1. Rev. ii. 14 in text. rec. So Sept. for ἡγῆν Job x. 2. ἡγῆν Deut. iv. 1. xx. 18. — Xen. Cyr. 1. 2. 8 bis. — Or also seq. ἡγῆν, Mark viii. 31. — Œl. V. H. 3. 16. Xen. Hi. 1. 10. — Or περί c. gen. of thing, 1 John ii. 27. — Comp. Jos. Ant. 2. 11. 1. — Once in Griesbach with a dat. of person, (accus. in text. rec.) Rev. ii. 14 ἐδιδάσκε τῷ Βαλάκ, like the Heb. ἡγῆν Job xxi. 22. ἡγῆν Deut. xxxiii. 10. Hos. x. 12.

b) in the sense of *to tutor, to direct, to advise, to put in mind*, Matt. xxviii. 15. John ix. 34. Acts xxi. 21. Heb. viii. 11. Rev. ii. 20. — Ecclus. ix. 1. Jos. Ant. 2. 11. 1. Xen. Apol. Soc. 24. AL.

Διδαχή, ῆς, ἡ, (διδάσκω,) *teaching, instruction*, i. q. διδασκαλία. So Suid. διδαχή ἀντὶ τοῦ διδασκαλία. Spoken

a) of the art of teaching, Mark iv. 2. xii. 38. 1 Cor. xiv. 6, 26. Tit. i. 9.

b) of the manner or character of one's teaching, Matt. vii. 28. xxii. 23. Mark i. 22, 27. Luke iv. 32.

c) of the things taught, *precept, doctrine*, etc. Matt. xvi. 12. John vii. 16, 17. Acts xvii. 19. Rom. vi. 17. Heb. vi. 2. xiii. 9. al. — Anthol. Gr. IV. p. 282. ed. Jac. AL.

Δίδραχμον, ου, τό, (δίδω, δραχμή,) *didrachm, a double drachma*, a silver coin equal to two Attic drachmæ and also to the Jewish half shekel; see Jos. Ant. 3. 8. 2. This makes it equivalent to about 28 cents. Matt. xvii. 24 bis, spoken of the yearly tribute to the temple paid by every Jew, Ex. xxx. 13 sq. So Aquil. for γρά and ἡγῆν Ex. xxxviii. 26. — Sept. every where for Heb. ἡγῆν, Gen. xxiii. 15, 16. Neh. x. 32. al. whence probably the drachma of Alexandria was equal to two Attic drachmæ. See particularly in Ἀργύριον c. Comp. Gesen. Lex. art. ἡγῆν.

Δίδυμος, ου, ὁ, ἡ, adj. *twain, twin*,

double, Sept. for $\delta\iota\delta\omega\mu\iota$ Cant. iv. 5. Hom. Od. 19. 227. *a twin*, plur. *twins*, Sept. for $\delta\iota\delta\omega\mu\iota$ Gen. xxv. 24. Lucian. D. Mort. 16. 4.—In N. T. as a surname of the apostle Thomas, *Didymus*, i. e. *the Twin*, John xi. 16. xx. 24. xxi. 2.—Act. Thom. § 1. Comp. Thilo ib. p. 92.

Δίδωμι, f. δώσω, aor. 1 ἔδωκα, aor. 2 ἔδων, perf. δέδωκα, pluperf. ἰδεδῶκειν; see Buttm. § 107. Less usual forms are: pres. 3 plur. Attic διδόασι Rev. xvii. 13 in later edit. Buttm. § 107. n. I, 1. Winer § 14. 1. b.—Aor. 1 Subj. 3 pers. δώσῃ John xvii. 2. Rev. viii. 3, from an absol. aor. 1 ἔδωσα, only in late writers; see Lob. ad Phryn. p. 721. Winer § 14. 1. note.—Aor. 2 Opt. 3 pers. δῶῃ later for δοιή, Rom. xv. 5. Eph. i. 17. al. see Lob. ad Phryn. p. 346. Winer § 14. 1. g. Buttm. § 107. n. I, 3.—Pluperf. δεδῶκειν without augm. Mark xiv. 14. John xi. 57; see Buttm. § 83. n. 6. Winer § 12. 12.—The primary signif. is every where *to give*, sc. of one's own accord and with good will; trans. with accus. and dat. expressed or implied.

a) *to give, to bestow upon.* (a) genr. Matt. iv. 9 ταῦτα πάντα σοι δώσω. xiii. 12. xxv. 8. Mark ii. 26. x. 21. Luke vi. 4. xii. 33. John iv. 5, comp. Gen. xlviii. 22. al. sarp. Sept. every where for $\pi\alpha\rho$, Gen. xxiv. 53. xxv. 5, 6. 1 Sam. xxx. 11, 12. al. sarp.—Palæph. 7. Xen. Hi. 7. 8.

(β) spoken of sacrifice, homage, etc. *to offer, to present*; Luke ii. 24 δοῦναι θυσίαν. Rev. iv. 9.—Hom. II. 12. 6.

(γ) spoken of a person who does any thing to or for another, from whom one receives any thing, the source, author, or cause of a favour, benefit, etc. to any one; *to give, to grant, to permit, to present, to cause, etc.*—(1) genr. Matt. xxi. 23 τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην. Acts viii. 19. John iv. 12 ὃς ἔδωκεν ἡμῖν τὸ φέαρ. 1 Cor. vii. 25. 2 Cor. viii. 10. al.—Judith ix. 9. Jos. Ant. 4. 4. 2. Dem. 704. 5. Thuc. 3. 43. Xen. Ag. 2. 3.—Hence δίδοναι τόπον, *to give place*, i. e. to make way, to give way, to yield, etc. Luke xiv. 9. Rom. xii. 19. Eph. iv. 27. 2 Thess. iii. 9.—Arrian. Diss. Ep. 3. 26 ἐξελεξ, δὲς ἄλλοις τόπον. Plut. C. Gracch. 13 δότε τόπον ἀγαθοῖς, κακοὶ ποῦνται. So Lat. *dare locum*, Cic. de Nat.

Deor. 2. 23. Ep. Fam. 11. 1.—So with an accus. where the idea may often also be expressed by the verb cognate with the noun; e. g. διδόναι αἶνον τῷ Θεῷ, i. q. *to praise*, Luke xviii. 43. (Palæph. 43.) διδ. ἀποκρισιν, *to give an answer*, i. q. *to answer*, John i. 22. διδ. ἀφορμήν, *to give occasion*, 2 Cor. v. 12. 1 Tim. v. 14. διδ. δόξαν τῷ Θεῷ, i. q. *to glorify, to praise, to honour*, Luke xvii. 18. John ix. 24. Acts xii. 23. So Sept. for $\delta\iota\delta\omega\mu\iota$ Josh. vii. 19. Jer. xiii. 16. διδ. ἐγκοπήν, i. q. *to hinder*, 1 Cor. ix. 12. διδ. ἐντολήν, i. q. *to command*, John xi. 57. xii. 49. (Dem. 250. 13.) διδ. προσκοπήν, i. q. *to offend*, 2 Cor. vi. 3. διδ. ράπισμα, i. q. *to strike*, John xviii. 22, i. q. ραπίζειν Dem. 787. 23. διδ. χάραγμα, i. q. χαράσσειν, Rev. xiii. 16. So διδ. εὐσημον λόγον, i. q. εὐσήμως λέγειν, *to speak distinctly*, 1 Cor. xiv. 9.—(2) Spoken of God or of Christ as the author or source of what one has, receives, etc. *to give, to grant, to bestow, to impart*; Matt. vi. 11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὲς ἡμῖν σήμερον. ix. 8 Δεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. xii. 39. Mark xiii. 11. Luke xii. 32. John iii. 27. xvii. 22, 24. Acts vii. 5. αἰ. 17. 2 Cor. ix. 9. Gal. iii. 22. Eph. iv. 8. 2 Tim. ii. 7. Rev. ii. 28. al. So δοῦναι χάριν or ἡ χάρις ἡ δοθεῖσα, *to give or confer grace or favour, the grace given, benefit conferred*, James iv. 6. Rom. xii. 3, 6. 1 Cor. iii. 10. Eph. iii. 8. al.—Æschyl. Prom. 827. comp. Lob. ad Phryn. p. 18. Passow Lex. in χάρις 3. a.—Rev. ii. 21 ἔδωκε αὐτῇ χρόνον, *I gave her, granted her, time*, etc.—Pol. 6. 17. 5. Dem. 399. 19.—So of rulers, Acts xiii. 20, 21.—Xen. Cyr. 2. 3. 4.—In various constructions, viz. seq. gen. of part, δώσω αὐτῷ τοῦ μάννα Rev. ii. 17, (Buttm. § 132. 4. 2. c,) and seq. ἐκ τινος in the same sense, 1 John iv. 13. Seq. εἰς, as διδοὺς (αὐτοῖς) νόμους μου εἰς τὴν διάνοιαν or ἐπὶ τὰς καρδίας Heb. viii. 10. x. 16. Rev. xvii. 17. comp. Passow Lex. in τίθημι A. 1.—Construed often with the dat. and an infin. as a neut. subst. instead of an accus. comp. Buttm. § 140. 5. Matt. xiii. 11 ὑμῖν δέδοται γινῶναι τὰ μυστήρια, *to you it is given, granted, to know*, etc. Luke i. 74 τοῦ δοῦναι ἡμῖν ἀφόβως λατρεύειν αὐτῷ. John v. 26 ἔδωκε τῷ

υἱὸς ζῶν ἔχειν ἐν ἑαυτῷ. Acts ii. 4. Rom. xv. 5. 2 Tim. i. 18. Rev. vi. 4.—Jos. Ant. 3. 12. 2. Æl. V. H. 13. 36. Plut. C. Græch. 6. Xen. Cyr. 1. 3. 11. ib. 5. 1. 29.—This infin. is sometimes implied; as Matt. xix. 11 οἷς δέδοται, sc. χωρεῖν. John xix. 11. Rev. xi. 3. With ἵνα instead of the infin. Mark x. 37.—So with an accus. and infin. *to permit, to suffer, to grant*, Acts ii. 27 et xiii. 35 οὐδὲ δώσεις τὸν ὅσιον σου ἰδεῖν διαφθοράν. x. 40. xiv. 3.—Hom. Il. 3. 322. Lucian. D. Mort. 9. 2.—So Rev. iii. 8 δέδωκα ἐνώπιόν σου θύραν ἀνεφγμένην, sc. εἶναι, *I have granted, caused, an open door to be before thee*; others under d below.—Spoken of evil or punishment divinely inflicted, *to give, to inflict*, etc. 2 Thess. i. 8 ἐκδίκησιν. Rev. xviii. 7 βασανισμὸν καὶ πένθος. 2 Cor. xii. 7 ἰδοῦ μοι σκόλοψ τῇ σαρκί, where comp. Buttm. § 133. 3. 2. Matth. § 389. h.—Hom. Il. 19. 270. Xen. Mem. 2. 2. 7.

(δ) metaph. of things which are the cause, source, occasion, of any thing, etc. *to give, to impart, to cause*, etc. Acts iii. 16 καὶ ἡ πίστις ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν.—Eurip. Suppl. 420. [422.] Iph. Taur. 722. [728.].—So with an accus. where the idea may also be expressed by the cognate verb; James v. 18 ὑετὸν διδ. i. q. ἔειν. Matt. xxiv. 29 τὸ φέγγος διδ. i. q. φέγγειν. 1 Cor. xiv. 7, 8 φωνὴν διδ. i. q. φονεῖν. Comp. in γ.

b) *to give*, sc. *to give up, to deliver over, to present, to commit to*, i. e. to put into the hands, power, possession, of any one, etc.

(α) genr. e. g. a person, Luke vii. 15. things, Matt. v. 31 δότω αὐτῇ ἀποστάσιον. xix. 7. xiv. 8 δὸς μοι ὥδε τὴν κεφαλὴν Ἰωάννου. ver. 9. xxiv. 25. Mark vi. 41. Luke xi. 7, 8. John vi. 51. xviii. 11. Rev. xv. 7. Acts ix. 41 δοὺς δὲ αὐτῇ χεῖρα. al. sæp.—Xen. Cyr. 1. 4. 10, 11. ib. 4. 6. 10 τὴν δεξιάν.—Acts i. 26 ἔδωκαν κλήρους αὐτῶν, *they gave in their lots*; others under d below, like Heb. בָּרַךְ יְהוָה Lev. xvi. 8, where Sept. τίθημι. Luke xv. 22 δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, *give or bring a ring for his hand*; others under d below, like Heb. בָּרַךְ Gen. xli. 42, where Sept. περιτίθημι.—Xen. An. 1. 2. 27.—Seq. dat. of pers. and infin. e. g. διδ. αὐτοῖς φαγεῖν et πίνειν, Matt.

xiv. 16. Luke viii. 55. xv. 16. John iv. 7. vi. 31. Rev. xvi. 6.—Comp. Lucian. D. Deor. 7. 4. Æl. V. H. 9. 15.—So διδ. τοῖς κυσί, Matt. vii. 6. comp. Hom. Il. 23. 21. Xen. Ven. 7. 4. 12.

(β) in the sense of *to commit, to entrust*, sc. to the charge or care of any one; spoken of things, Matt. xvi. 19 δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρ. xxv. 15. Mark xii. 9. Luke xii. 48. xvi. 12. xx. 16. John iii. 35. v. 22. xiii. 3. al. Sept. and ἡ Cant. viii. 11.—Xen. An. 1. 1. 8. Cyr. 8. 7. 11.—So of works, etc. to be done, John v. 36. xvii. 4, 8, 11, 14. Acts vii. 38.—Xen. Œc. 7. 6.—Spoken of persons delivered over, committed to one's charge, teaching, etc. John x. 29. xvii. 6, 9, 22, 24. Heb. ii. 13.—pp. Xen. Cyr. 5. 1. 28.—Hence

(γ) δίδοναι ἑαυτὸν, *to give one's self, to deliver one's self*, viz. (1) *to consecrate or devote one's self*, 2 Cor. viii. 5.—Herodot. 3. 19. Dem. 301. 20.—(2) Seq. ὑπὲρ v. περί τινος, i. e. *to give or devote one's self*, sc. to death for any one, Gal. i. 4. Tit. ii. 14. seq. ἀντίλυτρον, 1 Tim. ii. 6. So τὸ σῶμα αὐτοῦ, Luke xxii. 19. τὴν σάρκα αὐτοῦ, John vi. 51. So also διδ. τὴν ψυχὴν αὐτοῦ λύτρον ἀντί, Matt. xx. 28. Mark x. 45.—1 Macc. ii. 50. vi. 44. Jos. B. J. 2. 10. 5. Erip. Herac. 551. Phœn. 1012. ed. Porson.—(3) Constr. with εἰς c. accus. of place, *to betake one's self to any place, to go*, etc. Acts xix. 31 μὴ δοῦναι ἑαυτὸν εἰς τὸ θεάτρον. Jos. Ant. 15. 7. 7 et Diod. Sic. 5. 59 διδούς αὐτὸν εἰς τὰς ἱερμίας.

c) *to give*, i. e. *to give forth, to render up, to yield*, etc. especially in return for any thing bestowed, as a gift, labour, attention, etc. hence often found where ἀποδίδωμι might have stood. (α) genr. e. g. of persons, Rev. xx. 13 ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς αὐτῇ κ. τ. λ. bis.—Soph. Phil. 664.—Of things, Luke vi. 38 δοθήσεται ἡμῖν μέτρον — δώσουσιν εἰς τὸν κόλπον ἡμῶν. Metaph. λόγον δώσει τῷ θεῷ, *shall render an account to God*, Rom. xiv. 12.—Plut. de Puer. educ. 15. Xen. Cyr. 1. 4. 3.—(β) Spoken of what is given as a reward, recompence, for labour, etc. *to give, to reward, to pay*, etc. Matt. xx. 4, 14. Mark xiv. 11. Rev. xi. 18. Or of the price of any thing, tribute, tithes, etc. Matt. xvi. 26 et Mark

viii. 37. Matt. xxii. 17. xxvii. 10. Luke xx. 22. xxiii. 2. Heb. vii. 4. Sept. for זָרַח Zech. xi. 12.—Xen. Conv. 1. 5 ἀργύριον. Palæph. 38 διδ. φόρον.—(γ) Spoken of the earth, *to give forth, to yield*, sc. καρπόν, Matt. xiii. 8. Mark iv. 7, 8. So Sept. and זָרַח Zech. viii. 12.—So ἀποδίδωμι Xen. Cyr. 8. 3. 38.

d) from the Heb. used in the sense of τίθημι, like זָרַח and שָׂם, comp. Gesen. Lex. art. זָרַח 2, 3; *to put, to place*, etc.—(α) pp. and seq. ἐπὶ c. acc. *to place or put upon* any thing; e. g. τὸ ἀργύριον ἐπὶ τὴν τράπεζαν, *to place money upon the table*, sc. of the broker, Luke xix. 23, comp. Matt. xxv. 27, i. e. *to place at interest*; comp. Sept. and זָרַח Lev. xxv. 37. So διδ. τὰ θυσιασθήρια ἐπὶ τὸ θυσιαστήριον, Rev. viii. 3, i. e. *to offer in sacrifice* [ἄμα] ταῖς προσευχαῖς, etc. comp. Eclus. [xxxii.] xxxv. 16, 17. Sept. and זָרַח Ez. vii. 3, 4. al. comp. זָרַח Gen. i. 7. ix. 13, where Sept. τίθημι ἐν. So seq. εἰς Luke xv. 22.—Metaph. *to apply*, in the Latinism δοῦναι ἐργασίαν, *dare operam, to give labour*, i. e. *to apply effort, to endeavour*, seq. infin. Luke xii. 58.—Hermog. de Invent. 3. 5, 7, ἐργασίαν τῷ ἐπιχειρήματι δίδους. See *dare operam* in Ernesti Clav. Cic. art. *Opera*. Comp. σπονδὴν τιθέναι Pind. Pyth. 4. 492. *ponere operam*, Cic. pro Mur. 22. pro Cluent. 57.—(β) Spoken of miracles, *to do, to perform, to exhibit*, Matt. xxiv. 24. Acts ii. 19 quoted from Joel iii. 3, [ii. 30,] where Sept. for זָרַח, as also Ex. vii. 9. Deut. xiii. 1. Comp. Sept. τίθημι for שָׂם Deut. vi. 22.—(γ) With a doub. acc. of person, *to appoint, to constitute*, sc. *as any thing, where the last acc. is by apposition*; Eph. i. 22 αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα. iv. 11. So Sept. and זָרַח Ex. vii. 1. and זָרַח Gen. xvii. 5, Sept. τίθημι. So Sept. δίδοναι εἰς for פָּנָיו Ez. xxxvii. 22. Comp. Gesen. Lehrgeb. p. 813. Matth. § 420.—(δ) Spoken of a law, ordinance, etc. *to give, to ordain, to institute, to prescribe*; e. g. νόμον, John vii. 19. Gal. iii. 21. δ.αθήκην περιτομῆς Acts vii. 8: περιτομήν John vii. 22. So Sept. for זָרַח Lev. xxvi. 46. for שָׂם Josh. xxiv. 25. פָּנָיו Ezra ix. 11. διδ. διαθήκην, Sept. and זָרַח Num. xxv. 12. and Heb. זָרַח Gen. xvii. 2. Lev. xxvi. 1, where Sept.

τίθημι.—The classic form is θεῖναι νόμον, whence νομοθέτης a lawgiver, etc. comp. Passow Lex. art. τίθημι A. 3. c. AL.

Διτεγείρω, f. ἐγῶ, (διά, ἐγείρω,) *to wake up fully, to rouse*, trans. pp. persons from sleep, Matt. i. 24. Mark iv. 38, 39. Luke viii. 24.—Jos. Ant. 2. 5. 5. Herodian. 2. 1. 13.—Trop. of things, e. g. of a sea, *to agitate*, pass. John vi. 18. Comp. Heb. רָעַח and Sept. ἐξεγείρω Jon. i. 13.—Of the mind, *to excite, incite, stir up*, 2 Pet. i. 13. iii. 1.—2 Macc. vii. 21. xv. 10. Fabr. Cod. Pseud. V. T. I. p. 650. Clem. Alex. Protr. 9.

Διενθυμέομαι, οὐμαι, (διά, ἐνθυμέομαι,) *to revolve in mind throughout*, i. e. *to consider carefully*, seq. περί c. gen. Acts x. 19 in later edit. for ἐνθυμέομαι in text rec.

Διέξοδος, ου, ἡ, (διά, ἔξοδος,) *passage out through, a pass*, Herodian. 8. 1. 11. comp. Sept. for נֶחֱלֶה 2 K. ii. 21. In N. T. a thoroughfare, i. e. prob. a place in a city where several streets meet, and where many people usually collect or pass; Matt. xxii. 9. Others, *high-ways*, sc. leading out of a city.

Διερμηνευτής, ου, ὁ, (διερμενέω,) *an interpreter*, 1 Cor. xiv. 28.

Διερμηνέω, f. εὔσω, (διά, intens. ἐρμηνεύω,) *to interpret fully, to explain, to expound*, trans. Luke xxiv. 27. absol. Acts ix. 36. 1 Cor. xii. 30. xiv. 5, 13, 27.—2 Macc. i. 36. Polyb. 3. 22. 3.

Διέρχομαι, f. ελεύσομαι, (διά, ἔρχομαι,) comp. Lob. ad Phryn. p. 37, 38. Buttm. § 108. V. 5. § 114. p. 282; *to come or go through, to pass through*, viz.

a) pp. seq. διά c. gen. of place, Matt. xii. 43 et Luke xi. 24 διέρχεται δι' ἀνύδρων. Luke iv. 30. xvii. 11. John iv. 4. [viii. 59.] Acts ix. 32. 1 Cor. x. 1. δι' ἐκείνης, sc. ὁδοῦ, Luke xix. 4. δι' ὑμῶν, 2 Cor. i. 16. διὰ τρυπήματος ραφίδος Matt. xix. 24. Mark x. 25. Comp. Buttm. § 147. n. 12. So Sept. for נֶחֱלֶה 2 Chr. xxiii. 15. Ez. xlv. 2. עָבַר 1 Sam. ix. 3, 4. Ez. xxix. 11.—Seq. accus. of place, Luke xix. 1 διήρχετο τὴν Ἱεριχῶ. Acts xii. 10. xiii. 6. xiv. 24. xv. 3, 41. xvi. 6. xviii. 23, xix. 1, 21. xx. 2. 1 Cor.

xvi. 5 bis. Heb. iv. 14 διελθὺν οὐρανούς, *who has passed through the heavens*, i. e. all the heavens, quite up to the throne of God, comp. 2 Cor. xii. 2, 4. Eph. iv. 10. Heb. vii. 26. So Sept. for יָבִיחַ Josh. xviii. 4. 1 Sam. xxx. 31. רָבַח Gen. xli. 47. Ez. ix. 4.—Herodian. 8. 1. 7. Xen. Cyr. 1. 1. 5. An. 3. 5, 17. —Absol. but with an accus. implied, as τὴν γῆν, τὴν πόλιν, τὴν χώραν, etc. i. e. through the intervening country, the region round about, etc. Acts viii. 4, 40 διερχόμενος εὐαγγελίζετο τὰς πόλεις πάσας. x. 38. xvii. 23. xx. 25. seq. κατὰ κόμας Luke ix. 6. So seq. ἕως c. gen. of place, *to go or travel through* sc. the country *as far as*. Acts xi. 19, 22; and hence simply, *to go or pass to* a place, seq. ἕως, Luke ii. 15. Acts ix. 38. Trop. εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, Rom. v. 12. Sept. pp. seq. εἰς for ἐν 2 Sam. xvii. 24. c. ἐπὶ for רָבַח Jon. ii. 4.—Xen. An. 6. 3. 16. [6. 1. 16.] —Spoken of things, e. g. a sword, *to pierce through*, seq. accus. Luke ii. 35. —of a weapon, seq. gen. Hom. Il. 20. 100.—Trop. of a rumor, λόγος, *to go out through* sc. the country, *to be spread abroad*, absol. Luke v. 15.—Plut. Galba 7. Xen. An. 1. 4. 7 διῆλθε λόγος.

b) spoken of those who *pass over* a river, lake, sea, etc. Mark iv. 35 et Luke viii. 22 διέλθωμεν εἰς τὸ πέραν. Acts xiii. 14 διελθόντες ἀπὸ τῆς Πέργης, i. e. passing over by water from Perga to Antioch, comp. ver. 13. xviii. 27. So Sept. for רָבַח Deut. iv. 21. רָבַח Jer. ii. 10. xlviii. 32.—Xen. An. 4. 1. 3. Hesych. διέλθωμεν· διαπεράσωμεν.

Διερωτάω, ὦ, f. ἴσω, (διά, ἐρωτάω), *to inquire through*, sc. to the end, till the inquiry is successful, i. e. *to inquire out*, e. g. τὴν οἰκίαν, Acts x. 17.—Polyb. 5. 50. 12. Xen. Cyr. 1. 3. 15 ἡ μήτηρ διηρώτα τὸν Κύρον πότερα κ. τ. λ.

Διετής, ἔως, οὗς, ὁ, ἡ, adj. (δύς, ἔτος), *of two years, two years old*; Matt. ii. 16 ἀπὸ διετούς [παιδός] καὶ κατωτέρω, i. e. from the child of two years old and under. So Sept. ἀπὸ τριετούς καὶ ἐπάνω for עֶשְׂרִי שָׁנִים וְעָלֶיהֶם, from the child of three years old and upward, 2 Chr. xxxi. 16. ἀπὸ εἰκοσαετούς 1 Chr. xxvii. 23. Ezra iii. 8.—Pollux On. 2. 2. 8.

—Others supply χρόνον, comp. 2 Macc. x. 3. Jos. Ant. 2. 5. 4. Herodot. 2. 2.

Διετία, ας, ἡ, (διετής), *space of two years, biennium*, Acts xxiv. 27. xxviii. 30.

Διηγέομαι, οὔμαι, f. ἴσομαι, depon. Mid. (διά, ἡγέομαι), pp. *to lead or conduct through*, to the end; hence trop. *to go through with*, *to recount*, *to tell*, *to declare*, sc. the whole of any thing; trans. or seq. πῶς, ὅσον, περὶ, etc. Mark v. 16. ix. 9. Luke viii. 39. ix. 10. Acts ix. 27. xii. 17. Heb. xi. 32. Acts viii. 33 τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται, quoted from Is. lxiii. 8, where Sept. for הִגִּידוּ; see in Δίρω 4. a. Bibl. Repos. II. p. 358 sq. Sept. for דִּבְרָה Gen. xxiv. 66. Josh. ii. 23. al.—1 Macc. viii. 2. Xen. Cyr. 1. 2. 6. Œc. 7. 9.

Διήγησις, εως, ἡ, (διηγέομαι), *narration, history*, Luke i. 1. Sept. for דִּבְרָה Judg. vii. 15.—2 Macc. ii. 32. Pol. 3. 36. 4.

Διηλεκτής, ἔος, οὗς, ὁ, ἡ, adj. (διά, ἡνεκής, or fr. διήνεγκα aor. 1 of διαφέρω), pp. *carried through*, i. e. *extended, protracted*, Hom. Il. 12. 134. Luc. Ver. Hist. 1. 19 νυκτὶ διηνεκεῖ πᾶσα κατείχετο. In N. T. spoken only of time, *continuous, perpetual*, viz. εἰς τὸ διηλεκτές, adverbially, *continually, perpetually*, Heb. x. 1. *forever*, Heb. vii. 3. x. 12. 14.—Symm. for רַב־יָמִים Ps. xlviii. 15. Heliodor. I. p. 25.

Διθάλασσος, ου, ὁ, ἡ, adj. (δύς, θάλασσα), *between two seas, bimaris*; so of Corinth, Hor. Od. 1. 7. 2. In N. T. spoken. prob. of a shoal or sand bank at the confluence of two opposite currents, Acts. xxvii. 41.—Dio Chrysost. V. p. 83. D, τραχέα καὶ διθάλαττα. Comp. Wetstein N. T. in loc.

Διῦκνέομαι, οὔμαι, f. διίξομαι, (διά, ἰκνέομαι), *to go or pass through*, i. e. *to pierce through*, seq. ἄχρι c. gen. Heb. iv. 12. Sept. pp. for פָּרַח Ex. xxvi. 28. xxxvi. 33.—Hesych διῦκνούμενος· διερχόμενος.

Διίστημι, (διά, ἴστημι,) aor. 1 διέσθησα, trans. *to place asunder, to separate*; aor. 2 διέστην, ἡtrans. *to separate* sc. one's self, *to go away*; see in ἴστημι,

and Buttm. § 107. II. In N. T. spoken of place, intrans. *to depart*, seq. ἀπὸ, Luke xxiv. 51. Acts xxvii. 28 βραχὺ δὲ διαστήσαντες sc. ἑαυτούς, *departing a little*, i. e. going a little further. — Ecclus. xxviii. 14. Pol. x. 3. 6. — Spoken of time, *to pass away, to elapse*, Luke xxii. 59.

Διῡχυρίζομαι, f. ἴσους, depon. Mid. (διά, ἴσχυρίζομαι to affirm), *to affirm through and through*, i. e. *to affirm strongly*, absol. Luke xxii. 59. Acts xii. 15. — Jos. Ant. 2. 6. 4. Luc. Hermotim. 31. Dem. 447. 25.

Δικαιοκρισία, ας, ἡ, (δικαίος and κρίσις,) *just judgment*, Rom. ii. 5. comp. 2 Thess. i. 5. — Gr. Anon. for ὡς ὡς Hos. vi. 5. Test. XII Patr. in Fabric. 1. p. 547. 581. Just. Mart. de Resurrect. p. 213.

Δίκαιος, αἰα, ον, (prob. fr. δίχα), *right, just*, i. e. physically, *like, even, equal*, e. g. numbers, Herodot. 2. 149. ἄρμα Xen. Cyr. 2. 2. 26. *just as it should be*, i. e. *fit, proper, good*, e. g. γῆ Pollux On. I. 227. γῆδιον Xen. Cyr. 8. 3. 38. *justissima tellus*, Virg. Georg. 2. 460. Hence usually and in N. T. in a moral sense, *right, just*; spoken

a) of one who acts *alike* to all, who practises *even-handed justice, just, equitable, impartial*; spoken of a judge, e. g. God, 2 Tim. iv. 8 ὁ δίκαιος κριτής. Rev. xvi. 5. of a judgment, decision, etc. John v. 30 ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν. vii. 24. Luke xii. 57. 2 Thess. i. 5. 6. Rev. xvi. 7. xix. 2. So Sept. for דִּקְיָא Jer. xlii. 5. Ez. xviii. 8. דִּקְיָא Ps. vii. 12. cxix. 137. — Jos. Ant. 7. 14. 11. Xen. Cyr. 1. 3. 17. Mem. 4. 8. 9.

b) of character, conduct, etc. *just as it should be*, i. e. *upright, righteous, virtuous*; also *good* in a general sense; but ὁ δίκαιος is strictly *one who does right*, while ὁ ἀγαθός is *one who does good, a benefactor*; comp. Tittm. de Syn. N. T. p. 20, 21. Sept. usually for דִּקְיָא, see Gesen. Lex. sub. v. no. 3. — Spoken of things, ἐργα 1 John iii. 12. ἐντολὴ Rom. vii. 12. and hence τὸ δίκαιον, *what is right, proper*, etc. as wages, Matt. xx. 4, 7. Col. iv. 1. (Xen. An. 7. 7. 14.) genr. Eph. vi. 1. Phil. i. 7. 2 Pet. 13. — Jos. Ant. 2. 11. 2. Xen. Mem.

4. 4. 25. — Spoken of persons, viz. (a) in the usage of common life, M att. v. 45 βρέχει ἐπὶ δικαίους καὶ ἀδίκους. Mark ii. 17. Luke v. 32. xviii. 9. xx. 20. Acts x. 22. Rom. v. 7. 1 Tim. i. 9. Heb. xi. 4. 2 Pet. ii. 7, 8. al. So Sept. and דִּקְיָא Gen. xviii. 23 sq. Ecc. iii. 17. ix. 1, 2. — Jos. Ant. 6. 1. 4. Xen. H. G. 2. 4. 40. Mem. 4. 8. 11. — Including the idea of *innocent*, Matt. xxvii. 19, 24. So Sept. for דִּקְיָא Job ix. 23. Prov. vi. 17. — Including the idea of *mild, clement, kind*, Matt. i. 19. 1 John i. 9. comp. Tittmann l. c. — (β) Especially of those whose hearts are *right with God, righteous, pious, godly*, Matt. xiii. 43 τότε οἱ δίκ. ἐκλάμψουσιν ὡς ὁ ἥλιος. ver. 49. xxiii. 29. xxv. 46. Mark vi. 20. Luke xiv. 14. xxiii. 47. Rom. ii. 13. iii. 10. v. 19. al. Rom. i. 17. δίκαιος ἐκ πίστεως, *just through faith*, i. q. δικαιοθεῖς δ. π. Sept. and דִּקְיָא Gen. vi. 9. Ps. i. 5. cxviii. 15, 19. al. — Act. Thom. 20. Test. XII Patr. Fabr. Cod. Pseud. V. T. I. p. 571, 609. — (γ) Spoken in the highest and most perfect sense of God, John xvii. 25. Rom. iii. 26. 1 John ii. 29. of Christ, Acts iii. 14. vii. 52. xxii. 14. 1 John ii. 1. iii. 7. Sept. for דִּקְיָא Ex. ix. 27. Deut. xxxii. 4. Ezra ix. 15. AL.

Δικαιοσύνη, ης, ἡ, (δικαίος,) pp. *the doing or being what is just and right*, viz.

a) *the doing alike* to all, i. e. *justice, equity, impartiality*; spoken of a judge etc. Acts xvii. 31 κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ. Rev. xix. 11. Heb. xi. 33 ἐργάσαντο δικαιοσύνην, *exercised justice*, i. e. dispensed justice to the nations, etc. Rom. ix. 28, quoted from Is. x. 22, where Sept. for דִּקְיָא, as also Is. v. 16. ix. 7. for דִּקְיָא Ps. ix. 9. xxxv. 24. — Ecclus. xlv. 26. Jos. 3. 4. 1.

b) of character, conduct, etc. *the being just as one should be*, i. e. *rectitude, uprightness, righteousness, virtue*, like the Heb. דִּקְיָא, דִּקְיָא; comp. in Δίκαιος b. So of actions, duties, etc. 1. q. τὸ δίκαιον, *what is right, proper, fit*, Matt. iii. 15 πληρῶσαι πᾶσαν δικαιοσύνην. — Of disposition, conduct, viz. (a) in the language of common life, Eph. v. 9. 1 Tim. vi. 11. 2 Tim. ii. 22. Heb. i. 9. vii. 2. Rev. xxii. 11 in later edit. Sept.

for $\rho\eta\zeta$ Ps. xv. 2. Job xxix. 14. $\rho\eta\zeta\eta$ 1 Sam. xxvi. 23. Prov. viii. 18, 20.—Xen. Mem. 1. 2. 24. Conv. 3. 4.—Including the idea of *kindness, benignity, liberality*, 1 Cor. ix. 9, 10. 2 Pet. i. 1. Comp. in Δίκαιος b. Also in later edit. put for ἐλεημοσύνη, *alms*, Matt. vi. 1, coll. ver. 2. So Sept. for $\rho\eta\zeta$ Gen. xx. 13. xxi. 23. Is. lxiii. 7. $\rho\eta\zeta\eta$ 1 Sam. xii. 7. Ps. xxiv. 5. Mic. vi. 5.—Tob. ii. 14. Bar. v. 9. Fabr. Cod. Pseud. V. T. I. p. 82.—(β) Spoken of that *righteousness* which has regard to God and the divine law, viz. either (1) merely external and consisting in the observance of external precepts, as δικαιοσύνη ἡ ἐν νόμῳ v. ἐκ νόμου, Phil. iii. 6, 9, where it is contrasted with ἡ δικ. διὰ πίστεως; or (2) internal, where the heart is *right* with God, *piety towards God*, and thence *righteousness, godliness*, i. e. vital religion; genr. Matt. v. 6, 10, 20. vi. 33. xxi. 32. Luke i. 75. Acts x. 35. xxiv. 25. Rom. vi. 16, 18 sq. Heb. i. 9. v. 13. James iii. 18. al. sæp. So Sept. and $\rho\eta\zeta$ Ps. xvii. 15. xlv. 8. $\rho\eta\zeta\eta$ Gen. xviii. 19. 1 K. iii. 6. Ez. xiv. 14.—Jos. Ant. 1. 2. 1. ib. 8. 4. 4. comp. Plut. Timol. 29 ult.—So λογίζεσθαι εἰς δικαιοσύνην, *to count or impute as righteousness*, i. e. to regard as evidence of piety, Rom. iv. 3, 5, 6, 9, 22. Gal. iii. 6. James ii. 23; all quoted from Gen. xv. 6. where Sept. for $\rho\eta\zeta\eta$. Hence ἡ δικαιοσύνη ἡ ἐκ v. διὰ πίστεως; *the righteousness which is of or through faith* sc. in Christ, i. e. where faith is counted, imputed, as righteousness or as evidence of piety, Rom. ix. 30. x. 6. Phil. iii. 9. κατὰ πίστιν, Heb. xi. 7. al. and by meton. Christ as the *source or author of righteousness*, 1 Cor. i. 20. Hence too δικαιοσύνη τοῦ θεοῦ, objectively, i. e. *the righteousness which God approves, requires, bestows*, Rom. i. 17. iii. 21, 22. 25, 26. and by meton. ἡ δικ. θεοῦ is i. q. δίκαιοι παρὰ θεῷ, 2 Cor. v. 21. Sept. and $\rho\eta\zeta\eta$ $\rho\eta\zeta\eta$ Ps. v. 9.—(3) Spoken in the highest and most perfect sense, of God subjectively, i. e. as an attribute of his character, Rom. iii. 5. perhaps of Christ, John xvi. 8, 10.

c) by meton. in the sense of *being regarded as just*, i. e. *imputation of righteousness, justification*, i. q. δικαίωσις, Rom. v. 17, 21. x. 4, 5. 2 Cor. iii. 9

ἡ διακονία τῆς δικαιοσύνης. opp. to ἡ διακ. τῆς κατακρίσεως. Gal. ii. 21. iii. 21. v. 5. Put for the *mode or way of justification*, Rom. x. 3 ter. AL.

Δικαίω, ὦ, f. ὦσω, (δίκαιος,) *to justify*, i. e. *to regard as just, to declare one to be just*, trans.

a) as a matter of right, justice, etc. *to absolve, to acquit, to clear*, sc. from any charge or imputation. Matt. xii. 37 ἐκ τῶν λόγων σου δικαιώσῃς, καὶ ἐκ τ. λ. σου καταδικασθήσῃς. 1 Cor. iv. 4. seq. ἀπό c. gen. of thing, Acts xiii. 39 bis. Rom. vi. 7 ἀπὸ ἀμαρτίας, coll. ver. 18 where it is ἐλευθερώω. Sept. for $\rho\eta\zeta$ Ex. xxiii. 7. Deut. xxv. 1. 1 K. viii. 32. So δικαιῶν ἑαυτὸν, *to justify one's self, to excuse one's self*, Luke x. 29. So Sept. for $\rho\eta\zeta\eta$ Gen. xlv. 16—Ecclus. x. 29. Test. XII Patr. p. 541.—In classic writers in the wider sense *to do justice to*, i. e. both *to defend the right of any one*, Polyb. 3. 31. 9. and also *to condemn*, etc. Thuc. 3. 40. Herodot. 3. 29.

b) spoken of character, etc. *to declare to be just as it should be*, i. e. *to pronounce right*, etc. of things, *to regard as right and proper*, i. q. ἀξιῶ, Herodot. 1. 89. Jos. Ant. 9. 1.—In N. T. only of persons, *to acknowledge and declare any one to be righteous, virtuous, good*, comp. in Δίκαιος b. Hence, (a) by impl. *to vindicate, to approve, to honour, to glorify*; Pass. *to receive honour*, etc. e. g. τὸν θεόν Luke vii. 29. So Matt. xi. 19 et Luke vii. 35 ἐδικαίωθῃ ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, i. e. true wisdom is acknowledged and honoured by her real followers. 1 Tim. iii. 16, comp. Bibl. Repos. II. p. 49. Rom. iii. 4 quoted from Ps. li. 6, where Sept. for $\rho\eta\zeta\eta$. so Ez. xvi. 52.—Psalt. Salom. in Fabr. Cod. Pseud. V. T. Ps. ii. 16. iii. 5. al. Comp. Kypke 1. p. 240.—(β) In relation to God and the divine law, *to declare righteous, to regard as pious*, e. g. Luke xvi. 15 οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, i. e. those who profess themselves righteous, pious, before men,—Spoken espec. of the justification bestowed by God on men through Christ, in which he is said *to regard and treat them as righteous, to approve and reward*

as truly pious, i. e. to absolve from the consequences of sin and admit to the enjoyment of the divine favour; Rom. ii. 26 δικ. τὸν ἐκ πίστεως Ἰησοῦ. ver. 30. iv. 5. viii. 30 bis, 33. Gal. iii. 8. So Pass. of men, to be justified, e. g. πίσται or ἐκ πίστεως Rom. iii. 28. v. 1. Gal. ii. 16. iii. 24. ἐξ ἔργων or οὐκ ἐξ ἔργων, Rom. iii. 20. iv. 2. Gal. ii. 16 bis. James ii. 21, 24, 25. οὐκ ἐν νόμῳ Gal. iii. 11. v. 4. genr. Rom. ii. 13. iii. 24. v. 9. 1 Cor. vi. 11. Gal. ii. 17. Tit. iii. 7. So Luke xviii. 14. Comp. Protevang. Jac. in Fabr. Cod. Apoc. N. T. p. 77.

c) in the sense of to make or cause to be upright, etc. Mid. to make one's self upright, i. e. to be upright, virtuous, etc. aor. 1 pass. in Mid. sense, (Buttm. § 136. 2.) Rev. xxii. 11 ὁ δίκαιος δικαιοῦσθαι ἔτι, he that is upright, let him be upright still; so in text. rec. but later editions read δικαιοσύνην ποιησάτω.—So Sept. for דִּקְיָי Ps. lxxiii. 13.

Δικαίωμα, ατος, τό, (δικαίω,) any thing justly or rightly done; hence right, justice, equity, etc.

a) spoken of a doing right or justice to any one, a judicial sentence, etc. (a) favourable, i. e. justification, acquittal, Rom. v. 16, opp. to κατάκριμα.—(β) unfavourable, i. e. condemnation, judgment, implying punishment, Rev. xv. 4. So מִשְׁפָּטִים Ps. cxix. 75, 137, where Sept. κρίμα. Comp. in Δικαίω a, ult.—Hence

b) genr. a decree, as defining and establishing what is right and just, i. e. a law, ordinance, precept, e. g. τοῦ κυρίου Luke i. 6. Rom. i. 32. τοῦ νόμου Rom. ii. 26. viii. 4. τῆς λατρείας, i. e. respecting worship, Heb. ix. 1. τῆς σαρκός, i. e. carnal, ix. 10. So Sept. for דִּקְיָי Ex. xv. 25, 26. דִּקְיָי Lev. xxv. 18. מִשְׁפָּטִים Ex. xxi. 1. Num. xxxvi. 13. מִשְׁפָּטִים Deut. xxx. 16.—Jos. B. J. 7. 5. 2. Thuc. 1. 41.

c) spoken of character, etc. righteousness, virtue, piety towards God, e. g. of saints Rev. xix. 8. of Christ, as manifested in his obedience, Rom. v. 18, i. q. ὑπακοή ver. 19.—Bar. ii. 19.

Δικαίως, adv. (δίκαιος), justly, rightly, i. e.

a) with strict justice, Luke xxiii. 41.

1 Pet. ii. 23. Sept. for דִּקְיָי Deut. i. 16. Prov. xxxi. 9.—Xen. Mem. 3. 1. 2. ib. 3. v. 20.

b) as is right and proper, as one ought, 2 Cor. xv. 34. Sept. for דִּקְיָי Prov. xxviii. 18.—Xen. Hiero 4. 10.

c) righteously, piously, 1 Thess. ii. 10. Tit. ii. 12.—Ignat. Ep. ad Eph. 14. Clem. Alex. Strom. 3. 6 δικάως βιβιωσάμενος.

Δικαίωσις, εως, ή, (δικαίω,) justification, sc. which God bestows on men through Christ; see in Δικαίω b. β. Rom. iv. 25. v. 18.—pp. Jos. Ant. 18. 1. 3 δικαίωσεις [εἶναι] οἷς ἀρετῆς ἐπιτήδευσις γέγονε.

Δικαστής, ου, ό, (δικάζω jus dico,) a judge, Luke xii. 14. Acts vii. 27. 35. Sept. for דִּקְיָי Ex. ii. 14. 1 Sam. viii. 1.—Jos. Ant. 4. 8. 1. Xen. Cyr. 1. 3. 17.

Δίκη, ης, ή, pp. right justice, espec. a judicial process, cause, Xen. Cyr. 1. 3. 16. Apol. 24. Lac. 13. 11. Hence in N. T. punitive justice, viz.

a) as the name of the heathen goddess of justice, ή Δίκη, Nemesis, vengeance, Acts xxviii. 4. Comp. 2 Macc. viii. 11, 13.—Dem. 422. 11. Soph. Antig. 538. [544.] Arr. Exp. Al. M. 4. 9. 9.

b) in the sense of judgment, sentence, implying punishment, Acts xxv. 15 κατ' αὐτοῦ δίκην.—Comp. Xen. An. 5. 8. 1.—Hence genr. punishment, vengeance, 2 Thess. i. 9. Jude 7. Sept. for דִּקְיָי Ex. xxi. 20. דִּקְיָי Deut. xxxii. 41. Ez. xxv. 12.—Jos. Ant. 7. 9. 4. Xen. Cyr. 1. 6. 45. Mem. 2. 2. 13.

Δίκτυον, ον, τό, a net, fish-net, Matt. iv. 20, 21. Mark i. 18, 19. Luke v. 2, 4, 5, 6. John xxi. 6, 8, 11 bis.—Jos. Ant. 9. 4. 6. Hom. Od. 22. 386. a hunter's net, Xen. Ven. 6. 9. ib. 8. 7.

Δίλογος, ου, ό, ή, adj. (δῖς and λέγω), uttering the same thing twice, repeating; so διλογεῖν and διλογία Xen. Eq. 8. 2. Diod. Sic. 20. 37. In N. T. double-tongued, deceitful, i. e. speaking one thing and meaning another, 1 Tim. iii. 8.—So Theophylact. in loc. ἄλλα φρονῶν καὶ ἄλλα λέγων. Comp. Ps. xii. 3 דִּבְרֵי לֵב לֵב דִּבְרֵי.

Διό, conj. (i. q. δι' ὅ,) *on which account, wherefore, therefore*, Matt. xxvii. 8. Luke i. 35. vii. 7. Heb. iii. 7. sæp.—Herodian. 1. 8. 2. ib. 2. 8. 5. AL.

Διοδεύω, f. εἰσω, (διά, ὁδεύω,) *to travel through, to traverse*, seq. acc. of place Acts xvii. 1. seq. κατά c. acc. Luke viii. 1. Sept. for עבר Jer. l. 13. עברת Gen. xiii. 17.—Wisdom. v. 7. 1 Macc. xii. 32. Pol. 2. 15. 5.

Διονύσιος, ου, ὁ, *Dionysius*, an Areopagite of Athens, converted under Paul's preaching, Acts xvii. 34.

Διόπερ, conj. (διό strengthened by περ), *on which very account, wherefore*, 1 Cor. viii. 13. x. 14. xiv. 13. Comp. Buttm. § 75. 3. § 149. p. 432.—Judith viii. 17. Xen. Cyr. 5. 1. 13.

Διοπετής, έος, ους, ὁ, ἡ, adj. (Δίος gen. of Ζεύς, and πέτω i. q. πίπτω,) *fallen from Jove, heaven-descended*; Acts xix. 35 τοῦ διοπετοῦς, sc. ἀγάλματος, viz. the image worshipped in the temple of Diana at Ephesus; see Plin. H. N. 16. 40. Calmet arts. *Diana, Ephesus*.—Herodian. 1. 11. 2 ἀγαλμα διοπετῆς.

Διόρθωμα, ατος, τό, (διορθόω, *to rectify through*), *an emendation, reform, improvement*, in MSS. Acts xxiv. 3, where text. rec. κατόρθωμα.—Pol. 3. 118. 2.

Διόρθωσις, εως, ἡ, (διορθόω,) *emendation, reformation*; Heb. ix. 10 καιρὸς διορθώσεως, i. e. the time of a new and better dispensation under the Messiah; comp. in Ἀποκατάστασις.—Jos. B. J. 1. 20. 1. Diod. Sic. 1. 75.

Διорύσσω or ὑπτω, f. ξω, (διά, ὀρύσσω,) *to dig through*, sc. τὸν οἶκον, τὴν οἰκίαν, i. e. the walls of houses, which in the East are built of clay, earth, etc. Matt. vi. 19, 20. xxiv. 43. Luke xii. 39. See Calmet p. 511. So Sept. and ערף Job xxiv. 16. so Ez. xii. 7 τὸν τοῖχον.—Xen. Conv. 4. 30. Thuc. 2. 3.

Διόσκουροι, ων, οἱ, (Δίος gen. of κοῦς, and κοῦρος i. q. κόρος a youth; written also Διόσκοροι, Lob. ad Phryn. p. 235,) *the Dioscuri*, i. e. *Castor and Pollux*, in heathen mythology the sons of Jupiter

by Leda, and the patrons of sailors, Acts xxviii. 11.—Theocr. Id. 22. 1. Xen. Conv. 8. 29. Comp. Hor. Carm. 1. 3. 2. ib. 4. 8. 31.

Διότι, conj. (δι' ὅτι,) i. q. διὰ τοῦτο ὅτι, *on account of this that, for this reason that*, i. e. simply, *because, for*, Luke ii. 7. xxi. 28. Acts xvii. 31. Rom. i. 19. Gal. ii. 16. al. Sept. for כי Zeph. ii. 10. ע Job xxxii. 2.—Xen. Conv. 8. 19. Mem. 1. 2. 54.—Comp. Buttm. § 149. p. 423. AL.

Διοτρεφής, έος, ους, ὁ, (Δίος gen. of Ζεύς and τρέφω,) *Diotrephes*, pr. name, 3 John 9.

Διπλός, ους; όη, ἡ, όον, οὔν; (Buttm. § 71. 3. § 60. 5. b;) *two-fold, double*; pp. Sept. for כפול Gen. xliii. 15. Ex. xvi. 15. Xen. An. 7. 6. 7. In N. T. trop. for any greater relative amount, as of honour, 1 Tim. v. 17 of punishment, Rev. xviii. 6 bis. So Sept. and כפול Jer. xvi. 18.—Herodian. 6. 7. 7. Xen. Cyr. 2. 3. 23.—Comparative διπλοτέρον as adv. *two-fold more*, Matt. xxiii. 15. Comp. Buttm. § 115. 5.

Διπλόω, ῶ, f. ὥσω, (διπλός,) *to double*, trans. Rev. xviii. 6 διπλώσατε αὐτῇ διπλά lit. *double to her double*, i. e. render back to her two-fold punishment.—pp. Xen. H. G. 6. 5. 19.

Δίς, num. adv. *twice*, Mark xiv. 30, 72. Luke xviii. 12. Jude 12 δις ἀποθανόντα, *twice dead*, i. e. utterly. So ἅπαξ καὶ δις, *once and again, often*, Phil. iv. 16. 1 Thess. ii. 18.

Διστάζω, f. ἄσω, (δῖς,) *to doubt, to be uncertain*, intrans. Matt. xiv. 31. xxviii. 17.—Diod. Sic. 4. 62.

Δίστομος, ου, ὁ, ἡ, (δῖς, στόμα,) *double-mouthed*, e. g. ποταμός Pol. 34. 10. 5. In N. T. spoken of a sword, *two-edged*, Heb. iv. 12. Rev. ii. 12. [xix. 15 in MSS.] Rev. i. 16, comp. Gesen. on Is. xlix. 2. So Sept. for הנה ערבך Ps. cxlix. 6. Prov. v. 4.—Ecclus. xxi. 3. Eurip. Orest. 1296. [1303.]

Δισχίλιοι, αι, α, ord. adj. *two thousand*, Mark v. 13.

Διυλίζω, f. ἰσω, (διά, ὑλίζω,) *to filter*

or strain through, sc. a sieve, strainer, etc. i. e. by impl. *to strain out*, trans. Matt. xxiii. 24, where comp. Buxt. Lex. Ch. Rab. 1516.—Artemid. 4. 48.

Διχάζω, f. ἄσω, (δίχα,) *to divide in two*, pp. Artemid. 2. 24. In N. T. trop. *to set at variance*, trans. διχάζειν τινὰ κατὰ τινος, i. e. to excite one against another, Matt. x. 35. coll. Luke xii. 52, 53.

Διχοστασία, ας, ἡ, (δίχα, στάσις,) *disension, discord*, Rom. xvi. 17. 1 Cor. iii. 3. Gal. v. 20.—1 Macc. iii. 29. Dion. Hal. Ant. 8. 72.

Διχοτομέω, ὦ, f. ἴσω, (δίχα and τομή fr. τέμνω,) *to cut in two*, Jos. Ant. 8.2.2. Polyb. 6. 28. 2. *to cut in pieces*, Pol. 10. 15. 5, which was a cruel kind of punishment practised among the Hebrews and other ancient nations; see 1 Sam. xv. 33. 2 Sam. xii. 31. Dan. ii. 5. iii. 29. coll. Heb. xi. 37. Herodot. 2. 139. ib. 3. 13. ib. 7. 39. Diod. Sic. 17. 83. Sueton. Calig. 27.—In N. T. genr. and trop. *to inflict severe punishment*, Matt. xxiv. 51. Luke xii. 46. Comp. Hist. of Sus. 55, 59.

Διψάω, ὦ, f. ἴσω, the contraction being properly always into η instead of α, like ζάω, Buttm. § 105. n. 5; the form διψᾷ instead of διψῇ belongs to the later Greek, John vii. 37. Rom. xii. 20. Athen. III. 474. Æsch. Dial. Soc. 3. 5; comp. Lob. ad Phryn. p. 61. Winer § 13. 3. —*to thirst, to be athirst*, viz.

a) pp. intrans. Matt. xxv. 35, 37, 42, 44. John iv. 13, 15. xix. 28. Rom. xii. 20. 1 Cor. iv. 11. Sept. for נִסְּךְ Judg. xv. 18. Prov. xxv. 22.—Xen. Cyr. 1. 2. 11. Mem. 1. 3. 6.

b) metaph. *to thirst after, to long for, to desire vehemently*, seq. accus. as τὴν δικαιοσύνην, i. e. piety towards God and its attendant privileges, Matt. v. 6; comp. Winer Gr. § 30. 7.—So Sept. for נִסְּךְ Ps. lxiii. 2.—Wisd. xi. 14. Jos. B. J. 1. 32. 2 ult.—Hence absol. *to thirst*, sc. after the disposition and privileges of the children of God, of the Messiah's kingdom, John iv. 14. vi. 35. vii. 37. Rev. vii. 16. xxi. 6. xxii. 17. So Sept. and נִסְּךְ Ps. xlii. 3.—Xen. Cyr. 5. 1. 1. οὕτως ἐγὼ ἔμην διψῶ χαρίζεσθαι.

Δίψος, εος, ονς, τό, (διψάω,) *thirst*, 2 Cor. xi. 27. Sept. for נִסְּךְ Ex. xvii. 3. —Xen. Mem. 1. 4. 13.

Διψυχός, ου, ό, ἡ, adj. (δύς, ψυχή,) *double-minded, i. e. inconstant, wavering*, James i. 8. iv. 8.—Clem. Rom. 1. 23. Constitut. Apost. 7. 11.

Διωγμός, οῦ, ό, (διώκω,) *pursuit*, sc. of enemies, Xen. Cyr. 1. 4. 21. In N. T. *persecution*, Matt. xiii. 21. Mark iv. 17. x. 30. Acts viii. 1. xiii. 50. Rom. viii. 35. 2 Cor. xii. 10. 2 Thess. i. 4. 2 Tim. iii. 11 bis.—Sept. Prov. xi. 19. 2 Macc. xii. 23.

Διωκτής, ου, ό, (διώκω,) *a persecutor*, 1 Tim. i. 13.—Symm. Hos. vi. 8.

Διώκω, (διω to flee,) f. διώξω Luke xxi. 12. John xv. 20. Xen. An. I. 4. 8; better διώξομαι, Winer § 15. Passow sub voc. pp. *to cause to flee*; hence genr. *to pursue after*, sc. flying enemies, Sept. for נִסְּךְ Lev. xxvi. 7. Xen. Cyr. 3. 2. 10. Hence in N. T.

a) *to pursue with malignity, to persecute*, seq. accus. expr. or impl. Matt. x. 23. xxiii. 34 καὶ διώξετε [αὐτοὺς] ἀπὸ πόλεως εἰς πόλιν. Acts xxvi. 11. Rev. xii. 13.—1 Macc. v. 21. Herodian. 1. 13. 16. ib. 7. 11. 10. Thuc. 1. 37.—So genr. *to persecute, to harass, to maltreat*, seq. accus. Matt. v. 10, 11, 12, 44. Luke xxi. 12. John v. 16. Acts vii. 52. Rom. xii. 14. Gal. i. 13, 23. vi. 12. Sept. for נִסְּךְ Ps. vii. 1. Jer. xvii. 18.—Wisd. xvi. 16. 2 Macc. v. 8.

b) genr. *to pursue, to follow*, sc. in company or in order to find, overtake, etc. spoken of persons, absol. Luke xvii. 23.—Ecclus. xxvii. 20. Xen. H. G. i. 1. 13. de Mag. Eq. 4. 5.—Metaph. of things, *to follow earnestly, to pursue after*, in order to acquire or attain to; Rom. ix. 30, 31. 1 Cor. xiv. 1. 1 Tim. vi. 11. Heb. xii. 14. absol. *to follow on, to press forward*, Phil. iii. 12, 14. So Sept. and נִסְּךְ Deut. xvi. 20. Prov. xv. 9.—Diod. Sic. 2. 59. Xen. Cyr. 8. 1. 39. AL.

Δόγμα, ατος, τό, (δοκέω,) *a decree, edict, ordinance*, e. g. of a prince, Luke ii. 1. Acts xvii. 17. of the apostles, Acts xvi. 4. of the Mosaic law, i. e. external precepts, Eph. ii. 15. Col. ii. 14,

coll. ver. 16, 20 sq. Sept. of a prince, for Chald. דָּן Dan. ii. 13. vi. 8, 15. דָּן Dan. iii. 10. vi. 13.—Ignat. ad Magn. 13 ἐν δόγμασιν τοῦ κυρίου καὶ τῶν ἀποστόλων. Xen. An. 3. 3. 5.

Δογματίζω, f. ἰσω, (δόγμα,) *to make a decree, to prescribe an ordinance*, intrans. i. q. δόγμα τιθέναι, 2 Macc. x. 8. xv. 36. Diog. Laert. 3. 51.—In N. T. Mid. δογματίζομαι, *to suffer a law to be prescribed to one's self, to be subject to ordinances*, Col. ii. 20. Comp. Buttm. § 135. 8.

Δοκέω, ὦ, f. δόξω, aor. 1. ἔδοξα, Buttm. § 114, *to seem, to appear*, neut. and intrans. viz.

a) with a reflex. pron. expr. or implied, δοκῶ ἑαυτῷ, δοκεῖν ἑαυτῷ, etc. *to seem to one's self, i. e. to be of opinion, to think, to suppose, to believe*, etc. seq. infin. praes. Acts xxvi. 9 ἐγὼ μὲν οὖν ἔδοξα ἑαυτῷ δεῖν πολλά πράξαι κ. τ. λ. —Xen. Hiero 1. 6 δοκῶ μοι αἰσθάνεσθαι. 1. 33.—Hence genr. as an act. intrans. verb in the above sense, the reflex. dat. being suppressed, viz. *to be of opinion, to think*, etc. (a) Seq. infin. with the same subject, Buttm. § 140. 1. Winer § 45. 2; e. g. with infin. present, expressing a continued action, etc. Buttm. § 137. 5. Winer § 45. 8 med. Matt. iii. 9 μὴ δόξητε λέγειν ἐν ἑαυτοῖς, *think not, presume not, to say*, etc. Luke viii. 18. xxiv. 37. John v. 39. xvi. 2 δόξῃ λατρείαν προσφέρειν τῷ θεῷ. Acts xii. 9. 1 Cor. iii. 18. vii. 40. xiv. 37. Gal. vi. 3. James i. 26.—2 Macc. ix. 8, 10. Xen. An. 2. 2. 14.—With infin. perfect, implying an action completed, in reference to the present time; Buttm. § 137. 2. Winer § 45. 8 ult. Acts xxvii. 13 δόξαντες τῆς προδέσεως κεκρατημένοι. 1 Cor. viii. 2. Phil. iii. 4.—Xen. Cyr. 1. 1. 6. —(β) Seq. infin. with a different subj. in the accus. Winer § 45. 2. Mark vi. 49 ἔδοξαν πάντασμα εἶναι. 1 Cor. xii. 23. 2 Cor. xi. 16. So Sept. for דָּן Gen. xxxviii. 15.—Palæph. 1. Xen. Cyr. 1. 6. 10.—(γ) Seq. ὅτι, instead of the accus. and infin. Buttm. § 149. p. 423. Winer § 57. 5. Matt. vi. 7 δοκοῦσι γὰρ ὅτι κ. τ. λ. xxvi. 53. Luke xii. 51. xiii. 2, 4. xix. 11. John v. 45. xi. 13. xiii. 29. xx. 15. 1 Cor. iv. 9. x. 12. 2 Cor. xii. 19. James

iv. 5.—(δ) Absol. Luke xvii. 9 οὐ δοκῶ. seq. ᾧ ὥρα Matt. xxiv. 44. Luke xii. 40. seq. πόσῳ Heb. x. 29.—Xen. Cyr. 5. 3. 30 ὥς ἐγὼ δοκῶ. 7. 2. 19. Anacr. 40. 15 πόσον.

b) in reference to others, *to seem, to appear*, etc. seq. dat. and infin. Luke x. 36 τίς οὖν δοκεῖ σοι πλησίον γεγονέναι. Without dat. but seq. infin. of the same subject, which then takes the adjuncts in the nominative, Buttm. § 142. 2. 1. Acts xvii. 18 ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι. 1 Cor. xii. 22. 2 Cor. x. 9. Heb. xii. 11.—Jos. Ant. 5. 7. 5. Lucian. D. Deor. 1. 2.—Spoken also in the moderation and urbanity of the Greek manner, of what is real and certain; comp. Buttm. § 1. n. 1. Mark x. 42 οἱ δοκοῦντες ἄρχειν, i. q. οἱ ἄρχοντες. Luke xxii. 24. 1 Cor. xi. 16. Gal. ii. 9. Heb. iv. 1.—Susann. 6. Jos. c. Ap. 1. 12. Herodian. 2. 5. 10. Xen. Anab. 1. 9. 1. Hi. 2. 1.—Gal. ii. 6 οἱ δοκοῦντες εἶναι τι, *who seem to be something*, i. e. who are persons of note, distinguished, comp. ver. 9; and so οἱ δοκοῦντες, *chiefs, leaders*, etc. Gal. ii. 2, 6.—Jos. Ant. 19. 6. 3. Herodian. 6. 1. 3.

c) impers. δοκεῖ μοι, etc. *it seems to me*, i. e. (a) *to think, to suppose*, etc. interrog. τί δοκεῖ σοι ν. ὑμῖν, etc. *what thinkest thou?* Matt. xvii. 25. xviii. 12. xxi. 28. xxii. 17, 42. xxvi. 66. John xi. 56. Without interrog. Acts xxv. 27 ἀλογον γὰρ μοι δοκεῖ.—Lucian. D. Deor. 6. 4. Xen. H. G. 2. 4. 18 ὥς γ' ἐμοὶ δοκεῖ.—(β) *it seems good to me, it is my pleasure*, etc. i. q. pers. *to determine, to resolve*, seq. infin. Luke i. 3. Acts xv. 22, 25, 28, 34.—Esdr. viii. 11. Jos. Ant. 7. 9. 7. Xen. An. 2. 1. 2.—So particip. neut. τὸ δοκοῦν μοι, *what seems good to me*, i. e. one's pleasure, will, etc. Heb. xii. 10 κατὰ τὸ δοκοῦν αὐτοῖς, i. e. as they thought best. —Thuc. 1. 84 παρὰ τὸ δοκοῦν ὑμῖν. Xen. H. G. 6. 3. 5.

Δοκιμάζω, f. ἄσω, (δόκιμος,) *to prove, to try*, trans.

a) pp. *to make trial of, to put to the proof, to examine*; e. g. metals, etc. by fire, 1 Pet. i. 7. 1 Cor. iii. 13. Sept. and חָנַן Zech. xiii. 9. מִצְרָה Prov. xvii. 3.—Ecclus. ii. 5. Isocr. ad Dem. p. 7. B.—So of other things by use, Luke xiv. 19; and genr. in any way,

Rom. xii. 2. 1 Cor. xi. 28. 2 Cor. viii. 8, 22. xiii. 5. Gal. vi. 4. Eph. v. 10. 1 Thess. ii. 4 τὰς καρδίας. v. 21. 1 Tim. iii. 10. 1 John iv. 1. So Sept. and קִטְּ Ps. xvii. 3. Jer. xi. 20. קִטְּ Ps. cxxxix. 1, 23.—Wisd. xi. 10. Jos. Ant. 1. 13. 4. Xen. Mem. 2. 6. 1.—Spoken in respect to God, *to put to the proof*, i. e. *to tempt*, i. q. *πειράζειν*, Heb. iii. 9. So קִטְּ Mal. iii. 15, Sept. *ἀντίστημι*.—Hence by impl. *to examine and judge of*, i. e. *to estimate, to distinguish*, Luke xii. 56 bis, coll. Matt. xvi. 3. Rom. ii. 18 et Phil. i. 10. see in Διαφέρω 2. a. a. Sept. for קִטְּ Zech. xi. 13.

b) in the sense of *to have proved*, i. e. *to hold as tried, to regard as proved*, and genr. *to approve, to judge fit and proper*, e. g. persons, 1 Cor. xvi. 3. 1 Thess. ii. 4 *δεδοκιμάσμεθα*.—Jos. Ant. 3. 4. 1. Diod. Sic. 4. 7.—Of things, Rom. xiv. 22. seq. infin. Rom. i. 28.—Jos. Ant. 1. 7. 1. ib. 2. 7. 4.

Δοκιμασία, ας, ἡ, (δοκιμάζω,) *trial, probation*, pp. Jos. Ant. 4. 3. 4. Xen. Mem. 2. 2. 13. In the sense of *temptation, act of tempting*, Heb. iii. 9 in MSS.

Δοκιμή, ἡς, ἡ, (δόκιμος,) *proof, trial*, i. e.

a) the state of being tried, *a trying*, 2 Cor. viii. 2 ἐν πολλῇ δοκιμῇ θλίψεως, i. e. *through affliction*.

b) the state of having been tried, *tried probity, approved integrity*, Rom. v. 4 bis. 2 Cor. ii. 9. ix. 13 δοκ. τῆς διακονίας, *tried probity exhibited in this ministry*. Phil. ii. 22.

c) *proof*, in the sense of *evidence, sign, token*, 2 Cor. xiii. 3, coll. xii. 12.

Δοκίμιον, ἰου, τό, (δόκιμος,) *proof, test*, Herodian. 2. 10. 12. Sept. for קִטְּ *a crucible*, Prov. xxvii. 21. In N. T. *proof, trial*, i. q. *δοκιμή*, viz. Act. *a trying*, James i. 3.—Pass. *tried probity, sincerity*, etc. 1 Pet. i. 7.

Δόκιμος, ου, ό, ἡ, adj. (δέχομαι,) *receivable, current*, spoken of money, etc. as having been tried and refined; Sept. for קִטְּ Gen. xxiii. 16. קִטְּ 1 Chr. xxix. 4. קִטְּ 2 Chr. ix. 17. Hence in N. T. metaph. *tried, proved, approved*, and therefore *genuine*, Rom. xvi. 10.

1 Cor. xi. 19. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. James i. 12.—Xen. Ag. 1. 23. Hesych. *δοκιμον· χρήσιμον, τέλειον*.—By impl. *acceptable, well reported of*, Rom. xiv. 18.—Herodot. 7. 117. Anth. Gr. III. p. 25. ed. Jac.

Δοκός, οὔ, ἡ, *a beam, joist*, Matt. vii. 3, 4, 5. Luke vi. 41, 42 bis. Sept. for קִטְּ Gen. xix. 8. Cant. i. 17.—Diod. Sic. 2. 10.

Δόλιος, ἴα, ἰον, (δόλος,) *guileful, deceitful*, 2 Cor. xi. 13. Sept. for קִטְּ Prov. xi. 1. קִטְּ Ps. cxx. 2, 3.—Xen. An. 1. 4. 7.

Δολιόω, ῶ, f. ὠσω, (δόλος,) *to use guile, to deceive*, intrans. Rom. iii. 13 ταῖς γλώσσαις αὐτῶν ἐδολοῦσαν, for ἐδολοῦν, quoted from Ps. v. 10, where Sept. for קִטְּ. So for קִטְּ Num. xxv. 18. For this Alexandrine form of the 3d plur. of the historical tenses, see Buttm. § 103. V. 1. H. Planck in Bibl. Repos. I. p. 664. Lob. ad Phryn. p. 349.

Δόλος, ου, ό, (δέλω, δέλεαρ,) *bait, Hom. Od. 12. 252. Hence genr. fraud, guile, deceit*, Matt. xxvi. 4. Mark vii. 22. xiv. 1. John i. 48. Acts xiii. 10. Rom. i. 29. 2 Cor. xii. 16. 1 Thess. ii. 3. 1 Pet. ii. 1, 22. iii. 10. [Rom. xiv. 5.] Sept. for קִטְּ Gen. xxvii. 35. Is. liii. 9. קִטְּ Job xiii. 7. Ps. xxxii. 2.—Xen. An. 5. 6. 29. H. G. 7. 1. 46.

Δολόω, ῶ, f. ὠσω, (δόλος,) *to deceive, trans.* Xen. Cyr. 1. 6. 28. In N. T. *to falsify*, i. e. *to adulterate, to corrupt*, e.g. τὸν λόγον τοῦ θεοῦ, by Jewish traditions, etc. 2 Cor. iv. 2.—Æl. H. An. 16. 1.—Lucian. Hermot. 59. Hesych. *δολοῖ· φθείρει, κακοურγεῖ*.

Δόμα, ατος, τό, (διδωμι,) *a gift*, Matt. vii. 11. Luke xi. 13. Phil. iv. 17. Eph. iv. 8, coll. Ps. lxxviii. 19 where Sept. for קִטְּ, as also Gen. xxv. 6. Dan. ii. 48. קִטְּ Prov. xviii. 16.—1 Macc. x. 28. Plut. Mor. II. p. 29. ed. Tauchn.

Δόξα, ης, ἡ, (δοκέω,) *a seeming, an appearance*, Jos. Ant. 1. 11. 2 οἱ δὲ δόξαν αὐτῷ παρέσχον ἐσθιόντων. *opinion*, sc. which one has of any thing, Herodot. 1. 79. Xen. Mem. 4. 8. 10. or in which one is held by others, *estima-*

tion, reputation, Diod. Sic. 2. 29. Xen. Cyr. 8. 8. 3. Hence in N. T. *honour, glory*, viz.

a) spoken of honour due or rendered, i. e. *praise, applause*, etc. Luke xiv. 10 *τότε ἔσται σοι δόξα ἐν ὧπιον κ. τ. λ.* John viii. 54. 2 Cor. vi. 8. John v. 41, 44, *λαμβάνειν δόξαν παρὰ ἀνθρώπων*, and 1 Thess. ii. 6 *ζητεῖν δόξαν ἐξ ἀνθρ.* *applause from men*. John xii. 43 *δόξαν ἀνθρώπων the applause of men*, etc. So *ζητεῖν τὴν δόξαν τινός*, i. e. *to seek that one may receive honour*, John vii. 18. viii. 50. al.—Spoken of God, e. g. *εἰς δόξαν τοῦ Θεοῦ, to the honour, glory, of God*, i. e. that God may be honoured, glorified, etc. Rom. iii. 7. xv. 7. Phil. i. 11. and so *πρὸς δόξαν τ. Θεοῦ*, 2 Cor. i. 20. *ὑπὲρ τῆς δόξης τ. Θ.* John xi. 4. So *λαβεῖν τὴν δόξαν, to receive praise, glory*, i. e. to be extolled in praises, etc. Rev. iv. 11. For the phrase *δοῦναι δόξαν τῷ Θεῷ*, see in *Δίδωμι* a. γ. So in ascriptions, Luke ii. 14 *δόξα ἐν ὑψίστοις Θεῷ*. Rom. xi. 36. Gal. i. 5. 1 Pet. iv. 11. al. Sept. for כְּבוֹד 1 Chr. xvi. 28, 29. Ps. xxix. 9. מְהִלָּה Ps. civ. 35. cvi. 48.—Wisd. x. 14. Diod. Sic. 1. 62. Xen. Mem. 3. 12. 4.—By meton. spoken of the ground, occasion, source, of honour or glory, 1 Cor. xi. 15. 2 Cor. viii. 23. Eph. iii. 13. 1 Thess. ii. 20.—Comp. *decus*, Hor. Od. 1. 1. 2.

b) in N. T. spoken also of that which excites admiration, to which honour, etc. is ascribed, viz.

(a) of external condition, *dignity, splendour, glory*; 1 Pet. i. 24 *πᾶσα δόξα τῆς σαρκὸς ὡς ἄνθος*. Heb. ii. 7, quoted from Ps. viii. 6 where Sept. for כְּבוֹד. So by meton. that which reflects, expresses, exhibits, this *dignity*, etc. 1 Cor. xi. 7 bis, *γυνὴ δὲ δόξα ἀνδρός ἐστι*.—Ecclus. i. 19. 2 Macc. xiv. 9. Jos. Ant. 4. 2. 2.—Spoken of kings, etc. *regal majesty, splendour, pomp, magnificence*; e. g. of the expected temporal reign of the Messiah, Mark x. 37, comp. Matt. xx. 21 where it is *βασιλεία*; and so also of the glory of his second coming, Matt. xix. 28. xxiv. 30. Mark xiii. 26. Luke ix. 26. xxi. 27. Tit. ii. 13. Sept. and כְּבוֹד 1 Sam. ii. 8. Is. viii. 7. הָדָר 1 Chr. xxix. 25. Dan. xi. 21.—Also of the accompaniments of royalty, e. g. of *splendid apparel*, Matt. vi. 29. Luke xii.

27. So Sept. for מְהִלָּה Ex. xxviii. 2, 40. פָּאָר Is. lxi. 3. comp. Sept. Esth. v. 1. 1 Macc. xiv. 9.—Of wealth, treasures, etc. Matt. iv. 8. Luke iv. 6. Rev. xxi. 24, 26. So Sept. and כְּבוֹד Gen. xxxi. 1. Is. x. 3.—Meton. spoken in plur. of persons in high honour, e. g. *δόξαι, dignities*, i. e. kings, princes, magistrates, etc. 2 Pet. ii. 10. Jude viii. Comp. כְּבוֹד Is. v. 13. Others, *angels*; comp. Philo de Monarch, II. p. 218.

(β) of an external appearance, *lustre, brightness, dazzling light*, viz. (1) pp. Acts xxii. 11 *οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός*. 1 Pet. v. 4. So of the sun, stars, etc. 1 Cor. xv. 40, 41 quater; also of Moses' face, 2 Cor. iii. 7, coll. Ex. xxxiv. 29, 30, 35. or of the celestial light which surrounds angels, Rev. xviii. 1; or glorified saints, Luke ix. 31, 32. 1 Cor. xv. 43. Col. iii. 4. Phil. iii. 21.—Ecclus. xliii. 9. l. 7. Bar. iv. 24.—(2) Spoken espec. of the celestial splendour in which God sits enthroned; *the divine effulgence, dazzling majesty, radiant glory*, (Rabb. מְהִלָּה Buxt. Lex. Ch. Rab. Tal. 2394,) *genr.* 2 Thess. i. 9. 2 Pet. i. 17. Rev. xv. 8. xxi. 11, 23, coll. xxii. 5. as visible to mortals, Luke ii. 9. John xii. 41, coll. Is. vi. 1. Acts vii. 35. also as manifested in the Messiah's second coming, Matt. xvi. 27. Mark viii. 38. So Sept. for כְּבוֹד יְהוָה Ex. xvi. 10. xxiv. 17 where see. 1 K. viii. 11. Comp. Ps. civ. 1 sq. Ez. i. 26, 27, 28. 1 Tim. vi. 16. Bar. v. 9 *τῷ φωτι τῆς δόξης αὐτοῦ*.—So *χερουβὶμ δόξης, cherubs of glory*, i. e. the representatives of the divine presence, Heb. ix. 5. Comp. Ex. xxv. 22. Num. vii. 89. 2 Sam. vi. 2. Song of 3 Child. 31.

(γ) of internal character, i. e. glorious moral attributes, *excellence, perfection*; viz. (1) spoken of God, *infinite perfection, divine majesty and holiness*, Acts vii. 2. Rom. i. 23 *ἡλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ*. Eph. i. 17 *ὁ πατὴρ τῆς δόξης*, i. e. possessing infinite perfections. Heb. i. 3. So of the divine perfections as manifested in the *power* of God, John xi. 40. Rom. vi. 4. Col. i. 11. 2 Pet. i. 3 see in *Ἀρετή* a. or in his *benevolence and beneficence*, Rom. ix. 23. Eph. i. 12, 14, 18. iii. 16. So of Jesus, as the *ἀπαύγασμα* (Heb. 1. 3) cf the divine perfections, John i. 14.

ii. 11. of the Spirit, 1 Pet. iv. 14.—Just. Mart. de Resurr. p. 284.—Spoken also of things, in place of an adjective, *excellent, splendid, glorious*, 2 Cor. iii. 7 εἰ δὲ ἡ διακονία ἐγενήθη ἐν δόξῃ. ver. 8, 9. Eph. i. 6. εἰς ἔπαινον δόξης τῆς χάριτος.

(δ) of that exalted state of blissful perfection which is the portion of those who dwell with God in heaven; e. g. spoken of Christ, and including also the idea of his regal majesty as Messiah, Luke xxiv. 26. John xvii. 5, 22, 24. 2 Thess. ii. 14. 1 Tim. iii. 16. 1 Pet. i. 11.—Spoken of glorified saints, i. q. salvation, eternal life, etc. Rom. ii. 7, 10. viii. 18. 1 Cor. ii. 7. 2 Cor. iv. 17. 1 Thess. ii. 12. 2 Tim. ii. 10. Heb. ii. 10. 1 Pet. v. 1. δόξα τοῦ Θεοῦ, *the glory which God will bestow*, Rom. v. 2. 1 Pet. v. 10.—Meton. *the author or procurer of this glory* to any one, i. e. the author of salvation, etc. Luke ii. 32, i. q. κύριος τῆς δόξης 1 Cor. ii. 8, coll. v. 7. AL.

Δοξάζω, f. ἄσω, (δόξα,) *to be of opinion, to think*, etc. Xen. Mem. 1. 1. 13. *to consider, to estimate, to judge*, Sept. Dan. iv. 31. Xen. Cyr. 5. 5. 46.—In N. T. *to glorify*, trans. i. e.

a) *to ascribe glory or honour to any one, to praise, to celebrate, to magnify*; Matt. vi. 2 ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Luke iv. 15. John viii. 54 ἑμαυτόν. Rom. xi. 13. Acts xiii. 48. Heb. v. 5. Rev. xviii. 7. So Sept. for דָּבָר Lam. i. 8. 2 Sam. vi. 22.—Pol. 6. 53. 10. Diod. Sic. 1. 82.—So δοξάζειν τὸν Θεόν, etc. *to glorify God*, i. e. to render glory to him, *to celebrate with praises, to worship, to adore*, Matt. v. 16. ix. 8. xv. 31. Mark ii. 12. Luke ii. 20. v. 25, 26. vii. 16. xiii. 13. xvii. 15. xviii. 43. xxiii. 47. Acts iv. 21. xi. 18. xxi. 20. Rom. i. 21. xv. 6, 9. 1 Cor. vi. 20. 2 Cor. ix. 13. Gal. i. 24. 1 Pet. ii. 12. iv. 11, 16. τὸ ὄνομα Θεοῦ Rev. xv. 4. πνεῦμα τοῦ Θεοῦ, 1 Pet. iv. 14. So Sept. and דָּבָר Ps. xxii. 24. lxxxvi. 9, 12. הָלַל Is. xlii. 10.—Ecclus. xliii. 28, 30.

b) *to honour, i. e. to bestow honour upon, to exalt in dignity, to render glorious*, viz.

(a) genr. 1 Cor. xii. 26 αἵτε δοξάζονται ἐν μέλῳ. 2 Thess. iii. 1. So Sept. and

דָּבָר 1 Chr. xix. 3. Prov. xiii. 18. יָקָר Esth. vi. 6, 8, 9, 11.—Ecclus. xlviii. 4. 1 Mace. ii. 64. Diod. Sic. 12. 36.—In the sense of *to render excellent, splendid*, etc. Pass. *to be excellent, splendid, glorious*; 2 Cor. iii. 10 bis, 1 Pet. i. 8. Sept. pp. for דָּבָר Ex. xxxiv. 29, 30, 35.

(β) spoken of God and Christ, *to glorify*, i. e. to render conspicuous and glorious the divine character and attributes; e. g. of God as glorified by the Son, John xii. 28 ter, τὸ ὄνομα Θεοῦ. xiii. 31, 32. xiv. 13. xv. 8. xvii. 1. xvii. 4. or by Christians, John xxi. 19. Of Christ as glorified by the Father, John viii. 54. xiii. 32 bis. xvii. 1, 5. Acts iii. 13. or by the Spirit, John xvi. 14. or by Christians, John xvii. 10. or genr. John xi. 4. xiii. 31. So Sept. and דָּבָר Lev. x. 3. שָׁרָה Is. v. 16. pass. for דָּבָר Ex. xv. 6, 11.

(γ) spoken of Christ and his followers, *to glorify*, i. e. to advance to that state of bliss and glory which is the portion of those who dwell with God in heaven; e. g. of Christ as the Messiah, John vii. 39. xii. 16, 23. comp. Is. lii. 13, where Sept. pass. for דָּבָר. Of Christians Rom. viii. 30.—Barnab. Ep. 21 ὁ ποιῶν ταῦτα ἐν τῇ βασιλ. τοῦ Θεοῦ δοξασθήσεται.

Δορκάς, ἄδος, ἡ, *Dorcas*, pr. name of a female, Acts ix. 36, 39; pp. i. q. Heb. דָּבִי, Syr. דְּבִיָּה Tabitha, i. e. gazelle, Cant. ii. 7, 9. Acts ix. 36, 40.

Δοσις, εως, ἡ, (δίδωμι,) *a giving*, i. e. *a gift*, James i. 17.—Ecclus. xi. 17. Jos. Ant. 1. 10. 2. Artemid. 1. 42.—In the sense of *giving out, expenditure*, Phil. iv. 15 εἰς λόγον δόσεως καὶ λήψεως, *in an account of expenditure and receipt*, or, of debt and credit; the gift of money from the church being reckoned in an account against the spiritual gifts imparted to them by Paul.—Ecclus. xli. 19. xlii. 7 δόσις καὶ λήψις παντὶ ἐν γραφῇ Artemid. 1. 44. Arrian. Diss. Ep. 2. 9. 12. Comp. Cic. de Amicit. 16, “ratio acceptorum et datorum.”

Δότης, ου, ὁ, (δίδωμι,) *a giver*, 2 Cor. ix. 7. Sept. for דָּוִן Prov. xxii. 9.—δόρηρ Jos. Ant. 1. 18. 6. Xen. Cyr. 8. 1. 9.

Δουλαγωγέω, ὦ, f. ἦσω, (δοῦλος, ἄγω), to lead as a slave, to make a slave of; Diod. Sic. 12. 24. In N. T. trop. to bring into subjection, to subdue, absol. 1 Cor. ix. 27.

Δουλεία, ας, ἡ, (δουλεύω,) slavery, bondage, Sept. for ΠΤΙΒΥ Ex. vi. 6. Xen. An. 7. 7. 32. In N. T. trop. spoken of the condition of those under the Mosaic law, Gal. iv. 24. v. 1. and so Rom. viii. 15 πνεῦμα δουλείας, a slavish spirit, opp. to πν. υιοθεσίας. Also of the condition of those who are subject to death, Rom. viii. 21, or to the fear of death, Heb. ii. 15 φόβῳ θανάτου ἐνοχοὶ δουλείας.

Δουλεύω, f. εὔσω, (δοῦλος,) to be a slave or servant, to serve, c. c. dat. expr. or impl.

a) pp. spoken of involuntary service; Matt. vi. 24 et Luke xvi. 13 δυνὶ κυρίοις. Eph. vi. 7. 1 Tim. vi. 2. Sept. for דָּבַר Lev. xxv. 39. Deut. xv. 12.—Lucian. D. Deor. 13. 2. Xen. Mem. 4. 2. 33 ter.—Spoken of a people, to be subject to, etc. John viii. 33. Acts vii. 7. Rom. ix. 12, coll. Gen. xxv. 23 et xxvii. 40 where Sept. for דָּבַר; also Gen. xiv. 4. Judg. iii. 8, 14.—Jos. Ant. 4. 6. 4. Xen. Mem. 2. 1. 13.—Metaph. of those subject to the Mosaic law, Gal. iv. 25.

b) trop. spoken of voluntary service, to obey, to be devoted to; Luke xv. 29. Phil. ii. 22. Gal. v. 13. Rom. xii. 11 τῷ καιρῷ δουλεύοντες, i. e. doing what the occasion demands; but others read τῷ καρίῳ. So Sept. and דָּבַר Gen. xxix. 15, 18, 20, 25, 29.—In a moral sense, spoken as to God or Christ, etc. δ. τῷ θεῷ Matt. vi. 24. Luke xvi. 13. Acts xx. 19. Rom. vii. 6. 1 Thess. i. 9. τῷ Χριστῷ, Rom. xiv. 18. xvi. 18. Col. iii. 24. τῷ νόμῳ θεοῦ, Rom. vii. 25. Sept. and דָּבַר Deut. xiii. 4. Judg. ii. 7. Mal. iii. 18.—Ecclus. ii. 1.—Spoken of false gods, Gal. iv. 8. So Sept. and דָּבַר Ex. xxiii. 33.—So of things, to obey, to follow, to indulge in, e. g. μαμωνᾶ Matt. vi. 24. Luke xvi. 13. ἁμαρτία Rom. vi. 6. τῷ νόμῳ τῆς ἁμαρτίας Rom. vii. 25. τῇ κοιλίᾳ Rom. xvi. 18 τοῖς στοιχείοις Gal. iv. 9. ἐπιθυμίαις Tit. iii. 3.—Jos. Ant. 15. 4. 1 ἐπιθυμίαις. Xen. Mem. 1. 5. 5. ταῖς ἡδοναῖς. 1. 6. 8. γαστρί.

Δούλη, ης, ἡ, (δοῦλος,) a female slave or servant, a handmaid, Acts ii. 18. Sept. for מַלְאָכָה Lev. xxv. 44. ΠΠΠΠ 1 Sam. viii. 16.—1 Macc. ii. 11. Xen. Cyr. 5. 1. 4.—Used in the oriental style by a female in addressing a superior, instead of the pers. pron. I, Luke i. 38. 48. So Sept. and מַלְאָכָה 1 Sam. xxv. 41. 1 K. i. 13, 17. ΠΠΠΠ 2 Sam. xiv. 6. 2 K. iv. 2, 16. Comp. Gesen. Lehrs. p. 739 sq. Stuart § 475.

I. Δοῦλος, δούλη, δοῦλον, (δέω,) serving, bound to serve, in bondage, seq. dat. Rom. vi. 19 bis.—Wisdom. xv. 7 τὰ τῶν κατὰ τῶν ἔργων δοῦλα σκεύη. Eurip. Hec. 134. [137.]

II. Δοῦλος, ου, ὁ, as subst. a slave, servant.

a) pp. spoken of involuntary service, e. g. a slave, as opp. to ἐλεύθερος, 1 Cor. vii. 21. Gal. iii. 28. Col. iii. 11. Rev. vi. 15. So genr. servant, Matt. xiii. 27. 28. John iv. 51. Eph. vi. 5. 1 Tim. vi. 1. Acts ii. 18 οἱ δοῦλοί μου, i. e. the servants among my people. Sept. for דָּבַר Lev. xxv. 44. Josh. ix. 23. Judg. vi. 27.—Xen. Ec. 5. 16. Ath. 1. 10. sq.—Phil. ii. 7 μορφὴν δούλου λαβών, i. e. appearing in a humble and despised condition.

b) trop. spoken of voluntary service, a servant, implying obedience, devotedness, etc. John xv. 15. Rom. vi. 16. 1 Cor. vii. 23. Gal. iv. 7. So in modesty, 2 Cor. iv. 5; or in praise of modesty, Matt. xx. 27. Mark x. 44.—Æl. V. H. 9. 19 οἱ ῥήτορες δοῦλοι τοῦ πλήθους εἰσὶ.—Spoken of the true followers and worshippers of God, e. g. δοῦλος τοῦ θεοῦ, either of agents sent from God, as Moses, Rev. xv. 3. and so Sept. and דָּבַר Josh. i. 1. (Jos. Ant. 5. 1. 13.) or prophets, Rev. x. 7. xi. 18. and so Sept. and דָּבַר Josh. xxiv. 29. Jer. vii. 25. or simply of the worshippers of God, Rev. ii. 20. vii. 3. xix. 5. al. So Sept. and דָּבַר Ps. xxxiv. 23. cxxxiv. 1. al.—Used in the oriental style of addressing a superior, instead of the pers. pron. I, Luke ii. 29. Acts iv. 29. So Sept. and דָּבַר 1 Sam. iii. 9, 10. Ps. xix. 12. al. Comp. in Δούλη.—Spoken of the followers and ministers of Christ, δοῦλος τοῦ Χριστοῦ, Eph. vi. 6. 2 Tim. ii. 24.

espec. of the apostles, etc. Rom. i. 1. Gal. i. 10. Col. iv. 12. James i. 1. 2 Pet. i. 1. Jude 1. Rev. xxii. 3. — Spoken also in respect to things, of one who *indulges* in, is *addicted* to, any thing; seq. gen. e. g. δοῦλος τῆς ἁμαρτίας John viii. 34. Rom vi. 16, 17. 2 Pet. ii. 19. — Æl. V. H. 2. 41 pen. τοῦ πίνειν δοῦλος. Xen. Œc. 1. 22.

c) in the sense of *minister, attendant*, spoken of the officers of an oriental court; Matt. xviii. 23, 26, 27, 28, 32. xxii. 3, 4, 6, 8, 10. al. — So a *satrap*, Xen. An. 1. 9. 29. ib. 2. 5. 38. AL.

Δουλόω, ὦ, f. ὠσω, (δοῦλος), *to make a slave of, to bring into bondage*, trans. Pass. perf. δεδούλωμαι, etc. with present signif. *to be a slave, to serve*, i. q. δουλεύω. Comp. Buttm. § 113. 6.

a) pp. Acts vii. 6. 2 Pet. ii. 19. — Sept. Gen. xv. 13. 1 Macc. viii. 11. Xen. Cyr. 3. 1. 11. — Metaph. δεδούλωμαι, *to be in bondage*, i. e. *to be bound, to be held subject*, 1 Cor. vii. 15. Gal. iv. 3.

b) trop. of voluntary service, *to make devoted to any one*; Pass. *to be or become devoted*, etc. Spoken of persons, 1 Cor. vii. 15 πᾶσιν ἑμαυτὸν ἐδούλωσα, i. e. I have conformed, accommodated myself to all. Rom. vi. 22 τῷ θεῷ. Pass. spoken of things, τῇ δικαιοσύνῃ Rom. vi. 18. οἷνῳ πολλῷ Tit. ii. 3. — Porphyr. de Abstin. 1. 42 ἐδουλώθημεν τῷ τοῦ φόβου φρονήματι. So δουλεύειν οἷνῳ Liban. Ep. 319.

Δοχή, ἥς, ἡ, (δέχομαι), pp. *reception* sc. of guests; hence a *banquet*, feast, Luke v. 29. xiv. 13. Sept. for δεῖπνον Gen. xxvi. 30. Esth. 1. 3. v. 4 sq. — Athen. VIII. p. 348. F.

Δράκων, οντος, ὁ, (prob. fr. δέρομαι), *a dragon, a huge serpent*, Sept. for δράκον Job xxvi. 13. דְּרָקֹן Jer. ix. 11. Jos. Ant. 2. 12. 3. Æl. V. H. 13. 46. — In N. T. symbolically, for ὁ σατᾶν, Rev. xii. 3, 4, 7, 9, 13, 16, 17. xiii. 2, 4, 11. xvi. 13. xx. 2. Comp. Gen. iii. 1 sq. — Act. Thom. § 30. Psalt. Salom. ii. 29.

Δράσσω ὄν δράττω, more comm. Mid. δράσσομαι, f. ξομαι, *to grasp*, sc. with the hand, *to seize, to take*, in N. T. and later writers seq. accus. Trop. 1 Cor. iii. 19 δρασσόμενος τοὺς σοφούς.

So Heb. דָּרַךְ Job v. 13 where Sept. καταλαμβάνω. Sept. pp. for γάρρ Num. v. 26. — 2 Macc. iv. 41. Jos. B. J. 3. 8. 6. δρασσόμενος τὴν δεξιάν. Herodot. 3. 13. Seq. gen. Judith xiii. 7. Diod. Sic. 18. 17.

Δραχμή, ἥς, ἡ, (δράσσω), *a drachma*, an Attic silver coin worth nearest 16½ cents, or one-sixth of a dollar, according to Bæckh, (Staatshaush. I. p. 16,) but current among the Romans as equal to the *denarius*, which was worth about 14 cents; see particularly under Ἀργύριον c, and also under Δίδραχμον. Luke xv. 8 bis, 9.

Δρέμω, see Τρέχω.

Δρέπανον, ου, τό, (δρέπω to pluck off), *a sickle, scythe*, i. e. a crooked knife for gathering the harvest and vintage, Mark iv. 29 see in Ἀποστέλλω b. Rev. xiv. 14, 15, 16, 17, 18 bis, 19. Sept. for ἔρπ Joel iii. 13. — Artemid. 2. 24. Pol. 22. 10. 5.

Δρόμος, ου, ὁ, (δρέμω i. q. τρέχω), *a running, a race*, Sept. for δρόμον 2 Sam. xviii. 27. γίγνῃ Ecc. ix. 11. Xen. An. 1. 2. 17. ib. 4. 8. 25, 26. *place of running, stadium*, Xen. Mag. Eq. 3. 6. — In N. T. trop. *course, career*, sc. of one's life, ministry, etc. Acts xiii. 25. xx. 24. 2 Tim. iv. 7. Comp. Sept. and πύργῳ Jer. xxiii. 10.

Δρουσίλλα, ἥς, ἡ, *Drusilla*, youngest daughter of Herod Agrippa I, sister of the younger Agrippa and of Bernice, celebrated for her beauty. She was first betrothed to Epiphanes, prince of Comagena; but was afterwards married to Azizus, king of Emessa, whom Felix persuaded her to abandon in order to become his wife. Acts xxiv. 24. — See Jos. Ant. 19. 9. 1. ib. 20. 7. 1, 2.

Δῦμι, see Δύνω.

Δύναμαι, f. δυνήσομαι, depon. — Imperf. ἐδυνάμην, Matt. xxii. 46. al. and with doub. augm. ἠδυνάμην, Matt. xxvi. 9. Luke i. 22. al. as also Aor. 1 ἠδυνήθην. Matt. xvii. 16, 19. al. comp. Buttm. § 83. n. 5. Winer § 12. 1. b. For the 2 pers. sing. pres. δύνῃ for δύνασαι, Rev. ii. 2, as also Anacr. 7. 11. Æl. V. H. 13. 32,

see Buttm. § 107. p. 223, marg. § 114. p. 276. Winer § 13. 2. b. Lob. ad Phryn. p. 359.—to be able, I can, and οὐ δύναμαι, to be unable, I cannot, both in a physical and moral sense, and as depending either on the disposition or faculties of mind, the degree of strength or skill, the nature and external circumstances of the case, etc. It is always followed by an infin. expr. or impl. belonging to the same subject, viz.

a) seq. infin. expressed, e. g. (α) of the present, as expressing continued action, etc. Buttm. § 137. 5. Winer § 45. 8 med. Matt. vi. 24 οὐ δύνασθε δουλεύειν θεῷ κ. τ. λ. vii. 18. Mark ii. 7, 19. Luke vi. 39. John v. 19, 30. vi. 60. Acts xxvii. 15. Rom. xv. 14. 1 Cor. x. 21. 1 Thess. ii. 7. al. So Sept. for בְּכִי Gen. xxxvii. 3. xliii. 32. al.—Xen. An. 3. 1. 11.—(β) more commonly of the aorist, implying transient or momentary action, either past or present, Buttm. § 137. 5. Winer § 45. 8. b. Mark i. 45 ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν. Luke viii. 19 οὐκ ἠδύναντο συντυχεῖν αὐτῷ. Matt. iii. 9 δύναται ὁ θεὸς ἐκ τῶν λίθων ἐγείρει τέκνα κ. τ. λ. x. 28. Mark vi. 5. Luke v. 12. John vii. 34, 36. x. 35. Acts iv. 16. xvii. 19. 1 Cor. ii. 14. James iv. 2. Rev. iii. 8. xiii. 4. al. So Sept. for בְּכִי Gen. xv. 5. xix. 19.—Diod. Sic. 2. 26. Xen. An. 1. 9. 27.—So where the action in itself might be expressed either as continued or transient, but the writer chooses to express it as transient; see Winer § 45. p. 276. Buttm. § 137. 5 ult. Matt. v. 14 οὐ δύναται πόλις κρυβῆναι. Luke i. 20, 22. John iii. 3. Acts xiii. 39. Rom. viii. 7. Heb. ix. 9. Rev. ii. 2.—(γ) of the perfect, to express completed action in reference to the present time, Buttm. § 137. 2. Winer § 45. 8 ult. Acts xxvi. 32 ἀπολελύσθαι ἐδύνάτο ὁ ἄνθρωπος εἰ κ. τ. λ. this man could have been now freed, etc.

b) with an infin. implied, which is easily suggested by the context; e. g. Matt. xvi. 3 οὐ δύνασθε, sc. διακρίνειν. Mark vi. 19. Luke ix. 40. Acts xxvii. 39. 1 Cor. iii. 2. al. So Sept. for בְּכִי 1 K. xxii. 22.—Constr. with accus. τι, depending on the infin. ποιεῖν implied, or as accus. of manner, Buttm. § 131. 6. 7.

Mark ix. 22 εἰ τι δύνασαι. 2 Cor. xiii. 8 οὐ δυνάμεθά τι.—So εἰ τι δύναντο Xen. H. G. 7. 5. 15. Ζεὺς δύναται ἅπαντα, Hom. Od. 4. 237. comp. Xen. Cyr. 8. 7. 22. AL.

Δύναμις, εως, ἡ, (δύναμαι,) pp. the being able, i. e. ability, power, strength, efficacy, force, viz.

a) Spoken of intrinsic power, either physical or moral, etc. comp. in Δύναμαι init.

(α) of the body, Heb. xi. 11 Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε. 1 Cor. xv. 43 τὸ σῶμα — ἐγείρεται ἐν δυνάμει, i. e. for δυνάτον, opp. to ἐν ἀσθενείᾳ; so Heb. form דְּבָרָא and Sept. ἐν ἰσχύϊ Ps. xxix. 4. comp. Gesen. Lehrs. p. 646. 4. Stuart § 442. Sept. for יָסָ Job xl. 11. דְּבָרָא Job xxxix. 19.—Hom. Il. 13. 787.

(β) genr. Matt. xxv. 15 ἐκάστη κατὰ τὴν ἰδίαν δύναμιν. Acts vi. 8. 1 Cor. xv. 56. 2 Tim. i. 17 πνεῦμα δυνάμεως, i. e. a spirit of strength, manly vigour, opp. to πν. δειλίας. Heb. i. 3 τὸ ῥῆμα τῆς δυνάμεως αὐτοῦ, i. e. his powerful word; Buttm. § 123. n. 4. (comp. πνεῦμα δυνάμεως, a strong wind, Wisd. v. 23.) Heb. vii. 16. xi. 34. Rev. i. 16 ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. So Sept. and דְּבָרָא 2 K. xviii. 20. Job xii. 13 בְּכִי 1 Chr. xxix. 2. Ezra ii. 69. x. 13. יָג 1 Chr. xiii. 8.—Diod. S. 4. 45. Xen. Mem. 3. 5. 16.—So in various constructions; e. g. κατὰ δύναμιν, according to one's power, i. e. as far as one can, 2 Cor. viii. 3.—Diod. S. 14. 81 ult. Xen. Mem. 1. 7. 4.—ὑπὲρ δύναμιν, beyond one's strength, power, 1 Cor. i. 8. viii. 3.—Dem. 292. 25.—ἐν δυνάμει, with power, i. e. adv. powerfully, mightily, Col. i. 29. 2 Thess. i. 11. and so dat. δυνάμει, Acts iv. 33; comp. Buttm. § 133. 3. So also δυνάμει and ἐν δυνάμει as intensive with a synon. verb, Eph. iii. 16. Col. i. 11. comp. Buttm. l. c.

(γ) spoken of God, the Messiah, etc. viz. ἡ δύναμις τοῦ θεοῦ, the power of God, his almighty energy, etc. genr. Matt. xxii. 29. Mark xii. 24. Luke i. 35. v. 17. Rom. i. 20. ix. 17. 1 Cor. vi. 14. 2 Cor. iv. 7. xiii. 4 bis. Eph. i. 19. iii. 7, 20. 2 Tim. i. 8. 1 Pet. i. 5. 2 Pet.

i. 3. Sept. for לִי Ps. lix. 12. יְיָ Ps. xxi. 14. lxxiv. 12.—Joined with δόξα it implies the *greatness, omnipotence, majesty*, of God, Rev. xv. 8; and hence as abstr. for concr. *omnipotence for the Omnipotent, the Almighty*, Matt. xxvi. 64 et Mark xiv. 62 et Luke xxii. 69 ἐκ δεξιῶν τῆς δυνάμεως, coll. Heb. i. 3 ἐν δεξιᾷ τῆς μεγαλωσύνης κ. τ. λ. like the Rabb. מְבָרַךְ as a name of God, Buxt. Lex. Rab. Ch. Tal. 385. So Sept. and יְיָ Ps. lxxiii. 3. lxxviii. 35. cl. 1.—Meton. spoken of a person or thing in whom the power of God is manifested, i. e. the manifestation of the *power of God*, Acts viii. 10 οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ. Rom. i. 16. 1 Cor. i. 18, 24.—Where the gen. τοῦ Θεοῦ expresses the source, etc. i. e. *power imparted from God*, 1 Cor. ii. 5. 2 Cor. vi. 7. comp. in Ἀγάπη b.—Spoken of Jesus, as exercising a power to heal, Mark v. 30. Luke vi. 19. viii. 46, comp. Olshausen on Matt. ix. 20. or as the Messiah, ἡ δύναμις Χριστοῦ, genr. 2 Cor. xii. 9 bis. So ἐν δυνάμει for the gen. τοῦ δυνατοῦ Rom. i. 4, comp. above in a. In the sense of *power, omnipotent majesty*, Matt. xxiv. 30 et Luke xxi. 27 μετὰ δυνάμεως καὶ δόξης. Mark ix. 1. xiii. 26. 2 Thess. i. 7 μετ' ἀγγέλων τῆς δυν. αὐτοῦ, i. e. the angels who are the attendants of his majesty. 2 Pet. i. 16.—Spoken also of the Spirit, ἡ δύναμις τοῦ πνεύματος, the *power of the Spirit*, i. e. imparted by the Spirit, Luke iv. 14. Rom. xv. 13, 19. Comp. in Ἀγάπη l. b.—Spoken of prophets and apostles as inspired by the Holy Spirit, Luke i. 17. xxiv. 49. Acts i. 8. comp. Acts ii. 4.

(δ) spoken of mirac. power, δύναμις σημείων καὶ τεράτων, i. e. the *power of working miracles*, Rom. xv. 19, explained by ἡ δύν. τ. πνεύματος in the next clause. Acts x. 38. 1 Cor. ii. 4, coll. 2 Cor. xii. 12. so 2 Thess. ii. 9.—By meton. of effect for cause, plur. δυνάμεις is often put for *mighty deeds, miracles*, Matt. vii. 22. xi. 20, 21, 23. xiii. 54, 58. xiv. 2. Mark vi. 2, 5, 14. ix. 39. Luke x. 13. xix. 37. Acts ii. 22. viii. 13. xix. 11. 1 Cor. xii. 10. 2 Cor. xii. 12. Gal. iii. 5. Heb. ii. 4. So Sept. for מְבָרַךְ Job xxxvii. 14. Heb. מְבָרַךְ Ps. cvi. 2 where Sept. δυνασταί.—Just. Mat. de Resurr. p. 225.—Hence, as abstr. for

concrete, put for a *worker of miracles*, 1 Cor. xii. 28, 29 δυνάμεις, i. q. οἷς δίδονται ἐνεργήματα δυνάμεων v. 10.

(ε) spoken of the *essential power, true nature and efficacy, reality*, of any thing; Phil. iii. 10 γινῶναι τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ. 2 Tim. iii. 5 ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι. So also as opp. to λόγος, speech merely, 1 Cor. iv. 19, 20. 1 Thess. i. 5.—Plato Phileb. 96. Xen. Œc. 9. 2. So of medical virtue, Diod. Sic. 1. 97. ib. 4. 51.—Metaph. of language, the *power*, sc. of a word, i. e. *meaning, signification*; 1 Cor. xiv. 11 τὴν δύναμιν τῆς φωνῆς.—Dion. Hal. 1. 68. Dio Cass. 55. 3. So δύναμαι Æl. V. H. 9. 16.

b) Spoken of power as resulting from external sources and circumstances, viz.

(α) *power, authority, might*, Luke iv. 36. ix. 1. Acts iii. 12. 2 Pet. ii. 11. Rev. xiii. 2. xvii. 13.—Ecclus. xlv. 3. Xen. Mem. 1. 2. 24.—Spoken of omnipotent sovereignty as due to God, etc. e. g. in ascriptions, Matt. vi. 13. Rev. iv. 11. v. 12. vii. 12. xi. 17. xii. 10. xix. 1. So Sept. and מְבָרַךְ 1 Chr. xxix. 11.—Joined with ὄνομα Acts iv. 7. 1 Cor. v. 4. i. e. *warrant*.—Meton. abstr. for concr. put for ὁ ἐν δυνάμει ὢν, *one in authority*, and plur. δυνάμεις, like Engl. *authorities*, i. e. *persons in authority, the mighty, the powerful*, sc. of either world, etc. Rom. viii. 38. 1 Cor. xv. 24. Eph. i. 21. 2 Pet. iii. 22.—Sept. Esth. ii. 18.

(β) in the sense of *number, quantity, abundance, wealth*. Rev. iii. 8 μικρὰν ἔχεις δύναμιν, *thou hast a small number*, sc. of members, or perhaps of true believers. xviii. 3 ἐκ τῆς δυνάμεως τοῦ σπλήνους αὐτῆς.—Jos. Ant. 3. 2. 4 πλούτου μεγάλου δύναμιν προσέλαβον. Xen. Cyr. 8. 4. 34. Œc. 9. 15.—Metaph. for *enjoyment, happiness*, Heb. vi. 5.

(γ) of warlike power, like the Engl. *force, forces*, i. e. *host, army*. Luke x. 19 ἐπὶ πᾶσαν τὴν δύναμιν αὐτοῦ, i. e. over the whole host of Satan. coll. ver. 20. Sept. for מְבָרַךְ Ex. xiv. 28. xv. 4. al. מְבָרַךְ 2 Sam. x. 7. xvii. 25. xx. 23. al.—1 Macc. iv. 3, 4. Jos. Ant. 4. 5. 2. Diod. Sic. 14. 81 med. Xen. Mem. 3. 6. 9.—By Hebr. δυνάμεις τῶν οὐρανῶν, the

hosts of heaven, i. e. the sun, moon, and stars, Matt. xxiv. 29. Mark xiii. 25. Luke xxi. 26. comp. Rev. vi. 13. So Sept. and Heb. חַשְׁמַיִם הַשָּׁמַיִם Is. xxxiv. 4. Dan. viii. 10. al. See Gesen. Lex. and on Is. l. c.

Δυναμόω, ὤ, f. ὠσω, (δύναμις,) *to strengthen*, Pass. Col. i. 11 ἐν πάσῃ δυνάμει δυνάμει δυνάμει, see in Δύναμις a. β. Sept. for וְכָל Ps. lxviii. 29. עֲבָרָה Ecc. x. 10. Dan. ix. 27.—Synes. de Prov. p. 100. B. See H. Planck in Bibl. Repos. I. p. 683.

Δυνάστης, ου, ὁ, (δύναμαι,) *one in power*, i. e.

a) *a potentate, prince*, Luke i. 52. 1 Tim. vi. 15. Sept. for וְכָל Prov. viii. 16. וְכָל Prov. xiv. 28. מַלְאָכִים Prov. xxiii. 1.—2 Macc. iii. 24. Pol. 9. 1. 4. Xen. Cyr. 4. 5. 40.

b) *one in authority*, sc. under a prince, *a minister of court*, Acts viii. 27. Sept. οἱ δυνάσται Φαραῶ, Gen. l. 4. for עֲרִיסִים Jer. xxxiv. 19. לְדָוִד Lev. xix. 15.—Xen. An. 1. 2. 20.

Δυνατέω, ὤ, f. ἴσω, (δυνατός,) *to be able*, intrans. Rom. xiv. 4 in some MSS. Hence, *to shew one's self able, mighty*, etc. 2 Cor. xiii. 3.

Δυνατός, ἡ, ὁ, (δύναμαι,) *able, strong, powerful*, viz.

a) genr. e. g. of things, 2 Cor. x. 4 δπλα—δυνατὰ τῷ θεῷ πρὸς κ. τ. λ. i. e. *mighty through God*, etc. or also *exceedingly mighty*, like ἀστέιος τῷ θεῷ Acts vii. 20; see in Ἀστέιος.—Xen. (Ec. 7. 23 σῶμα δυνατὸν πρὸς τι.—Of persons, ὁ δυνατός, *the mighty*, and spoken of God, *the Almighty*, Luke i. 49. So Sept. and עֲבָרָה Ps. xxiv. 8.—Of men, Xen. Cyr. 2. 3. 6. Mem. 2. 1. 19.—Hence, δυνατός εἰμι, i. q. δύναμαι, *to be able, I can*, c. c. infin. (see in Δύναμαι a.) viz. infin. present, Tit. i. 9. Heb. xi. 19. (Xen. An. 7. 4. 24.) with an infin. aor. Luke xiv. 31. Rom. iv. 21. xi. 23. xiv. 4. 2 Cor. ix. 8. 2 Tim. i. 12. James iii. 2. Acts xi. 17 ἐγὼ δὲ τίς ἤμην δυνατὸς κοῦδσαι, or comp. Buttm. § 140. 3. Sept. for כָּלֵל Num. xxii. 38. Chald. כָּלֵל Dan. iii. 17.—Metaph. δυνατός, *strong*, i. e. *firm, fixed, established*, Rom. xv. 1 οἱ δυνατοί, sc. ἐν πίστει. So δυνατός

εἰμι without an infin. *to be strong*, 2 Cor. xii. 10. xiii. 9.

b) δυνατὸς ἐν τινι, *powerful in any thing*, i. e. *able, skilful, eminent*, Luke xxiv. 19 δυν. ἐν ἐργῳ καὶ λόγῳ. Acts vii. 22. xviii. 24 ἐν ταῖς γραφαῖς, i. e. *eminent in scripture learning*. Sept. pass. for מְבָרַךְ 2 Chr. xxxv. 3.—Ecclus. xxi. 7 δυν. ἐν γλώσσῃ. Diod. Sic. 13. 101 δυν. λόγῳ. Thuc. 1. 37.

c) οἱ δυνατοί, *the powerful, the mighty*, spoken of persons in authority, etc. 1 Cor. i. 26. [Rev. vi. 15.] of members of the Jewish council or sanhedrim, Acts xxv. 5. Sept. for מְבָרַךְ Dan. iii. 27.—Jos. Ant. 12. 4. 9 οἱ παρὰ τὴν ἀβλήν δυνατοί. B. J. 1. 1. 1. ἐν τῇ πόλει Xen. Mem. 1. 1. 8. Comp. Krebs Obs. p. 260.

d) neut. δυνατόν, *able to be done*, i. e. *possible*. So εἰ δυνατόν, absol. or with ἐστὶ, *if possible, if it be possible*, Matt. xxix. 24. xxvi. 39. Mark xiii. 22. xiv. 35. Rom. xii. 18. Gal. iv. 15.—Jos. Ant. 4. 8. 45. Xen. Mem. 3. 7. 9.—Seq. dat. of pers. *possible for or with any one*, Mark ix. 23. xiv. 36. Acts xx. 16.—Jos. Ant. 3. 8. 1. Xen. Mem. 1. 1. 13.—Seq. παρὰ c. dat. *possible with any one*, Matt. xix. 26. Mark x. 27. Luke xviii. 27.—Seq. accus. c. infin. Acts ii. 24.—Hence τὸ δυνατόν as subst. i. q. ἡ δύναμις, *power*, Rom. ix. 22. Comp. Buttm. § 123. 3.

Δύνω, aor. 2 ἔδυν, (δύω, δῦμι, *to go in*, to immerse, Buttm. § 114 δύω,) *to sink, to go down*, intrans. of the sun, Mark i. 32. Luke iv. 40. So Sept. and בָּרָא Gen. xxviii. 11. 2 Chr. xviii. 34.—Jos. Ant. 5. 1. 2. Xen. An. 2. 2. 3.

Δύο, οἱ, αἱ, τά, *two*, indec. by the Attics and in N. T.—the comm. gen. and dat. δυοῖν not being found in N. T. The irreg. and later dat. δυοί Matt. vi. 24. xxii. 40. Luke xii. 5. al. occurs also in Jos. B. J. 2. 8. 7. Plut. Marcell. 29. Pol. 4. 32. 3. Aristot. H. An. 4. 1. 131. al. See Buttm. § 70. 2 Winer § 9. 2. b. Lob. ad Phryn. p. 210.—In N. T. Nom. Matt. ix. 27 δύο τυφλοί. xx. 21 οἱ δύο υἱοὶ μου. Luke vii. 41. John i. 37. al.—Genit. Matt. xviii. 16 δύο μαρτύρων. xx. 24. Luke xii. 6. John i. 40. al.—Xen. Mem. 2. 5. 2.—Dat. see above.—Accus. Matt. iv.

18 εἶδε δύο ἀδελφούς. Luke iii. 11. al. sæp.—So in phrases, viz. δύο ἢ τρεῖς, *two or three*, i. e. some, a few, Matt. xviii. 20. 1 Cor. xiv. 29. (Xen. An. 4. 7. 5.) ἀνὰ δύο and κατὰ δύο, *by two's, two and two*, Luke ix. 3. x. 1. 1 Cor. xiv. 27. εἰς δύο, *in two*, ἐσχίσθη εἰς δύο, sc. μέρη, Matt. xxvii. 51. Mark xv. 38.—Lucian. D. Deor. 8. 1 διέλεῖ μου τὴν κεφαλὴν εἰς δύο. Pol. 2. 16. 11 σχίζεται εἰς δύο μέρη.—From the Heb. δύο δύο. *two and two*, Mark vi. 7. So Sept. and Heb. שְׁנַיִם שְׁנַיִם Gen. vii. 9, 15. שְׁנַיִם Gen. vi. 19, 20. Gesen. Lehrs. p. 669, 703. Stuart § 466. AL.

Δυς, an inseparable part. implying difficulty, adversity, the contrary, etc. like the Eng. *un, in, mis*, etc. Buttm. § 120. 5.

Δυσβάστακτος, ου, ό, ή, adj. (δυσ, βαστάζω,) *hard to be borne, oppressive*, e. g. φορτία, Matt. xxiii. 4. Luke xi. 46. Sept. for שָׁרָא Prov. xxvii. 3.—Plut. IX. p. 625. ed. Reiske.

Δυσεντερία, ας, ή, (δυσ, έντερον intestine,) *dysentery, flux*, Acts xxviii. 8.—Jos. Ant. 6. 1. 1. Pol. 32. 15. 14.

Δυσερμήνευτος, ου, ό, ή, adj. (δυσ, έρμηνεύω,) *difficult of explanation*, and by impl. *hard to be understood*, Heb. v. 11.—Philo de Somn. II. p. 649. Artemid. 3. 67.

Δύσκολος, ου, ό, ή, adj. (δυσ, κόλον food), pp. 'difficult about one's food;' genr. *hard to please, morose, peevish*, Xen. Mem. 2. 2. 2. τά δύσκολα, *unpleasant things, difficulties, calamities*, Sept. for תָּשָׁ Jer. xlix. 8.—In N. T. *difficult*, spoken of things, i. e. hard to accomplish, Mark x. 24.—Jos. Ant. 6. 3. 6. Xen. Œc. 15. 10.

Δυσκόλως, adv. (δύσκολος), *with difficulty, hardly*, Matt. xix. 23. Mark x. 23. Luke xviii. 24.—Jos. Ant. 4. 5. 2.

Δυσμή, ης, ή, (δύνω q. v.) usually only plur. αἱ δυσμαί, *the going down, the setting*, sc. of the sun, as δυσμαί τοῦ ήλιου, Sept. for מָוֶה Gen. xv. 12. al. מָוֶה Deut. xi. 30. al. Xen. An. 6. 4. 26.—In N. T. by impl. *the west*, Matt. viii. 11. xxiv. 27. Luke xii. 54. xiii. 29. Rev.

xxi. 13. So Sept. for מַעְרָב Ps. lxxv. 6. Is. xliii. 4. lix. 19. מָוֶה Ps. 1. 2. cxiii. 3. Mal. i. 11.

Δυσνόητος, ου, ό, ή, adj. (δυσ, νοητός fr. νοέω), *hard to be understood*, 2 Pet. iii. 16.—Diog. Laert. 9. 13 δυσνόητόν τε καὶ δυσεξήγητον.

Δυσφημέω, ῶ, f. ήσω, (δυσ, φήμη,) *to speak evil*, i. e. *to utter ill-omened language, maledictions*, etc. In N. T. *to defame, to revile*, 1 Cor. iv. 13 in some MSS. for βλασφημούμενοι.—1 Macc. vii. 41. Soph. Electr. 1182.

Δυσφημία, ας, ή, (δυσφημέω,) *evil-speaking*, i. e. pp. *ill-omened language, malediction*, Soph. Phil. 10. Plut. VIII. p. 323. ed. Reiske. In N. T. *reproach, contumely, ill-report*, 2 Cor. vi. 8.—1 Macc. vii. 38. Dion. Hal. 6. 48. Hesyech. δυσφημία· κακοφημία.

Δύω, see Δύνω.

Δώδεκα, οί, αἱ, τά, indec. *twelve*, Matt. ix. 20. xiv. 20. al. sæp. So οἱ δώδεκα, *the twelve*, sc. apostles, corresponding to the twelve tribes, Matt. xxvi. 14, 20, 47. Mark xiv. 10, 20. al. Comp. Matt. xix. 28. Rev. vii. 5 sq. xxi. 12 sq. xxii. 2. also Ex. xxviii. 17. Num. xvii. 2. Josh. iv. 5. 1 K. vii. 25. AL.

Δωδέκατος, η, ου, *the twelfth*, Rev. xxi. 20.

Δωδεκάφυλον, ου, τό, (δώδεκα, φυλή,) collect. *the twelve tribes*, sc. of Israel, the people of Israel, Acts xxvi. 7.

Δῶμα, ατος, τό, (δέμω,) *a building, a house*, Hom. Il. 1. 222, 533. and by synecd. *a hall, chamber*, Hom. Il. 1. 600. In N. T. only in the phrase ἐπὶ τοῦ δώματος, *upon the house*, i. e. *the house-top, roof*, Matt. xxiv. 17. Mark xiii. 15. Luke v. 19. xvii. 31. Acts x. 9 ἐπὶ τὸ δῶμα. So Matt. x. 27 and Luke xii. 3, ἐπὶ τῶν δωματίων, by impl. *publicly*, comp. 2 Sam. xvi. 22. Sept. for מִן Deut. xxii. 8. Josh. ii. 6, 8. Is. xv. 3.—Jos. Ant. 6. 4. 1.—The roofs of oriental houses are flat, covered with a composition of gravel, etc. The inhabitants spend much time upon them, to enjoy the open air; and often sleep

there. See Calmet p. 506, 510. Jahn § 34.

Δωρεά, ἁς, ἡ, (δίδωμι,) a gift, John iv. 10. Acts viii. 20. xi. 17. Rom. v. 15. 2 Cor. ix. 15. Heb. vi. 4. Eph. iv. 7 κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ, i. e. in proportion to the gift bestowed on us by Christ; others here by impl. *beneficence*. Seq. gen. of that in which the gift consists; Acts ii. 38 and x. 45 δ. τοῦ ἁγ. πνεύματος. Rom. v. 17 τῆς δικαιοσύνης. Eph. iii. 7 δ. τῆς χάριτος τοῦ Θεοῦ. Sept. for Chald. ܕܡܝܬܐ Dan. ii. 6.—2 Macc. iv. 30. Jos. Ant. 3. 8. 6. Xen. Hiero 11. 12.

Δωρεάν, adv. (accus. of δωρεά,) *gratis, gratuitously*. See Buttm. § 115. 4.

a) pp. i. e. *freely*, without requital, Matt. x. 8 bis. Rom. iii. 24. 2 Cor. xi. 7. 2 Thess. iii. 8. Rev. xxi. 6. xxii. 17. So Sept. and ܕܡܝܬܐ Gen. xxix. 15. Num. xi. 5.—Pol. 18. 17. 7.

b) in the sense of *groundlessly, without cause*, John xv. 25 ἐμίσῃσάν με δωρεάν. Gal. ii. 21 ἄρα Χριστὸς δωρεὰν ἀπέθανε, i. e. then there was no cause why Christ should suffer; see Winer's Comm. in loc. Tittm. de Synon. N. T. p. 161. Sept. and ܕܡܝܬܐ Ps. xxxv. 7. 1 Sam. xix. 5.

Δωρέω, more comm. δωρέομαι, f. ἵσομαι, depon. Mid. (δωρεά,) *to make a gift of, to give, to present*, trans. Mark xv. 45. 2 Pet. i. 3, 4. Sept. for ܕܡܝܬܐ Gen. xxx. 20. ܕܡܝܬܐ Esth. viii. 1. Prov. iv. 2.—Herodian. 1. 5. 2. Xen. Cyr. 5. 2. 8. An. 7. 3. 26, 27.

Δώρημα, ατος, τό, (δωρέω,) a gift, Rom. v. 16. James i. 17.—Jos. Ant. 4. 8. 47. Xen. Hiero 8. 4.

Δῶρον, ου, τό, (δίδωμι,) a gift, present, Matt. ii. 11. Eph. ii. 8. Rev. xi. 10. Sept. for ܕܡܝܬܐ Gen. xxx. 20. ܕܡܝܬܐ Ex. xxiii. 8. 1 K. xv. 19. ܕܡܝܬܐ 1 K. iv. 21. 1 Chr. xviii. 2.—Plut. Mor. X. p. 25. ed. Tauchn. Xen. Cyr. 1. 4. 26. —Spoken of gifts dedicated to God, *an offering, sacrifice*, etc. Matt. v. 23, 24 bis. viii. 4. xxiii. 18, 19 bis. Heb. v. 1. viii. 3, 4. ix. 9. xi. 4. So Matt. xv. 5 and Mark vii. 11, δῶρον, sc. ἐστί, i. e. it is consecrated to God. So of money contributed in the temple, comp. in δι-δραχμον; Luke xxi. 1, and ver. 4 ἐβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, *they cast in, unto, among, the offerings made to God*. Sept. for ܕܡܝܬܐ Gen. iv. 4. 1 Chr. xvi. 29. ܕܡܝܬܐ Lev. i. 2, 3. ii. 4, 5, 7, 12. Is. lxxvi. 20.—Hom. II. 8. 203.

E

Ἐα, interj. (prob. for ἔαε, imperat. of εἶω,) *ah, alas, oh*, expressing wonder, complaint, indignation, etc. Mark i. 24. Luke iv. 34. Comp. Heb. ܐܝܬܐ Judg. vi. 22, where Sept. ἄ, ἄ. coll. Josh. vii. 7. Joel i. 15.—Arrian. Diss. Ep. 2. 24. Aristoph. Plut. 824. [825.]

Ἐάν, conjunct, (for εἰ ἂν,) *if*, contracted also into ἂν, see Ἄν II. It differs from εἰ, in that εἰ expresses a condition which is merely hypothetical, i. e. a *subjective* possibility; while ἔάν implies a condition which experience must determine, i. e. an *objective* possibility, and refers therefore always to something future; see espec. Herm. ad

Vig. p. 834. Winer § 42. p. 242. (Comp. εἰ and ἔάν in 1 Cor. vii. 36. Rev. ii. 5.) Ἐάν is usually construed with the Subjunctive; in later writers also with the Indicative; and very rarely in classic writers with the Optative; see Buttm. § 139. 8. n. 3. Herm. l. c. p. 822. Matth. § 523.

I. Used alone, i. e. without other particles.

1. With the *Subjunctive*, and implying uncertainty with the prospect of decision, Buttm. § 139. 9. 2.

a) with the Subjunct. *present*—and in the apodosis (α) seq. indic. fut. Matt. vi. 22, 23, ἐάν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται.

ἐάν δὲ κ. τ. λ. Luke x. 6. John vii. 17. Acts v. 38. Rom. ii. 26. al. sæp. After ὅτι referring to a previous clause, 1 John v. 14.—Sept. Job ix. 15, 20. Æl. V. H. 4. 16. Xen. An. 5. 8. 24.—The fut. of the apodosis, or the whole apodosis, is sometimes to be supplied; John vi. 62 ἐάν οὖν θεωρῇτε κ. τ. λ. i. e. how much more will this offend you, ὑμᾶς σκανδαλίσει. Acts xxvi. 5. 1 Cor. iv. 15. Fut. for imperat. Luke xix. 31 καὶ ἐάν τις ὑμᾶς ἐρωτῇ—οὕτως ἐρεῖτε αὐτῷ. comp. in Ἀγαπάω b. Instead of the fut. indic. is put the aor. subjunct. after οὐ μὴ, see Buttm. § 139. 4. Acts xiii. 41 ἐργον, ᾧ οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῇται ὑμῖν. Comp. οὐ μὴ in Μή.—(β) seq. imperat. e. g. present, John vii. 37 ἐάν τις διψῇ, ἔρχεσθε πρὸς με. Rom. xii. 20. aorist, Matt. x. 13 ἐάν μὲν ᾗ ἡ οἰκία ἀβία, ἐλθέτω κ. τ. λ. Mark ix. 43.—pres. Epict. Ench. 43. perf. ib. 33. 6.—(γ) seq. indic. present, John viii. 16 καὶ ἐάν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστι. xiii. 17. xxi. 22. Rom. ii. 25. 1 Cor. vi. 4. xii. 15, 16. 2 Tim. ii. 5. Matt. viii. 2. al. After ὅτι, as in a, Gal. v. 2.—Plato Apol. Soc. 21.—So seq. indic. perfect in pres. sense, John xx. 23 ἂν [ἐάν] τινων κρατῇτε, κεράτῃνται. Buttm. § 113. 6.

b) with the Subjunct. aorist, comp. Buttm. § 139. 12. Matth. § 501. § 521; and in the apodosis, (α) seq. indic. fut. Matt. iv. 9 ταῦτα πάντα σοι δώσω, ἐάν πεσὼν προσκυνήσῃς μοι. v. 13. xxviii. 14. Mark viii. 3. John viii. 36. Rom. x. 9. al. sæp.—Sept. Job viii. 18. ix. 12. xi. 10. Æl. V. H. 2. 36 ἐάν ἀποθάνω. Lucian. D. Deor. 5. 3.—With the apodosis or the fut. implied, Mark xi. 32 ἀλλ' ἐάν εἴπωμεν, ἐξ ἀνθρώπων, sc. ye know what will happen. Rom xi. 22. Comp. Æl. V. H. 1. 34 ult. Fut. for imperat. Matt. xxi. 3. 1 John v. 16. comp. above in a. a. Instead of the indic. fut. is put the aor. subjunct. after οὐ μὴ, John viii. 51, 52. comp. in a. a, above.—Xen. Hi. 11. 15.—(β) seq. imperat. e. g. present. Matt. xviii. 17. 1 Cor. x. 28. Gal. vi. 1. al. aorist, Matt. xviii. 15, 17. 1 Cor. vii. 11. Col. iv. 10.—pres. Epict. Ench. —So in prohibitions expressed by μὴ seq. aor. subjunct. instead of the imperat. Matt. xxiv. 23. Heb. iii. 7. see

Buttm. § 148. 3.—Epict. En. 7.—(γ) seq. indic. present, Matt. xviii. 13. Mark iii. 24. viii. 36. John viii. 31. Rom. vii. 3. 2 Cor. v. 1. al.—Ceb. Tab. 3. Xen. Hi. 1. 28.—So seq. indic. perf. in pres. sense, John xx. 23. Rom. vii. 2. xiv. 23. comp. above in a. γ.—(δ) seq. aorist subjunct. 1 Cor. vii. 28 bis, εἰ δὲ καὶ γήμῃς, οὐκ ἡμαρτες, κ. τ. λ. James iv. 15. So after ἵνα depending on a previous clause, Mark xii. 19 et Luke xx. 28. John ix. 22. xi. 57. So with ὅπως Acts ix. 2.

c) sometimes with both Subjunctive present and aorist in the same clause, e. g. seq. indic. fut. in apodosis, 1 Cor. xiv. 23. seq. imperat. Matt. v. 23. (Xen. An. 7. 1. 25.) seq. indic. present, 1 Cor. xiv. 24. James ii. 15. 1 John i. 6.

2. With the Indicative, but only in later Greek writers; in N. T. only once and with indic. perf. as present in the apodosis, 1 John v. 15 ἐάν οἶδαμεν—οἶδαμεν ὅτι κ. τ. λ. comp. in a. γ, above.—Sept. Job xxii. 3. ix. 14. Theodoret. III. p. 267. Ælian. V. H. 4. 24. See Herm. ad Vig. p. 822. Winer § 42. p. 243, 244. Matth. § 525. d.

3. Used in respect to things certain as if they were uncertain, and hence equivalent to a particle of time, *when*, i. q. ὅταν, with the Subjunctive; John xii. 32 ἐάν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἑμαυτόν. xiv. 3. 1 John iii. 2. So Sept. and ⲙⲛ Prov. iii. 24. Is. xxiv. 13. Amos xvii. 2. So ⲙⲛ Gen. xxxviii. 9, where Sept. ὅταν. Comp. Gesen. Lex. ⲙⲛ C. 4. So Lat. *si*, Hor. Ep. 1. 7. 10.

4. Instead of ἂν, in N. T. and later Greek writers, used in relative clauses and with relative words; see in Ἄν I. 2. Winer § 43 ult. Vig. p. 516, and Herm. p. 835. Such words are thus rendered more general, imply mere possibility, and take only the Subjunctive, Buttm. § 139. 8; *ever*, *soever*, Lat. *cunque*. Thus (α) ὃς ἐάν, *whoever*, *whosoever*, *whatsoever*, Matt. v. 19. vii. 9. x. 14, 42. xii. 36. xiv. 7. xvi. 19. al. sæp. Sept. Gen. xv. 14. xxi. 22. al.—(β) ὅστις ἐάν, *whoever*, *whosoever*, Col. iii. 23.—(γ) ὅσος ἐάν, *whosoever*, *as many as*, etc. Matt. xviii. 18 bis. Rev. iii. 19. Sept. Gen. xlv. 1.—(δ) ὅπου ἐάν, *wheresoever*, Matt. viii. 19. xxiv. 28. Mark vi. 10. xiv. 14. al.—(ε) οὗ ἐάν, *wheresoever*, 1 Cor. xvi. 6.

Sept. Gen. xx. 13.—(ζ) ὡς, *ἐάν*, as if, in whatsoever manner, as when, Mark iv. 26, coll. Luke xi. 36. *whensoever*, Rom. xv. 24. Sept. Job xxxvii. 10. Dan. i. 13 καθὼς *ἐάν*.—Isocr. Panath. 32. p. 419 ed. Lange.—(η) καθὼς *ἐάν*, according to whatsoever, 2 Cor. viii. 12.—(θ) ὅσakis *ἐάν*, so often as, Rev. xi. 6.

II. In connexion with other particles, where however for the most part each retains its own power. The following only require to be noted; all with the Subjunctive, as above in I. 1.

(α) *ἐάν* δὲ καὶ, and if also, but if also, Matt. xviii. 17. 1 Cor. vii. 11, 28. 2 Tim. ii. 5. Comp. in Δὲ II. d. Sept. Job xxxi. 14. non al.

(β) *ἐάν* μὴ, if not, i. e. unless, except, Matt. v. 20 *ἐάν* μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλείον κ. τ. λ. vi. 15. Mark iii. 27. vii. 4. John iii. 2, 5. xv. 6. Gal. ii. 16. al. Sept. for *ἐάν* Ex. iii. 19. iv. 1. *ἐάν* Ex. iv. 8, 9.—Pol. 3. 38. 2. Xen. An. 5. 7. 30.—In the sense of *except that*, but that; Mark iv. 22 οὐ γὰρ ἐστὶ τι κρυπτόν, ὃ *ἐάν* μὴ φανερωθῇ, i. e. but that it shall be revealed, i. q. ἀλλ' ἵνα in the other clause. Matt. xxvi. 42 *ἐάν* μὴ αὐτὸ πῶ, i. e. so but that I drink. Mark x. 30 *ἐάν* μὴ λάβῃ, but that he shall receive, i. e. who shall not receive. Comp. Matth. § 617. d. Winer § 59 ult.—Aristoph. Eq. 2. Eurip. Med. 30 ἦν μὴ.

(γ) *ἐάν* περ, if indeed, if now, Heb. iii. 6, 14. vi. 3. non. al.—2 Macc. iii. 38. Xen. Cyr. 4. 6. 8.

(δ) *ἐάν* τε, if it be, be it that, 2 Cor. x. 8. Also as repeated *ἐάν* τε—*ἐάν* τε, whether—or, Rom. xiv. 8 quater. non al. So Sept. for *ἐάν* Ex. xix. 13. Lev. iii. 1.—Xen. Mem. 2. 4. 6. Comp. Viger. p. 517. Matth. § 617. 5. AL.

Εαυτοῦ, τῆς, τοῦ, accus. *ἐαυτόν*, τήν, τό, reflex. pron. 3d pers. of oneself, of itself, accus. himself, herself, itself; see Buttm. § 74. 3. The contracted form is αὐτοῦ, τῆς, τοῦ, etc. which see in its order.

a) pp. of the 3d pers. sing. and plur. Matt. viii. 22. xxvii. 42. Luke ix. 25. John v. 18. al. sæpiss.

b) as a general reflexive, standing also for the first and second persons,

Buttm. § 127. n. 5. Matth. § 489. II. Thus for 1 pers. plur. ἡμῶν αὐτῶν, etc. ourselves, Rom. viii. 23 ἡμεῖς αὐτοὶ ἐν *ἐαυτοῖς* στενάζομεν. 1 Cor. xi. 31. 2 Cor. i. 9. x. 12, 14. 1 John i. 8.—Thuc. 1. 82 αὐτῶν. Plato Phædo p. 78. B.—So for 2 pers. sing. σεαυτοῦ, ἡς, οὗ, thyself, Rom. xiii. 9 ἀγαπήσεις τὸν πλησίον σου ὡς *ἐαυτόν*.—Æl. V. H. 1. 21. Æschyl. Agam. 1308.—Also for 2 pers. plur. ὑμῶν αὐτῶν, etc. yourselves, 1 Cor. vi. 19 οὐκ ἐστὶ *ἐαυτῶν*. Heb. x. 34. al.—Pol. 18. 6. 4. Dem. Olynth. 9. 13.

c) plur. in a reciprocal sense for ἀλλήλων, e. g. λέγοντες πρὸς *ἐαυτοῦς*, i. e. πρὸς ἀλλήλους, to one another, one to another, etc. Mark x. 26. John xii. 19. genr. Rom. i. 24. Col. iii. 13, 16. Jude 20.—Xen. Mem. 3. 5. 2, 16. Comp. Matth. § 489. III.

d) with prepositions, viz. (α) ἀφ' *ἐαυτοῦ*, see in 'Από III. 2. c.—(β) δι' *ἐαυτοῦ*, through or by itself, in its own nature, Rom. xiv. 14.—(γ) ἐν *ἐαυτῷ*, in himself, etc. i. e. in mind, genr. Matt. xiii. 21. Mark v. 30. ix. 50. John xi. 38. Acts x. 17. 1 John v. 10. So λέγειν v. εἰπεῖν ἐν *ἐαυτῷ*, to say within one's self, i. e. to think, Matt. iii. 9. ix. 3, 21. al. So Sept. for *ἐάν* Esth. vi. 6. Ps. xxxvi. 1. elsewhere ἐν καρδίᾳ, Ps. x. 6, 11. xiv. 1. See Gesen. Lex. art. *ἐάν* 2.—So in one's own self, person, nature, etc. John v. 26. vi. 53. Eph. ii. 15. In the phrase γίνεσθαι v. ἐρχεσθαι ἐν *ἐαυτῷ*, to come to one's self, i. e. to recover one's recollection, senses, Acts xii. 11. Luke xv. 17.—Xen. An. 1. 5. 17. Jos. Ant. 6. 8. 2 *ἐαυτοῦ* γίνεσθαι. Diod. S. 13. 95 εἰς *ἐαυτοῦς* ἐρχόμενοι.—(δ) ἐξ *ἐαυτοῦ*, of or by one's self, 2 Cor. iii. 5.—(ε) καθ' *ἐαυτόν*, by himself, etc. i. e. alone, Acts xxviii. 16, coll. ver. 30. (Xen. Mem. 3. 5. 4.) James ii. 17 ἡ πίστις—καθ' *ἐαυτήν*, in itself.—(ζ) μεθ' *ἐαυτοῦ*, with one's self, along with, Matt. xii. 45. Mark viii. 14.—(η) παρ' *ἐαυτῷ*, by himself, i. e. at home, Fr. chez soi, 1 Cor. xvi. 2.—Xen. Mem. 3. 13. 3.—(θ) πρὸς *ἐαυτόν*, to one's house, home, Luke xxiv. 12. John xx. 10.—Sept. Num. xxiv. 25. Jos. Ant. 7. 8. 5. Pol. 5. 93. 1.—In the sense with or in himself, i. e. in mind, in thought, Luke xviii. 11.—Aristæn. Ep. 1. 6. AL.

Ἑάω, ᾧ, f. *ιάσω*, aor. 1 *είασα*, impf. *είων*, (augm. Buttm. § 84. 2,) *to let, to let be*, etc.

a) pp. *to permit, to suffer, not to hinder*, seq. accus. and infin. Matt. xxiv. 43. Luke iv. 41. Acts xiv. 16. xxvii. 32. xxviii. 4. 1 Cor. x. 13. Rev. ii. 20 in text. receipt. So with the infin. implied, Acts xvi. 7. xix. 30. Sept. for imper. *קִבֵּץ* Gen. xxxviii. 16. *קָבַץ* Job ix. 18.—1 Macc. xv. 14. Lucian. D. Mort. 13. 5. Xen. Cyr. 1. 4. 9.

b) *to let alone, to leave*, seq. accus. of person, Acts v. 38. Sept. for. *Πῆρῃ* Judg. xi. 37.—2 Macc. vi. 13. Hom. Il. 24. 684. Dem. 933. 7.—Spoken of things, *to let alone*, absol. *to desist*, Luke xxii. 51 *ἔτι ἕως τούτου, desist! thus far*, sc. is enough.—Xen. H. G. 4. 6. 2.

c) *to leave to, to commit to*, spoken of persons, *to leave in charge*, Acts xxiii. 32. Of things Acts xxvii. 40 *είων (τὴν ναῦν) εἰς τὴν θάλασσαν, they committed the ship to the sea*, i. e. let her drive.—Jos. Ant. 2. 9. 4 *είασαν ἐπὶ τῷ θεῷ τὴν σωτηρίαν αὐτοῦ*.

Ἑβδομήκοντα, οἱ, αἱ, τὰ, indec. *seventy*, Acts vii. 14. xxiii. 23. xxvii. 37. --Luke x. 1, 17 *οἱ ἐβδομήκοντα, the seventy disciples sent out by Christ as teachers, equal in number to the Sanhedrim*.

Ἑβδομηκοντάκις, adv. *seventy times*, Matt. xviii. 22 *ἐβδ. ἐπτά, seventy times seven*, a frequent general expression for any large number; comp. Gen. iv. 24.

Ἑβδομος, η, ον, ord. adj. *seventh*, John iv. 52. Heb. iv. 4 bis. Jude 14. Rev. viii. 1. x. 7. xi. 15. xvi. 17. xxi. 20.

Ἑβέρ, ὁ, indec. *Eber or Heber*, Heb. *עֵבֶר* (over, beyond,) one of Abraham's ancestors, Luke iii. 35, comp. Gen. x. 21, 24, 25.

Ἑβραϊκός, ἡ, ὄν, adj. *Hebrew*, Luke xxiii. 38.—Jos. Ant. præm. 3.

Ἑβραῖος, αἰα, αἰον, or Ἑβραῖος, ον, ὁ, *a Hebrew*, from Heb. *עִבְרִי* (passer over,) applied to Abraham Gen. xiv. 13, and to his descendants, the Israelites generally, Gen. xxxix. 14. Ex. i. 15. Deut. xv. 12. al. stæp. In N. T. οἱ

Ἑβραῖοι are *the Jews of Palestine*, who use the Hebrew (Aramæan) language, to whom the language and country of their fathers peculiarly belong, the true seed of Abraham; in opp. to οἱ Ἕλληνισταί, i. e. Jews born out of Palestine and using chiefly the Greek language; comp. Hug. in Bibl. Repos. I. p. 547 sq. So 2 Cor. xi. 22. Phil. iii. 5 Ἑβραῖος ἐξ Ἑβραίων, emphat. comp. in βασιλεύς α. In Acts vi. 1 spoken of *Hebrew Christians*, in distinction from Hellenistic Christians.

Ἑβραῖς, ἴδος, ἡ, sc. *διάλεκτος, the Hebrew language*, i. e. the Hebrew-Aramæan, or Syro-Chaldaic, which was the vernacular language of the Palestine Jews in the time of Christ and the apostles. Acts xxi. 40. xxii. 2. xxvi. 14. See Bibl. Repos. I. p. 309 sq. 317 sq.

Ἑβραϊστί, adv. *Hebraicè, in Hebrew*, i. e. later Hebrew, John v. 2. xix. 13, 17, 20. Rev. ix. 11. xvi. 16. For the force of adverbs in -ιστί see Buttm. 119. 15. c.

Ἑγγίζω, f. *ίσω*, (ἐγγύς,) Att. fut. ᾧ James iv. 8. Buttm. § 95. 7. 9 sq. *to bring near, cause to approach*, trans. Sept. for *קָרַב* Gen. xlviii. 10. *קָרַב* Is. v. 8. Pol. 8. 6. 7 *ἐγγίσαντες τῷ γῶ τὰς ναῦς*.—More comm. and in N. T. intrans. *to draw near, to approach*; and perf. *ἤγγικα, to have drawn near*, i. e. *to be near, to be at hand*, comp. Buttm. § 113. 6. Spoken of persons, absol. Matt. xxvi. 46 et Mark xiv. 42 *ἤγγικεν ὁ παραδιδούς με*. Luke xii. 33. xviii. 40. xix. 37, 41. xxiv. 15. Acts xxi. 33. xxiii. 15. Seq. dat. Luke vii. 12. xv. 1, 25. xxii. 47. Acts ix. 3. x. 9. xxii. 6. So Sept. for *קָרַב* Gen. xxvii. 21, 26. *קָרַב* Ex. xxxii. 19.—Pol. 17. 4. 1. Ceb. Tab. 35 *πρός τινα*.—Seq. εἰς c. acc. Matt. xxi. 1 *καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα*. Mark xi. 1. Luke xviii. 35. xix. 29. xxiv. 28. So Sept. for *קָרַב* li. 9. c. *πρός* for *קָרַב* Gen. xlv. 4. *קָרַב* Gen. xxvii. 17.—Spoken of things, time, etc. Matt. iii. 2 *ἤγγικε ἡ βασιλεία τῶν οὐρανῶν*. iv. 17. x. 7. Mark i. 15. Matt. xxi. 34. xxvi. 45. Luke xxi. 8, 20, 28. xxii. 1. Acts vii. 17. Rom. xiii. 12. Heb. x. 25. James v. 8. 1 Pet. iv. 7.

Seq. *ἐπὶ* c. acc. Luke x. 9, 11.—Trop. Phil. ii. 30 *μέχρι θανάτου ἡγγισε*, *he was nigh unto death*. So Sept. and *קָרַב* Job xxxiii. 22. *קָרַב* Ps. lxxxviii. 4. cvii. 18.—Arrian. Diss. Ep. 3. 10. 14.—Also *ἐγγίζειν τῷ θεῷ*, *to draw near to God*, i. e. in Sept. to offer sacrifice in the temple, for *קָרַב* Ex. xix. 22. Ez. xliv. 13; in N. T. *to do him reverence and homage, to worship him with pious heart*, Heb. vii. 19, coll. iv. 16. James iv. 8. Matt. xv. 8 quoted from Is. xxix. 13, where Sept. for *קָרַב*. So God is said *ἐγγίζειν τοῖς ἀνθρώποις*, *to draw near to Christians*, sc. by the aids of his Spirit, grace, etc. James iv. 8. So Sept. and *קָרַב* Deut. iv. 2. comp. Ps. cxlv. 18.

Ἑγγράφω, f. *ψω*, (*ἐν, γράφω*), *to engrave, to insculp*, Herodot. 4. 19. *to write in any thing*, e. g. in a letter, Xen. Cyr. 8. 2. 17. *to inscribe*. i. e. *to enroll*, 1 Macc. xiii. 40. In N. T. metaph. *to inscribe, to infix*, sc. in the heart, etc. 2 Cor. iii. 2, 3.—Jos. Ant. 4. 8. 12 *ἐγγρ. τοὺς νόμους ταῖς ψυχαῖς*.

*Ἑγγυος, ου, ὁ, ἡ, adj. (*ἐγγύη* bail, pledge, fr. *ἐν, γυῖον*), *yielding a pledge*, 2 Macc. x. 28. In N. T. masc. ὁ *ἐγγυος*, *a surety, bondsman*, metaph. Heb. vii. 22.—pp. Ecclus. xxix. 15, 16. Pol. 5. 27. 1. Xen. Vect. 4. 20.

Ἑγγύς, adv. *near*, spoken of place and time; in later writers more frequently of the latter, Passow sub. v.

a) of place, absol. John xix. 42. Seq. gen. John iii. 23. vi. 19, 23. xi. 18, 54. xix. 20. prob. Luke xix. 11. Acts i. 12. comp. Buttm. § 146. 2. Sept. for *קָרַב* Gen. xlv. 10. Ez. xxiii. 12.—1 Macc. iv. 18. Xen. Mem. 4. 2. 1.—Seq. dat. Acts ix. 38 *ἐγγύς δὲ οὐσῆς Ἀδύδης τῇ Ἰόππῃ*. xxvii. 8.—So Sept. metaph. Ps. xxxiv. 19. Diod. Sic. 1. 41 *ἐγγιστα τῇ ἀληθείᾳ*. Comp. Matth. § 386. 6.—Trop. *near, nigh*, absol. Phil. iv. 5 ὁ κύριος *ἐγγύς*, sc. as a helper etc. comp. ver. 6. So Ps. xxxiv. 19. cxlv. 18. Seq. gen. Heb. vi. 8. viii. 13. *ἐγγύς σου*, *near thee*, i. e. close at hand, near by, Rom. x. 8 quoted from Deut. xxx. 14 where Sept. for *קָרַב*. So *οἱ ἐγγύς* as adj. (Buttm. § 125. 6.) *the near, those who are near*, sc. the Jews, as having the knowledge and worship of

the true God, opp. to *οἱ μακράν*, Gentiles, Eph. ii. 17. Sept. and *קָרַב* Is. lvii. 19. So *ἐγγύς γίνεσθαι*, *to become near* sc. to God by embracing the gospel, Eph. ii. 13. Comp. Wisd. vi. 19.

b) of time, absol. *ἐγγύς τὸ θεός* Matt. xxiv. 32. Mark xiii. 28. Luke xxi. 30. so seq. *ἐπὶ θύραις* Matt. xxiv. 33. Mark xiii. 29. ὁ καιρός Matt. xxvi. 18. Rev. i. 3. xxii. 10. τὸ πάσχα John ii. 13. vi. 4. xi. 55. ἡ ἑορτή John vii. 2. ἡ βασιλεία τοῦ θεοῦ Luke xxi. 31. Perhaps Phil. iv. 5, comp. Heb. x. 37. So Sept. *ἐγγύς ἡ ἡμέρα* for *קָרַב* Ez. xxx. 3. Joel i. 15. ii. 1. al.—Hom. Il. 22. 453. seq. dat. Xen. Cyr. 2. 3. 2 ὁ μὲν ἀγὼν ἡμῖν *ἐγγύς*.

Ἑγγύτερον, adv. compar. of *ἐγγύς*, (Buttm. § 115. 5, 7,) *nearer*, spoken of time, Rom. xiii. 11.—Xen. Mem. 2. 3. 19.

Ἑγείρω, f. *ἐγερῶ*, aor. 1 *ἤγειρα*, *to wake, to arouse, to cause to rise up*, trans. Mid. *ἐγείρομαι*, *to awake, to rouse up, to arise*, intrans. Buttm. § 135. 3; aor. 1 pass. *ἠγέρθη*, and perf. pass. *ἐγήγεμαι*, with mid. signif. *to rise, to have risen*, Buttm. § 136. 2, 3.

a) pp. from sleep; implying also the idea of rising up from the posture of sleep. Matt. viii. 25 *αὐτὸς ἐκάθευδε· καὶ οἱ μαθηταὶ ἤγειραν αὐτόν*. Acts xii. 7. Mark iv. 27 *καθεύδῃ καὶ ἐγείρηται*, Matt. xxv. 7. Sept. for *קָרַב* Prov. vi. 22. קָרַב Gen. xli. 4, 7. קָרַב Prov. vi. 9.—Plut. Pomp. 36. Xen. Cœc. 5. 4.—Trop. from sluggishness, torpor, Rom. xiii. 11. comp. Eph. v. 14 below in d. So trop. from death, of which sleep is the emblem among all nations; comp. Hom. Il. 14. 231. Xen. Cyr. 8. 7. 21. Virg. Æn. 6. 278. Job. xiii. 13. Ps. xiii. 4. Dan. xii. 2. Matt. xxvii. 52. Thus *ἐγείρειν νεκρούς*, *to raise the dead*; Matt. x. 8 νεκροὺς *ἐγείρετε*. John v. 21. Acts xxvi. 8. 1 Cor. xv. 15, 16. 2 Cor. i. 9. Also *ἐγείρειν ἐκ νεκρῶν*, *to raise from the dead*, and Mid. seq. *ἀπὸ* or *ἐκ*, *to rise from the dead*; John xii. 1 *ὃν ἤγειρεν ἐκ νεκρῶν*. ver. 9. 17. Gal. i. 1. 1 Thess. i. 10. al. Mid. seq. *ἀπὸ* Matt. xiv. 2. xxvii. 64. xxviii. 7. al. seq. *ἐκ* Mark vi. 14, 16. Luke ix. 7. John ii. 22. al. Absol. Matt. xvi. 21. xvii. 23. xxvii. 63. Mark xvi. 14. Acts v. 30. Rom. iv

25. 2 Cor. iv. 14. So Sept. and קָרַח 2 K. iv. 31. Is. xxvi. 19.

b) the idea of sleep being dropped, *to cause to rise up, to raise up, to set up-right*, and Mid. *to rise up, to arise*, viz.

(a) Spoken of persons, e. g. sitting, Acts iii. 7. reclining at table, John xiii. 4. prostrate or lying down, Acts x. 26. Matt. xvii. 7. Luke xi. 8. Acts ix. 8. al. (Sept. and קָרַח 2 Sam. xii. 17.) and so of sick persons, Matt. viii. 15. Mark i. 31.

ii. 12. Including the idea of convalescence, *to set up again*, i. e. *to heal*, James v. 15.—(β) by an oriental pleonasm, prefixed to verbs of going, of undertaking or doing any thing, etc. see in Ἀνίστημι II. d. Matt. ii. 13, 14, ἔγερθεὶς παράλαβε τὸ παιδίον. ii. 20, 21.

ix. 19. John xi. 29. al. So Sept. and קָרַח 1 Chr. xxii. 19. comp. in Ἀνίστημι I. c.—(γ) Trop. of persons, Mid. *to rise up against*, sc. as an adversary, seq. ἐπὶ τινα, Matt. xxiv. 7. Mark xiii. 8. Luke xxi. 10. Sept. Act. for קָרַח Is. x. 26.

Jer. l. 9.—Jos. Ant. 8. 7. 6.—So ἐγείρεσθαι ἐν τῇ κρίσει μετὰ τινος, Matt. xii. 42. Luke xi. 31.—(δ) spoken of things, *to raise up*, e. g. out of a pit, Matt. xii. 11, comp. Luke xiv. 5. So genr. in later usage, *to erect, to build*, e. g. ναόν John ii. 19, 20.—Jos. Ant. 4. 6. 5 βωμούς. Herodian. 8. 1. 12 τεῖχος. 8. 2. 12 πύργους.

c) metaph. *to raise up, to cause to arise or exist*; Mid. *to arise, to appear*, etc. Luke i. 69 ἐγείρειν κέρας σωτηρίας, i. e. a saviour. Acts xiii. 22, 23. Mid. spoken of prophets, Matt. xi. 11. xxiv. 11. 24. Mark xiii. 22. Luke vii. 16. John vii. 52. So Sept. and קָרַח Is. xli. 25. xlv. 13. קָרַח Judg. iii. 9, 15.—Ecclus. x. 4.—In the sense of *to cause to be born, to create*, Matt. iii. 9. Luke iii. 8.

d) intrans. or with ἐαυτὸν etc. implied, *to awake, to arise*; Buttm. § 113. n. 2. § 130. n. 2. Thus *to awake* sc. from sleep, trop. sluggishness, Eph. v. 14. ἐγείραι ὁ καθ'εἶδων. Also, *to rise up, to arise*, sc. from a sitting or recumbent posture. Mark ii. 9, 11. iii. 3. v. 41. x. 49. Luke v. 23, 24. vi. 8. John v. 8.—In classic writers only poetic in this sense, Aristoph. Ran. 340. Eurip. Iph. in Aul. 626. At.

Ἐγερσις, εως, ἡ, (ἐγείρω,) a *waking up*, sc. from sleep, Pol. 9. 15. 4 in some edit. a *rising up*, Sept. for קָרַח Ps. cxxxix. 2. *erection, building*, Esdr. v. 62.—In N. T. *resurrection*, sc. from the dead, Matt. xxvii. 53.

Ἐγκάθετος, ου, ὁ, ἡ, adj. (ἐγκάθεμαι to sit in ambush), pp. *sitting in ambush, lying in wait*, Sept. for קָרַח Job xxxi. 9. In N. T. metaph. *insidious*, i. e. a *suborned emissary, spy*, Luke xx. 20.—Jos. B. J. 6. 5. 2. Dem. 1483. 1.

Ἐγκαίνια, ἰων, τὰ, (ἐν, καινός,) pp. *initiation or dedication of something new*, Sept. for קָרַח Ezra vi. 16. Neh. xii. 27. Dan. iii. 2. In N. T. a *festival at the consecration of something new or renewed*; and genr. *the festival of dedication*, John x. 22. This festival was instituted by Judas Maccabæus to commemorate the purification of the temple and the *renewal* of the temple worship, after the three years' profanation by Antiochus Epiphanes. It was held for eight days, commencing on the 25th day of the month Kislev, Heb. כִּסְלֵו, which began with the new moon of December. Josephus calls it φῶτα, i. e. the festival of lights or lanterns. See 1 Macc. iv. 52—59. 3 Macc. x. 5—8. Jos. Ant. 12. 7. 6, 7. Jahn § 360.—Not found in the classics. Suid. ἐγκαίνια-ἑορτὴ κατ' ἡν ἐγκαίνουρηθή τι.

Ἐγκαίνιζω, f. ἰσω, (ἐν, καινίζω,) pp. *to renew*, Lat. *innovare*, Sept. for קָרַח 2 Chr. xv. 8. Ecclus. xxxiii. 6.—In N. T. *to initiate*, i. e. *to consecrate, to sanction*, Heb. ix. 18. x. 29. Sept. for קָרַח Deut. xx. 5. 1 K. viii. 64. Comp. Sept. and קָרַח 1 Sam. xi. 14.

Ἐγκαλέω, ὦ, f. ἦσω, (ἐν, καλέω,) *to call in*, i. e. *to demand*, Xen. An. 7. 7. 33. In N. T. *to call in question*, i. e. *to accuse, to arraign, to bring a charge against*; seq. dat. of pers. Acts xix. 38. and διά c. acc. xxiii. 28.—Ecclus. xlvi. 19. Jos. Ant. 4. 6. 3. Xen. Hi. 5. 3.—Seq. accus. of person, or in Pass. with gen. of thing, Acts xxvi. 2. or with περί c. gen. of thing, Acts xix. 40. xxiii. 29. xxvi. 7. Comp. Matth. § 369. § 370. n. 1. Buttm. § 132. 5. 3.—Diod. Sic. 11. 83.

seq. *ἐπί* c. dat. 4. 55.—Seq. *κατά* c. gen. of pers. Rom. viii. 33, coll. v. 31.

Ἑγκαταλείπω, f. ψω, (*ἐν*, καταλείπω,) *to leave behind in any place or state*; hence genr. *to leave*, trans.

a) pp. as τὴν ψυχὴν μου εἰς ἄδου, Acts i. 27, quoted from Ps. xvi. 10 where Sept. for *ἔγω*.—Psalt. Salom. ii. 7. Act. Thom. 51 οὐκ ἐγκατέλειπέ με παραμεῖναι εἰς ἱκεῖνον τὸν χώρον τὸν δεινόν. Dem. 1326. 25.—In the sense of *to leave remaining*, Rom. ix. 29 quoted from Is. i. 9 where Sept. for *ἔρηπ*.—Hes. Op. v. 347. Herodian. 1. 4. 18.

b) by impl. *to leave in the lurch*, i. e. *to forsake*, *to desert*, *to abandon*, seq. accus. Matt. xxvii. 46. Mark xv. 34. (Sept. for *ἔγω* Ps. xxii. 1.) 2 Cor. iv. 9. 2 Tim. iv. 10, 16. Heb. x. 25. xiii. 5. Sept. for *ἔγω* Deut. xxxi. 6, 8. Is. i. 8.—Wisd. x. 13. Plut. Galb. 14. Xen. Cyr. 8. 8. 4.

Ἑγκατοικέω, ὦ, f. ἴσω, (*ἐν*, κατοικέω,) *to dwell fixedly in or among*, seq. *ἐν* c. dat. 2 Pet. ii. 8.—Seq. dat. comp. Valekn. diatr. ad Eurip. Hipp. 31. p. 68 or p. 127 ed. Lips.

Ἑγκεντρίζω, f. ἴσω, (*ἐν*, κεντρίζω,) *to prick in*, *to stick in*, e. g. spurs, *to spur on*, Wisd. xvi. 11. In N. T. *to insert*, *to ingraft*, metaph. Rom. xi. 17, 19, 23 bis, 24 bis.—pp. Theophr. H. Pl. 2. 3. Marc. Ant. 11. 8.

Ἑγκλημα, ατος, τό, (*ἐγκαλέω*), *charge*, *accusation*, Acts xxiii. 29. xxv. 16.—Jos. Ant. 2. 6. 6. Xen. Cyr. 1. 2. 6.

Ἑγκομβόμαι, οὔμαι, f. ὥσομαι, Mid. (*ἐν*, κόμβος a strip, string, loop, etc. set on in order to tie or fasten a garment; hence *ἐγκόμβωμα*, a kind of long white apron or outer garment with strings, etc. worn by slaves; Pollux IV. 119 τῇ δὲ τῶν δούλων ἐξωμίδι καὶ ἱματίδιον τι πρόσκειται λευκόν, δ *ἐγκόμβωμα* λέγεται. Hesych. κοσσύμβη. *ἐγκόβωμα* καὶ *περίζωμα* Αἰγύπτιον. Hence the verb in N. T.) *to tie*, or *bind one's self into*, sc. *an ἐγκόμβωμα*, i. e. *to put on*, *to clothe one's self in*, seq. acc. of thing, metaph. 1 Pet. v. 5.—Nicet. III. 8. p. 288, *ἐγκομβώσεις τῶν ἱσθημάτων*.

Ἑγκοπή, ῆς, ἡ, (*ἐγκόπτω* q. v.) *an impediment*, *hindrance*, 1 Cor. ix. 12.—Diod. Sic. 1. 32.

Ἑγκόπτω, f. ψω, (*ἐν*, κόπτω), *to strike in*, *to cut in*; metaph. *to impede*, *to hinder*, trans. Rom. xv. 22. Gal. v. 7. 1 Thess. ii. 18. In the sense of *to delay*, Acts xxiv. 4. also *to render fruitless*, 1 Pet. iii. 7 in later edit. for *ἐκκόπτεσθαι* in text. receipt.

Ἑγκράτεια, ας, ἡ, (*ἐγκρατής*), *continence*, *temperance*, *self-control*, Acts xxiv. 25. Gal. v. 23. 2 Pet. i. 6.—Eccles. xviii. 29 sq. Xen. Mem. 1. 5. 1 sq. ib. 4. 5. 1 sq.

Ἑγκρατεύομαι, f. εὔσομαι, depon. Mid. *to be ἐγκρατής*, i. e. *to be continent*, *temperate*, *abstinent*, *to have self-control*, 1 Cor. vii. 9. ix. 25. Sept. for *ῥῆσθη* Gen. xliii. 31.—Not found in classic writers, Lob. ad Phryn. p. 442.

Ἑγκρατής, έος, οὔς, ὁ, ἡ, adj. (*ἐν*, κράτος), *strong*, *powerful*, Xen. Eq. 7. 8. Ven. 10. 10. *having power over*, *master of*, seq. gen. 2 Macc. x. 15, 17. Xen. Hi. 5. 2. H. G. 7. 3. 3. In N. T. metaph. *having self-control*, *continent*, *temperate*, *abstinent*, Tit. i. 8.—Xen. Mem. 1. 2. 1. Œc. 9. 11.

Ἑγκρίνω, f. ἰνῶ, (*ἐν*, κρίνω), *to judge in*, i. e. *to admit after trial*, *to reckon among*, seq. dat. 2 Cor. x. 12.—Seq. εἰς Jos. B. J. 2. 8. 7. Plut. Lye. 25. Xen. H. G. 4. 1. 40. Comp. Lob. ad Phryn. p. 385 sq.

Ἑγκρύπτω, f. ψω, (*ἐν*, κρύπτω), *to hide in* any thing, trans. sc. by covering, mixing, etc. as Sept. seq. *ἐν τῇ γῇ* for *ἔργ* Josh. vii. 21. Hence in N. T. by impl. *to mix in*, *to knead in*, sc. *leaven with flour*, Matt. xiii. 33. Luke xiii. 21. So Sept. for *ἔργ* Ez. iv. 12.

Ἑγκυος, ου, ἡ, (*ἐγκύω*, fr. *ἐν*, κύω), *with child*, *pregnant*, Luke ii. 5.—Eccles. xlii. 10. Jos. Ant. 4. 8. 33. Diod. Sic. 4. 2.

Ἑγχρίω, f. ἴσω, (*ἐν*, χρίω), *to rub in*, e. g. τὴν χολὴν εἰς τοὺς ὀφθαλμούς Tob. xi. 8. In N. T. *to rub in* with any thing, *to anoint*; Rev. iii. 18 κολλούριον, *ἐγχρίσαι τοὺς ὀφθαλμούς*.—Tob. vi. 8.

Ἐγώ, gen. ἐμοῦ, μου, *I*, pron. of the first person; see Buttm. § 72. 3. The monosyllabic forms μου, μοί, μέ, are usually enclitic, but are orthotone after prepositions, except in πρὸς με; Buttm. ib. n. 2. 3.

a) Nom. ἐγώ, plur. ἡμεῖς, Matt. viii. 7. Acts xvii. 3. Matt. xxviii. 14. Mark xiv. 58. al. sæpiss. So with a certain emphasis, Matt. iii. 11, 14. v. 22, 28, 32, 34. John iv. 26. al. Matt. vi. 12. xvii. 19. xix. 27. al. sæp. — Used sometimes by Paul κοινωνικῶς, i. e. where the speaker puts himself as the representative of all, or vice versa; e. g. ἐγώ for ἡμεῖς, Rom. vii. 9, 10, 14, 17, 20 bis, 24, 25. 1 Cor. x. 30. ἡμεῖς for ἐγώ, 1 Cor. i. 2, 3. ii. 10, 12, coll. ver. 4. ib. iv. 8, 10. — In the phrase ἰδοὺ ἐγὼ, κύριε, Acts ix. 10, and ἐγὼ κύριε, Matt. xxi. 30, put by Hebraism instead of an affirmative adverb. So Sept. and עֲנִי 1 Sam. iii. 8. Gen. xxii. 1, 11. עֲנִי Gen. xxvii. 24. 2 Sam. xx. 17. See Gesen. Lehrs. p. 829. 6.

b) Gen. μου (not ἐμοῦ) and ἡμῶν, are often used instead of the corresponding possessive ἐμός, etc. Buttm. § 127. 7. e. g. μου Matt. ii. 6. Luke vii. 46. John vi. 54. sæp. ἡμῶν Matt. vi. 12. Luke i. 55. Rom. vi. 6. sæp. — So μου as passive or objective, John xv. 10 ἐν τῇ ἀγάπῃ μου, i. e. love of or towards me.

c) Dat. in the phrase τί μοι καὶ σοί; what is to me and thee sc. in common? what have I with thee? Matt. viii. 29. Mark v. 7. Luke viii. 28. John ii. 4. So Sept. and תִּי וְהִי Judg. xi. 12. 2 Sam. xvi. 10. xix. 23. Comp. Matth. § 389. i. a. Arr. Epict. 2. 19. 16. ib. 1. 1. 16. AL.

Ἐδαφίζω, f. ἴσω, (ἔδαφος), to level with the ground, to raze, to destroy, trans. Luke xix. 44. Sept. for שָׁח Hos. xiv. 1. Nah. iii. 10. שָׁח Niph. Amos ix. 24. — Pol. 6. 33. 6.

Ἐδαφος, εὖς, οὖς, τό, (ἔδος), pp. base, bottom, e. g. of a ship, Hom. Od. 5. 249. of a room. etc. floor, Sept. for שֹׁרֵף Num. v. 17. 1 K. vi. 15. of a river, Xen. Cyr. 7. 5. 18. — In N. T. the ground, Acts xxii. 7. So Sept. for שָׁח Ez. xli. 16, 20. — Ecclus. xi. 5. Pol. 4. 65. 4. ib. 5. 9. 3.

Ἐδραῖος, αἶα, αἶον, (ἔδρα fr. ἔδος,) seated, sedentary, Xen. Lac. 1. 3. In N. T. metaph. fixed, firm, steadfast, sc. in mind and purpose, 1 Cor. vii. 37. xv. 58. Col. i. 23. — Symm. for יָבִיחַ Prov. iv. 18. Ignat. ad Eph. § 10 ἑδραῖον τῇ πίστει. So ἑδραῖος Herodian. 3. 14. 10.

Ἐδραῖωμα, ατος, τό, (ἑδραῖω fr. ἑδραῖος,) basis, foundation, 1 Tim. iii. 15.

Ἐζεκίας ου, ὁ, Hezekiah, Heb. יְהִיזְקִיָּה or יְהִיזְקִיָּה (strength from Jehovah), king of Judah, Matt. i. 9, 10. See 2 K. c. 18—20. 2 Chr. c. 29—31. Is. c. 36—38.

Ἐθελοθρησκεία, ας, ἡ, (ἐθελω, θρησκεία,) voluntary worship, will-worship. i. e. beyond what God requires, supererogatory; Col. ii. 23 ἐν ἐθελοθρησκείᾳ καὶ ταπεινοφροσύνῃ, prob. referring to the phrase θέλων ἐν ταπ. καὶ θρησκείᾳ τῶν ἀγγέλων, in ver. 18. Comp. for the worship of angels, Test. XII Patr. p. 657, ἐγγιζετε τῷ θεῷ καὶ τῷ ἀγγέλῳ τῷ παραιτουμένῳ ὑμᾶς. ὅτι οὗτός ἐστι μεσίτης θεοῦ καὶ ἀνθρώπων. This was forbidden by the council of Laodicea; see Wetstein in loc. So prob. the Essenes, Jos. B. J. 2. 8. 7. Comp. Rev. xix. 10. xxii. 9. — Suid. ἐθελοθρησκείᾳ. ἰδίῳ θελήματι εἰβει τὸ δοκοῦν. Comp. ἐθελοδοουλεία Lucian. Nigrin. 23.

Ἐθέλω, see θέλω.

Ἐθίζω, f. ἴσω, (ἔθος), to accustom; Pass. to be accustomed, and of things, to be customary, Xen. Eq. 7. 7. Mem. 3. 14. 6. 2 Macc. xiv. 30. — In N. T. Pass. particip. perf. neut. τὸ εἰθισμένον, what is customary, and as a subst. custom, rite, Luke ii. 27. Buttm. § 128. 2. — Comp. Xen. Hiero 9. 7.

Ἐθνάρχης, ου, ὁ, (ἔθνος and ἄρχω), an ethnarch, i. e. ruler of a people, a prefect, ruler, chief, 2 Cor. xi. 32. — Spoken of Simon Maccabæus, 1 Macc. xiv. 47. xv. 1, 2. Jos. Ant. 13. 6. 6. of Archelaus, Jos. B. J. 2. 6. 3. of the head of the Jews in Egypt, Jos. Ant. 14. 7. 2. — Lucian. in Macrobian. 17.

Ἑθνικός, ἡ, όν, (ἔθνος,) *national, popular*, Pol. 30. 10. 6. In N. T. in the Jewish sense, *gentile, heathen*, spoken of all who are not Israelites, Matt. vi. 7. xviii. 17. Comp. in ἔθνος.

Ἑθνικῶς, adv. (ἔθνικός,) *in the manner of Gentiles*, Gal. ii. 14.

ἔθνος, εος, ους, τό, *a multitude, people, race, belonging and living together*.

a) genr. Acts viii. 9 τὸ ἔθνος τῆς Σαμαρείας, *the people, inhabitants, of Samaria*, coll. ver. 5. Acts xvii. 26 πᾶν ἔθνος ἀνθρώπων. 1 Pet. ii. 9. al. Sept. for יְהוּדָה 2 Chr. xxxii. 7. Is. xiii. 4.—Hom. Il. 7. 115 ἔθνος ἑταίρων. Spoken of a flock, swarm, etc. Il. 2. 87, 459, 469.

b) in the sense of *nation, people*, as distinct from all others, Matt. xx. 25 ἀρχόντες τῶν ἔθνων. Mark x. 42. Luke vii. 5 ἀγαπᾷ τὸ ἔθνος ἡμῶν. John xi. 48, 50 sq. Acts vii. 7. x. 22. al. So Sept. and נַחֲשׁוֹן Gen. xii. 2. Ex. xxxiii. 13. עַם Ex. i. 9. Deut. i. 28.—Herodian. 2. 7. 13. Xen. Cyr. 4. 2. 1.

c) in the Jewish sense, τὰ ἔθνη, *the nations*, i. e. *gentile nations, the gentiles*; spoken of all who are not Israelites, and implying ignorance of the true God and idolatry, *the heathen, pagan nations*; Matt. iv. 15. x. 5. Mark x. 33. Luke ii. 32. Acts iv. 27. xxvi. 17. Rom. ii. 14. iii. 29. al. sēp. So Sept. and נַחֲשׁוֹן Neh. v. 8, 9. Is. ix. 1. Ez. iv. 13. עַם־כּוֹכָבִים Jer. x. 3 coll. ver. 2. Ez. xxvii. 33, 36. xxxiv. 13. AL.

ἔθος, εος, ους, τό, *a custom, usage, manner*, whether established by law or otherwise, Luke i. 9. ii. 42. xxii. 39. John xix. 40. Acts vi. 14. xv. 1. xvi. 21. xli. 21. xxv. 16. xxvi. 3. xxviii. 17. Heb. x. 25.—Wisd. xiv. 16. 2 Macc. xi. 25. xiii. 4. Xen. Cyr. 1. 6. 10. Mem. 3. 9. 1.

ἔθω, only in perf. 2 εἶωθα, with pres. signif. *to be accustomed, to be wont*; see Buttm. § 97. 9. 2. § 114 ἔθω. comp. § 113. 6. Hence pluperf. εἰώθειν as imperf. Matt. xxvii. 15. Mark x. 1.—Ecclus. xxxvii. 14. Herodian. 1. 17. 7. Xen. An. 7. 8. 4.—Particip. κατὰ τὸ εἶθός αὐτῶ, according to his custom, as he was wont,

Luke iv. 16. Acts xvii. 2.—Sept. Num. xxiv. 1. comp. Xen. Mem. 4. 1. 1.

Ei, a conditional conjunction, *if*, expressing a condition which is merely hypothetical and separate from all experience, i. e. a mere *subjective* possibility, and differing therefore from ἐάν; see in Ἐάν init. Herm. ad Vig. p. 834. Winer § 42. p. 240 sq. Passow in Ei. Comp. also εἰ and ἐάν as used together in 1 Cor. vii. 36. Rev. ii. 5.—Ei is construed with the Optative; more usually with the Indicative; and rarely with the Subjunctive; Passow l. c. Herm. ad Vig. p. 831. Winer § 42. p. 243.

1. As a conditional particle; used alone, i. e. without other particles.

1. With the *Optative*, implying that the thing in question is possible, but uncertain and problematical, though assumed as probable; Buttm. § 139. 9. 3. Winer § 42. p. 242. Herm. ad Vig. p. 813, 830. In N. T. followed only by the indic. in the apodosis, affirming something definite; e. g. seq. pres. 1 Pet. iii. 14 εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι sc. ἐστε, *but even if ye suffer* (as is most probable) etc. comp. εἰ καί, in III below. So seq. præter. Acts xxiv. 19 οὗς ἔδει ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν, εἰ τι ἔχοιεν πρὸς με.—Hom. Il. ix. 389. εἰ καὶ Lucian. Tox. 1. Xen. Hiero 9. 10. comp. Matth. § 524. 3. Buttm. § 139. 10, 11.—Elsewhere in parenthetic clauses, Acts xxvii. 39 εἰς δὲ ἐβουλεύσαντο, εἰ δύναιτο, ἐξῶσαι τὸ πλοῖον. 1 Pet. iii. 17 εἰ θέλοι, others εἰ θέλει. So εἰ τύχοι, *should it so happen* (as is probable) i. e. *it may be, perhaps*, 1 Cor. xiv. 10. xv. 37. Here the apodosis in each case lies in the affirmation.—In Greek writers, the use of εἰ with the Opt. is much more extensive.

2. With the *Indicative*, implying possibility without the expression of uncertainty, a condition or contingency as to which there is no doubt; Buttm. § 139. 9. 1. Passow in Ei. A. 2. Winer § 42. p. 240 sq.

a) With the Indic. *present*, and in the apodosis, (a) seq. pres. Matt. xix. 10 εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρ. οὐ συμφέρει γαμῆσαι. Acts v. 39. Rom. viii. 25.

1 Cor. ix. 17.—(β) seq. imperat. Matt. iv. 3 *εἰ υἱὸς ἐστὶ τοῦ Θεοῦ, εἰπέ κ. τ. λ.* xix. 17. xxvii. 42. John vii. 4. 1 Cor. vii. 9.—Xen. Hiero 9. 11.—(γ) seq. fut. Mark xi. 26 *εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ἀφήσει κ. τ. λ.* Acts xix. 39. Rom. viii. 11. Heb. ix. 13.—Xen. An. 7. 2. 14.—Instead of the fut. indic. is put the aor. subjunct. after οὐ μή, 1 Cor. viii. 13. see in Buttm. § 139. 4. So also seq. aor. subjunct. in exhortations, 1 Cor. xv. 32. Gal. v. 25. Buttm. § 139. n. 7.—(δ) seq. aor. Matt. xii. 26, 28. Gal. ii. 21.—(ε) seq. perf. 1 Cor. xv. 13, 16, *εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται*, i. e. admitting, supposing, that the dead are not raised, Rom. iv. 14. 1 Cor. ix. 17.—Dem. Ep. 3. p. 114. B.

b) with the Indic. *future*, and in the apodosis, (α) seq. pres. 1 Pet. ii. 20. So seq. perf. as pres. James ii. 11 *εἰ οὐ μοιχεύσεις, φονεύσεις δὲ γέγονας παραβάτης νόμου*. Buttm. § 113. 6.—(β) seq. fut. Matt. xxvi. 33 *εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι*. Others read *εἰ καί*.—(γ) seq. imperat. after *εἰ μή*, 1 Cor. vii. 17.

c) with the Indic. *perfect*, and in the apodosis, (α) seq. pres. 1 Cor. xv. 19. *εἰ ἐν τῇ ζωῇ ταυτῇ ἡλπιότες ἐσμέν ἐν Χ. μόνον, ἔλεινότεροι πάντων ἀνθρ. ἐσμέν*. xv. 14, 17. 2 Cor. v. 16. Acts xxv. 11.—Dem. c. Pantæn. p. 639. A.—(β) seq. imperat. Acts xvi. 15.—(γ) seq. fut. John xi. 12. Rom. vi. 5.—(δ) seq. perf. 2 Cor. ii. 5.

d) with the Indic. *aorist*, and in the apodosis, (α) seq. pres. Rom. iv. 2 *εἰ Ἀβραὰμ ἐξ ἔργων ἰδικαιώθη, ἔχει καύχημα*. xv. 27. 1 John iv. 11.—(β) seq. imperat. John xviii. 23. Rom. xi. 17. sq. Col. iii. 1. Philem. 18.—(γ) seq. fut. John xiii. 32. xv. 20 bis. Rom. v. 10, 17.—(δ) seq. aor. Rom. v. 15.

e) with the Indic. of the *historic* tenses, and in the apodosis a similar tense with *ἂν*, expressing a previous condition on which depended a certain result, but implying that neither has taken place; Passow in *Ei A. 2. d.* Buttm. § 139. 9. 4. Winer § 43. 2. See in *ἂν* I. 3.—(α) seq. imperf. in the sense *would be, would do*, etc. after imperf. c. *εἰ*, Luke vii. 39 *οὗτος εἰ ἦν προφήτης,*

ἐγίνωσκεν ἂν, if he were a prophet, he would know, etc. John v. 46. ix. 41. xv. 19. 1 Cor. xi. 31. after aor. c. *εἰ*, Heb. iv. 8 Gal. iii. 21.—(β) seq. aor. in the sense *would have been, would have done*, etc. after imperf. c. *εἰ*, John xiv. 28 *εἰ ἠγαπᾶτε με, ἐχάρητε ἂν, if ye had loved me ye would have rejoiced*, etc. xviii. 30. Acts xviii. 14. after aor. c. *εἰ*, Matt. xi. 21 *εἰ ἐγένοντο—μετενόησαν ἂν, if these had been done, they would have repented*, etc. 1 Cor. ii. 8. after a pluperf. c. *εἰ*, Matt. xii. 7 *εἰ ἔγνώκειτε—οὐκ ἂν κατεδικάσατε*.—(γ) sep. pluperf. in the sense *would have been*, etc. after imperf. c. *εἰ*, John xi. 21 *εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει*. 1 John ii. 19. after a pluperf. c. *εἰ*, John xiv. 7. Comp. Herm. ad Vig. p. 902.—Diog. Laert. 3. 26. Lucian. Fugit. 1. Æsop. 31. 1.—(δ) In such constructions *ἂν* is sometimes omitted in the apodosis, e. g. John [viii. 39.] ix. 33. Rom. vii. 7. John xv. 22. xix. 11. Acts xxvi. 32. So too Matt. xxvi. 24.—Sept. Judg. viii. 19. Diog. Laert. 2. 5. 6, 9. Comp. Matth. § 508. n. 2. Winer I. c.

f) With the Indic. sometimes where the Optative would naturally be expected, viz. where a thing is uncertain, though assumed as probable; see in no. 1. above. Acts xx. 16 *ἔσπευδε γάρ, εἰ δυνατόν ἦν αὐτῷ, γενέσθαι κ. τ. λ.*—Hom. Il. 12. 59. Æl. V. H. 12. 40. Comp. Winer § 42. p. 243. Herm. ad Vig. p. 904. Passow in *Ei A. 2. c.*—So where there is no probability nor even assumed possibility; Mark xiv. 35 *εἰ δυνατόν ἐστι, παράλειψ ἡ ὥρα*. Matt. xxiv. 24. Mark xiii. 22.—Comp. Hom. Il. 5. 350.

g) In the urbanity and delicacy of Attic discourse, *εἰ* with the Indic. is spoken of things not merely probable, but certain, and dependent on no condition; Buttm. § 149. p. 423. Passow in *Ei A. 2. c.* Viger. p. 504. Matth. § 617. f. penult. Thus

(α) after *θανυμάζω*, and other verbs signifying an emotion of mind, where it is equivalent to *ὄτι*; Mark xv. 44 *ἐθαύμασεν, εἰ ἤδη τέθνηκε, he wondered if he were already dead*, i. e. *that* he was so soon dead. 1 John iii. 13. (Jos. Ant. 14. 7. 2. Herodot. 1. 155. Xen. Mem. 1.

1. 13.) Luke xii. 49 καὶ τί θέλω, εἰ ἤδη ἀνέφη. (Herodot. 1. 24.) Acts xxvi. 8 τί ἄπιστον κρίνεται, εἰ ὁ θεὸς νεκροὺς ἐγείρει; ver. 22, 23, μαρτυρούμενος—εἰ παθητὸς ὁ Χ. εἰ πρῶτος κ. τ. λ. 2 Cor. xi. 15 οὐ μέγα οὖν, εἰ κ. τ. λ. (Sept. Gen. xiv. 28.) So perhaps Mark ix. 42. Luke xvii. 2.

(β) elsewhere also as equivalent to *επει*. i. e. *since, as, inasmuch as*; Matth. § 617, f, ult. So with Indic. *present*, Matt. vi. 30 εἰ δὲ τὸν χόρτον κ. τ. λ. IF *then the grass*, since. vii. 11. John vii. 23. xiii. 17. Heb. vii. 15. Acts iv. 9.—Herodot. 5. 78. Xen. Cyr. 5. 5. 21.—With Indic. *aorist*, John xiii. 14, 32. Acts xi. 17. 2 Cor. v. 14.—Lucian. D. Mort. xxviii. 1. Xen. An. 7. 1. 29.

(γ) in εἰ τις, εἰ τι, *if any one*, etc. used with a sort of emphasis for ὅστις, *whosoever, whatsoever, every one who*, etc. Buttm. § 149. p. 423. Matth. § 617. e. So with Indic. *present*, Luke xiv. 26 εἰ τις ἐρχεται πρὸς με. Mark ix. 35. 1 Cor. iii. 12. viii. 2, 3. 2 Cor. v. 17. Gal. i. 9. 1 Tim. v. 8. vi. 3. With Indic. *future*, 1 Cor. iii. 14, 15. Rev. xiii. 10. (Xen. An. 7. 2. 13.) With Indic. *perfect*, 2 Cor. vii. 14. x. 7. With Indic. *aorist*, Rev. xx. 15.

h) with the Indic. before an *apodosis*, i. e. where the apodosis is not expressed, but left to be inferred; the protasis being thus rendered more emphatic, viz.

(α) *genr.* Luke xix. 42 εἰ ξγνως καὶ σὸ —τὰ πρὸς εἰρήνην σου, *if thou hadst known, even thou, the things belonging unto thy peace!* where the natural apodosis would be, 'How much better had it been for thee!' Luke xxii. 42. Acts xxiii. 9, the apodosis μὴ θεομαχῶμεν in text. recept. being prob. a gloss. Rom. ix. 22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν κ. τ. λ. *if then God*, etc. where the apodosis might perhaps be, 'What then?' or we might repeat from ver. 20, σὸ τίς εἰ ὁ ἀνταποκρινόμενος τῷ θεῷ. See Winer § 66. 6. comp. Buttm. § 151. IV. 4. Viger p. 509.

(β) by Hebraism, like כִּן, in oaths and asseverations, the apodosis or imprecation being omitted, εἰ comes to imply a negative, *not*; e. g. Heb. iii. 11 ὡς ὥμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται

εἰς τὴν κατάπανσιν μου, i. e. *they shall not enter*. iv. 3, 5. Mark viii. 12 ἀμὴν λέγω ὑμῖν· εἰ δοθήσεται, i. e. *there shall not be given*. Heb. iii. 11 is quoted from Sept. Ps. xcv. 11 where Heb. כִּן יִתְּנָה comp. Ps. lxxxix. 36. Gen. xiv. 23. Num. xiv. 30 coll. ver. 28. 1 Sam. iii. 14. The full form is, כִּן יִתְּנָה לִי יְהוָה—כִּן, Sept. τάδε ποιῆσαι μοι ὁ θεὸς εἰ κ. τ. λ. 2 K. vi. 31. comp. 1 Sam. iii. 17. 2 Sam. iii. 35. See Gesen. Lex. כִּן C. c. Lehrgeb. p. 844. Winer § 59. p. 417 sq.

3. With the *Subjunctive*, rarely, both in N. T. and early Greek writers, and only where an action, etc. depends on something future, *if, if so be, supposing that*, and with a negative, *unless, except*, comp. εἰ μή below; see Winer § 42. p. 243. Passow in Ei A. 3. Matth. § 525. b. Herm. ad Vig. p. 831, 902. So Luke ix. 13 εἰ μήτι πορ. ἡμεῖς ἀγοράσωμεν, where others read ἀγοράσομεν. 1 Cor. xiv. 5 ἐκτός εἰ μὴ διεμνηνύη, others διεμνηνεύει. Phil. iii. 12 διῶκω δὲ, εἰ καὶ καταλάβω, comp. in εἰ καὶ below. Rev. xi. 5 bis, εἰ τις θέλῃ, others θέλει.—More frequent in later prose writers.

II. As an interrogative particle, *whether*, Lat. *an*, viz.

a) pp. in an *indirect* question, after verbs implying question, doubt, uncertainty, and the like, with the Opt. and Indic. as in classic writers, Buttm. § 149. p. 423. Passow in Ei B. Matth. § 526. § 617. 5.—With the *Optative*, see above in 1. 1. Acts xvii. 11 ἀνακρίνοντες τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως. xxv. 20. So also εἰ ἄραγε, *if perhaps, whether perhaps*, Acts xvii. 27.—Plut. Cæs. 14. Xen. An. 1. 8. 15.—With the *Indicative*, see above in I. 2. So with Indic. *present*, after εἰπεῖν Matt. xxvi. 63. after ἐπερωτᾶν Mark x. 2. ἴδωμεν Matt. xxvii. 49. Mark xv. 36. ψηφίζεν Luke xiv. 28. βουλευέσθαι Luke xiv. 31. οὐκ οἶδα John ix. 25. κρίνειν Acts iv. 19. πυνθάνεσθαι Acts x. 18. ἀκούεσθαι Acts xix. 2. περιάζειν 2 Cor. xiii. 5. γινῶναι δοκιμὴν 2 Cor. ii. 9. etc.—Lucian. D. Mort. 20. 3. Xen. Hi. 1. 7.—With Indic. *future*, Mark iii. 2 παρετήρουν αὐτὸν εἰ θεραπεύσει. 1 Cor. vii. 16 τί οἶδας, εἰ κ. τ. λ.—Xen. An. 1. 3. 5.—With Indic. *aorist*, Mark xv. 44 ἐπηρώτησεν αὐτὸν, εἰ πάλαι ἀπέθανε. Acts v. 8. 1 Cor. i.

16.—So also *ei āra*, *if perhaps, whether perhaps*, with indic. future, Mark xi. 13 ἤλαυνεν *ei āra* εὐρήσει τι. Acts viii. 22.—c. ind. pres. Xen. Mem. 2. 2. 2.

b) in a *direct* question, Lat. *num, ne*, where it implies some doubt, uncertainty, in the mind of the interrogator, which cannot be expressed in English. Luke xiii. 23 ἐπὶ τις αὐτῷ· κύριε, *ei* ὅλγοι οἱ σωζόμενοι; Luke xxii. 49 εἶπεν αὐτῷ· κύριε, *ei* πατάσῃμεν ἐν μαχαίρᾳ; Acts i. 6. So Matt. xii. 10. xix. 3. Luke xiv. 3. Acts vii. 1. xxi. 37. xxii. 25. So Sept. and ὡς 1 K. i. 27. Gen. xvii. 17. Job vi. 5, 6. for ἦ Gen. xvii. 17. 1 K. xiii. 14. Ruth i. 19. Job vi. 6. Dan. ii. 26. iii. 14.—Tob. v. 5.—It is doubtful whether *ei* is thus used by any classic Greek writer; but it would seem to have become current in this sense in the later language of common life; comp. Winer § 61. 2.

III. In connexion with other particles; where however for the most part each retains its own power. Only the following require to be here noted, in which *ei* precedes other particles; its usual place being at the beginning of a clause. For *kai ei* see in *ei kai* below.

(α) *ei āra*, see in *āra* I. c; and above in II. a.

(β) *ei γε*, see in Γε II. γ.

(γ) *ei δέ*, where *δέ* has its usual adversative or continuative power, *but if, and if*, etc. Matt. xii. 7. Luke xi. 19. John x. 38. al. sæp. So in *ei δέ kai*, and *if also*, etc. Luke xi. 18. 1 Cor. iv. 7. 2 Cor. iv. 3. v. 16. xi. 6. non al. comp. in Δε II. d.—*Ei δέ μή*, *but if not*, etc. always standing elliptically, (Winer § 66. 6. note,) properly only after an affirmative clause, of which it then expresses the contrary or negative; e. g. John xiv. 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· *ei δέ μή*, εἶπον ἂν ὑμῖν. ver. 11 πιστεύετε μοι· *ei δέ μή κ.τ.λ.* Rev. ii. 5, 16. non al. So Gen. xxiv. 49. xxx. 1. al.—Xen. H. G. 1. 4. 4. Œc. 15. 2.—Sometimes also after a negative clause, of which it then necessarily expresses the contrary and therefore affirms, *if otherwise, else*; Mark ii. 21 οὐδέ τις ἐπιβλημα ἐπιγράφει ἐπὶ ἱματίῳ παλαιῷ· *ei δέ μή*, αἶρε κ. τ. λ. ver. 22. non al. Comp. Buttm. § 148. n. 10. Matth.

§ 617. b. Passow in *Ei μή*.—Herodot. 6. 56. Thuc. 2. 5. Xen. An. 7. 1. 8.—*Ei δέ μή γε*, see in Γε II. δ.

(δ) *ei kai*, where *kai* either refers to the subsequent clause and then each retains its own separate power, *if also*; or *kai* refers to the condition expressed by *ei*, *if even*, i. e. *though, although*. Herm. ad Vig. p. 832.—(1) genr. *if also*, with the Indic. 1 Cor. vii. 21. 2 Cor. xi. 15. non al. and so *ei δέ kai*, see in γ above. With the Opt. 1 Pet. iii. 14, see above in I. 1. With the Subjunct. Phil. iii. 12, see above in I. 3.—(2) *if even*, i. e. *though, although*, implying the reality and actual existence of that which is assumed; thus differing from the above use of *ei kai*, and also from *kai ei*, which leave it uncertain; Herm. ad Vig. p. 832. Buttm. § 149. p. 423. Only with the Indic. e. g. present, Luke xviii. 4 *ei kai* τὸν θεὸν οὐ φοβοῦμαι. 2 Cor. iv. 16. xii. 11, 15. Phil. ii. 17. Col. ii. 5. Heb. vi. 9. imperf. 2 Cor. vii. 8. future, [Matt. xxvi. 33.] Luke xi. 8. aorist. 2 Cor. vii. 8 bis, 12 non al.—Lucian. D. Mort. 9. 1. Xen. An. 6. 6. 27.—So very rarely *kai ei*, *even if, though*, i. q. *ei kai*, Mark xiv. 29. 1 Pet. iii. 1. *kai γὰρ ei* 2 Cor. xiii. 4. *kai γὰρ εἶπερ* 1 Cor. viii. 5. non al.

(ε) *ei μή*, *if not*, i. e. *unless, except*, expressing a negative condition, supposition, etc. in which *μή* refers to the whole clause; thus differing from *ei οὐ*, where *οὐ* refers only to some particular word with which it expresses one idea; Winer § 59. 5. Buttm. § 148. 2. b, and marg. Herm. ad Vig. p. 833, 890.—(1) before finite verbs, e. g. with the Indic. Matt. xxiv. 22 *ei μή* ἐκκολοβώθησαν αἱ ἡμέραι. Mark. xiii. 20. John ix. 33 *ei μή* ἦν οὗτος παρὰ θεοῦ. xv. 22. xix. 11. Acts xxvi. 32. al. So also seq. ἵνα, John x. 10. ὅτι 2 Cor. xii. 13. Eph. iv. 9. With the Subjunct. see above in I. 3.—(2) genr. and without a following finite verb, Matt. xi. 27, *ei μή* ὁ πατήρ, *ei μή* ὁ υἱός. xii. 4, 24, 39. Mark vi. 8. ix. 9. Acts xi. 19. al. sæp. 1 Cor. vii. 17 *ei μή* sc. οἶδας. Gal. i. 7 where *ei μή* refers back to *θανάτω* ὅτι.—Xen. An. 2. 1. 12.—Seq. infin. Matt. v. 13 *ei μή* βληθήναι ἔξω. Acts xxi. 25.—Xen. H. G. 2. 2. 10.—(3) *ἐκτός ei μή*, *unless, except*,

pleonastic for εἰμή, 1 Cor. xiv. 5. xv. 2. 1 Tim. v. 19. non. al. See Winer § 67. p. 487. Lob. ad Phryn. p. 459. Comp. in Ἐκτός b.—(4) εἰ μήτι, *unless perhaps*, Luke ix. 13. 1 Cor. vii. 5. 2 Cor. xiii. 5. non. al.—(5) εἰ δὲ μή, see above in εἰ δέ, under γ.

(ζ) εἰ περ, *if indeed, if so be*, assuming the supposition as true whether justly or not; Herm. ad Vig. p. 833 sq. With the Indic. Rom. viii. 9. εἰπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. 1 Cor. xv. 15. 1 Pet. ii. 3.—Xen. An. 1. 7. 9.—By impl. *since*, i. q. εἴγε, see in Γέ II. γ. 2 Thess. i. 6 εἰπερ δίκαιον παρὰ Θεῶ. Rom. viii. 17.—καὶ εἰπερ, *though, although*, 1 Cor. viii. 5; see above in εἰ καί. Comp. Hom. Od. 1. 167.—non. al.

(η) εἰ πως, *if by any means, if possibly*; with the Opt. Acts xxvii. 15. Comp. in I. 1, above. So Sept. for עִי 2 Sam. xvi. 12.—Xen. An. 2. 5. 2.—With the Indic. fut. Rom. i. 10. xi. 14. Phil. iii. 11. non al. So Sept. for עִי 2 K. xix. 4.—1 Macc. iv. 10.

(θ) εἴτε—εἴτε, *whether—or*; Viger. p. 515, Matth. § 617. 5 ult.—(1) as including several particulars; followed by a verb, e. g. in Indic. 1 Cor. xii. 26. 2 Cor. i. 6. (Xen. Mem. 2. 1. 28.) or Subjunct. 1 Thess. v. 10, comp. above in I. 3. Or without a verb, Rom. xii. 6—8. 1 Cor. iii. 22. viii. 5. xiii. 8. xv. 11. 1 Pet. ii. 13, 14. al.—(2) as expressing doubt, 2 Cor. xii. 2, 3. Herm. ad Vig. p. 834.—Xen. Cyr. 3. 2. 13.

(ι) εἴ τις, see above in I. γ. γ. AL.

Εἶδος, εος, ους, τό, (obsol. εἶδω) *thing seen, external appearance*, i. e.

a) pp. *form, shape, appearance*; Luke iii. 22 σωματικῶ εἶδει. ix. 29. John v. 37. Sept. for מַרְאֵה Gen. xli. 2 sq. Ex. xxiv. 17. Num. ix. 16. מַרְאֵה 1 Sam. xxv. 3. Esth. ii. 7.—Act. Thom. 8. Xen. Cyr. 1. 2. 1.—2 Cor. v. 7 οὐ διὰ εἶδους περιπατοῦμεν, i. e. our future bliss has yet no visible appearance, form.

b) trop. *manner, kind, species*, 1 Thess. v. 22 ἀπὸ παντὸς εἶδους πονηροῦ. So Sept. for מַרְאֵה Jer. xv. 3.—Ecclus. xxv. 2. Jos. Ant. 10. 3. 1 πᾶν εἶδος πονηρίας. Xen. Cyr. 8. 2. 6.—Others here, *every evil appearance*; comp. Tittm. Syn. N. T. p. 117. See in Ὅ, ἡ, τό, p. 553. col. A.

Εἶδω, *to see*, obsol. in the present Act. for which ὁράω is used. The tenses derived from the theme εἶδω form two families, one of which has exclusively the signification *to see*, the other that of *to know*; see Buttm. § 114 εἶδω. § 113. n. 10. § 109. III. Passow sub voc.

I. *To see*, viz. aor. 2 εἶδον, opt. ἴδοιμι, subjunct. ἴδω, infin. ἰδεῖν, part. ἰδών; for the imperat. Att. ἰδέ Rom. xi. 22. Gal. vi. 2, later form ἴδε Matt. xxv. 20. Mark iii. 34. John i. 29, see Buttm. § 103. I. 4. c. Winer § 6. 1. a. These forms are all used as the aorist of ὁράω, (Buttm. § 114 εἶδω, ὁράω,) in the sense of *I saw*, trans. implying not the mere act of seeing, but the actual perception of some object, and thus differing from βλέπειν; comp. Tittm. Lex. Syn. N. T. p. 114, 116.

a) pp. seq. accus. of person or thing, Matt. ii. 2 εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα. v. 1 ἰδὼν δὲ τοὺς ὄχλους. xxi. 19. Mark ix. 9. xi. 13, 20. John i. 48. iv. 48. Acts viii. 39. Heb. iii. 9. Rev. i. 2. al. ssep. Sept. for מַרְאֵה Gen. ix. 23. Ex. xxxix. 44. 1 Sam. xvii. 24, 42.—Herodian. 1. 15. 7. Xen. Cyr. 6. 1. 47. An. 2. 3. 15.—So seq. accus. with particip. Matt. iii. 7 ἰδὼν δὲ πολλοὺς ἐρχομένους. viii. 14. xxiv. 15. Mark vi. 33. Luke v. 2 καὶ εἶδε δύο πλοῖα ἐστῶτα. So with an adj. ὄντα being implied, Matt. xxv. 38, 39. al. Comp. Buttm. § 144. 4. b.—Hdian. 4. 9. 7. Xen. Cyr. 8. 3. 42, 43.—By Hebr. with particip. of the same verb by way of emphasis, ἰδὼν εἶδον, Acts vii. 34, quoted from Ex. iii. 7 where Sept. for מַרְאֵה מַרְאֵה; see in βλέπω I. a.—Seq. ὅτι with indic. Mark ix. 25. John vi. 22. Rev. xii. 13.—Absol. Matt. ix. 8. Luke ii. 17. Acts iii. 12. al. Hence οἱ ἰδόντες, *the spectators*, Mark v. 15. Luke viii. 36.—Before an indirect question, Matt. xxvii. 49. Mark v. 14. Gal. vi. 11. al.—Xen. Conv. 2. 15.—Also in various modified senses, viz. (α) *to behold, to look upon, to contemplate*, Matt. ix. 36. xxviii. 6. Mark viii. 33. Luke xxiv. 39. John xx. 27. al. ssep. For imper. ἴδε, *behold*, as a particle, see ἴδε. Sept. for מַרְאֵה Num. xii. 8.—Philostr. Vit. Sophist. 2. 32. Xen. An. 2. 1. 9.—(β) *to see*, sc. in order to know, *to look at or into, to examine*,

Mark v. 14. vi. 38. xii. 15. Luke viii. 35. xiv. 18. John i. 40, 47.—Wisd. ii. 17, where i. q. *πειράζω*.—(γ) *to see*, sc. face to face, *to see and talk with*, *to visit*, i. e. to have personal acquaintance and intercourse with; Luke viii. 20. ix. 9. John xii. 21. Acts xvi. 40. Rom. i. 11. 1 Cor. xvi. 7. Gal. i. 19. Phil. i. 27. ii. 28. al. *so of a city*, *ῥώμην*, Acts xix. 21.—Lucian. D. Deor. 9. 1. Xen. Cyr. 1. 4. 28. An. 2. 4. 15.—(δ) *to see out*, i. e. *to wait to see*, *to watch*, *to observe*; Matt. xxvi. 58. xxvii. 49. Mark xv. 36.—Xen. An. 1. 2. 18.—(ε) *to see take place*, *to witness*, *to live to see*; Matt. xiii. 17. xxiv. 33. Mark ii. 12. *So ἰδεῖν τὴν ἡμέραν τινός*, *to see one's day*, i. e. to witness the events of his life and times, etc. Luke xvii. 22. John viii. 56 where comp. Olshausen's Comm.—Pol. 10. 4. 7.

b) trop. spoken of the mind, *to perceive*, sc. by the senses, etc. *to be aware of*, *to remark*; Matt. ix. 2 *ἰδὼν τὴν πίστιν αὐτῶν*. ver. 4 *ἰδὼν τὰς ἐνθυμήσεις αὐτῶν*. Luke xvii. 15. John vii. 52. Rom. xi. 22. Seq. ὅτι Matt. ii. 16. xxvii. 24. Mark xii. 34. Acts xii. 3. xvi. 19. Gal. ii. 7, 14. al. So Sept. and *כִּשְׁרָה* Ecc. ii. 12, 13. Job xxxii. 5. *כִּשְׁרָה* Josh. viii. 14. Is. vi. 9. coll. Matt. xiii. 14.

c) by Hebr. *to see*, i. e. *to experience*, viz. either good, *to enjoy*, or evil, *to suffer*, seq. accus. e. g. *θάνατον* Luke ii. 26. Heb. xi. 5. Heb. *כִּשְׁרָה*, Sept. *δοκίμαι*, Ps. lxxxix. 49.—*διαφθοράν* Acts ii. 27, 31. xiii. 35 sq. Sept. and *כִּשְׁרָה* Ps. xvi. 10.—*πένθος* Rev. xviii. 7. *ἡμέρας ἀγ.* 1 Pet. iii. 10. Sept. and *כִּשְׁרָה* Ps. xxxiv. 12.—*τὴν βασιλείαν τοῦ Θεοῦ*, i. e. to see and enjoy the privileges of the divine kingdom, John iii. 3. Comp. Sept. and *כִּשְׁרָה* Ps. xxvii. 13. Ecc. vi. 6.—Fabr. Cod. Ps. V. T. I. p. 607 *ἐφ' ὁποσύννην οὐκ ἰδὼν*.

II. *To know*, viz. perf. 2 *οἶδα*, subjunct. *εἰδῶ*, infin. *εἰδέναι*, particip. *εἰδώς*, pluperf. *ᾔδειν*, fut. *εἰδήσω* Heb. viii. 11; see Buttm. § 109. III. The plur. forms, *οἶδαμεν* John ix. 20 sq. *οἶδατε* 1 Cor. ix. 13, *οἶδασι* Luke xi. 44, belong to the later Greek, instead of the better ones *ἴσμεν*, *ἴστε* Heb. xii. 17, *ἴσασι* Acts xxvi. 4; see Winer § 15 *εἶδω*. Matth. § 231. *οἶδα* is strictly, *to have seen*, *perceived*, *apprehended*; hence it takes the present

signif. *to know*, and the pluperf. becomes an imperfect; Buttm. l. c. and § 113. n. 10.

a) pp. and genr. i. e. *to be acquainted with*, etc. seq. accus. e. g. spoken of things, Matt. xxv. 13 *οὐκ οἶδατε τὴν ἡμέραν*. Mark x. 19. Luke xviii. 20. John iv. 22. Rom. vii. 7. xiii. 11. Jude 5, 10. al. sæp. Sept. and *כִּשְׁרָה* Ex. iii. 8. Job viii. 9.—Herodian. 8. 4. 6. Xen. Mem. 3. 6. 17.—So in attract. 1 Cor. xvi. 15 *οἶδατε τὴν οἰκίαν Στεφανῆ ὅτι κ. τ. λ.* 1 Thess. ii. 1. See Buttm. § 151. I. 6.—Spoken of persons, Matt. xxv. 12. Mark i. 34. John vi. 42. Acts vii. 18. Heb. x. 30. al. 1 Pet. i. 8 *ὅν οὐκ εἰδότες*, sc. by sight, personally. So Heb. *כִּשְׁרָה* Gen. xxix. 5, Sept. *γινώσκω*.—Xen. Mem. 4. 2. 26. Conv. 4. 35.—So seq. accus. with an adj. the particip. *ὄντα* being implied, Mark vi. 20 *εἰδὼς αὐτὸν ἄνδρα δίκαιον*. Buttm. § 144. 4. 6. (Xen. An. 1. 10. 16.) In attract. Mark i. 24 *οἶδα σε τίς εἶ*. Luke xiii. 25. John vii. 27. see Buttm. § 151. I. 6. So Sept. and *כִּשְׁרָה* 2 Sam. xvii. 8.—Xen. Mem. 4. 2. 36 ult.—Seq. accus. and infin. Luke iv. 41. 1 Pet. v. 9. Seq. ὅτι with the indic. instead of accus. and infin. Matt. xv. 12. Mark xii. 14. Luke viii. 53. Acts iii. 17. al. sæp. Seq. *περίτινος*, Matt. xxiv. 36. Mark xiii. 32. Absol. Luke xi. 44. 2 Cor. xi. 11.—Before an indirect question with the indic. Matt. xxiv. 43. Mark xiii. 35. Luke xii. 39. 1 Thess. iv. 2. 2 Thess. iii. 7. Col. iv. 6. al. With the subjunct. Mark ix. 6 *οὐκ ᾔδει τί λαλήσῃ*.

b) in the sense of *to perceive*, *to be aware of*, *to understand*; seq. accus. of thing, e. g. *τὰς ἐνθυμήσεις*. Matt. xii. 25. *ὑπόκρισιν αὐτῶν* Mark xii. 15. *διανοήματα* Luke xi. 17. *τὴν παραβολὴν* Mark iv. 13.—Seq. ὅτι c. indic. Mark ii. 10. Luke v. 24. John vi. 61. 1 John v. 13. Seq. *πῶς* c. indic. 1 Tim. iii. 15.—Before an indirect question, Eph. i. 18.

c) by impl. *to know how*, i. e. *to be able*, etc. seq. infin. Matt. vii. 11. Luke xii. 56. Phil. iv. 12. 1 Thess. iv. 4. 1 Tim. iii. 5. James iv. 17. 2 Pet. ii. 9. With infin. impl. Matt. xxvii. 65.—Xen. Cyr. 1. 6. 46.

d) from the Heb. with the idea of volition, *to know and approve or love*; hence spoken of men, *to care for*, *to take an interest in*, 1 Thess. v. 12 *εἰδέναι τοὺς*

κοπιῶντας ἐν ἑμῖν. So Sept. and γῆ, Gen. xxxix. 6. Prov. xxvii. 23. Comp. in Γινώσκω 2. c.—Of God, *to know God*, i. e. *to acknowledge and adore God*, Gal. iv. 8. 1 Thess. iv. 5. 2 Thess. i. 8. Tit. i. 16. Heb. viii. 11. So Sept. and γῆ, Jer. xxxi. 34. 1 Sam. ii. 12. Job xviii. 21. AL.

Εἰδωλεῖον, ου, τό, (εἰδωλον,) *an idol-temple, fane*, 1 Cor. viii. 10.—1 Macc. i. 47. x. 83.

Εἰδωλόθυτον, ου, τό, (εἰδωλον, θύω,) *idol-sacrifice, any thing sacrificed to idols*, i. e. in N. T. the flesh of victims offered to idols, which remained over and was eaten or sold; see in Ἀλίσγημα. Acts xv. 29. xxi. 25. 1 Cor. viii. 1, 4, 7, 10. x. 19, 28. Rev. ii. 14, 20.—Clem. Rom. Homil. 7. 8. Origen. c. Cels. lib. 8. § 29, 30.

Εἰδωλολατρεία, ας, ἡ, (εἰδωλον, λατρεία,) *idolatry, idol-worship*, pp. and genr. Gal. v. 20. Spoken of partaking of things offered to idols, τὰ εἰδωλόθυστα q. v. 1 Cor. x. 14. Of the vices usually connected with idolatry, 1 Pet. iv. 3.—Test. XII. Patr. p. 615 ἀσελγείαι, γοητεῖαι καὶ εἰδωλολατρεῖαι. Origen. de Orat. 28 εἰδωλολατρείας, μοιχείας, πορνείας.—Trop. of covetousness, Col. iii. 5.

Εἰδωλολάτρης, ου, ὁ, (εἰδωλον, λάτρης servant,) *an idolater, idol-worshipper*, genr. 1 Cor. v. 10. vi. 9. Rev. xxi. 8. xxii. 15. Spoken of one who partakes of things offered to idols, τὰ εἰδωλόθυστα q. v. 1 Cor. v. 11. x. 7.—Trop. of a covetous person, Eph. v. 5, coll. Col. iii. 5.

Εἰδωλον, ου, τό, (εἶδος,) *an image, spectre, shade*, Hom. II. 5. 449. of the dead, Od. 11. 476 βροτῶν εἰδωλα καμόντων. *any image, figure*, Xen. Mem. 1. 4. 4. In N. T. *an idol*, i. e.

a) *an idol-image*, Acts vii. 41. 1 Cor. xii. 2. Rev. ix. 20. Sept. for ἑρμῆ 2 Chr. xxxiii. 22. Is. xxx. 22.—Pol. 31. 3. 13.

b) meton. *an idol god*, a heathen deity, 1 Cor. viii. 4, 7. x. 19. Sept. pl. φοι ὁ ἑρμῆ Num. xxv. 2. 2 K. xvii. 33. ὁ ἑρμῆ 2 K. xvii. 12. xxi. 11, 20.—By impl. plur. τὰ εἰδωλα, *idols*, for *idol-worship, idolatry*, Rom. ii. 22. 2 Cor. vi. 16. 1 Thess. i.

9. 1 John v. 21. Spec. *things offered to idols*, τὰ εἰδωλόθυστα q. v. Acts xv. 20, coll. ver. 29.

Εἰκῆ, adv. (εἰκαῖος), *without purpose*, i. e.

a) *inconsiderately, groundlessly, without cause*, Matt. v. 22. Col. ii. 18.—Pol. 1. 52. 2. Xen. Ag. 2. 7.

b) *to no purpose, in vain*, Rom. xiii. 4. 1 Cor. xv. 2. Gal. iii. 4. iv. 11.—Xen. Cyr. 5. 1. 12.

Εἴκοσι, οἱ, αἱ, τα, indec. *twenty*, Luke xiv. 31. Acts xxvii. 28. AL.

I. Εἴκω, f. ξω, *to give place, to give way, to yield*, seq. dat. Gal. ii. 5.—Wisd. xviii. 25. Jos. Ant. 1. 4. 3. Xen. Cyr. 3. 8. 8.

II. Εἴκω, obsol. whence perf. 2 εἶκα, with pres. signif. *to be like*, seq. dat. James i. 6, 23. See Buttm. § 84. n. 6. § 109. III. 5. marg.—Sept. Job vi. 25. Jos. Ant. 3. 7. 7. Xen. Mem. 1. 4. 7 bis. ib. 1. 6. 10.

Εἰκόν, ὄνος, ἡ, (εἴκω, εἶκα,) *likeness*, i. e.

a) *image, effigy, figure*, Matt. xxii. 20. Mark xii. 16. Luke xx. 24. Rom. i. 23. Of an *idol-image, statue*, etc. Rev. xiii. 14, 15 ter. xiv. 9, 11. xv. 2. xvi. 2. xix. 20. xx. 4. Sept. for ἑρμῆ Deut. iv. 16. ἑρμῆ Is. xl. 18, 20. ὁ ἑρμῆ 2 K. xi. 19. Ez. xxiii. 14.—Wisd. xiv. 15, 17. Pol. 6. 53. 4. Xen. Ag. 11. 7.—In the sense of *copy, representation*, 1 Cor. xi. 7. 2 Cor. iv. 4. Col. i. 15. So Heb. x. 1 ἡ αὐτὴ εἰκὼν τῶν πραγμάτων, i. e. the real and perfect representation, opp. to ἡ σκιά, a shadowy and imperfect one.—Wisd. ii. 23. vii. 26. Lucian. Imag. 28.

b) abstr. *likeness*, sc. to any one, *resemblance, similitude*, Rom. viii. 29. 1 Cor. xv. 49 bis. 2 Cor. iii. 18. Col. iii. 10. So Sept. for ἑρμῆ Gen. v. 1. ὁ ἑρμῆ Gen. i. 26, 27. ix. 6.—Ecclus. xvii. 3.

Εἰλικρίνεια, ας, ἡ, (εἰλικρινής,) *clearness, metaph. pureness, sincerity*, 1 Cor. v. 8. 2 Cor. i. 12. ii. 17.

Εἰλικρινής, .έος, οὗς, ὁ, ἡ, adj. (εἶλη, κρίνω,) pp. *judged of in sun-shine*; by impl. *clear as light, manifest*, Xen. Mem. 2. 2. 3 εἰλικρινής τις ἂν εἴη ἀδικία

ἡ ἀχαριστία;—In N. T. metaph. *pure, sincere*, Phil. i. 10. 2 Pet. iii. 1.—Fabr. Cod. Pseud. V. T. I. p. 734 εἰλ. καὶ καθάρα διὰ θέσεις. Pol. 4. 84. 7.

Εἰλίσσω, f. ἔλω, (Ion. and poet. for ἔλισσω, from ἔλιξ, εἰλέω, Buttm. § 114,) *to roll up, or together*, as a scroll, Pass. Rev. vi. 14.—Hom. II. 22. 95. Anth. Gr. III. p. 79. éd. Jac.

Εἶμι, f. ἔσομαι, (ἔω,) imperf. ἦν, imperat. ἴσθι Matt. ii. 13. al. 3 pers. ἔστω Matt. v. 37. al. Buttm. § 108. IV.—Less usual forms are: Imperf. 2 pers. ἦς Matt. xxv. 21, 23. al. instead of the more usual ἦσθα Matt. xxvi. 69. Mark xiv. 67. see Buttm. § 108. IV. 1, and marg. Winer § 14. 2. c. Lob. ad Phryn. p. 149.—Imperf. ἤμην Matt. xxiii. 30. Gal. i. 10, 22. al. Lucian. D. Deor. Mar. 2. 2. Xen. Cyr. 6. 1. 9. see Buttm. § 108. IV. 2. Winer § 14. 2. b. Sturz de Dial. Alex. p. 170. Lob. ad Phr. p. 152.—Imperat. ἦτω 1 Cor. xvi. 22. James v. 12. Plat. Rep. p. 361. C. see Buttm. § 108. IV. 1. marg. Winer § 14. 2. a. So 2 pers. plur. ἦτε for ἔστε 1 Cor. vii. 5, where text. rec. συνέρχεσθε.—For the persons of the present as enclitic, see Buttm. § 108. IV. 3.—Εἶμι is the usual verb of existence, *to be*; and also the usual logical copula, connecting subject and predicate; Buttm. § 129 init.

I. As verb of existence, *to be, to exist, to have existence*.

a) pp. and genr. (α) in the metaphysical sense, John i. 1 ἐν ἀρχῇ ἦν ὁ λόγος. viii. 50, 58. Mark xii. 32. Acts xix. 2. Heb. xi. 6. al. Of things, John xvii. 5. 2 Pet. iii. 5. Rev. iv. 11. For ὢν, τὰ ὄντα, etc. see below in d.—Philo de Charit. p. 709 γέννησις δι' ἧς τὸ μὴ ὄν ἄγετα εἰς τὸ εἶναι. Xen. Mem. 1. 1. 14. ib. 2. 2. 3 οὗς [παῖδας] οἱ γονεῖς ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι.—Spoken of life, *to exist, to live*, Matt. ii. 18. xxiii. 30. *not to die*, Acts xvii. 28.—Jos. Ant. 7. 10. 5. Xen. Ven. 1. 11.—(β) genr. *to be, to exist, to be found*, as of persons, Luke iv. 25 πολλὰι χῆραι ἦσαν. ver. 27. Matt. xii. 11. John iii. 1. Rom. iii. 10, 11.—Lucian. D. Mort. 22. 1. Xen. H. G. 5. 4. 25.—So of things, *to be, to exist, to have place*, Matt. vi. 30. xxii. 23. Mark vii. 15. Luke vi. 43. Acts ii. 29. Rom. xiii. 1. al. sæpiss.

So ἐστὶ, εἰσί, etc. *there is, there are*, Rom. iii. 23. 1 Cor. xii. 4—6. Acts xxvii. 22. John vii. 12. Rev. x. 6. xxi. 4. al. sæp. John vii. 39 οὐπω γὰρ ἦν πνεῦμα ἁγίον, i. e. the *giving* of the Holy Spirit had not yet occurred.—Hence by impl. *to be present*, i. q. *παίρειμι*, but this sense lies only in the adjuncts, Matt. xii. 10. xxiv. 6. Mark viii. 1. Comp. Jos. Ant. 7. 11. 6 τὴν οὖσαν δύναμιν. Xen. An. 4. 2. 3.—(γ) Spoken also of time, genr. Luke xxiii. 44 ἦν δὲ ὥστε ὥρα ἔκρη. John i. 40. Acts ii. 15. 2 Tim. iv. 3. Mark xi. 13.—Xen. Cyr. 5. 4. 18 ἡδὴ ὥρα ἦν. H. G. 4. 5. 1 ἦν ὁ μῆν.—Of festivals, etc. Mark xv. 42. Acts xii. 3.—Xen. Conv. 1. 2.

b) by impl. and by force of the adjuncts, *to come to be, to come into existence*, i. q. γίνομαι, i. e. (α) *to come to pass, to take place, to occur, to be done*, etc. so in the fut. ἔσται, etc. Matt. xxvii. 7, 21. Luke xii. 55. xxi. 11, 25. Acts xi. 28. xxvii. 25. Acts xxiii. 30. al. Luke xxii. 49 τὸ ἐσόμενον, i. e. what was about to happen. Matt. xxiv. 3. Luke i. 34. al. Seq. dat. of pers. Mark xvi. 22. Luke xiv. 10.—Xen. Mem. 3. 2. 1 τοῦτο ἔσται; Cyr. 2. 3. 3.—So impers. καὶ ἔσται, like Heb. וְהָיָה, *and it shall be, shall come to pass*, followed by a future, Acts ii. 17, 21, quoted from Joel iii. 1—5, [ii. 28—32,] where Sept. for וְהָיָה. Acts iii. 23. (comp. Deut. xviii. 19.) Rom. ix. 26, quoted from Hos. ii. 1, [i. 10,] where Sept. for וְהָיָה.—(β) from the Heb. εἶναι εἰς τι, like Heb. וְהָיָה, *to be for any thing*, i. e. *to become any thing*; Matt. xix. 5 et Eph. v. 31 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν, quoted from Gen. ii. 24 where Sept. and Heb. Luke iii. 5 coll. Is. xl. 4. Acts xiii. 47 coll. Is. xlix. 6. Eph. i. 12. Col. ii. 22. al. Gesen. Lehrgeb. p. 816. 2. Stuart § 507. b, note.—Seq. dat. of pers. 1 Cor. xiv. 22. 2 Cor. vi. 18. Heb. i. 5. viii. 10. James v. 3. al.

c) ἐστὶ seq. infin. *it is proper, is in one's power or convenience*, etc. licet; Heb. ix. 5 περὶ ὧν οὐκ ἔστι νῦν λέγειν, *of which we cannot now speak*. So also some 1 Cor. xi. 20, but less well.—Ecclus. xxxix. 21. Æl. V. H. 13. 33. Xen. Cyr. 1. 6. 11. Comp. Passow sub voc. 2.

d) particip. ὢν, ὄντα, ὄν, *being*, viz. (a) joined with a noun or pronoun, it is used in short parenthetical clauses, by way of emphasis, to indicate an existing state, condition, character, etc. and may be rendered by the case absol. or by *being*, *as being*, *as*, etc. Matt. vii. 11 εἰ σὺν ὑμεῖς, πονηροὶ ὄντες, οἴδατε κ. τ. λ. John iii. 4. iv. 9. ix. 25. Acts xvi. 21 ἀ οὐκ ἔξεστιν ἡμῖν ποιεῖν, Ῥωμαίοις οὖσι. Rom. v. 10. xi. 17. Gal. vi. 4. Eph. ii. 4. Tit. iii. 11. James iii. 4. al. See Passow Εἰμί 6. Buttm. § 144. n. 4.—Xen. Cyr. 1. 4. 3. Mem. 2. 3. 1.—(β) With the art. ὁ, ὢν, τὰ ὄντα, etc. it implies real and true existence; thus in the phrase ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, which is used as a compound indec. proper name of God and governed by ἀπό Rev. i. 4, in allusion probably to the Heb. יהוה. ver. 8. xi. 17. xvi. 5. Comp. Winer § 10 ult.—Wisd. xiii. 1 οὐκ ἴσχυσαν εἰδέναι τὸν ὄντα, i. e. God.—So τὰ ὄντα and τὰ μὴ ὄντα, *things existing* and *things non-existing*, pp. Rom. iv. 17. metaph. 1 Cor. i. 28.—2 Macc. vii. 28. Philo de Creat. princip. p. 728 τὰ γὰρ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι. Xen. Mem. 4. 6. 1 bis, 7.

II. As logical copula, connecting the subject and predicate, *to be*, where the predicate specifies who or what a person or thing *is* in respect to nature, origin, office, condition, circumstances, state, place, habits, disposition of mind, etc. etc. But all this lies in the *predicate*, and not in the *copula*, which merely connects the predicate with the subject. The predicate may be made by various parts of speech, etc. Thus

a) with an adjective as predicate; which is strictly the more logical construction. Matt. ii. 6 σὺ, Βηθλεὲμ, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγ. κ. τ. λ. xviii. 8. Mark i. 7. John iv. 12. v. 32. ἡ μαρτυρία οὐκ ἔστιν ἀληθής. Acts vii. 6. Rom. viii. 29. 1 John i. 9. al. sæpiss.—Herodian. 3. 7. 7. Xen. Mem. 3. 5. 1.—So with a neg. adj. οὐδέν, *it is nothing*, Matt. xxiii. 16. 1 Cor. vii. 19. xiii. 2. μηδέν Gal. vi. 3, comp. above in I. d. a.—Jos. Ant. 4. 8. 24. Plut. de Exil. 6. Xen. Cyr. 6. 2. 8.—With numerals; Mark v. 13 ἦσαν δὲ ὡς δισχίλοι. So in the phrase εἰς or ἕν εἶναι, spoken

of two or more, i. e. *to be one* in mind and purpose, John x. 30. xvii. 11, 22. or *to be one* in rank, right, etc. 1 Cor. iii. 8. xii. 12. Gal. iii. 28.—In this construction, εἰμί with an adject. sometimes forms a periphrasis for the cognate verb; e. g. δυνατός εἰμι i. q. δύναμαι, Luke xiv. 31. Acts xi. 17. Rom. iv. 21. ἐκδηλός εἰμι i. q. ἐκδηλοῦμαι, 2 Tim. iii. 9.—Herodian. 8. 1. 2 κρύφιος εἰμι i. q. κρύπτομαι.—For the particip. as predic. see below in f.

b) with a substantive as predicate, in the same case with the subject. (a) pp. Matt. iii. 4 ἡ τροφή αὐτοῦ ἦν ἀκρίδες. iii. 17 οὗτός ἐστιν ὁ υἱός μου. xv. 14. Mark ii. 28. x. 47. Acts ii. 32. iii. 25. xxviii. 6. Rom. viii. 24. Heb. xi. 1. al. sæpiss. Matt. vii. 12 οὗτός ἐστιν ὁ νόμος, i. e. is contained in the law.—Herodian. 3. 10. 10. Xen. Cyr. 1. 4. 27. Cæc. 14. 7 c. dat.—Sometimes the noun (or pronoun) of the predicate is not directly expressed, but only implied; Matt. xiv. 27 ἐγώ εἰμι, *I am*, sc. the man, i. e. *it is I*. John xiii. 13 εἰμί γάρ, sc. ὁ διδάσκαλος. xviii. 5 ἐγώ εἰμι, sc. Ἰησοῦς. So οὗτός ἐστιν, Mark vi. 16. Luke vii. 27. John vii. 25. ix. 9. al.—Seq. dat. of pers. or thing *for* or *in respect* to whom the predicate is asserted; Acts i. 8 καὶ ἔσεσθέ μοι μάρτυρες. ix. 15. Rom. i. 14. 1 Cor. ix. 2 εἰ ἄλλοις οὐκ εἰμί ἀπόστολος, ἀλλάγε ὑμῖν εἰμι. i. 18. ii. 14.—(β) Trop. and meton. the subst. of the predicate often expresses, not what the subject actually *is*, but what it *is like*, or *is accounted* to be, or *signifies*, viz. by comparison, substitution, etc. or as cause or effect; so that εἰμί may be rendered *to be accounted*, *to be like* or *in place of*, *to signify*, etc. Matt. v. 13, 14, ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς, τὸ φῶς τοῦ κόσμου. xii. 50 αὐτός μου ἀδελφός καὶ ἀδελφή καὶ μήτηρ ἐστίν. xiii. 37—39. xix. 6. Luke viii. 11 ὁ σπόρος ἐστιν ὁ λόγος. xii. 1. John i. 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. ver. 8. iv. 34. vi. 33, 35 ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. ver. 41, 48, 50, 51, 55. xi. 25. xii. 50. xv. 1, 5. Acts iv. 11. 1 Cor. iii. 10. iv. 17. x. 4. Eph. v. 8. James iv. 14. Rev. iv. 5. xxi. 22. al. sæpiss. So in the words of Christ, τοῦτό ἐστι τὸ σῶμά μου, τοῦτό ἐστι τὸ αἷμά μου, Matt. xxvi. 26, 28. Mark xiv. 22, 24. Luke

xxii. 19. 1 Cor. xi. 24. The Romish church takes these words literally.—Xen. An. 3. 1. 13. H. G. 1. 4. 3.—(γ) Here too εἰμί with the subst. of the predicate, sometimes forms a periphrasis for the corresponding verb; comp. in a, ult. e. g. ἐπιθυμητής εἰμι for ἐπιθυμῶ, 1 Cor. x. 6. ξηλωτής εἰμι for ξηλώω, 1 Cor. xiv. 12. etc.

c) with a pronoun as predicate, in the same case with the subject, viz. οὗτος, *this, the following*, Matt. x. 2 ἃ δὲ ὀνόματά ἐστι ταῦτα. John i. 19 αὕτη ἐστὶν ἡ μαρτυρία. xv. 12. xvii. 3. Acts viii. 32. al. αὐτός, Luke xxiv. 39. Heb. i. 12. τις, τι, indef. *some one, any thing*, 1 Cor. x. 19. metaph. *of moment, important*, Acts v. 36. 1 Cor. iii. 7. Gal. vi. 15. al. τις, τί, interrog. *who, what*, John v. 13. Rom. xiv. 4. 1 Cor. ix. 18. Heb. xii. 7. James iv. 12. Acts xxi. 22 τί οὖν ἐστι, *what is then?* sc. to be done. 1 Cor. xiv. 15, 26. ποῖος Mark xii. 28. πόσος Mark ix. 21. ποταπός Luke i. 29. ὅποιος Acts xxvi. 29. ὅστις Gal. v. 10, 19. etc. etc. So the possessive pronouns; as ἐμός, σός, John xvii. 10. ὑμέτερος Luke vi. 20. etc.—Xen. Mem. 3. 3. 3.—Trop. as with nouns (b. β, above) the predicate often expresses, not what the subject actually *is*, but what it *is accounted to be or signifies*; e. g. τί ἐστίν, τὸ κ. τ. λ. *what that means*, etc. Matt. ix. 13. Mark ix. 10. Luke xx. 17. Eph. iv. 9. Mark i. 27 τί ἐστὶ τοῦτο; John xviii. 38 τί ἐστὶν ἀλήθεια; So Luke xv. 26 τί εἶη ταῦτα. Acts ii. 12. x. 17. xvii. 20. Luke viii. 10 τίς εἶη ἡ παραβολὴ αὕτη. Also τοῦτ' ἐστι, *that is, that signifies*, etc. Matt. xxvii. 46. Acts xix. 4. Rom. i. 12. al. ὅ ἐστι, *which is*, etc. Mark vii. 11. Heb. vii. 2. al.

d) with a gen. of a noun or pronoun as predicate, spoken (a) of quality, character, etc. Luke ix. 55 οὐκ οἶδατε οἶον πνεύματος ἐστε ὑμεῖς. Acts ix. 2. Heb. xii. 11. Buttm. § 132. 4. 4.—Xen. H. G. 2. 4. 36.—(β) of age, Mark v. 42 ἦν γὰρ ἐτῶν δώδεκα. Acts iv. 22. al. Buttm. l. c.—Xen. An. 2. 6. 20. Mem. 1. 2. 40.—(γ) of a whole, of which the subject is a part, Acts xxiii. 6 τὸ ἐν μέρος ἐστὶ Σαδδουκαίων κ. τ. λ. 1 Tim. i. 20. 2 Tim. i. 15. Buttm. § 132. 4. 2. c.—Xen. An. 1. 2. 3.—(δ) of possession,

property, etc. pp. Matt. v. 3, 10, αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Mark xii. 7, 23. Luke iv. 7. John x. 12 xix. 24. Acts xxi. 11. al. sæp. Matth. § 315. 1.—Isocr. ad Nicocl. p. 19. B. Xen. Cyr. 7. 5. 73.—Metaph. of persons or things to whom the subject belongs, appertains, or on whom it is in any way dependent; e. g. of God, 2 Cor. iv. 7. 1 Cor. iii. 23. of a master, teacher, guide, etc. Acts xxvii. 23. Rom. xiv. 8. 1 Cor. i. 12. iii. 4. vi. 12. 2 Cor. x. 7. al. Of things which one follows after, 1 Thess. v. 5, 8.—Xen. An. 2. 1. 11.—So as implying fitness, propriety, etc. Acts i. 7 οὐχ ὑμῶν ἐστὶ γυνῶναι χρόνους κ. τ. λ. Heb. v. 14 τελειῶν δὲ ἐστὶν ἡ στερεὰ τροφή. Matt. § 316.—Xen. An. 2. 1. 4.

e) with the dative of a noun or pronoun as predicate, *to be to any one*, implying possession, property, etc. John xvii. 9 ὅτι σοὶ εἰσι, *for they are thine*. Luke xii. 20. Acts ii. 39. 1 Cor. ix. 16, 18. 1 Pet. iv. 11. al.—Xen. Cyr. 1. 2. 4.—By inverting the construction it may be rendered *to have*, as Luke vii. 41 δύο χρεωφειλέται ἦσαν δανιστῇ τινι, *a certain creditor had two debtors*. vi. 32, 33, 34. John xviii. 39. Acts viii. 21. xxi. 23. Eph. vi. 12 οὐκ ἐστὶν ἡμῖν ἡ πάλη πρὸς, *we have not a struggle against*, i. e. we wrestle not against, etc.—Herodian. 1. 13. 11. Xen. Cyr. 1. 2. 3.—Or *to receive*, Matt. xix. 27 τί ἄρα ἔσται ἡμῖν, *what shall we receive?*—Xen. An. 1. 7. 8. ib. 7. 6. 1.

f) with a participle of another verb as predicate, viz. (a) without the article, and then εἰμί often forms with the participle a periphrasis for a finite tense of the same verb, expressing however a *continuance or duration* of the action or state, like the corresponding construction in English; Luke v. 1 καὶ αὐτὸς ἦν ἐστώς, *and he was standing*, instead of imperf. ἴστη, *he stood*. Matt. xxiv. 9 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων. Mark ii. 6 ἦσαν δὲ τινες καθήμενοι. ver. 18. xiii. 25 οἱ ἀστέρες ἔσονται ἐκπίπτοντες. ix. 4. xv. 43. Luke iii. 23. v. 17. xxiv. 32. Acts i. 10. ii. 2, 42. al. sæp. So with the particip. of the perf. pass. which however assumes nearly the nature of an adjective; Matt. ix. 36 ἦσαν ἐσकुλμένοι

καὶ ἑρριμένοι κ. τ. λ. Mark vi. 52 ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη. 1 John i. 4. Also in impersonals, as δέον ἐστί for δεῖ, Acts xix. 36. πρέπον ἐστί for πρέπει, 1 Cor. xi. 13. al. See Winer § 46. 8. Matth. § 559. Viger. p. 343. comp. Gesen. Lehrs. p. 792. 2. Stuart § 530. —So Eurip. Herc. fur. 312 sq. Herodian. 1. 3. 5. Diod. S. 2. 5. Xen. An. 2. 2. 13.—In some cases the particip. is not the predicate, and then εἰμί is not thus an auxiliary, e. g. Mark x. 32 ἦσαν ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσ. where ἐν τῇ ὁδῷ is the predicate, and ἀναβαίνοντες is an adjunct. Luke vii. 8. al. Comp. Winer l. c.—(β) With the article, where the participle may then be regarded as equivalent to a noun, or as an emphatic shorter construction instead of a personal tense of the verb; Matt. iii. 3 οὗτος γὰρ ἐστί ὁ ρηθεὶς ὑπὸ Ἡσαίου, i. e. *the person spoken of, the predicted*, instead of ὃς ἑρρήθη. xiii. 19. Mark vii. 15 ἐκεῖνὰ ἐστί τὰ κοινοῦντα τὸν ἄνθρωπον. John iv. 10. Acts ii. 16. Rom. iii. 11. 1 John v. 5. Jude 19. Rev. ii. 23. Rev. xiv. 4 οὗτοί εἰσιν οἱ ἀκολουθοῦντες, where comp. the preceding construction, οὗτοί εἰσιν, οἱ οὐκ ἐμολύνθησαν. al. sep. Comp. Buttm. § 125. 3, and n. 2. Winer § 19. l. c. § 46. 4. Matth. § 270. Viger. p. 342 sq.—Herodot. 9. 70. Xen. H. G. 2. 3. 43.

g) with an adverb as predicate; e. g. of quality or character, as οὕτως, John iii. 8 οὕτως ἐστί πᾶς κ. τ. λ. Matt. xix. 10. So οὕτως ἐσται, Rom. iv. 18. Matt. xxiv. 27. Luke xvii. 24, 26. al. Seq. dat. Matt. xii. 45. Luke xi. 30. al. ταῦτα as adv. i. q. οὕτως, Luke xvii. 30. 1 Cor. vi. 11. Comp. Buttm. § 115. 4. § 128. n. 4. ὥς, *according as*, Rev. xxii. 12.—Of likeness, as ὥς, Matt. xxii. 30. xxviii. 3. Luke vi. 40. al. ὥσπερ, Matt. vi. 5. Luke xviii. 11. Seq. dat. Matt. xvii. 17.—Of plenty or want; περισσώτερος 2 Cor. vii. 15. χωρὶς Heb. xii. 8.—Of place, viz. place where, e. g. ἐγγύς Rom. x. 8. John xi. 18. al. ἐκεῖ Matt. xviii. 20. Mark iii. 1. al. (Xen. H. G. 4. 8. 14.) μακρὰν Mark xii. 34. John xxi. 8. ὅπου Mark v. 40. John xviii. 1. vii. 34. al. (Xen. Cyr. 2. 4. 31.) ποῦ Matt. ii. 2. John vii. 11. (Luc. D. Mort. 13. 1 or 3.) ὧδε Matt. xii. 6, 41. Rev. xiii. 9. ect. etc. Of

place whence, origin, etc. πόθεν Matt. xxi. 25. John vii. 27. ii. 9. ἐντεῦθεν John xviii. 36.—Xen. An. 5. 6. 24. ib. 6. 4. 14.—Of time, ἐγγύς Matt. xxvi. 18.

h) with a preposition and its case as predicate, viz. (α) ἀπό, John i. 45. comp. Ἀπό III. 1.—(β) εἰς, c. acc. viz. as marking that which any thing *becomes*; comp. above in I. b. β. As denoting direction, object, end, εἰς τι, Luke v. 17 καὶ δύναιμι κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. Of a person, εἰς τινα 1 Pet. i. 21 ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν, i. e. *be or rest in God*. Adverbially, 1 Cor. iv. 3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα κ. τ. λ. Comp. Buttm. § 115. n. 5. Spoken of place, whither or where, Mark ii. 1 ὅτι εἰς οἰκόν ἐστί. xiii. 16. Luke xi. 7. John i. 18. al.—(γ) ἐκ c. gen. always implying *origin*; e. g. spoken of place, John i. 47 ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; Acts xxiii. 34. John iv. 22. So of family, race, etc. Luke ii. 4. Acts iv. 6.—Of persons or things as the source, author, cause, etc. Mark xi. 30 ἐξ οὐρανοῦ ἦν ἡ ἐξ ἀνθρώπου. John viii. 23 ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί. xv. 19. xvii. 14 bis, ἐκ τοῦ κόσμου εἶναι. Acts xix. 25. Gal. iii. 21. Matt. i. 20 ἐκ πνεύματος ἐστὶν ἁγίου. v. 37. John vii. 17 ἡ διδασχὴ ἐκ τοῦ θεοῦ ἐστίν. Acts v. 38. 1 John ii. 16. Hence metaph. of a person on whom one is *dependent*, to whom he is *devoted* as a follower, etc. e. g. John viii. 47 ἐκ τοῦ θεοῦ οὐκ ἐστί, *ye are not of God*, i. e. *not his followers, adherents*. 1 John iii. 10. iv. 6. vi. 19. So John viii. 44 ὑμεῖς ἐκ τοῦ διαβόλου ἐστέ. So of things, as ἐκ τῆς ἀληθείας John xviii. 37. 1 John iii. 19. ἐξ ἔργων τοῦ νόμου Gal. iii. 10. Also Gal. iii. 12 ὁ νόμος οὐκ ἐστὶν ἐκ πίστεως, i. e. *the law depends not on faith, has no connexion with it*.—Of a whole in relation to a part; 1 Cor. xii. 15, 16, οὐκ εἰμί ἐκ τοῦ σώματος. Of persons, Luke xxii. 3 ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. Matt. xxvi. 73 σὺ ἐξ αὐτῶν εἶ. John i. 24. x. 16. xviii. 17, 25. Col. iv. 9. 2 Tim. iii. 6.—Plut. Galb. 27. Herodot. 2. 46.—Of the material, Rev. xxi. 21 ἦν ἐξ ἐνὸς μαργαρίτου. Matt. § 374. b, note. See in Ἐκ.—(δ) ἐν c. dat. implying a *being in a* place, thing, person, etc. Spoken of

place, part, etc. Mark i. 3 ἐν τῇ ἐρήμῳ. John ii. 23 ἐν τοῖς Ἱεροσολ. Acts v. 12. Rev. ix. 10. al.—Herodian. 8. 8. 10. Xen. An. 5. 6. 13, 15.—Of things; ἐν τούτῳ, *in this*, i. e. *herein*, John ix. 30. 1 John iv. 10. or *hereby*, 1 John ii. 3. So ἐν τούτοις ἰσθί, *be wholly in these things*, occupied with them, 1 Tim. iv. 15. (Jos. Ant. 2. 16. 4. Xen. Cyr. 5. 2. 5.) ἐν σαρκὶ εἶναι, *to be in the flesh*, i. e. followers of the world, aliens from God, Rom. vii. 5. Ἦνα ἡ πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ, i. e. consist in, depend on, 1 Cor. ii. 5. Of a state, condition, etc. ἐν ῥύσει αἵματος οὔσα, Mark v. 25. So Luke xxiii. 40. Phil. iv. 11. 1 John ii. 9.—Jos. Ant. 7. 2. 1.—Of persons, *to be in* any one, viz. where the subject is a thing, Acts xxv. 5 εἰ τι ἐστὶν ἐν τῷ ἀνδρὶ τουτῷ, *in or on this man*, i. e. in his conduct, etc. John xi. 10 τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, i. e. in his path, around him. So of faculties, virtues, vices, which are *in* any one, John i. 4, 48. Acts iv. 12. xx. 10. Where the subject is a person, i. e. *to be near and in intimate union with*, *to be one with*, sc. in mind, purpose, feeling, etc. So God and Christ, John xiv. 10, 11. Christ and his followers, John xv. 4. Christ in his followers, 2 Cor. xiii. 5. the Spirit in Christians, John xiv. 17. Christians in Christ, Rom. viii. 1. xvi. 11. 1 Cor. i. 30. 1 John v. 20. Seq. dat. plural, *to be among*, Matt. xxvii. 56. *to be in the midst of*, 1 Cor. xiv. 25.—(ε) ἐπὶ, seq. gen. of place, *upon*, Luke xvii. 31. John xx. 7. metaph. of dignity, station, *over*, Acts viii. 27. Rom. ix. 5.—Seq. dat. of place, *upon*, *in*, at, Mark iv. 34. Matt. xxiv. 33.—Seq. accus. of place, as εἶναι ἐπὶ τὸ αὐτό, spoken of conjugal intercourse, 1 Cor. vii. 5. of person, εἶναι ἐπὶ τινά, *to be or rest upon*, metaph. Acts iv. 33.—(ζ) κατὰ seq. gen. εἶναι κατὰ τινος, *to be against* any one, Matt. xii. 30. Gal. v. 23.—Seq. accus. of thing, εἶναι κατὰ τι, *to be according to*, *in accordance with*, 2 Cor. xi. 15. Rom. ii. 2. Luke xvii. 30.—(η) μετὰ seq. gen. εἶναι μετὰ τινος, *to be with* any one, i. e. present with, in company with, Matt. xvii. 17. Mark ii. 19. Luke xxiii. 43. al. *to be for* or *on the side of* any one, as an adherent, helper, etc. Matt. xii. 30. John

iii. 2. Acts vii. 9. xviii. 10. Phil. iv. 9.—Jos. Ant. 15. 5. 9.—*So to be imparted* to any one, etc. 2 John 2, 3.—(θ) παρὰ, seq. gen. εἶναι παρὰ τινος, *to be from* any one, i. e. sent by any one, John vi. 46. vii. 29. or received from any one, John xvii. 7.—Seq. accus. of place, *to be by*, *on*, *at*, Mark v. 21.—(ι) πρό, seq. gen. of place, *to be before*, Acts xiv. 13. metaph. of dignity, Col. i. 17.—(κ) πρὸς, seq. accus. of place, etc. εἶναι πρὸς τι, *to be near to*, *by*, etc. Luke xxiv. 29. Mark iv. 1. —Achill. Tat. V. 343.—Of persons, *to be near*, *with*, *among*, Matt. xiii. 56. Mark ix. 19.—(λ) σύν seq. dat. εἶναι σύν τινι, *to be with* any one, i. e. present with, in company with, Luke xxiv. 44. Phil. i. 23. Col. ii. 5. 1 Thess. iv. 17. or as a follower, disciple, Luke viii. 38. Acts iv. 13. or as a partisan, Acts xiv. 4.—Xen. H. G. 3. 1. 18.—(μ) ὑπέρ seq. gen. εἶναι ὑπέρ τινος, *to be for* any one, on his side, Mark ix. 40. Seq. accus. of pers. ὑπέρ τινά, *to be above* any one, trop. Luke vi. 40.—(ν) ὑπό seq. accus. *to be under*, spoken of place, John i. 49. 1 Cor. x. 1. of person or thing, *to be subject to*, Rom. iii. 9. Gal. iii. 10. 1 Tim. vi. 1.

NOTE. As copula, the forms of εἶμι are very frequently omitted; e. g. Matt. ix. 37. xiii. 54. Mark ix. 23. 1 Cor. x. 26. xi. 12. al. sæpiss. See Buttm. § 129. 12. Matth. § 306. Winer § 66. 2. AL.

Εἶμι, *to go*, in MSS. for εἶμι John vii. 34, 35. See Buttm. § 108. V.

Εἶνεκα, see "Ενεκα."

Εἴπερ, see in Εἰ III. ζ.

Εἶπον, aor. 2; imper. εἰπέ, opt. εἶποιμι, subjunct. εἶπω, inf. εἰπεῖν, particip. εἰπών.—Also Ion. aor. 1 εἶπα, Matt. xxvi. 25. Mark xi. 3. al. imperat. εἰπόν Acts xxviii. 26. εἰπάτωσαν xxiv. 20. used likewise by the Attics, Xen. Mem. 2. 2. 8. al. Comp. Buttm. § 96. n. 1 and 9. § 114 sub εἶπον. Winer § 15 sub εἶπον.—With these aorists from an obsol. theme εἶπω or εἶπω, the Greeks employed φημί as a present, Buttm. l. c. and § 109. I. 2; and likewise, as also in N. T. the fut. ἐρῶ from εἶρω (only poetic); the perf. εἶρηκα from obsol. ῥέω, pluperf. εἶρῃκειν, perf. pass. εἶρημαι, aor. 1 pass. ἐρρήθην or less usual ἐρρέ-

ἔην Lob. ad Phr. p. 447, fut. 1 pass. ῥηθήσομαι, fut. 3 pass. εἰρήσομαι, Buttm. 1. c. Winer 1. c.—*To say, to speak*, i. e. to utter definite words, and hence implying more than λαλεῖν; see Tittm. de Syn. N. T. p. 79, 80.

a) genr. *to say, to speak*, with an accus. of the thing said; Matt. xxvi. 44 τὸν αὐτὸν λόγον εἰπὼν. Luke xii. 3. John ii. 22. Acts i. 9. 2 Cor. xii. 6 ἀλήθειαν γὰρ ἔρω. Rom. iii. 5 et vi. 1 τί οὖν ἐροῦμεν; Heb. vii. 9 ὡς ἔπος εἰπεῖν, *so to speak*, Buttm. § 150. p. 438. Matth. § 545. See Raphel. Annot. in N. T. II. p. 671 sq. — Xen. Ap. Socr. 15. — The accus. is often supplied by the words or clause spoken, as Matt. ii. 8. iv. 3. Luke v. 13. John iv. 27. vi. 59. al. Hence εἶπε is inserted like ἔφη in the middle of a clause, Luke vii. 42.—With an accus. of person, once, John i. 15 ὃν εἶπον, as in Engl. *whom I said*, i. e. of whom I spoke, i. q. περὶ οὗ in ver. 30. —Along with the accus. expr. or implied, are also further constructions of the person *to whom*, the manner, etc. (α) seq. dat. of pers. John xvi. 4 ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον. Matt. xvi. 8. Mark ii. 9. Luke iv. 3. John xiv. 26. Rev. xvii. 7. Luke vii. 40 ἔχω σοί τι εἰπεῖν, comp. Luc. Tim. 20. Aristæn. 2. 1.—(β) seq. εἰς c. accus. of pers. *to speak against*, Luke xii. 10.—(γ) seq. κατὰ c. gen. of pers. *to speak against*, Matt. v. 11. xii. 32.—(δ) seq. περὶ c. gen. of pers. or thing, *to speak of or concerning*, etc. John vii. 39. x. 41. xi. 13. c. dat. of pers. Matt. xvii. 13. John xviii. 34.—(ε) seq. πρός c. accus. of pers. *to speak or say to any one*, etc. Luke xi. 1. xii. 16. John vi. 28. Acts ii. 37. Heb. i. 13. al. (Luc. D. Mort. 1. 1. Xen. Cyr. 1. 4. 13.) In the sense of *for, with reference to*, Mark xii. 12.—c. acc. of thing, *to say in respect to*, Rom. viii. 31.—(ζ) seq. adverb, or a prep. with its noun, implying manner; e. g. ὁμοίως Matt. xxvi. 35. ὡσαύτως xxi. 30. καθὼς xxviii. 6. So καλῶς εἶπας, *thou hast well said*, i. e. right, correctly, Luke xx. 39; and absol. with καλῶς implied, Matt. xxvi. 25, 64, σὺ εἶπας. Hence with an accus. of pers. καλῶς εἰπεῖν τινα, *to speak well of any one*, Luke vi. 26; and κακῶς εἰπεῖν τινα, *to speak evil of*, Acts xxiii. 5; see

Buttm. § 131. 4. Matth. § 416.—So εἰπεῖν ἐν παραβολαῖς, Matt. xxii. 1. διὰ παραβολῆς Luke viii. 4. Also εἰπεῖν πρὸς εαυτούς or πρὸς ἀλλήλους, *to say among themselves or to one another*, Mark xii. 7. John vii. 35. Luke ii. 15. John xvi. 17. xix. 24. al. ἐν εαυτοῖς, *among themselves*, Matt. xxi. 38.—Metaph. from the Heb. εἰπεῖν ἐν τῇ καρδίᾳ αὐτοῦ, *to say in one's heart*, i. e. to think, Matt. xxiv. 48. Luke xii. 45. Rom. x. 6. So יִבְרַח בְּרַחֲמֵי and Sept. Ps. x. 6, 11. xiv. 1. Is. xlix. 21. Comp. Gesen. Lex. בְּרַחֲמֵי 2. In the same sense also, εἰπεῖν ἐν εαυτῷ, Matt. ix. 3. Luke vii. 39. xvi. 3. xviii. 4. Sept. for יִבְרַח בְּרַחֲמֵי Esth. vi. 6.—(η) seq. infin. with accus. Rom. iv. 1. with accus. implied Matt. xvi. 12.—Xen. H. G. 1. 6. 6.—So with εἶναι implied, where εἰπεῖν may be rendered *to call, to name*, etc. John x. 35 ἐγὼ εἶπα, θεοὶ ἔστε· εἰ ἱκεῖνους εἶπε θεοὺς κ. τ. λ. xv. 15. 1 Cor. xii. 3. Comp. Xen. H. G. 1. 6. 7 εἰπὼν ἀθλιωτάτους εἶναι τοὺς Ἕλληνας. Apol. Socr. 15. Herodian. 6. 1. 15.—(θ) seq. ὅτι, Matt. v. 31. John viii. 55. 1 Cor. i. 15. with dat. Mark xvi. 7. John vi. 65.—Xen. Cyr. 1. 4. 25.

b) as modified by the context, where the sense often lies not so much in εἰπεῖν as in the adjuncts; e. g. spoken (α) before interrogations, for *to ask, to inquire*; Acts viii. 30 καὶ εἶπεν· ἄρα γε γινώσκεις κ. τ. λ. Matt. ix. 4. xi. 3. xiii. 10. John viii. 10. Acts xix. 2, 3.—Xen. Cyr. 1. 3. 16.—(β) before replies, for *to answer, to reply*, etc. viz. to a direct question, Matt. xv. 34. Mark viii. 5. Luke viii. 10. al. and so preceded by ἀποκριθεῖς or ἀπεκρίθη καί, Matt. xi. 4. xv. 13. John vii. 20. Acts v. 29. Without a preceding question, Matt. xiv. 18. Acts 2. 9. xi. 8. with ἀποκριθεῖς, Matt. iv. 4. xii. 39. Mark vi. 37. al.—(γ) of narration, teaching, etc. for, *to tell, to make known, to declare*, etc. Matt. viii. 4. xvi. 20. xviii. 17. Mark xi. 29. xvi. 7, 8. John iii. 12. xii. 49. Rev. xvii. 7. al. sæp. Sept. for יִבְרַח 2 K. xxii. 10. Is. xli. 22. הִתְנַחֵם Job xii. 7.—(δ) of predictions, *to foretell, to predict*, etc. Matt. xxviii. 6. Mark xiv. 16. Luke xxii. 13. John ii. 22. al. Here used especially in the passive forms, e. g. ἐρρήθη Rom. ix. 12, 26. Rev. vi. 11. εἰρηται Luke iv. 12. Heb

iv. 7. τὸ εἰρημένον Luke ii. 24. Acts ii. 16. al. ὁ ῥηθεῖς, lit. *the foretold*, Matt. iii. 3. τὸ ῥηθέν, *that foretold*, etc. Matt. i. 22. ii. 15, 17. xxii. 31. al. sæp.—(εἰ) of what is said with authority, for *to direct*, *to bid*, *to command*, etc. Matt. viii. 8. Mark v. 43. x. 49. Luke vii. 7. xvii. 7, 8. xix. 15. 2 Cor. iv. 6. James ii. 11. al. Seq. ἴνα, Matt. iv. 3. Mark iii. 9. Rev. ix. 4. Sept. for פָּקַד Ex. xxxv. 1. Lev. ix. 6. AL.

Εἰπώς, see in Εἰ III. η.

Εἰρηνεύω, f. εἶσω, (εἰρήνη,) *to make peace, to be at peace*, Sept. for עָשָׂה 1 K. xxii. 44. Polyb. 5. 8. 7 χώρα ἐκ παλαιῶν εἰρηνευομένη. Diog. Laert. 2. 5.—In N. T. metaph. *to live in peace, harmony, concord*, etc. absol. 2 Cor. xiii. 11. ἐν ἑαυτοῖς 1 Thess. v. 13. ἐν ἀλλήλοις Mark ix. 50. μετὰ πάντων Rom. xii. 18.—Ecclus. vi. 6. xxviii. 9, 13.

Εἰρήνη, ης, ἡ, *peace*, viz.

a) pp. in a civil sense, the opposite of war and dissension, Luke xiv. 32. Acts xii. 20. Rev. vi. 4. al.—Xen. Ag. 1. 7.—Among individuals, *peace, concord*, Matt. x. 34. Luke xii. 51. Acts vii. 26. Rom. xiv. 19. al. Heb. vii. 2 βασιλεὺς εἰρήνης, i. e. *pacific king*.—Trop. *peace of mind, tranquillity*, arising from reconciliation with God and a sense of the divine favour, Rom. v. 1. xv. 13. Phil. iv. 7. Comp. Is. liii. 5.

b) by impl. *state of peace, tranquillity, security*; Luke xi. 21 ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. ii. 29. John xvi. 33. Acts ix. 31. 1 Cor. xiv. 33. 1 Thess. v. 3. So Sept. for עָשָׂה Judg. vi. 23. פָּקַד Is. xiv. 30. Ez. xxxviii. 8, 11.

c) like Heb. שָׁלוֹם, *peace*, i. e. *health, welfare, prosperity*, every kind of good. Luke i. 79 ὁδὸς εἰρήνης, *way of happiness*. ii. 14. x. 6 υἱὸς εἰρήνης, *son of happiness*. i. q. one worthy of it. xix. 42. Rom. viii. 6. Eph. vi. 15 εὐαγγέλιον τῆς εἰρήνης, *gospel of bliss*, i. e. which leads to bliss. 2 Thess. iii. 16. So ὁ θεὸς εἰρήνης, i. e. God the author and giver of bliss, Rom. xv. 33. xvi. 20. Phil. iv. 9. 1 Thess. v. 23. 2 Thess. iii. 16. Heb. xiii. 20. Comp. שָׁלוֹם-עֲרֵךְ, Sept. ἀρχων εἰρήνης, Is. ix. 6.—So εἰρήνη ὑμῶν, i. e. *the good or blessing which you have invoked by way of salutation, your benediction*,

Matt. x. 13. Luke x. 6. John xiv. 27. Hence μετ' εἰρήνης, *with good wishes, benediction, kindness*, Acts xv. 33. Heb. xi. 31. ἐν εἰρήνῃ, 1 Cor. xvi. 11. So Sept. and Heb. שָׁלוֹם בְּפָנֶיךָ Gen. xxvi. 29. Ex. xviii. 23.—Hence also in the formulas of salutation, either at meeting or parting; see in Ἀσπάζομαι. Jahn § 175. Gesen. Lex. שָׁלוֹם, B. 1. Thus on meeting, εἰρήνη ὑμῖν, *peace unto you*, i. e. every good, Luke xxiv. 36. John xx. 19, 21, 26. Also in letters, etc. Rom. i. 7. ii. 10. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. al. (Act. Thom. § 27.) Luke x. 5 εἰρήνη τῷ οἴκῳ τούτῳ. So Sept. and Heb. שָׁלוֹם לְךָ, Judg. xix. 20. 1 Chr. xii. 18. Dan. x. 19. At parting, ὑπάγε εἰς εἰρήνην, *go away into peace*. Mark v. 34. ὅτι ἐν εἰρήνῃ, *go in peace*, James ii. 16. πορεύου εἰς εἰρήνην Luke vii. 50. viii. 48. πορ. ἐν εἰρήνῃ Acts xvi. 36. Comp. in Εἰς no. 4. Sept. for Heb. שָׁלוֹם לְךָ Judg. xviii. 6. 1 Sam. i. 17. xx. 42. AL.

Εἰρηνικός, ῆς, ὁ, ὅν, (εἰρήνη,) *peaceful*, pp. relating to peace, Xen. Œc. 1. 17 εἰρηνικαὶ ἐπιστήμαι. In N. T.

a) *pacific, disposed to peace*, James iii. 17. Sept. for שָׁלוֹם יִשְׂרָאֵל Ps. xxxvii. 37. comp. Deut. ii. 26.

b) from the Heb. *healthful, wholesome*, Heb. xii. 11 καρπὸς εἰρηνικός. Comp. εἰρήνη for שָׁלוֹם in Εἰρήνη c.

Εἰρηνοποιέω, ὦ, f. ἦσω, (i. e. εἰρήνην ποίω,) *to make peace, to make reconciliation*, Col. i. 20.—Sept. Prov. x. 10.

Εἰρηνοποιός, οῦ, ὁ, a *peace-maker*, pp. of an ambassador to treat of peace, Xen. H. G. 6. 3. 4. In N. T. trop. *one disposed to peace*, Matt. v. 9.

Εἶρω, f. εἶρῶ, see in Εἶπον.

Εἰς, a prep. governing the accusative, with the primary idea of motion *into* any place or thing, and then also of motion or direction *to, towards, upon*, any place, thing, etc. The antithesis is expressed by ἐκ, *out of*. Sept. everywhere for ב, ל, לָ, etc. See Winer § 53. a. Matth. § 578. Passow Lex. Εἰς. Schweighäuser Lex. Herodot. art 'Eç.

1. Of *place*, which is the primary and most frequent use, *into*, *to*, viz.

a) after verbs implying motion of any kind *into*, or also *to*, *towards*, *upon*, any place or object; e. g. verbs of going, coming, leading, following, sending, throwing, placing, delivering over, and the like, etc. etc. Matt. ii. 12 ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. iv. 8. v. 1 ἀνέβη εἰς τὸ ὄρος. vi. 6 εἰσελθε εἰς τὸ ταμεῖόν σου. viii. 18 ἀπελθεῖν εἰς τὸ πέραν. xii. 44 ἐπιστρέψω εἰς τὸν οἶκόν μου. xv. 11, 17 πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται. xx. 17 ἀναβαίνων εἰς Ἱεροσόλυμα. xxi. 18. Mark i. 38. v. 21. vi. 45. ix. 31 παραδίδοται εἰς χεῖρας ἀνθρώπων. xiii. 14 ψεύγειν εἰς τὰ ὄρη, as in Engl. *to flee into the mountains*. Luke viii. 23, 26. John i. 9. vii. 14. Acts xvi. 16. xxvi. 14. Rom. v. 12. x. 18. Rev. ii. 22 see in Βάλλω b. viii. 5. al. sæpiss.—Xen. Mem. 4. 2. 1. An. 1. 3. 17. ib. 3. 1. 5.—So in ‘constr. prægnans,’ John xvi. 21 ἐγεννήθη εἰς τὸν κόσμον. 1 Pet. iii. 20 εἰς ἣν [κιβωτὸν] ὀλιγαὶ ψυχὰι διεσώθησαν δι’ ὕδατος.—Xen. An. 2. 3. 18.—So εἰς c. accus. of thing, implying place; as John xviii. 6 ἀπῆλθον εἰς τὰ ὀπίσω. vii. 8, 10, εἰς τὴν ἰορτὴν, sc. at Jerusalem. Mark xiii. 16. iv. 22 εἰς φανερόν ἔλθω. John i. 11 εἰς τὰ ἴδια ἦλθε. Acts xv. 38 εἰς τὸ ἔργον. xxi. 6. John xvi. 32.—With an accus. of person, but referring always to the place where the person dwells or is, and implying *to*, *among*, etc. Luke x. 36 ἐμπεσὼν εἰς τοὺς ἡστάς. xxi. 24. Acts xviii. 6 εἰς τὰ ἔθνη πορεύσομαι. xx. 29 εἰσελεύσονται λύκοι βαρεῖς εἰς ὑμᾶς. xxii. 21. Rom. v. 12. xvi. 19. 2 Cor. ix. 5. x. 14. 1 Thess. i. 5. Rev. xvi. 2. al. See Buttm. § 147. n. 5. Winer § 53. a. Matth. § 578.—Hom. Il. 15. 402. Xen. Cyr. 3. 3. 6. Mem. 1. 1. 14.—Spoken also of persons *into* whom demons have entered, Mark ix. 25. Luke viii. 30. comp. Matt. viii. 31. Luke viii. 32. al. Also Luke xv. 17 εἰς ἑαυτὸν ἔλθων, *having come to himself*, i. e. to his right mind.—Diod. Sic. 13. 95 εἰς ἑαυτοὺς ἐρχόμενοι.

b) after verbs implying direction *upon* or *towards* any place or object; e. g. verbs of hearing, calling, announcing, showing, etc. etc. Matt. x. 27 et Acts xi. 22 ἀκούειν εἰς τὰ ὦτα. Luke vii.

1. Matt. xxii. 3 καλεῖσαι εἰς τοὺς γάμους. ver. 4. Mark v. 14 ἀπήγγειλαν εἰς τὴν πόλιν. xi. 8 ἔστρωσαν εἰς τὴν ὁδόν. xiii. 10 εἰς πάντα τὰ ἔθνη δεῖ κηρυχθῆναι. Luke xxiv. 47. John viii. 26 ταῦτα λέγω εἰς τὸν κόσμον. Acts vii. 39 ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον. xxvii. 6. 1 Cor. xiv. 9 εἰς ἀέρα λαλοῦντες. 2 Cor. viii. 24 εἰς αὐτοὺς ἐνδείξασθε. xi. 6. al. sæp.—Xen. Anab. 5. 6. 28, 37.—Especially after verbs of looking, etc. Acts i. 10 ἀτενίζοντες εἰς τὸν οὐρανόν. iii. 4. Matt. xxii. 16 οὐ βλέπεις εἰς πρόσωπον ἀνθρώπων. John xiii. 22. xix. 37. Acts i. 11. Heb. xi. 26. al. So Matt. v. 35 ὁμοῖσαι εἰς Ἱεροσόλυμα, *towards Jerusalem*, i. e. turning or looking towards it. Hom. Il. 9. 373 εἰς ὧπα ἰδεῖσθαι.—So after nouns, e. g. Acts ix. 2 ἐπιστολάς εἰς Δαμασκόν, i. e. directed to Damascus. Rom. xv. 31 ἡ διακονία μου ἢ εἰς Ἱερουσαλήμ. al.

c) metaph. of a state or condition *into* which one comes, after verbs of motion, direction, etc. Matt. xxv. 46 ἀπελεύσονται εἰς κόλασιν αἰώνιον, εἰς ζωὴν αἰώνιον. Mark v. 26 εἰς τὸ χεῖρον ἐλθοῦσα. ix. 43. Luke xxii. 33. xxiv. 20. John iv. 38. v. 24. xvi. 13. Acts xxvi. 18. 2 Cor. x. 5. Gal. i. 6. Phil. i. 12. iii. 11. 1 Tim. ii. 4. iii. 6, 9. Heb. ii. 10. al. sæp. For ὑπαγε v. πορεύου εἰς εἰρήνην, *go into peace*, see no. 4 below.—Xen. Ath. 1. 9. Mem. 1. 2. 22.—So in ‘constr. prægn.’ βαπτίζειν εἰς τινα v. εἰς ὀνομα τινος, i. e. to baptize into the obligations incumbent on a disciple of any one, etc. Matt. xxviii. 19. Acts viii. 16. Rom. vi. 3, 4. al. See in Βαπτίζω 2. a. β.

2. Of *time*, viz. a) time *when*, implying a term, limit, *to*, *up to*, *until*; Acts iv. 3 εἰς τὴν αὔριον, *till the morrow*. Matt. x. 22 εἰς τέλος. Phil. i. 10 εἰς ἡμέραν Χριστοῦ, i. e. *against* the day of Christ. ii. 16. 2 Pet. iii. 7. Acts xiii. 42. 1 Thess. iv. 15. 2 Thess. ii. 6. 2 Pet. ii. 4. al.—Xen. Cyr. 5. 3. 26. Œc. 17. 10.—So with accus. of person, as marking the time when one lives, appears, etc. Gal. iii. 17, 24, εἰς Χριστόν.—Herodian. 2. 9. 8. Herodot. 3. 97.

b) time *how long*, marking duration, *for*, etc. Matt. xxi. 19 εἰς τὸν αἰῶνα, *for ever*. Mark iii. 29. John viii. 35. 2 Pet.

iii. 18. Luke i. 50 εἰς γενεάς γενεῶν. xii. 19 εἰς ἑτη πολλά. 1 Tim. vi. 19. Heb. vii. 3. Rev. ix. 15. al.—Xen. Lac. 11. 2. ib. 9. 2.

3. Tropically, as marking the object or point *to* or *towards* which any thing tends, aims, etc. Spoken

a) of a result, effect, consequence, marking that which any person or thing tends to or becomes. Matt. xiii. 30 δῆσατε αὐτοὺς εἰς δεσμός. xxvii. 51 ἐσχίσθη εἰς δύο sc. μέρη. (Sept. Ez. xxxvii. 22. Polyb. 2. 16. 11. Xen. Cyr. 1. 2. 4.) John xvii. 23 τετελειωμένοι εἰς ἓν. Acts ii. 20 μεταστραφήσεται εἰς σκότος, εἰς αἷμα. Rev. xi. 6. Rom. x. 10 καρδίᾳ πιστεύεται εἰς δικαιοσύνην. xv. 2. 1 Cor. xi. 17 οὐκ εἰς τὸ κρεῖττον ἀλλ' εἰς τὸ ἥττον συνέχευσε. xv. 54. Acts x. 4 αἱ προσευχαί σου ἀνέβησαν εἰς μνημόσυνον κ. τ. λ. Eph. ii. 21, 22. Heb. vi. 6, 8. 1 Pet. i. 22 al. sæp.—Hom. Il. 9. 102. Diod. Sic. 19. 33.—So with an infin. as subst. Rom. vii. 4 εἰς τὸ γενέσθαι ὑμᾶς κ. τ. λ. ver. 5. xii. 3. 1 Cor. ix. 18. Gal. iii. 17. Heb. xi. 3. al. sæp.—Xen. An. 7. 8. 20.—So from the Heb. where εἰς corresponds to the Heb. *ל*; see Gesen. Lehrgeb. p. 816. Stuart § 507. b. Thus λογίζομαι [*למד, לי*], εἰς τι, *to reckon or count FOR*, as, *any thing*, Acts xix. 27. Rom. ii. 26. ix. 8. So Sept. for *ל* עָשָׂה 1 Sam. i. 13. Is. xxix. 17.—Wisd. ix. 6. c. double accus. Wisd. v. 4. xv. 15.—Also λογίζεσθαι τιμι εἰς τι, *to reckon or impute to any one FOR*, as, etc. Rom. iv. 3 εἰς δικαιοσύνην. ver. 5, 9, 22. Gal. iii. 6 al. quoted from Gen. xv. 6 where Sept. for *ל* עָשָׂה, as also Ps. cvi. 31.—1 Macc. ii. 52.—So after verbs of constituting, making, becoming, and the like; Acts xiii. 22 ἡγείρεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλέα. ver. 47 τέθεικά σε εἰς φῶς. (Comp. Sept. and *ל* עָשָׂה Ez. xxxvii. 22.) With εἶναι, as εἶσονται εἰς σάρκα μίαν, instead of εἶσ. σὰρξ μία, Matt. xix. 5. Mark x. 8. al. comp. Gen. ii. 24 where Sept. for *ל* עָשָׂה. Luke v. 3, comp. Is. xl. 4. So 1 Cor. xiv. 22. 2 Cor. vi. 18. Heb. i. 5. al. sæp. With γίνεσθαι, as Luke xiii. 19 ἐγένετο εἰς δένδρον μέγα. Acts v. 36. Rom. xi. 9, quoted from Ps. lxix. 23. So 1 Cor. xv. 45. John xvi. 20. Rev. viii. 11. al. sæp.

b) of measure, degree, extent, etc.

perhaps Matt. v. 25 ἔνοχος εἰς τὴν γέενναν, i. e. guilty even to Gehenna; but see in ἔνοχος. Chiefly by way of periphrasis for an adverb; Winer § 53. c. a. § 55. 1. b. Matth. § 578. d. Luke xiii. 11 εἰς τὸ παντελές, i. e. entirely, and Heb. vii. 25 with the idea of perpetuity. (Æl. V. H. 7. 2. ib. 12. 20.) 2 Cor. iv. 17 εἰς ὑπερβολήν, exceedingly. (Luc. D. Mort. 27. 9 or 14.) 2 Cor. x. 13 εἰς τὰ ἄμετρα, immoderately. 2 Cor. xiii. 2 εἰς τὸ πάλιν, again. So εἰς κενόν, in vain, 2 Cor. vi. 1. Gal. ii. 2. Phil. ii. 16. (Diod. Sic. 19. 9.)—Comp. Herodot. 8. 144 εἰς τὰ μέγιστα. Polyb. 1. 20. 7 εἰς τέλος. Xen. Mem. 3. 3. 4 εἰς τὸ δυνατόν.

c) of a direction of mind, i. e. as marking an object of desire, good will, also aversion, etc. (a) In a good sense, *towards, for, in behalf of*; Rom. x. 1 ἡ εὐδοκία τῆς ἐμῆς καρδίας ὑπὲρ αὐτῶν ἐστιν εἰς σωτηρίαν. Jude 21 τὸ ἔλεος τοῦ κυρ. Ἰ. X. εἰς ζωὴν αἰώνιον. Rom. i. 27 ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους. xiv. 19. Phil. i. 23 ἐπιθυμία εἰς τὸ ἀναλῦσαι. Matt. xxvi. 10 ἔργον καλὸν εἰργάσατο εἰς ἐμέ. Rom. xii. 16. 2 Cor. x. 1. 1 Thess. iv. 10. v. 15. 2 Pet. iii. 9. al.—Judith vi. 17. Thuc. 1. 38.—So after nouns, e. g. ἀγαπή εἰς τινα, Rom. v. 8. 2 Cor. ii. 4, 8. Eph. i. 15. al. χάρισμα εἰς τινα, 2 Cor. i. 11. So Acts xx. 21. 2 Cor. ix. 13.—2 Macc. ix. 26.—After adjectives, χρηστοὶ εἰς ἀλλήλους Eph. iv. 32. φιλόξενοι εἰς ἀλλήλους, 1 Pet. iv. 9.—Polyb. 1. 16. 10.—Here belongs the construction of ἐλπίζω and πιστεύω with εἰς, (usually c. dat.) these verbs implying an affection or direction of mind *towards* a person or thing, i. e. *to place hope or confidence IN or UPON*; e. g. John v. 45 et 2 Cor. i. 10 εἰς ὃν ἠλπίκαμεν, comp. Acts xxiv. 15 ἐλπίδα ἔχων εἰς τὸν θεόν. (Herodian. 7. 10. 1 εἰς ὃν ἠλπίκεσαν. Plut. Galb. 19.) Matt. xviii. 6 τῶν πιστευνόντων εἰς ἐμέ. John ii. 11. al. sæp. So ἐλπίς καὶ πίστις εἰς τινα, 1 Pet. i. 21. πίστις Acts xx. 21. xxiv. 24. al. πεποιθήσεις 2 Cor. viii. 22.—(β) In an unfriendly sense, *against*; e. g. Matt. xviii. 15 et 1 Cor. vi. 18 ἀμαρτάνειν εἰς. Luke xii. 10 ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρ. εἰς τὸ ἄγ. πνεῦμα. Mark iii. 29 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον. Luke xxii. 65. Acts ix. 1. Col. iii. 9. al.—

Æl. V. H. 11. 10. Thuc. 1. 130. ib. 3. 85. Xen. Cyr. 2. 2. 2.—So after nouns, Heb. xii. 3 ἀντιλογία εἰς αὐτόν. Acts xxiii. 30 ἐπιβουλὴ εἰς τινα. Rom. viii. 7 ἐχθρὰ εἰς θεόν.—Xen. H. G. 7. 4. 34 ἐγκλημα εἰς τοὺς θεούς.

d) of an intention, purpose, aim, end, i. e. εἰς final. (α) In the sense of *unto*, *in order to* or *for*, i. e. for the purpose of, for the sake of, on account of, etc. Matt. viii. 4 τὸ δῶρον εἰς μαρτύριον αὐτοῖς, ver. 34 ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ. xxvii. 7 ἡγόρασαν τὸν ἀγρὸν εἰς ταφὴν. ver. 10. Mark i. 4. βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. Luke v. 4 χαλάσατε τὰ δίκτυα εἰς ἄγραν. xxii. 19 τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. xxiv. 20. John i. 7. ix. 39. Acts iv. 30. xi. 29. xiv. 26. Rom. i. 16, 17. v. 21. vi. 19. ix. 21. x. 4. xv. 18. 1 Cor. ii. 7. 2 Cor. ii. 12. Eph. iv. 12 bis. 1 Tim. i. 16. al. sæp. So Matt. iii. 11 βαπτίζω εἰς μετανοίαν, *unto repentance*. 1 Cor. xii. 13 εἰς ἓν σῶμα ἐβαπτίσθημεν, εἰς ἓν πνεῦμα ἐποτίσθημεν, i. e. in order that we may be one in body and spirit. Matt. xviii. 20 συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, i. e. on my account, for my sake, in order to promote my cause, etc. So before an infin. c. art. *in order to*, *in order that*, etc. Matt. xx. 19 εἰς τὸ ἐμπαῖξαι. Mark xiv. 55 εἰς τὸ θανατῶσαι αὐτόν. Luke xx. 20. Rom. i. 11. xi. 11. James i. 18. al. sæp.—Herodian. 1. 6. 20. Herodot. 2. 103. Xen. Cyr. 7. 1. 5. An. 6. 5. 14. c. infin. Xen. Men. 3. 6. 2. Ag. 9. 3.—Hence εἰς τί, *to what end?* *wherefore?* *why?* Matt. xiv. 31. Mark xv. 34. al. εἰς τοῦτο, *to this end*, *for this purpose*, *therefore*, Mark i. 38. Acts ix. 21. Rom. ix. 17. al. εἰς ὅ, *to which end*, *whereunto*, etc. 2 Thess. i. 11. 1 Pet. ii. 8.—(β) In the sense of *to* or *for*, implying use, advantage, etc. and equivalent to the ‘dat commodi et incommodi,’ but more emphatic; Winer § 53 c. δ. Matt. x. 10 μὴ κτήσησθε πῆραν εἰς ὁδόν. xx. 1. ἐξῆλθεν μισθώσασθαι ἰργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. Mark viii. 19, 20, ὅτε τοὺς ἄρτους ἐκλάσα εἰς τοὺς πεντακισχιλίους κ. τ. λ. Luke ix. 13. xiv. 35 οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὐθετόν ἐστι. Matt. v. 13. John vi. 9. Acts ii. 22. Rom. xi. 36 et 1 Cor. viii. 6, εἰς αὐτόν, *for him*, i. e. for his honour and glory. Rom. xv. 26.

xvi. 6. 2 Cor. viii. 6. Gal. iv. 11. Eph. i. 5 εἰς αὐτόν. iii. 2 χάρις δοθεῖσα μοι εἰς ὑμᾶς. 1 Pet. i. 4 κληρονομίαν τετηρημένην εἰς ὑμᾶς. al. sæp.—Xen. An. 1. 2. 27. ib. 3. 3. 19. H. G. 4. 2. 9.—So Luke vii. 30 τὴν βουλήν τοῦ θεοῦ ἡθέτησαν εἰς ἑαυτούς, i. e. to their own detriment.

e) genr. as marking the object of any reference, relation, allusion, *into*, *unto*, *towards*, i. e. with reference to, etc. Passow in Εἰς no. 5.—(α) pp. *in accordance with*, *conformably to*; Matt. x. 41, 42, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου κ. τ. λ. i. e. in accordance with the character of a prophet, or as a prophet. Matt. xii. 41 et Luke xi. 32 μετενόησαν εἰς τὸ κήρυγμα Ἰωάν, *into*, i. e. conformably to or at the preaching of Jonah. Acts vii. 53 ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, *into*, i. e. conformably to or in consequence of the arrangements of angels, etc.—(β) genr. in the sense of *as to*, *in respect to*, *as*, *concerning*, etc. Acts ii. 25 Δαβὶδ γὰρ λέγει εἰς αὐτός, *concerning him*; so Eph. v. 32 et Heb. vii. 14. (Comp. Kypke Obs. II. p. 15.) Acts xxv. 20 ἀπορούμενος ἐγὼ εἰς τὴν ζήτησιν. Luke xii. 21 μὴ εἰς τὸν θεὸν πλουτῶν. Rom. iv. 20 εἰς τὴν ἐπαγγελίαν οὐ διεκρίθη. Rom. xiii. 14 προνοία εἰς ἐπιθυμίαν. xvi. 5 ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. xvi. 19 σοφοὺς μὲν εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. 2 Cor. ii. 9 εἰ εἰς πάντα ὑπήκοοί ἐστε. ix. 8. Gal. vi. 4. Eph. iii. 16. 1 Thess. v. 18. 2 Tim. ii. 14. 1 Pet. iii. 21. al. sæp.—Diod. Sic. 2. 57. Luc. pro Imag. 23. Xen. An. 2. 6. 30. ib. 4. 1. 28

4. Sometimes εἰς c. accus. is found where the natural construction would seem to require ἐν c. dat. as after verbs which imply neither motion nor direction, but simply rest in a place or state. In such cases the idea of a previous *coming into* that place or state is either actually expressed, or is implied in the context. See Passow, Εἰς no. 6. Winer § 54. 4. b. Matth. § 596. Comp. Buttm. § 151. I. 8. So Matt. ii. 23 ἐλθὼν κατέκησεν εἰς πόλιν. Mark i. 39 καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς, comp. ver. 38 where is ἀγωμεν εἰς τὰς ἐχομένας κωμοπόλεις. Mark ii. 1. καὶ εἰσῆλθεν

εἰς Καπερναοὺμ, καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστι, i. e. that he was *come into* the house. xiii. 9, 16. Luke xi. 7 τὰ παῖδια μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσιν, as in colloquial Engl. *my children are to bed*. xxi. 37. John ix. 7 ὕπαγε, νύφαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ. Acts vii. 4. viii. 39, 40, πνεῦμα κυρίου ἤρπασε τὸν Φίλιππον, εὐρέθη δὲ εἰς Ἀζωτον. xviii. 21. xxi. 13, coll. ἀναβαίνειν in ver. 12. xxiii. 11. al.—Hom. Il. 15. 275 ἐφάνη λῆς εἰς ὁδόν. Xen. Cyr. 1. 2. 4 νόμῳ εἰς τὰς ἐαυτῶν χώρας ἕκαστοι τούτων πάριουσιν. 2. 1. 5. An. 1. 2. 24. Æl. V. H. 7. 8 ὅτι Ἑφαιστιῶν εἰς Ἐκβάτανα ἀπέθανε. Diod. Sic. 5. 84.—Here belongs also in N. T. the apparent construction of εἰς with a genitive through the omission of its noun; as εἰς ᾄδου, Acts ii. 27, 31, i. e. for εἰς οἶκον ᾄδου, Buttm. § 132. n. 9. Matth. § 578. g. Passow l. c. no. 7. The phrase in Acts is, ἐγκαταλείπειν εἰς ᾄδου, quoted from Ps. xvi. 10 where Sept. for לְבַרְכָּה , i. e. *to leave or abandon to the grave or Sheol*; not strictly *to leave in* it. Comp. Gen. xlv. 31.—In other instances εἰς and ἐν are used alternately, according to the different shape of the thought; e. g. John xx. 19, 26, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον αὐτῶν, but Luke xxiv. 36 ταῦτα δὲ αὐτῶν λαλοῦντων αὐτοῖς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν. Here the attention of John is fixed more on Jesus' coming and standing; that of Luke on his actual presence. John xxi. 4, comp. viii. 3, 9. Acts iv. 7. (Xen. Cyr. 4. 1. 1 στὰς εἰς τὸ μέσον.) So καθίσθαι εἰς Mark xiii. 3, coll. Matth. xiii. 2; and καθίσθαι ἐν, Matt. xxvi. 69. al. Comp. Schweighäus. Lex. Herodot. 'Ες no. 1. Also, Mark i. 9 ἦλθεν Ἰησοῦς καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην; but Matth. iii. 6 καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου—ἐβαπτίζοντο ἐν τῇ Ἰορδάνῃ ὑπ' αὐτοῦ, i. e. the attention in the latter case being fixed upon the act of baptism; in the former, also on the coming of Jesus to the Jordan.—So too in the phrases ὕπαγε v. πορεύου εἰς εἰρήνην or ἐν εἰρήνῃ, *go away INTO peace or IN peace*, i. e. INTO or IN the enjoyment of peace, good, etc. the idea being at bottom the same, but expressed under different aspects; Mark v. 34.

Luke vii. 50. al. James ii. 16. Acts xvi. 36. Comp. in Εἰρήνῃ ult.

NOTE. In composition εἰς implies 1. motion *into*, as εἰσδέχομαι, εἰσεμι, εἰσέρχομαι, εἰσφέρω, etc. 2. motion or direction *to, towards*, as εἰσακούω, etc. AL.

Εἷς, μία, ἓν, gen. ἑνός, μίας, ἑνός, one, the first cardinal numeral; see Buttm. § 70.

a) pp. and genr. e. g. without subst. Luke xviii. 19 οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός. 1 Cor. ix. 24. Gal. iii. 20. al. Matt. xxv. 15 ἔδωκε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν. al. With a subst. Matt. vi. 27 πῆχυν ἓνα. John xi. 50. al. Mark x. 8 δύο εἰς σάρκα μίαν. 1 Cor. x. 8. al. Matt. v. 41 μίλιον ἓν. Acts xvii. 26. al.—Xen. An. 6. 6. 14. al.—With a negative, equivalent to *not one, none*; Matt. v. 18 ἵστα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ. Rom. iii. 12 οὐκ ἔστιν ἕως ἑνός, *not so much as one, not even one*, quoted from Ps. xiv. 3 et liii. 4, where Sept. for אֶחָד — אֶחָד . So Sept. and אֶחָד עַל אֶחָד Judg. iv. 16. comp. Ex. ix. 7. Gesen. Lehrs. p. 840. So οὐδὲ εἷς, οὐδὲ ἓν, *not one, not even one*, more emphatic than οὐδεὶς, Buttm. § 70 1. Matt. xxvii. 14 πρὶς οὐδὲ ἐν ῥῆμα. John i. 3. Acts iv. 32 καὶ οὐδὲ εἷς ἔλεγεν. Rom. iii. 10 οὐκ ἔστι δίκαιος οὐδὲ εἷς. 1 Cor. vi. 5. al.—Xen. Cyr. 1. 3. 10. Mem. 1. 6. 2.—With the art. ὁ εἷς, τὸ ἓν, *the one*; Matt. xxv. 18, 24, τὸ ἓν τάλαντον. 1 Cor. x. 17 ἐκ τοῦ ἑνὸς ἄρτου.—Xen. An. 5. 4. 11.—Seq. genit. partitively, Buttm. § 132. 4. 2. Matth. § 318 sq. Matt. v. 19 μίαν τῶν ἐντολῶν τούτων. Mark vi. 15 εἷς τῶν προφητῶν. Luke v. 3. John xii. 2. al. So with ἐκ seq. gen. Matt. xviii. 12 ἐν ἐξ αὐτῶν. Mark ix. 17 εἷς ἐκ τοῦ ὄχλου. Acts xi. 28. Rev. v. 5.

b) used distributively, viz. (a) εἷς—εἷς, *one—one*, i. e. *one—the other*, Matt. xx. 21. xxiv. 41 μία—μία, xxvii. 38. John xx. 12. al. Also ὁ εἷς—ὁ εἷς, *the one—the other*, Matt. xxiv. 40. εἷς τὸν ἓνα 1 Thess. v. 11. εἷς ὑπὲρ τοῦ ἑνός 1 Cor. iv. 6. So εἷς—εἷς—εἷς, Matt. xvii. 4. Luke ix. 33. Mark iv. 8. al. Sept. for אֶחָד אֶחָד Lev. xii. 8. 2 Chr. iii. 17. for אֶחָד אֶחָד 1 Sam. x. 3. xiii. 17, 18.—Ecclesi. xxxi. 23. Xen. Cyr. 1. 2. 4.—In like manner, εἷς—ὁ ἕτερος, *one—the other*,

Matt. vi. 24. 3 ὁ εἰς—ὁ ἕτερος, *the one—the other*, Matt. vi. 24. Luke vii. 41. Acts xxiii. 6. ὁ εἰς—ὁ ἄλλος, Rev. xvii. 10.—(β) εἰς ἕκαστος, *each one, every one*, Acts ii. 6. xx. 31. Col. iv. 6. al. (Xen. An. 6. 6. 12.) Seq. gen. partitively, Luke iv. 40. Acts ii. 3. Eph. iv. 7. al. For ἀνὰ εἰς ἕκαστος Rev. xxi. 21, see in Ἀνά 2.—(γ) καὶ ἕνα, καὶ ἕν, *one by one, singly*, pp. for εἰς καὶ ἕνα, etc. John xxi. 25. 1 Cor. xiv. 31. οἱ καὶ ἕνα Eph. v. 33. καὶ ἕν ἕκαστον, *each one singly*, καὶ ἕν here qualifying ἕκαστον, Acts xxi. 19.—Xen. Ven. 6. 14. κ. 5. ἕκαστον Cyr. 1. 6. 22. Apol. 15.—So ἕν καὶ ἕν, *one by one, one after another, singly*, Rev. iv. 8. From the analogy of this correct form has sprung in N. T. the anomalous εἰς καὶ εἰς, *one by one*, etc. instead of εἰς καὶ ἕνα, Mark xiv. 19. John viii. 9. Also ὁ δὲ καὶ εἰς, Rom. xii. 5.—Lucian. Pseudosoph. § 9.

c. emphatic, *one, i. e. (a) even one, one single, only one*, Matt. v. 36 οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. xxi. 24. Mark viii. 14. x. 21. xii. 6. John vii. 21. 1 Cor. x. 17. 2 Pet. iii. 8. al. For ἀπὸ μᾶς Luke xiv. 18, see Ἀπὸ III. 3. (Xen. An. 4. 7. 9.) In the sense of *only, alone*, Mark ii. 7 εἰ μὴ εἰς ὁ θεός. James iv. 12. εἰς ἕνα τόπον John xx. 7.—Xen. Cyr. 4. 1. 17.—(β) for *one and the same*, Rom. iii. 30 εἰς ὁ θεός, ὃς δικαιοῦσι κ. τ. λ. 1 Cor. iii. 8. Gal. iii. 28. Phil. ii. 2. Heb. ii. 11. Rev. xvii. 13. So Sept. and ἵππ Gen. xli. 25, 36.—Wisd. vii. 6. xvii. 17. Plut. Alex. 22.—Fully written, ἕν καὶ τὸ αὐτό, 1 Cor. xi. 5. xii. 11.—Diod. Sic. 11. 47. Polyb. 2. 62. 4.

d) indef. *one, some one, any one, a certain*, i. q. τις, Matt. viii. 19 εἰς γραμματεὺς, i. q. γραμματεὺς τις. Mark xii. 42 μία χήρα, i. q. χήρα τις. John vi. 9. Rom. ix. 10. al. Seq. gen. partit. Luke v. 3. xx. 1. Sept. for ἵππ Gen. xxii. 2. xlii. 16. So ἵππ Sept. τις, Gen. xxvi. 10. xxvii. 44.—Luc. Demonax 15. Herodian. 2. 12. 11. Thuc. 1. 85. Comp. Kypke 1. p. 45.—So εἰς τις, *a certain*, Mark xiv. 51 εἰς τις νεανίσκος. seq. gen. ver. 47. seq. ἐκ, Luke xxii. 50. John xi. 49.—Diod. Sic. 11. 47.—In this use εἰς sometimes has the force of our indef. article *a* or *an*; as Matt. xxi. 19 συκὴν μίαν. James iv. 13. ἐνιαυτὸν ἕνα. Rev. viii.

13. ix. 13. al. So Sept. and ἵππ Ezra iv. 8. Dan. ii. 31. viii. 3. Comp. Gesen. Lehrs. p. 655. Stuart § 412. n. 3.

e) from the Heb. as an ordinal, *the first*, mostly spoken of the first day of the week, Matt. xxviii. 1 εἰς μίαν (ἡμέραν) τῶν σαββάτων. Mark xvi. 2. Luke xxiv. 1. Acts xx. 7. 1 Cor. xvi. 2. al. So Sept. and ἵππ of the first of the month, Gen. i. 5. viii. 13. Ex. xl. 2, 17. al. See Gesen. Lehrs. p. 701 sq. Stuart § 465.—Jos. Ant. 1. 1. 1 αὕτη μὲν ἂν εἴη ἡ πρώτη ἡμέρα· Μωυσῆς δ' αὐτὴν μίαν εἶπε.—Joined with δεύτερος, τρίτος, etc. Rev. ix. 12 ἡ οὐαὶ ἡ μία, comp. xi. 14.—Herodot. 4. 161. Eurip. Bacch. 680 Comp. Gesen. Thesaur. Heb. p. 62. AL.

Εἰσάγω, f. ἄξω, (ἄγω), *to lead into, to bring in or into*, trans. and seq. εἰς c. accus. of place. Thus of person, Luke xxii. 54 εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. ii. 27. Acts ix. 8. xxi. 28, 29, 37. So εἰς τὴν αὐλήν John xviii. 16, coll. ver. 15. Also εἰσάγειν εἰς τὴν οἰκουμένην, i. e. *to produce, to introduce, into the world*, Heb. i. 6. Seq. ὧδε Luke xiv. 21. Sept. for יָבִיחַ Gen. viii. 9. xxiv. 67. 2 K. ix. 2.—Palæph. Fab. 19. Xen. An. 1. 6. 11.—Of things, Acts vii. 45.—Act. Thom. 13. Xen. Athen. 2. 3.

Εἰσακούω, f. οὔσομαι, (ἀκούω), *to hear to, to listen to*, i. e.

a) *to give heed to, to obey*, seq. gen. 1 Cor. xiv. 21 οὐδ' οὕτως εἰσακούσονται μου. So Sept. and עָמַץ Deut. i. 43. iv. 30. al.—Ecclus. iii. 6. absol. Thuc. 5. 45. Xen. H. G. 5. 2. 12.

b) from the Heb. spoken of God's hearing prayer, *to hear, i. e. to hear favourably, to grant*, in N. T. only in Pass. Matt. vi. 7. Luke i. 13. Acts x. 31. Heb. v. 7. So Sept. and עָמַץ Ps. iv. 2, 4. vi. 9. עָמַץ Ps. iv. 2. xiii. 4.

Εἰσδέχομαι, f. ξομαι, depon. Mid. *to receive into*, sc. one's house, city, country, or to one's self, in hospitality, etc. Wisd. xix. 16. Xen. H. G. 1. 1. 21 Περίνδριοι εἰσεδέξαντο ἐς τὸ ἄστυ τὸ στρατόπεδον. Sept. everywhere for Heb. קָבַץ, where God is said *to gather, to collect*, the exiles of Israel into their own land, Jer. xxiii. 3. Ez. xi. 17. xx.

34, 41. al.—Hence in N. T. 2 Cor. vi. 17, *κἀγὼ εἰσδέχομαι ὑμᾶς, and I will gather you*, etc. quoted apparently from Jer. xxxii. 37, 38, where Sept. *συνάγω* for *γᾶρ*, and *ἐπιστρέφω* for Heb. *יָשַׁב*; comp. Zeph. iii. 19, 20, where Heb. *יָשַׁב*, Sept. *εἰσδέχομαι*.

Εἴσειμι, imperf. *εἰσῆν*, (*εἰς, εἰμι* to go, Buttm. § 108. V,) *to go into, to enter*, seq. *εἰς* c. acc. of place, Acts iii. 3. xxi. 26. Heb. ix. 6. seq. *πρός* c. acc. of pers. Acts xxi. 18. Sept. for *בָּיָה* Ex. xxviii. 29, 35.—Jos. Ant. 3. 11. 4. Xen. Apol. 15. c. *πρός* Mem. 3. 11. 1.

Εἰσερχομαι, f. *εἰσελεύσομαι*, (see Buttm. § 108. V. 5. § 114 *ἐρχομαι* ult.) aor. 2 *εἰσηλθόν*, *to go or come into, to enter*, spoken.

a) of persons etc. seq. *εἰς* c. acc. of place, Matt. vi. 6 *εἰσελθε εἰς τὸ ταμεῖον*. xxiv. 38. Mark iii. 27. Luke ix. 34. John xviii. 28. Acts xi. 20. Rev. xxii. 14. al. sæp. With *εἰς* c. acc. implied, Matt. ix. 25. Mark xiii. 15. Luke xiv. 23. xvii. 7. xxiv. 3 coll. ver. 1. xxiv. 29. 1 Cor. xiv. 23, 24. al. Sept. for *בָּיָה* Gen. vi. 18. xix. 3. al. sæp.—Palæph. Fab. 14. Xen. Cyr. 7. 5. 57 *εἰσέρχεται εἰς τὰ βασίλεια*. 1. 4. 13. sæp.—Seq. *εἰς* c. acc. of pers. Acts xvi. 40 *εἰς τὴν Ανδρίαν*, i. e. into her house; so text. receipt. but later edit. *πρός*. Acts xix. 30 *εἰς τὸ δῆμον*, i. e. unto the people, into the assembly. (Pol. 3. 44. 10.) Acts xx. 29 *εἰς ὑμᾶς*, among you. Spoken of demons entering into persons Mark ix. 25. Luke viii. 30. xxii. 3. al. into swine Mark v. 12. 13. Luke viii. 32, 33. With *εἰς* implied, Matt. xii. 45. Luke xi. 26.—Seq. *ἐν*, c. dat. of pers. Rev. xi. 11 *πνεῦμα ζωῆς εἰσηλθεν ἐν αὐτοῖς*, (text. rec. *ἐπ' αὐτούς*), i. e. life entered and remained in them; see in *Ἐν* 4, and comp. Winer § 54. 4. Matth. § 577.—Seq. *παρά* c. dat. of pers. *to enter in by or with any one, to lodge with*, Luke xix. 7.—Seq. *πρός* c. accus. of pers. *to enter to any one*, i. e. into his house, etc. Mark xv. 43. Acts x. 3. xvii. 2. Rev. iii. 20.—Ceb. Tab. 29. Xen. Mem. 3. 10. 1.—Seq. *ὑπό*, c. acc. of place, e. g. *ὑπὸ τὴν στέγην*, Matt. viii. 8.—Seq. *ἔσω* Matt. xxvi. 58. *ἔπου* Mark xiv. 14. *ὠδε* Matt. xxii. 12.

b) metaph. of persons. seq. *εἰς* c. acc.

of state, condition, etc. Matt. xviii. 8, 9, *εἰς τὴν ζωὴν*. Mark ix. 43, 45. *εἰς τὴν βασιλείαν τοῦ Θεοῦ*, Matt. v. 20. xviii. 3. xix. 24. Mark ix. 47. John iii. 5. al. *εἰς τὴν χαρὰν τοῦ κυρίου*, Matt. xxv. 21, 23. *εἰς τὴν κατάπανσιν*, Heb. iii. 11. iv. 1, 3. With *εἰς* implied, Matt. vii. 13. xxiii. 14. Luke xi. 52. xiii. 24.—So Matt. xxvi. 41 *εἰσερχεσθαι εἰς πειρασμόν*, *to come into*, i. e. to fall into temptation. John iv. 38 *ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε*, *ye have entered into their labours*, i. e. ye succeed them and reap the fruits of their labours.

c) of things, *to enter in or into*, equivalent to *εἰσφέρομαι*, 'to be brought or put into;' e. g. food, *εἰς τὸ στόμα*, Matt. xv. 11. Acts xi. 8. Comp. Xen. Cyr. 1. 6. 17 *τὰ εἰσιόντα*.—Metaph. Luke ix. 46 *εἰσηλθε διαλογισμὸς ἐν αὐτοῖς* i. e. there arose a dispute among them. (Jos. Ant. 14. 14. 4 *Ἀντώνιον οἶκος εἰσέρχεται*. Plat. Phædo. 2. Herm. ad Vig. p. 759.) James v. 4 *αἱ βοαὶ εἰς τὰ ὅτα κυρίου εἰσεληλύθασιν*. Of hope, Heb. vi. 19 *εἰσερχόμενον εἰς τὸ ἐσώτερον κ. τ. λ. entering in*, i. e. extending even unto, etc.

d) from the Heb. *εἰσερχομαι καὶ ἐξέρχομαι*, *to go in and out*, i. e. to perform one's daily duties, spoken of one's daily walk and life; e. g. of Jesus, Acts i. 21 *ἐφ' ἡμᾶς*, i. e. among us, in our company. Trop. John x. 9. Comp. *εἰσπ. καὶ ἐκπορεύομαι*, Acts ix. 28. So Sept. and Heb. *נָכַח נָכַח*, 2 Chr. i. 10. for which Sept. *εἰσπ. καὶ ἐκπορεύομαι*, Deut. xxxi. 2. 1 Sam. xviii. 13, 16. *εἴσοδος καὶ ἔξοδος*, 1 Sam. xxix. 6. Is. xxxvii. 28. AL.

Εἰσκαλέω, ὦ, f. *ἔσω*, *to call, or invite into*, sc. a house, etc. Xen. Œc. 4. 15. In N. T. Mid. *εἰσκαλέομαι, οὔμαι*, *to invite into* sc. one's own house, Acts x. 23.

Εἴσοδος, οὐ, ἡ, (*εἰς, ὁδός*), pp. *way into any place, entrance*, Hom. Od. 10. 90. Sept. for *כְּבוֹנָה* Judg. i. 24, 25. Hence in N. T. *entrance*, i. e. the act or power of entering, seq. *εἰς* c. acc. of place 2 Pet. i. 11. seq. gen. Heb. x. 19. Seq. *πρός* c. acc. of person, *a coming to any one, access*, 1 Thess. i. 9. ii. 1. absol. Acts xiii. 24. Sept. and *בָּיָה* 1 Sam. xvi. 4. Mal. iii. 2.

Εἰσπηδάω, ᾧ, f. ἦσω, *to leap into, to spring in*, e. g. εἰς τὸν ὄχλον, among the people, Acts xiv. 14. absol. Acts xvi. 29. Sept. for נִיב Am. 5. 19. —Herodian. 7. 5. 6. Xen. An. 1. 5. 8.

Εἰσπορεύομαι, f. εἴσομαι, depon. (πορεύομαι,) *to go into, to enter*; spoken

a) of persons, seq. εἰς c. accus. of place, Mark i. 21. vi. 56. xi. 2. Acts iii. 2. With εἰς implied, Luke viii. 16. xi. 33. xix. 30. coll. Mark xi. 2. Sept. for נִיב Gen. xxiii. 10. xl. 29. al.—Xen. Cyr. 2. 3. 21. —Seq. ὑπὸν, Mark v. 40. οὐ Luke xxii. 10. seq. κατὰ τοὺς οἴκους, from house to house, Acts viii. 3.—Seq. πρὸς c. accus. of pers. *to enter to any one*, i. e. into his house, Acts xxviii. 30. So Sept. for נִיב Gen. xliv. 30. Esth. ii. 14. —Ceb. Tab. 29.

b) of things, *to enter in*, comp. in Εἰσέρχομαι c. So seq. εἰς, Matt. xv. 17. Mark vii. 15, 18, 19. —Metaph. for *to arise, to spring up*, sc. in the mind, Mark iv. 19.

c) from the Heb. εἰσπορεύομαι καὶ ἐκπορεύομαι, *to go in and out*, i. e. to perform one's daily duties; spoken of one's daily life and walk, Acts ix. 28. See the Heb. in Εἰσέρχομαι d.

Εἰστρέχω, aor. 2 εἰσέδραμον, (τρέχω,) *to run into a house, etc.* In N. T. absol. *to run in*, Acts xii. 14.—2 Macc. v. 26 εἰς τὴν πόλιν. Jos. Ant. 7. 14. 6. Xen. An. 5. 2. 16.

Εἰσφέρω, aor. 2 εἰσήνεγκον, aor. 1 εἰσήνεκα, (φέρω,) *to bear into, to bring into*, trans. and seq. εἰς c. acc. of place, 1 Tim. vi. 7 οὐδὲν εἰσηνέκαμεν εἰς τὸν κόσμον. Heb. xiii. 11. With εἰς impl. Luke v. 18, 19. Sept. for נִיב Ex. xl. 19. Num. xxxi. 54. al.—Jos. Ant. 3. 8. 2. Xen. Cyr. 8. 8. 10. Conv. 2. 11.—Spoken of persons, and seq. εἰς c. acc. of state, condition, i. q. *to lead into*, e. g. εἰς πειρασμόν, Matt. vi. 13. Luke xi. 4.—Trop. εἰσφέρειν τι εἰς τὰς ἀκοάς τινος, *to bring to (into) the ears of any one*, i. e. to announce, Acts xvii. 20.—Eurip. Dan. 55 εἰς ὧτα φέρειν. id. Bacch. 649. τοὺς λόγους γὰρ εἰσφέρεις καινοὺς αἰί. Soph. Aj. Flagell. 149. Comp. Wetstein in loc.

Εἶτα, adv. *then*; spoken

a) of time, i. e. *afterwards, after that*, Mark viii. 25 εἶτα πάλιν ἐπέθηκε. Luke viii. 12. John xiii. 5. xix. 27. xx. 27. James i. 15.—Plut. Mor. II. p. 19. ed. Tauchn. Xen. Mem. 4. 2. 13.—By a sort of redundancy, before a participle, Mark iv. 17 εἶτα γενομένης θλίψεως κ. τ. λ. The Greeks place it *after* the particip. Buttm. § 114. n. 6. § 149. p. 429. Comp. Herm. ad Vig. p. 772.—Xen. An. 1. 2. 25.

b) of order and succession, as πρῶτον—εἶτα, 1 Tim. ii. 13. iii. 10. Mark iv. 28 bis, πρῶτον, δεύτερον, τρίτον,—εἶτα, 1 Cor. xii. 28. ἔπειτα—εἶτα 1 Cor. xv. 7, 24. inverted, ver. 5.—So πρῶτον—εἶτα Xen. Mem. 1. 2. 1. An. 1. 3. 2.

c) as a particle of continuation, *then, so then, consequently*, etc. Heb. xii. 9. See Buttm. § 149. p. 429.—Plut. de usu Anim. Or. II. 2. Xen. Mem. 2. 2. 13, 14.

Εἶτε, see in Εἰ III. 9.

Ἐκ, before a vowel ἐξ, (Buttm. § 26. 6.) a prep. governing the genitive, with the primary signif. *out of, from, of*; spoken of such objects as before were *in* another, (comp. in Ἀπὸ init.) but are now separated from it; either in respect of place, time, source or origin, etc. It is the direct antithesis of εἰς. Sept. chiefly for מִן. See Winer § 51. p. 313, 314 sq. Matth. § 569. Passow art. Ἐκ.

1. Of *place*, which is the primary and most frequent use, *out of, from*, viz.

a) after verbs implying motion of any kind *out of* or *from* any place or object, e. g. verbs of going, coming, sending, throwing, falling, gathering, separating, removing, and the like, etc. etc. Matt. ii. 6 καὶ σὺ Βηθλεὲμ, ἐκ σοῦ γὰρ ἐξελεύσεται ἡγοούμενος. Mark v. 2. Matt. vii. 5 ἐκβαλε τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ. xiii. 52. John ii. 15. Luke ii. 4 ἀνέβη Ἰωσήφ ἐκ πόλεως Ναζαρέτ εἰς τὴν Ἰουδαίαν. Mark i. 11 φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν. ix. 7. Matt. xvii. 5. Luke x. 18 ἐκ τοῦ οὐρανοῦ πηρόντα. xvii. 24. xxiii. 55. John i. 19 ἀπέστειλαν ἐξ Ἱεροσολ. xiii. 1. Heb. iii. 16. Matt. ii. 15 ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. xiii. 49 ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τ. δικ. Mark xi. 8 ἐκποτὸν ἐκ τῶν δένδρων. Rom. xi. 24. Mark xiii. 27 ἐπισυνάξει τοὺς ἐκλεκτούς

ε τῶν τεσσ. ἀνέμων. 2 Thess. ii. 7 ἐκ μέσου γένηται, i. e. be taken away. Rev. ii. 5. Mark xiii. 15 ἀραί τι ἐκ τῆς οἰκίας. Matt. xxiv. 17. (Xen. Cyr. 7. 2. 5.) Mark xvi. 3 τίς ἀποκυλίσει τὸν λίθον ἐκ τῆς θύρας. Acts xxiii. 10. xxvii. 29, 30 φυγεῖν ἐκ τοῦ πλοίου. al. sæpiss. Comp. ἦν Gesen. Lex. 2.—Herodian. 1. 15. 2. Xen. H. G. 1. 1. 32 φυγεῖν ἐκ An. 2. 3. 24 λαμβάνειν ἐκ.—With a gen. of person, *out of* or *from* whose presence, number, etc. any person or thing proceeds, etc. John viii. 42 ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον. Acts iii. 22, 23. xix. 34. xx. 30. 1 Cor. v. 13. Heb. v. 1. 1 John ii. 19. al. Mark vii. 20 τὸ ἐκ τοῦ ἀνθρ. πορευόμενον.—Xen. Ven. 12. 9. Mem. 3. 6. 17.—Spoken also of persons *out of* whom demons are cast, or depart; Mark vii. 26, 29. ix. 25. Luke iv. 35. Here it is interchanged with ἀπό, as Luke iv. 41. viii. 3, 33. al. see in Ἀπό I. 4. — So by Hebraism, ἐξέρχεσθαι ἐκ τῆς ὀσφύος τινός, *to come forth out of the loins* of any one, i. e. to be born to him, Heb. vii. 5, coll. ver. 10. So Sept. and גָּזַן מִן אֵשׁ, Gen. xxxv. 11. 2 Chr. vi. 9.

b) after verbs implying direction *out of* or *from* any place, etc. thus marking the *terminus de quo*, the point from which the direction sets off or tends. Luke v. 3 ἐδίδασκεν ἐκ τοῦ πλοίου. John xix. 23 ἐκ τῶν ἀνωθεν ὑφαντός. Mark xi. 20 συκὴν ἐξηραμμένην ἐκ ριζῶν. (Sept. κατέστρεψε ἐκ ριζῶν ὅρη for שִׁרְיָן Job xxviii. 9.) Acts xxviii. 4 κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ. (Hom. Od. 8. 67. Xen. Mem. 3. 10. 13.) ver. 17. Rev. ix. 13. Comp. Matth. § 574. p. 1133.—Jos. Ant. 14. 7. 1. Herodot. 4. 10. Xen. An. 1. 8. 10 εἶχον τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα.—So by Hebraism, in constr. prægnans; Rev. xviii. 20 ἔκριεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς, and xix. 2 ἐξέδικησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς, i. e. God has avenged or taken vengeance *of* or *from* her, etc. So Sept. ἐδικέω ἐκ for מִן דָּם דָּם 2 K. ix. 7. Sept. ἐκζητέω ἐκ for מִן דָּם דָּם Gen. ix. 5. Sept. δικάζω v. κρίνω ἐκ for מִן דָּם שָׁפ 1 Sam. xxiv. 16. 2 Sam. xviii. 19.—So in constr. prægn. of a different sense, Acts xv. 2 τοὺς νικῶντας ἐκ τοῦ θηρίου κ. τ. λ. i. e. those who come off conquerors *from*

or over the beast, etc.—As implying the direction in which one is placed *from* or in respect to a person, etc. as καθίσαι, ιστάναι, εἶναι, ἐκ δεξιᾶς, ἐκ δεξιῶν, ἐξ ἐκωνόμων, where in Engl. we use *at* or *on*; Matt. xx. 21, 23. xxii. 44. xxv. 33. xxvi. 64. Mark x. 37. Luke i. 11. Acts ii. 25, 34. Heb. i. 13. So Sept. and ἦν Ex. xiv. 22, 29. 1 Sam. xxiii. 19, 24. Ps. xvi. 8. Comp. Gesen. Lex. ἦν §. c. —Polyb. 5. 7. 12. Xen. Cyr. 8. 5. 12 ἐκ δεξιᾶς ἢ ἀριστερας. An. 4. 8. 2. Eq. 7. 3. Comp. also Lat. *a dextra, a fronte*; Fr. *dessus, dessous*, etc. Winer § 51. p. 315.

c) metaph. of a state or condition, etc. *out of* which one comes, is brought, or tends; after verbs of motion, direction, etc. John x. 39 ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν, i. e. out of their power. ver. 28. Rom. xiii. 11 ἐξ ὕπνου ἐγερθῆναι. Rom. vi. 4 ἡγέρθη Χριστὸς ἐκ νεκρῶν. ver. 9. vii. 4. al. Acts xvii. 3 ἀναστῆναι ἐκ νεκρῶν. ver. 31. iv. 2. Rom. vi. 13 ζῶντας ἐκ νεκρῶν, xi. 15. Col. i. 18 πρωτότοκος ἐκ νεκρῶν. Rom. vii. 24 τίς με ῥύσεται ἐκ κ. τ. λ. Luke i. 74. 2 Cor. i. 10. v. 8. Gal. iii. 13 Χρ. ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας. John xii. 27 σῶσόν με ἐκ τῆς ὥρας ταύτης. Heb. v. 7. Luke i. 71. (Xen. An. 3. 2. 11.) John xvii. 15 ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. (trop. Acts xv. 29.) Rev. iii. 10. ii. 21 μετανῶσαι ἐκ τῆς πορνείας. ver. 22. ix. 20, 21. Acts i. 25 ἀποστολὴ ἐξ ἧς παρέβη Ἰούδας. Also John v. 24. 2 Tim. ii. 26. James v. 20. 1 Pet. i. 18 et 1 Cor. ix. 19. 1 Pet. ii. 9. 2 Pet. ii. 21. Rev. xiv. 13 ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν. al. sæp.—Hom. Il. 10. 107. Herodian. 7. 12. 13.

2. Of time, viz. of the beginning of a period of time, a point *from which onward* any thing takes place, etc. So ἐκ κοιλίας μητρός, Matt. xix. 12. Luke i. 15. al. (Sept. for מִן מִן Ps. xxii. 11. מִן מִן Ps. xlix. 1.) ἐκ νεότητος Matt. xix. 20. ἐκ χρόνων ἱκανῶν, Luke viii. 27 ἐξ ἀρχῆς John vi. 64. ἐκ γενετῆς ix. 1. ἐκ τοῦ αἰῶνος ix. 32. So Acts ix. 33. xv. 21. xxiv. 10. al.—Æl. V. H. 3. 4. Herodot. 3. 33. Herodian. 6. 2. 7. Xen. Œc. 3. 10. Cyr. 8. 5. 12.—Hence it may sometimes be rendered *after*, as Rom. i. 4 ἐκ ἀναστάσεων νεκρῶν. Rev.

xvii. 11 ἐκ τῶν ἑπτὰ ἑστί, *after the seven*, i. e. their successor. So by Hebraism, 2 Pet. ii. 8 ἡμέραν ἐξ ἡμέρας, lit. *day out of day*, or as in Engl. *day after day*; so Sept. for יום יום Gen. xxxix. 10. comp. Lev. xxv. 50. Deut. xv. 20.—With an adjunct. or pron. it forms sometimes an adverb of time, e. g. ἐξ αὐτῆς, sc. ὥρας, lit. *from this time*, i. e. immediately, Mark vi. 25. ἐξ ἱκανοῦ, sc. χρόνου, *of a long time*, of old, long, Luke xxiii. 8. ἐκ τούτου, sc. χρόνου, *from this time*, i. e. afterwards, John vi. 66. ἐκ δευτέρου, i. e. a second time, again, Acts x. 15. ἐκ τρίτου, Matt. xxvi. 44. al. Winer § 55. 1. c.—Diod. Sic. 15. 43 ἐξ αὐτῆς. Xen. Cyr. 1. 2. 8 ἐκ τούτου. Mem. 2. 9. 8.

3. Of the *origin* or *source* of any thing, i. e. the primary, direct, immediate source, in distinction from ἀπό; see Ἀπό III. init. Winer § 51. p. 313. This is strictly the primary sense of the genitive case itself, which is also so used both in N. T. and in Greek writers; e. g. 2 Cor. iv. 7. 1 Thess. v. 8. Xen. Cyr. 1. 2. 1 ter.—Spoken

a) of persons, viz. of the place, stock, family, condition, etc. *out of* which one is derived, or to which he belongs, e. g. (α) of the *place* whence one is, where one resides, etc. Luke viii. 27 ἀνὴρ τις ἐκ τῆς πόλεως. xxiii. 7 ὅτι ἐκ τῆς ἑξουσίας Ἡρώδου ἐστίν. John i. 47. Acts xxiii. 34. al. So ὁ ἐξ ὑμῶν, *of you*, i. e. of your city, etc. Col. iv. 9, 12.—Theocr. 1. 65. Herodian. 6. 7. 7. Lucian. D. Mort. 27. 9 or 7. Diod. Sic. 16. 61 ult.—So Luke xi. 13 ὁ πατήρ ὁ ἐξ οὐρανοῦ, heavenly father; elsewhere usually ἐν οὐρανῷ Matt. v. 45. vi. 9. vii. 21. al. Comp. Xen. An. 1. 2. 18 οἱ ἐκ τῆς ἀγορᾶς, i. e. market-people. Epict. Fragm. 161 οἱ ἐκ παλαίστρας, i. e. athletæ. Viger. p. 601.—(β) of *family*, *race*, *ancestors*, etc. Luke i. 5 ἰερεὺς τις ἐξ ἐφημερίας Ἀβιά. ver. 27 et ii. 4 ἐξ οἴκου Δαβίδ. Acts iv. 6. xiii. 21. Rom. ix. 5, 24. Heb. vii. 14. Acts xv. 23 ἀδελφοὶ οἱ ἐξ ἐθνῶν, i. e. Gentile Christians. Rom. ix. 6 οἱ ἐξ Ἰσραὴλ, i. e. Israelites. Acts xvii. 26 ἐξ ἐθνὸς αἱματος. John iii. 6 γεγεν. ἐκ τῆς σαρκός. Matt. iii. 9 ἐκ τῶν λίθων ἐγείρει τέκνα τῷ Ἀβραάμ. So ἐκ σπέρματός τινος, *of or from the seed*, i. e. family, race, of any one, John vii. 42. Rom. i. 3. 2 Tim.

ii. 8. (So Sept. for עֲרֵבָה Ruth iv. 12. 1 K. xi. 14.) Seq. gen. of the mother, γεννᾶσθαι ἐκ γυναικός, Matt. i. 3, 5, 6, 16. Gal. iv. 4, 22, 23.—Hom. Il. 5. 896. Arr. Exped. A. M. 2. 16. 2. Herodian. 5. 7. 1.—(γ) of *condition*, state, etc. John viii. 41 ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα. So οἱ ἐκ περιτομῆς πιστοί, i. e. believers out of the circumcision, Jewish Christians, Acts x. 45. Rom. iv. 12. Gal. ii. 12.

b) of the *source*, i. e. the person, thing, etc. *out of* or *from* which any thing proceeds, is derived, to which it pertains, etc. (α) genr. Mark xi. 30, 31, τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων. Matt. xxi. 19 μηκέτι ἐκ σοῦ καρπὸς γένηται. Luke i. 78 ἀνατολὴ ἐξ ὕψους. John iv. 22 ἡ σωτηρία ἐξ τῶν Ἰουδαίων ἐστίν, i. e. is first revealed to the Jews and proceeds from them to others. John x. 16 ἃ οὐκ ἐστίν ἐκ τῆς ἀλλῆς ταύτης. ver. 32. Luke x. 11. John i. 13. iii. 31. 1 Cor. xv. 47. 2 Cor. v. 2 τὸ ἐξ οὐρανοῦ, i. e. heavenly. John iii. 25 ζήτησις ἐκ τῶν μαθητῶν, i. e. proceeding from the disciples of John. ver. 27. vii. 22. Acts v. 38. xix. 25. Rom. ii. 29. x. 17. xii. 18 τὸ ἐξ ὕμῶν, i. e. so far as it is *of or from* you, depends on you, etc. (Hom. Il. 1. 525.) Heb. ii. 11. vii. 6. 1 John iv. 7. Rev. xv. 8. al. sæp. So 1 Cor. ii. 12 τὸ πνεῦμα τὸ ἐκ θεοῦ, i. e. divine. 2 Cor. viii. 7. ix. 2. Spoken of an affection or state of mind *out of* which an emotion flows, 1 Tim. i. 5 ἀγάπη ἐκ καθαρῆς καρδίας 1 Pet. i. 22. 2 Cor. ii. 4 ἐκ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ κ. τ. λ.—Spoken likewise of any source of knowledge, Matt. xii. 33 ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται. Luke vi. 44. John xii. 34 ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου. Rom. ii. 18. (Xen. An. 7. 7. 43 bis.) Or of proof, James ii. 18 δεῖξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. iii. 13. Or of the source from which any judgment is drawn, *from*, *out of*, where in Engl. *by*, *according to*; Matt. xii. 37 ἐκ γὰρ τῶν λόγων σου δικαιοσύνη κ. τ. λ. Luke xix. 22 ἐκ τοῦ στόματός σου κρινῶ σε.—Rev. xx. 12.—Sept. ἐκ τοῦ κλήρου μεριεῖς τὴν κληρονομίαν Num. xxvi. 56, where ἐκ for עֲלֵי. Xen. Cyr. 2. 2. 21 ἐκ τῶν ἔργων καὶ αὐτοὶ κρινόμενοι.

ib. 2. 3. 6.—(β) As marking not only the *source* and origin, but also the *character* of any person or thing as derived from that source, etc. implying connexion, dependence, adherence, devotedness, likeness, etc. John vii. 17 γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστίν. viii. 47 ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει, κ. τ. λ. 1 John ii. 29. iii. 9, 10. iv. 1—4, 6. al. John viii. 44 ἐκ τοῦ διαβόλου. 1 John iii. 8. John iii. 6, 8, ἐκ τῆς σαρκός. John iii. 31 ἐκ τῆς γῆς, bis. viii. 23 ἐκ τῶν κάτω, ἐκ τῶν ἄνω. John xvii. 14, 16, ἐκ τοῦ κόσμου. 1 John ii. 16. iv. 5. al. —Trop. of the source of character, quality, etc. implying adherence to, connexion with, etc. John viii. 37 πᾶς ὁ ὢν ἐκ τῆς ἀληθείας. 1 John ii. 21. iii. 19. Gal. iii. 10 ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν. ver. 12 ὁ δὲ νόμος οὐκ ἐστίν ἐκ πίστεως. Hence ἐκ with its gen. preceded by the article, forms a periphrasis for an adj. or particip. e. g. ὁ ἐκ πίστεως, lit. a person of faith, a *believer*, i. q. ὁ πιστεύων, Rom. iii. 26. Gal. iii. 7, 9. Rom. iv. 16 ὁ ἐκ πίστεως Ἀβραάμ, i. e. a person of Abraham's faith, who believes as he did, etc. So ὁ ἐκ νόμου, one *of* the law, i. e. one under the law, an adherent of it, etc. Rom. iv. 14, 16. Also Rom. ii. 8 οἱ ἐκ ἐριθείας, i. q. ἐριζοντες. ver. 27 ἡ ἐκ φύσεως ἀκροβυστία, i. q. φυσική. Tit. ii. 8 ὁ ἐξ ἐναντίας, i. q. ὁ ἐναντίος.

c) of the *motive*, ground, occasion, whence any thing proceeds, the incidental cause, *from*, *out of*, i. e. by reason of, because of, in consequence of, etc. John iv. 6 κεκοπιακώς ἐκ τῆς ὁδοπορίας. James iv. 1 οὐκ ἐντεῦθεν ἐκ τῶν ἡδονῶν κ. τ. λ. Rev. viii. 11, 13 οὐαὶ ἐκ τῶν λοιπῶν φωνῶν κ. τ. λ. xvi. 10, 11, 21. So 2 Cor. xiii. 4 ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ, κ. τ. λ. 1 Tim. vi. 4. Heb. vii. 12 ἐξ ἀναγκῆς. (Herodian. 1. 4. 12.) Phil. i. 16, 17, οἱ μὲν ἐξ ἀγαπῆς, οἱ δὲ ἐξ ἐριθείας. al.—Herodian. 1. 14. 4. Xen. Mem. 1. 2. 31. An. 2. 5. 5. Conv. 8. 22.—So δικαιῶν, δικαιωθῆναι ἐκ πίστεως, *from faith*, i. e. on account of, by, through, etc. Rom. iii. 30. v. 1. Gal. ii. 16. iii. 24. al. (elsewhere c. dat. πιστεῖ, Rom. iii. 28.) δικ. ἐξ ἔργων, Rom. iii. 20. iv. 2. Gal. ii. 16 bis. al. δικαίος ἐκ πίστεως Rom. i. 17. δικαιοσύνη ἐκ πίστεως Rom. ix. 30. x. 6.

d) of the *efficient cause*, agent, etc. that from which any action or thing proceeds, is produced, effected, *from*, *by*, etc. Rom. ix. 12 et Gal. v. 8 ἐκ τοῦ καλοῦντος. 1 Cor. viii. 6. ἐξ οὗ τὰ πάντα. 2 Cor. i. 11 ἐκ πολλῶν τὸ εἰς ἡμᾶς χάρισμα. So ἐξ ἑμαυτοῦ, *of myself*, John xii. 49. Likewise Matt. i. 18 ἐν γαστρὶ ἔχουσα ἐκ πν. ἀγ. ver. 20 τὸ ἐν αὐτῇ γεν. ἐκ πνεύματός ἐστιν ἁγίου. Rom. ix. 10 ἐξ ἐνός κοίτην ἔχουσα, comp. in Κοίτη.—So especially for ὑπό or παρά after passive verbs, where in the active construction the gen. after ἐκ would become the nominative; Buttm. § 134. 3. Matth. § 574. p. 1135. John vi. 65 ἐὰν μὴ ᾗ δεδομένος αὐτῷ ἐκ τοῦ πατρός μου. 2 Cor. ii. 2 ὁ λυπούμενος ἐξ ἐμοῦ. vii. 9. Eph. iv. 16. Phil. i. 23. Rev. ii. 11. ix. 2, 18.—Hom. Od. 7. 70. Herodot. 2. 151 τὸ ποιηθὲν ἐκ τινος. ib. 7. 175. Xen. H. G. 3. 1. 6. Hiero 7. 6.

e) of the *manner* or *mode* in which any thing is done, etc. *out of*, *from*, in Engl. *in*, *with*, etc. Mark xii. 30, 33, ἀγαπᾷν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς ψυχῆς κ. τ. λ. Luke x. 27. Acts vii. 37. Rom. vi. 17 ἐκ καρδίας, i. e. heartily. Eph. vi. 6 ἐκ ψυχῆς. (Xen. Œc. 10. 4.) Rom. xiv. 23 bis, οὐκ ἐκ πίστεως, *not out of faith*, i. e. not in or with faith. 1 Thess. ii. 3 οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ.—So where in Engl. *of*, *according to*, etc. 2 Cor. viii. 11 ἐκ τοῦ ἔχειν, i. e. according to your ability. ver. 13, [14,] ἐξ ἰσότητος. (Herodot. 7. 135 ἐξ ἴσου.) Matt. xii. 34. John iii. 31 ἐκ τῆς γῆς λαλεῖ. viii. 44. 1 John iv. 5. 1 Pet. iv. 11 ἐξ ἰσχύος ἧς κ. τ. λ.—Arr. Diss. Ep. 1. 22. 1. ib. 2. 17. 22. Herodian. 1. 4. 21. Œl. V. H. 1. 21. Xen. An. 4. 2. 23. ib. 6. 4. 9.—So in an adverbial sense, e. g. ἐκ περισσοῦ, *abundantly*, *exceedingly*, Mark vi. 51. xiv. 31. ἐκ μέρους, *ex parte*, i. e. in part, *partly*, 1 Cor. xii. 27. xiii. 9, 10, 12. ἐκ μέτρου, *measurably*, *moderately*, John iii. 34. ἐκ συμφώνου, i. e. by mutual consent, 1 Cor. vii. 5. Comp. Winer § 55. 1. c.—Herodot. 6. 85. Polyb. 2. 46. 1. Xen. Mem. 3. 11. 8. H. G. 6. 5. 16. Thuc. 3. 43, 37.

f) of the *means*, instrument, instrumental cause, *from*, i. e. by means of, by, through, with, etc. Luke xvi. 9 ποιήσατε ἱανοῖς φίλους ἐκ τοῦ μαμωνᾶ, i. e. by

means of. John iii. 5 *ἐὰν μή τις γεννηθῇ ἐξ ὕδατος*. 1 Cor. ix. 14 *ἐκ τοῦ εὐαγγελίου ζῆν*, coll. ver. 13. John ix. 6. Heb. xi. 35. Rev. iii. 18 *χρυσίον πεπυρρυσμένον ἐκ πυρός*. xvii. 2, 6. xviii. 3, 19. So with verbs of filling, being full, etc. Matt. xxiii. 25 *ἔσωθεν γίμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας*. John xii. 3. Rev. viii. 5. Comp. Matth. § 396. n. 2. § 574. p. 1133. — Judith ix. 10. Ecclus. xiii. 11. Eur. Hec. 573. Soph. El. 398. Aj. 537. Xen. Cæc. 13. 6. Apol. 4. — Hence also of the *price*, as a *means* of acquiring any thing, etc. Matt. xx. 2 *συμφωνήσας μετὰ τῶν ἐργάτων ἐκ δηναρίου*, coll. ver. 13. xxvii. 7 *ἡγόρασαν ἐξ αὐτῶν (ἀργυρίων) τὸν ἀγρόν*. Acts i. 18. Here *ἐκ* c. gen. is equivalent to the simple gen. which is the usual construction; Buttm. § 132. n. 1, and 6. 2. Matth. § 364. Winer § 51. p. 316. — Ep. Jer. 25. Palæph. 46. 3, 4.

g) of the *material*, viz. *of, out of, from*, Matt. xxvii. 29 *στέφανον ἐξ ἀκανθῶν*. John ii. 15 *φραγέλλιον ἐκ σχοινίων*. Rom. ix. 21. 1 Cor. xi. 8. Eph. v. 30. Heb. xi. 3. Rev. xviii. 12. xxi. 21. Comp. Matth. § 374. b. n. Winer l. c. p. 314. — Herodot. 2. 71, 96. Herodian. 8. 4. 27. Diod. Sic. 1. 20. Xen. Conv. 8. 32.

h) of a *whole* in relation to a part, a whole from which a part is spoken of, i. e. partitively. 1 Cor. xii. 15, 16, *οὐκ εἰμὶ ν. οὐκ ἔστι τοῦ σώματος*. Acts x. 1. So after *ἐσθίω, φάγομαι, πίνω, to eat or drink of* any thing, i. e. part of it, e. g. *ἐσθίω ἐκ* 1 Cor. ix. 7. xi. 28. *φάγομαι ἐκ* Luke xxii. 16. John vi. 26. Rev. ii. 7. *πίνω ἐκ* Matt. xxvi. 27, 29. John iv. 12—14. Rev. xiv. 10. xviii. 3. al. The classic writers employ here the simple genitive, Buttm. § 132. 4. 2. d. Sept. *ἐσθίειν ἐκ* for *מן דבר* 2 Sam. xii. 3. 2 K. iv. 40. *φάγομαι ἐκ* Ecclus. xi. 19 *πίνειν ἐκ* for *מן מנה* 2 Sam. xii. 3. Gen. ix. 21. Comp. the like use of *ἀπό* in 'Από III. 7. — Also after other verbs, where an accus. would imply the whole, and where classic writers put the simple genitive; e. g. Matt. xxv. 8 *ὅτε ἡμῖν ἐκ τοῦ ἐλαίου ἔμειν*. John vi. 11. (1 Chr. xxix. 14.) John i. 16 *ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλαβομεν*. Rev. xviii. 4. 1 Cor. 10. 17 *πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν*. Matt. xiii. 47 *σαγήνη ἐκ παντὸς γίνους συναγάγουσα*. Comp. Buttm. §

132. 4. 2. c. — Spoken of a *class* or number *out of* which one is separated, *of* which he forms part, etc. John i. 24 *οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων*. 1 Tim. iii. 6. Mark xiv. 69 *οὗτος ἐξ αὐτῶν ἐστίν*. Luke xxii. 3. Acts xxi. 8. — Xen. Mem. 1. 7. 10. ib. 3. 6. 17. Comp. in Εἰμί II. h. γ. — So Phil. iv. 22 *οἱ ἐκ τῆς Καίσαρος οἰκίας*. Acts vi. 9. Rom. xvi. 10 *οἱ ἐκ τῶν Ἀριστοβούλου*. — Thuc. 8. 92 *οἱ ἐκ τοῦ Ἰσπεως*. Plut. Cic. 3. Xen. Cyr. 8. 3. 5. H. G. 2. 3. 18. — After a numeral or pronoun; e. g. *εἷς*, etc. Matt. x. 29 *ἐν ἐξ αὐτῶν*. Mark ix. 17. Luke xv. 4. al. *δύο* Mark xvi. 12. John i. 35. *πέντε ἐξ αὐτῶν* Matt. xxv. 2. *πρῶτος ἐξ* Acts xxvi. 23. *δεκάτην ἐκ* Heb. vii. 4. (Xen. H. G. 1. 2. 9.) After *τις* indef. Heb. iv. 1 *δοκῇ τις ἐξ ὑμῶν*. James ii. 16. *τινὲς* Luke xi. 15. Acts xi. 20. Rom. xi. 14. (Herodian. 3. 2. 18. Dem. 1265. 28.) After *τις* interrog. Matt. xxi. 31 *τις ἐκ τῶν δύο*. Luke xi. 5. John viii. 46. al. After *οὐδεὶς* John vii. 19. etc. — So with *τις, τινὲς*, implied, Matt. xxiii. 34. Luke xxi. 16. John ix. 40. xvi. 17. Rev. iii. 9. Comp. Winer § 51. p. 314.

NOTE. In composition *ἐκ* implies 1. removal, *out, from, off, away*, as *ἐκβαίνω, ἐκβάλλω, ἐκφέρω*. 2. continuance, as *ἐκτείνω, ἐκτρέφω*. 3. completion, in full, as *ἐκδπανάω*. 4. Hence genr. intensive, as *ἐκδηλος, ἐξαπατάω, ἐκταράσσω*. AL.

Ἐκαστος, η, ον, (superl. fr. *ἐκάς* separate, Buttm. § 78. 3.) *each, every one*, sc. of any number separately.

a) genr. Matt. xvi. 27 *ἀποδώσει ἑκάστω κατὰ τὴν πράξιν αὐτοῦ*. Luke vi. 44 *ἕκαστον δένδρον*. John vii. 53. Rom. ii. 6. al. Seq. gen. plur. Matt. xxvi. 22 *ἕκαστος αὐτῶν*. John vi. 7. Rom. xiv. 12. al. — Xen. Cyr. 3. 3. 6. — This idea of separation or *singling out* is expressed still more strongly by *εἷς ἕκαστος, each one*, Acts xx. 31 *νουθετοῦν ἕνα ἕκαστον*. Eph. iv. 16. Rev. xxi. 21. al. Seq. gen. plur. Luke iv. 40. Acts ii. 3. al. (Xen. An. 6. 6. 12.) So in *καθ' ἑκάστην ἡμέραν*, where it strengthens the distributive force of *κατά*, Heb. iii. 13. Rev. xxii. 2. — Xen. H. G. 2. 1. 27.

b) distributively, in construction with plural verbs, where it is in apposition

with a plur. noun implied; Matt. xviii. 25 *ἐάν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ κ. τ. λ.* John xvi. 32. Heb. viii. 11. al. Seq. gen. plur. Acts xi. 29. (Xen. Cyr. 3. 1. 3.) So *εἰς ἕκαστος*, Acts ii. 6.—Xen. An. 6. 6. 12.—In apposition with a plural noun or pron. expressed; Luke ii. 3 *ἐπορεύοντο πάντες, ἕκαστος εἰς τὴν κ. τ. λ.* Acts ii. 8. Eph. v. 33. c. *εἰς* 1 Cor. xii. 18.—Xen. H. G. 7. 1. 22. AL.

Ἐκάστοτε, adv. (*ἕκαστος*), *each time, ever, always*, i. e. assiduously, 1 Pet. i. 15.—Xen. Conv. 1. 14.

Ἐκατόν, οἱ, αἱ, τά, *a hundred*, Matt. xviii. 12, 28. John xix. 39. al.—Adverbially, *an hundred-fold, centuple*, Matt. xiii. 8. Mark iv. 8. al. comp. Luke viii. 8. AL.

Ἐκατονταέτης, ου, ὁ, ἡ, or *ἐκατονταετής*, *εὖς, οὗς, ὁ, ἡ*, adj. (*ἐκατον, εἶς*), *a hundred years old*, Rom. iv. 19. Sept. for *קמץ קמץ* Gen. xvii. 17.—On the form and flexion comp. Buttm. § 56. n. 4. § 70. n. 2. Ausf. Sprachl. § 56. n. 7.* Lob. ad Phryn. p. 407.

Ἐκατονταπλασίων, ονος, ὁ, ἡ, adj. (Buttm. § 71. 3), *a hundred-fold, centuple*, Luke viii. 8 *καρπὸν ἑκατ.* Matt. xix. 29. Mark x. 30. Sept. for *קמץ קמץ* 2 Sam. xxiv. 3.—Xen. OEc. 2. 3.

Ἐκατοντάρχης and *ἐκατόνταρχος*, ου, ὁ, (*ἐκατόν, ἀρχω*), *a centurion*, see Adam's Rom. Ant. p. 370. In *-ης*, Acts x. 1, 22. xxiv. 23. xxvii. 1, 31.—Jos. Ant. 9. 7. 2. Herodian. 5. 4. 12.—In *-ος*, Matt. viii. 5, 8, 13. xxvii. 54. Luke vii. 2, 6. xxiii. 47. Acts xxi. 32. xxii. 25, 26. xxiii. 17, 23. xxvii. 6, 11, 43. xxviii. 16. Sept. for *קמץ קמץ* Ex. xviii. 25. Deut. i. 15.—Herodian. 2. 13. 3. Xen. Cyr. 5. 3. 41 bis.

Ἐκβαίνω, aor. 2 *ἐξέβην*, *to go out*; so Griesb. Heb. xi. 15 *ἀφ' ἧς ἐξέβησαν*, for *ἐξῆλθον* in text. rec. Sept. for *קמץ* Josh. iv. 16sq.—Jos. Ant. 15. 1, 3. Xen. H. G. 7. 1. 29.

Ἐκβάλλω, aor. 2 *ἐξέβαλον*, plupf. without augm. *ἐκβεβλήκειν* Mark xvi. 9, comp. Buttm. § 83. n. 6; *to throw out, to cast out*, trans. Comp. in *βάλλω*.

a) genr. and with the idea of force,

impulse; seq. *εἰς* c. acc. of place, Matt. xv. 17 *εἰς ἀφεδρῶνα ἐκβάλλεται*. Acts xxvii. 38. Matt. viii. 12. xxv. 30. Sept. for *קמץ קמץ* Lev. xiv. 40.—Ceb. Tab. 14. absol. Xen. Vect. 4. 2.—Seq. *ἐξω* c. gen. of place, Matt. xxi. 39 *ἐξέβ. ἐξω τοῦ ἀμπελωνος*. So *ἐξω* c. gen. impl. Luke xx. 12. John ix. 34, 35. xii. 31. Comp. Sept. Lev. xiv. 40.—In the sense of *to force out, to thrust out, to urge or drive out*, etc. Mark ix. 47 *τὸν ὀφθαλμόν*. Mark i. 12 *τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον*. John x. 4 *πρόβατα ἐκβάλῃ*, comp. *ἐξάγει* in ver. 3. Seq. *ἐκ* c. gen. of place, John ii. 15 *πάντας ἐξέβ. ἐκ τοῦ ἱεροῦ*. 3 John 10. Seq. *ἐξω* c. gen. Luke iv. 29 *ἐξω τῆς πόλεως*. Acts vii. 58. *ἐξω* c. gen. impl. Luke viii. 54. John vi. 37, sc. *τῆς βασιλείας*. xii. 31. Seq. *ἀπό* c. gen. of place, Acts xiii. 50 *ἐξέβ. ἀπὸ τῶν ὀρίων*. Absol. but *from* a place impl. Matt. ix. 25. Luke xix. 45. Acts xvi. 37. Gal. iv. 30. Spoken of demons, *to cast or drive out, to expel*, sc. from the body of any one, e. g. *ἀπό τινος*, Mark xvi. 9. *ἐκ τινος* Mark vii. 26. genr. Matt. vii. 22. Mark i. 34, 39. Luke ix. 40.—In the sense of *to send out*, sc. *ἐργάτας εἰς τὸν θειρισμόν* Matt. ix. 38. Luke x. 2. So *to send away, to send off*, James ii. 25.—Metaph. in the sense of *to cast out*, sc. to scorn and reproach, *to reject*, Luke vi. 22 *ὅταν ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἔνεκα κ. τ. λ.* i. e. when they shall falsely slander you, i. q. *εἰπωσι πᾶν πονηρὸν ῥῆμα κατ' ὑμῶν ψευδομένοι ἔνεκεν κ. τ. λ.* Matt. v. 11.—Æl. V. H. 13. 16 of a rejected actor. Dem. 449. 19.

b) the idea of force being dropped, *to take out, to extract, to remove*, etc. Matt. vii. 4 *ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθ.* ver. 5 *ἐκ τοῦ ὀφθ.* Luke vi. 42. So *to bring out or forth*, etc. Luke x. 35. Matt. xii. 35 bis. ver. 20 *ὥς ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν*, quoted from Is. xlii. 3, where Sept. *εἰς ἀλήθειαν ἐξοίσει κρίσιν* for Heb. *קמץ קמץ קמץ*.—Also, *to throw out*, i. e. *not to include, to leave out*, Rev. xi. 2 *τὴν αὐλὴν τὴν ἔξωθεν ἐκβαλε ἔξω*; so the writer explains it by adding the neg. *καὶ μὴ αὐτὴν μετρήσῃς*. AL.

Ἐκβασις, *εὖς*, ἡ, (*ἐκβαίνω*, *a going out*, *egress*, Pol. 4. 64. 5. In N. T.

spoken of egress from life, *exit, end*, Heb. xiii. 7 *ἐκβασίς τῆς ἀναστροφῆς*.—Wis. ii. 17. comp. Pol. 3. 7. 2.—Trop. of the *exit* of any thing, i. e. *result, event, end*, 1 Cor. x. 13.—Wis. viii. 9. Phavor. *ἐκβασιν· τὴν πλήρωσιν, τὴν παῦσιν*.

Ἐκβολή, ἥς, ἡ, (ἐκβάλλω,) *a casting out*, sc. of the lading of a ship order to lighten her, Lat. *jactura*. Acts xxvii. 18 *ἐκβολὴν ἐποιοῦντο*. So Sept. for *בְּחֵץ* Jon. i. 5.—Aristot. Eth. 3. 1. Dem. 926. 17.

Ἐγαμίζω, f. *ἰσω*, *to marry out*, trans. i. e. *to give in marriage*, absol. 1 Cor. vii. 38 bis, comp. *Γαμίζω*. Pass. Matt. xxii. 30. xxiv. 38. Luke xvii. 27.

Ἐγαμίσκω, i. q. *ἐγαμίζω*, Pass. Luke xx. 34, 35.

Ἐγονος, ου, ὁ, ἡ, adj. (*ἐκγίνομαι*, perf. 2 *ἐκγέγονα*), lit. *sprung from, born of*, Jos. Ant. 2. 12. 1 *ἀγαθὸν καὶ μεγάλων ἀνδρῶν ἐγονον*. Hence *a descendant* of any kind, as son, daughter, grandchild, etc. Ammonius p. 47. Hom. Il. 5. 813. ib. 20. 206. al.—In N. T. neut. *τὰ ἐκγονα*, *descendants*, spec. *grandchildren*, 1 Tim. v. 4 *τέκνα ἢ ἐκγονα*. Sept. genr. for *בְּנֵי בְנֵי* Is. xlix. 15. *בְּנֵי* Deut. xxix. 10. xxxi. 12. *בְּנֵי* Deut. vii. 13. Is. xiv. 20.—Hesych. *ἐκγονα· τέκνα τέκνων*, genr. Xen. Lac. 1. 4.

Ἐκδαπανάω, ὦ, f. *ἴσω*, *to spend out*, i. e. *entirely, to consume*; Pass. *to be consumed, to be entirely spent*, spoken of one's life, powers, etc. *ὑπὲρ τινος* 2 Cor. xii. 15.—Pol. 17. 11. 10. Comp. Kypke ad loc.

Ἐκδέχομαι, f. *ξομαι*, *to receive from* any quarter, trans. Ecclus. xviii. 14. Herodot. 2. 166 ult. or in succession, in turn, Hom. Il. 13. 710. Herodot. 4. 39.—In N. T. inchoatively, *to be about to receive from* any quarter, i. e. *to wait for, to look for, to expect*, trans. John v. 3 *ἐκδεχ· τὴν τοῦ ὕδατος κίνησιν*. Acts xvii. 16. 1 Cor. xi. 33. xvi. 11. Heb. xi. 10. James v. 7. absol. Heb. x. 13. 1 Pet. iii. 20.—Pol. 3. 45. 6. ib. 20. 4. 5.

Ἐκδηλος, ου, ὁ, ἡ, adj. (*ἐκ* intens. *δηλος*), i. q. *δηλος* but stronger, *quite plain, conspicuous*, 2 Tim. iii. 9.—3 Macc. vi. 5. Pol. 3. 12. 4.

Ἐκδημέω, ὦ, f. *ἴσω*, (*ἐκδημος*), *to go out from one's people, to be absent from one's country*, Jos. Ant. 9. 4. 6 *ἐκδημήσαντος δὲ εἰς Δαμασκὸν Ἐλισσαίου τοῦ προφήτου*. Arr. Diss. Ep. 1. 4. 22. Comp. *ἐκδημος* Xen. Cyr. 8. 5. 26.—In N. T. genr. *to be absent from any place, person, etc.* 2 Cor. v. 6, 8, 9. Comp. Ἀποδημέω.

Ἐκδίδωμι, f. *ἐκδώσω*, *to give out*, i. e. *to publish*, e. g. a book, decree, etc. Esdr. viii. 4. Pol. 2. 37. 6. *to deliver out or up*, e. g. a person, Pol. 3. 8. 8, 10. Xen. An. 6. 6. 10, 18. *to place out*, sc. in marriage, *to give in marriage*, Sept. Ex. ii. 22. Herodian. 1. 8. 6, 7. *to give out on hire, to let out*, Æl. V. H. 14. 15. Pol. 6. 17. 2.—In N. T. Mid. *ἐκδίδομαι, to let out, to hire out*, sc. for one's own benefit, e. g. *ἀμπελῶνα*, Matt. xxi. 33, 41. Mark xii. 1. Luke xx. 9.

Ἐκδιηγέομαι, οὔμαι, f. *ἴσομαι*, (*διηγέομαι*), *to tell out, to relate in full*, trans. Acts xiii. 41. xv. 3. Sept. for *בְּרֵךְ* Ez. xii. 16. Heb. i. 5. — Ecclus. xxxiii. 8. xlii. 17.

Ἐκδικέω, ὦ, f. *ἴσω*, (*ἐκδικος*), *to execute right and justice*, viz.

a) *to do justice to, to maintain one's right, to defend one's cause*, Luke xviii. 5. So in constr. prægn. Luke xviii. 3 *ἐκδικησόν με ἀπὸ τοῦ ἀντιδίκου μου*, comp. in Ἐκ 1. b.—Sept. Ps. xxxvii. 28. 1 Macc. vi. 22. xiii. 6.

b) *to avenge, i. e. to make penal satisfaction*; Rom. xii. 19 *μὴ ἑαυτοὺς ἐκδικοῦντες*, coll. ver. 17, 20. So *to take vengeance of, to punish*, e. g. in the constr. prægn. *τὸ αἷμα ἀπὸ τινος* or *ἐκ τινος*, *blood from or at the hand of* any one, Rev. vi. 10. xix. 2. Comp. in Ἐκ 1. b. So Sept. for *בְּן בְּרֵךְ* 2 K. ix. 7. comp. also for *בְּן בְּרֵךְ* Deut. xviii. 19. *בְּרֵךְ* Hos. i. 4.—Herodian. 2. 6. 13. Dem. 801. 24.—In the sense *to punish*, simply, 2 Cor. x. 6 *πᾶσαν παρακοήν*. So Sept. and *בְּרֵךְ* Ex. xxi. 20. *בְּרֵךְ* Ob. 21.—Ecclus. v. 3. xxiii. 21.

Ἐκδίκησις, εως, ἡ, (*ἐκδικέω*), *execution of right and justice*, viz.

a) *maintenance of right, support, protection*; hence *ποιεῖν ἐκδίκησιν*, i. q. *ἐκδικεῖν, to maintain one's right, to de-*

fend one's cause, seq. gen. of pers. for whom, Luke xviii. 7, 8. seq. dat. of pers. against whom, Acts vii. 24. Comp. Sept. Judg. xi. 36. 2 K. xxii. 48.

b) *avengement, vengeance*, i. e. penal retribution, Rom. xii. 19. Heb. x. 30. Sept. for נקמ 2 Sam. iv. 8. Ps. lxxix. 10. Jer. xi. 20. נקמ Hos. ix. 7.—In the sense of *vindictive justice, punishment*, Luke xxi. 22 ἡμέραι ἐκδικήσεως. 2 Thess. i. 8. 1 Pet. ii. 14. So 2 Cor. vii. 11, referring to the evil doer; comp. ver. 12. Comp. Sept. for נקמ Mic. v. 15.—Ecclus. vii. 17. xlvii. 25.

*Ἐκδικος, ου, ὁ, ἡ, (ἐκ, δίκη,) pp. *executing right and justice*; hence, *a retributer, avenger, punisher*, Rom. xiii. 4. 1 Thess. iv. 6.—Wisd. xii. 12. Ecclus. xxx. 6.—Aristænet. 1. 27. Herodian. 2. 14. 6.

*Ἐκδιώκω, f. ξω, *to pursue out, to drive out of or from a place, etc.* Sept. for נדב Deut. vi. 19. נדב Joel ii. 20. Chald. נדב Dan. iv. 22.—Hence in N. T. *to persecutē*, trans. i. q. διώκω, but stronger, Luke xi. 49. 1 Thess. ii. 15. Sept. for נדב Ps. cxix. 157.—Ecclus. xxx. 19.

*Ἐκδοτος, ου, ὁ, ἡ, adj. (ἐκδίδωμι), *delivered out or up*, Acts ii. 23.—Beland Drag. 26. Jos. Ant. 6. 13. 9. Herodot. 6. 85.

*Ἐκδοχή, ἡς, ἡ, (ἐκδέχομαι,) *a waiting for, expectation*, Heb. x. 27.

*Ἐκδύω, f. ύσω, as intrans. *to go or come out of*, ἐκδὺς μεγάροιο Hom. Od. 22. 334; hence in the trans. relation, *to put off*, sc. clothes; comp. Buttm. § 114 δύω.—In N. T. *to put off, to strip one of his clothes, to unclothe*; with two accus. Matt. xxvii. 31 ἐξίδυσαν αὐτὸν τὴν χλαμύδα. Mark xv. 20. c. acc. of pers. Matt. xxvii. 28. Luke x. 30. See Buttm. § 131. 5. Sept. for עפש Gen. xxxvii. 22. Num. xx. 28.—Xen. Cyr. 1. 3. 17. c. acc. of garm. ib. 1. 4. 26. absol. An. 4. 3. 12.—Mid. *to lay off one's clothes, to unclothe one's self*, trop. of the mortal body, 2 Cor. v. 4, see in Γυμνός b.

*Ἐκεῖ, adv. of place, *there*, i. e.

a) of place where, *there, in that place*,

Matt. ii. 13 καὶ ἴσθι ἐκεῖ ἕως κ. τ. λ. v. 24. vi. 21. xii. 45. James ii. 3. al. So by impl. Luke xiii. 28 ἐκεῖ ἵσται ὁ κλαυθμός κ. τ. λ. as in the corresponding passages, Matt. viii. 12. xiii. 42, 50. xxiv. 51. xxv. 30. Also οἱ ἐκεῖ, *those there*, i. e. those who were there, Matt. xxvi. 71. Sept. for עש Gen. ii. 8, 12.—Xen. H. G. 3. 2. 14. οἱ ἐκεῖ ib. 1. 6. 4.—By Heb. joined with εἶπον, as εἶπον ἐκεῖ, *where*, Mark vi. 65. Rev. xii. 6, 14. So Sept. for עש אשר 1 Sam. ix. 10. Gen. xiii. 4. Comp. Gesen. Lehrs. p. 743. Stuart § 478. b.

b) by attraction, spoken of place whither, *thither, to that place*, after verbs of motion, instead of ἐκεῖσε, see Buttm. § 151. I. 8. Winer Gr. § 58. 7. Herm. ad Vig. p. 790, 893. Matt. ii. 22 ἐφοβήθη ἐκεῖ ἀπελθεῖν, i. e. for the sake of remaining there. Mark vi. 33. Luke xii. 18. xvii. 37. John xi. 8. xviii. 3. al. So Matt. xvii. 20, coll. xxi. 21. So Sept. and עש Deut. i. 37. Judg. xviii. 3. 2 Sam. xvii. 18. for עש Deut. iv. 42.—Herodian. 4. 8. 9. Xen. H. G. 1. 2. 9. ib. 7. 1. 27. AL.

*Ἐκεῖθεν, adv. (ἐκεῖ, Buttm. § 116. 6,) *thence, from that place*, Matt. iv. 21 προβάς ἐκεῖθεν. v. 26. ix. 9, 27. Acts xiii. 4. xx. 13. al. So οἱ ἐκεῖθεν, *those from thence*, i. e. those who belong there, Luke xvi. 26. Sept. for עש Gen. xxviii. 2, 6.—Xen. X. G. 1. 6. 40. An. 5. 6. 24. οἱ ἐκεῖθεν Eur. Hec. 719. ed. Porson. AL.

*Ἐκεῖνος, η, ο, pron. demonstr. (ἐκεῖ,) *that, that one there*, plur. *those*; equiv. to an emphatic *he, she, it*, or to *he there, she there, it there*. When in an antithesis or opposition, it usually refers to the person or thing more remote or absent; elsewhere to the next preceding, which it thus often renders more definite and emphatic. Matth. § 471. Passow Lex.

a) in antithesis, etc. referring to the more remote subject, e. g. with οὗτος, Luke xviii. 14 κατέβη οὗτος δεικναι ὅτι ἡ γὰρ ἐκεῖνος. James iv. 15. So genr. Matt. xiii. 11 ὑμῖν δέδοται—ἐκείνοις δὲ οὐ δέδοται. Mark xvi. 20. John v. 35, 47 viii. 42. Heb. xii. 25. al. sæp. So Luke xiii. 4 coll. ver. 2. xix. 27 coll. ver. 14, 26

Luc. D. Mort. 14. 6 or 9. Xen. Cyr. 1. 4. 19 οὗτοι—ἐκεῖνοι. An. 3. 1. 21, 29.

b) without antith. referring to the person or thing immediately preceding or just mentioned. (α) genr. Matt. xvii. 27 εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δός κ. τ. λ. Acts iii. 13 Παλάτου, κρίναντος ἐκεῖνον. Mark iii. 24. xvi. 10, 11, 13. John iv. 25. v. 19, 43. vii. 45. xiii. 6, 27. Rom. xiv. 14. 2 Cor. viii. 9. James i. 7 ὁ ἄνθρωπος ἐκεῖνος. 2 Pet. i. 16. 1 John v. 16. al. Comp. Winer § 23. 1. Matth. 1. c. Passow sub voc.—Xen. Mem. 1. 1. 3. ib. 1. 3. 13. Conv. 2. 25.—So with a subst. of time, and referring to a time more or less definite, e. g. ἐν ταῖς ἡμέραις ἐκεῖναις Matt. iii. 1. Luke ii. 1. iv. 2. al. ἐν ἐκεῖναις ταῖς ἡμ. Matt. xxiv. 19. Mark i. 9. ii. 20. al. ἐν τῇ ἡμ. ἐκεῖνῃ Matt. vii. 22. xiii. 1. al. ἐν ἐκεῖνῃ τῇ ἡμ. Matt. xxii. 23. Mark iv. 35. al. ἀπ' ἐκεῖνης τῆς ἡμ. Matt. xxii. 46. (Xen. An. 1. 7. 18.) So Matt. viii. 13. x. 19. ix. 22. xi. 25. xii. 1. Acts xii. 1. xix. 23.—(β) Emphatic, like the Engl. *that, he*, etc. where however the emphasis lies in the construction, and not in the word itself. Thus where it is put instead of repeating the subject, etc. (comp. in Αὐτός I. 3.) Mark vii. 15 τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνα ἐστί κ. τ. λ. ver. 20. John i. 18 ὁ μονογενὴς υἱός—ἐκεῖνος ἐξηγήσατο. v. 11 ὁ ποιήσας με ὕγιῃ, ἐκεῖνός μοι εἶπεν. ix. 37. x. 1. xii. 48. xiv. 26. Rom. xiv. 14. 2 Cor. x. 18. al.—Xen. Cyr. 6. 1. 17. ib. 6. 2. 33.—Or where it introduces a following clause, e. g. before a relative, John xiii. 26 ἐκεῖνος ἐστί, ὃ κ. τ. λ. Rom. xiv. 15. John x. 35. Heb. vi. 7. xi. 15. So neut. ἐκεῖνο before ὅτι, Matt. xxiv. 43 ἐκεῖνο γινώσκετε, ὅτι κ. τ. λ.—Xen. Cyr. 2. 1. 3, 21.—Especially for persons well known and celebrated; comp. in Αὐτός I. 2. b. Matt. xxvii. 63 ἐκεῖνος ὁ πλάνας. So of Jesus, John vii. 11 ποῦ ἐστὶν ἐκεῖνος; 2 Tim. ii. 13. 1 John iii. 3, 5, 7.—Luc. D. Deor. 11. 1. Ael. V. H. 2. 14. Dem. 308. 18.—In like manner ἡ ἡμέρα ἐκεῖνη refers to the time of Christ's second coming, Matt. vii. 22. xxvi. 29. Acts ii. 18. 2 Thess. i. 10. Rev. xvi. 14.

c) genit. ἐκεῖνης, as an adv. for ἐκεῖνης ὁδοῦ, *that way*; Luke xix. 4 ὅτι ἐκεῖνης ἡμέλλε διέρχεσθαι, where text. rec. has δι'

ἐκεῖνης. Comp. Buttm. § 115. n. 3. Matth. § 377. 1. § 486.

Ἐκεῖσε, adv. (ἐκεῖ Buttm. § 116. 6), *thither, to that place*, Xen. H. G. 1. 6. 10. ib. 2. 2. 2. In N. T. by attraction, instead of ἐκεῖ, *there, in that place*, comp. in Ἐκεῖ b. Buttm. § 151. I. 8. Herm ad Vig. p. 790, 893. Acts xxi. 3. xxii. 5. καὶ τοὺς ἐκεῖσε ὄντας.—Sept. Job xxxix. 29. Act. Thom. 8. Jos. Ant. 3. 2. 1 τὰ ἐκεῖσε ἔδνη. Herodian. 2. 9. 15. Only in later writers, cf. Passow.

Ἐκζητέω, ὦ, f. ἦσω, *to seek out, to search out*, sc. any thing lost, Sept. for שָׁרָה Ez. xxxiv. 11. שָׁרָה Ez. xxxiv. 12. In N. T. metaph. viz.

a) *to inquire diligently, to scrutinize*, c. c. περὶ τινος 1 Pet. i. 10, where it is parall. with ἐξερευνάω. Sept. for שָׁרָה Ps. xlv. 22.—Ecclus. xxxix. 3.

b) *to seek after*, i. e. *to endeavour to gain, to solicit*, trans. Heb. xii. 17 μετὰ δακρύων ἐκζητήσας αὐτήν. Sept. for שָׁרָה Ps. cxxii. 9. שָׁרָה 1 K. xiv. 5. Mic. vi. 8.—By Hebraism, in the sense of *to require, to demand*, e. g. ἐκζητεῖν τὸ αἷμά τινος ἀπὸ τινος, i. e. *to avenge, to punish*, Luke xi. 50, 51. So Sept. and שָׁרָה Ez. iii. 18, 20. 2 Sam. iv. 11. שָׁרָה Gen. ix. 5. xlii. 22.

c) from the Heb. ἐκζητεῖν τὸν Θεόν, *to seek out God*, i. e. *to turn to him, humbly and sincerely to follow and obey him*, Acts xv. 17. Rom. iii. 11. Heb. xi. 6. So Sept. and שָׁרָה Deut. iv. 29. Jer. xxix. 13. שָׁרָה Deut. iv. 29. 2 Chr. xv. 2, 13.—Ecclus. xxiv. 34.

Ἐκθαμβέω, ὦ, f. ἦσω, (ἐκθαμβος,) *to astonish outright, to amaze*, Aquil. for תַּשְׁבֵּחַ Job xxxiii. 7. Ecclus. xxx. 9.—In N. T. Pass. ἐκθαμβιομαι οὔμαι, *to be greatly amazed, astonished*, sc. from admiration, Mark ix. 15. from terror, Mark xvi. 5, 6. from distress of mind, Mark xiv. 33, where it is paral. with λυπεῖσθαι Matt. xxvi. 37. Comp. Tittm. de Synon. N. T. p. 134.

Ἐκθαμβος, ον, ὁ, ἡ, adj. (ἐκ, θάμβος), *quite astonished, greatly amazed*, Acts iii. 11.—Pol. 20. 10. 9.

Ἐκθετος, ον, ὁ, ἡ, adj. (ἐκτίθημι), *exposed*, e. g. as an infant; hence Acts

vii. 19 ποιῆν ἐκθετα τὰ βρέφη, i. q. ἐκτιθέναι τὰ βρέφη, i. e. to expose. Comp. Ex. c. 2.—So Philo de Vit. Mos. I. p. 604 τὸν παῖδα ἐκτιθέασι. ib. ἀδελφὴ τοῦ ἐκτεθέντος βρέφους. Ael. V. H. 2. 7.

Ἑκκαθαίρω, f. αῤῷ, (καθαίρω,) to purge out, i. e. to cleanse thoroughly; pp. τὰς ἀσπίδας ἐκκαθαρμένας, i. e. burnt, Xen. An. 1. 2. 16. In N. T. metaph. c. acc. of pers. ἐαντὸν ἀπὸ τινος 2 Tim. ii. 21. Sept. for ἡγῶ Judg. vii. 4.—Xen. Conv. 1. 4.—Seq. acc. of thing, to cleanse out, to put away, etc. 1 Cor. v. 7.—Dinarch. contra Aristogit. p. 67 ἐκκαθ. τὴν δωροδοκίαν. pp. Sept. Deut. xxvi. 13.

Ἑκκαίω, aor. 1 pass. ἐξεκαύθην, to cause to burn or flame out, i. e. to kindle, trans. Herodot. 4. 134. Sept. for ἡγῶ Ex. xxii. 6. Judg. xv. 5. metaph. τὸν πόλεμον Plut. Agesi. 31 med.—In N. T. Pass. or Mid. to burn out, to flame up, intrans. i. e. to be inflamed, to burn vehemently; metaph. ἐν τῇ ὀρέξει, with lust, Rom. i. 27.—Of anger, Sept. for ἡγῶ Ps. ii. 13. Jer. iv. 4. ἡγῶ Deut. xxix. 20. So Diod. Sic. 14. 108. Pol. ix. 10. 10. pp. Dion. Hal. Ant. 7. 14.

Ἑκκακέω, ὦ, f. ἦσω, (ἐκ, κακός,) pp. to turn out a coward, i. e. to lose one's courage; in N. T. genr. to be faint-hearted, to faint, to despond, sc. in view of trial, difficulty, etc. intrans. Eph. iii. 13 αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν. 2 Cor. iv. 1, 16.—In the sense of to be remiss, slothful, sc. in duty, Luke xviii. 1. Gal. vi. 9. 2 Thess. iii. 13.—Hesych. ἐκκακοῦμεν ἀμελοῦμεν, ἀκηδιῶμεν. Pol. 14. 19. 10, where others ἐγκακέω.

Ἑκκεντέω, ὦ, f. ἦσω, to prick out, to pierce out, trans. e. g. τοὺς ὀφθαλμούς, Ael. H. A. 17. 20. comp. Valekn. Diatr. p. 203.. In N. T. to pierce through, to transfix, trans. John xix. 37. Rev. i. 7. Comp. Zeck. xii. 10, where Sept. for ἡγῶ, as also Judg. ix. 54. for ἡγῶ Num. xxii. 9.—2 Macc. xii. 6. Pol. 5. 56. 12.

Ἑκκλάω, ὦ, f. ἄσω, aor. 1 pass. ἐξεκλάσθην Butt. § 98. n. 6. § 100. 3; to break out or off, trans. e. g. a branch,

Rom. xi. 17, 19, 20. Sept. for ἡγῶ Lev i. 17.

Ἑκκλείω, f. εἰσω, aor. 1 pass. ἐξεκλείσθην Butt. § 98. n. 6. § 100. 3; to shut out, to exclude, trans. pp. Pol. 25. 1. 10.—In N. T. trop. to exclude, sc. from the intercourse and instruction of any one, seq. accens. Gal. iv. 17. (So ἀποκλείω Plut. Alcib. 4.) Pass. to be excluded, i. e. to have no place, Rom. iii. 27.

Ἑκκλησία, ας, ἡ, (ἐκκλητος called out, summoned, from ἐκκαλέω,) a convocation, assembly, congregation, viz.

a) pp. of persons legally called out or summoned; Acts xix. 39 ἐν τῇ ἐννόμῳ ἐκκλησίᾳ, sc. of the people; and hence also of a tumultuous assembly not legal, Acts xix. 32, 40.—Judith vi. 16. xiv. 6. Ael. V. H. 5. 12. Xen. Mem. 3. 7. 6. An. 1. 3. 2.—In the Jewish sense, congregation, assembly, of the people for worship, e. g. in a synagogue, Matt. xviii. 17. or genr. Acts vii. 8. Heb. ii. 12 quoted from Ps. xxii. 22, where Sept. for ἡγῶ; also Deut. xviii. 16. 2 Chr. i. 3, 5. al.—1 Macc. ii. 56. iv. 59. Ecclus. xiii. 20.

b) in the Christian sense, an assembly, sc. of Christians, genr. 1 Cor. xi. 18 συνερχόμενοι ἐν ἐκκλησίᾳ. Hence, a church, the Christian church, viz. (a) a particular church, e. g. in Jerusalem, Acts viii. 1. xi. 22. al. in Antioch, Acts xi. 26. xiii. 1. al. in Corinth, 1 Cor. i. 2. 2 Cor. i. 1. of Asia Minor, 1 Cor. xvi. 19. of Galatia, Gal. i. 2. at Thessalonica, 1 Thess. i. 1. 2 Thess. i. 1. at Cenchrea, Rom. xvi. 1. etc. etc. So αἱ ἐκκλ. τῶν ἐθνῶν, i. e. churches of Gentile Christians, Rom. xvi. 4. Also ἡ κατ' οἶκόν τινος ἐκκλησία, i. e. the church which meets at the house of any one, Rom. xvi. 5. 1 Cor. xvi. 19. Philem. 2. So ἐκκλ. τοῦ Χριστοῦ, Rom. xvi. 16. ἐκκλ. τοῦ Θεοῦ, 1 Cor. i. 2. x. 32. al.—(β) The church universal, Matt. xvi. 18. 1 Cor. xii. 28. Gal. i. 13. Eph. i. 22. iii. 10. Heb. xii. 23. al. So ἐκκλ. τοῦ Θεοῦ, 1 Cor. xi. 22. xv. 9. 1 Tim. iii. 15. al. Comp. Sept. ἐκκλ. κύριον for ἡγῶ ἡγῶ Deut. xxiii. 2, 4. AL.

Ἑκκλίνω, f. νῶ, to bend out, to turn aside or away, intrans. e. g. ἐκ τῆς

είδω, Sept. for נִצַּח Num. xxii. 23. in flight, Pol. 1. 19. 2. Xen. Cyr. 1. 4. 23. —In N. T. metaph. of those who *turn away* or *swerve from* piety and virtue, Rom. iii. 12, quoted from Ps. xiv. 3. liii. 4, where Sept. for נָפַח.—Seq. ἀπό c. gen. *to turn away from, to avoid*, Rom. xvi. 17. 1 Pet. iii. 11.—So Sept. for נָפַח Ps. xxxvii. 28. Prov. iii. 7.

Ἑκκολυμβάω, ὤ, f. ἤσω, *to swim out*, sc. *to land*, Acts xxvii. 42.—Diod. Sic. 20. 86, 88.

Ἑκκομίζω, f. ἴσω, *to bear out, to carry out*, sc. *a dead body for burial*, Luke vii. 12.—Herodian. 2. 1. 5.

Ἑκκόπτω, f. ψω, *to strike out or off, to cut off or out*, trans. e. g. *a branch or scion*, ἐκ τινος Rom. xi. 24. absol. ver. 22, paral. with ἐκκλάω in ver. 17, 19, 20. ἐνδρόν, i. e. *to cut down*, Matt. iii. 10. vii. 19. Luke iii. 9. xiii. 7, 9. τὴν δεξίαν, Matt. v. 30. xviii. 8.—Æl. V. H. 5. 17. Xen. An. 1. 4. 10. Œc. 17. 14. Sept. for נִצַּח Jer. vi. 6. xxii. 7.—Metaph. τὴν ἀφορμὴν ἐκκόπτειν, *to cut off occasion*, i. e. *to remove it*, 2 Cor. xi. 12. Sept. ἐκκ. τὴν ἰλιπὶδα for נִצַּח Hiph. Job xix. 10.—Hierocl. Carm. aur. Pyth. ἐκκόπτει τὰς ἀφορμὰς. Jos. Ant. 8. 12. 1. Pol. 5. 104. 10.—So in text. rec. 1 Pet. iii. 7 εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ὑμῶν, *that your prayers be not cut off*, rendered fruitless; in later edit. ἐγκόπτεσθαι.

Ἑκκρέμαμαι, Mid. form intrans. of ἐκκρεμάννυμι, (Buttm. § 114 κρεμάννυμι,) *to hang from*; trop. of those who listen closely to a person speaking, as in Engl. *to hang on the lips of* any one; seq. gen. of person, Luke xix. 48 ὁ λαὸς ἐξεκρέματο αὐτοῦ ἀκοῶν.—Comp. Sept. Gen. xlv. 30. Philo de Abr. p. 373. E, ὁ δὲ πρὸς φῶς ἀλέκτω τοῦ παιδὸς ἐκκρεμάμενος. Id. de Vict. off. p. 856. C. Plut. VII. p. 851. 14. ed. Reiske.

Ἑκλαλέω, ὤ, f. ἤσω, *to speak out, i. e. to tell, to disclose*, trans. c. dat. of pers. Acts xxiii. 22 μηδενὶ ἐκλαλῆσαι, where for the infin. instead of the imperat. see Buttm. § 142. n. 5. Winer § 45. 7.—Judith. xi. 9. Dem. 354. 23.

Ἑκλάμπω, f. ψω, *to shine out, to be resplendent*, Matt. xiii. 43, in allusion to Dan. xii. 3 where Sept. for נִצַּח, comp. Wisd. iii. 7.—Ecclus. xliii. 5. Pol. 15. 29. 3. Xen. Cyr. 7. 1. 2.

Ἑκλανθάνω, f. ἐκλήσω, (ἐκ intens.) *to make forget entirely*, Hom. II. 2. 600. —In N. T. Mid. ἐκλανθάνομαι, perf. pass. in mid. signif. ἐκλήσθαι, *to forget entirely*, seq. gen. Heb. xii. 5. See Buttm. § 114 λανθάνω. § 136. 3. Jos. Ant. 4. 3. 3. Pol. 5. 48. 6. Æschin. Dial. Soc. 3. 16.

Ἑκλέγω, f. ξω, pp. *to lay out together*, Passow Lex. λέγω no. 2, i. e. *to choose out, to select*, trans. Jos. B. J. 2. 8. 6. Xen. H. G. 1. 6. 19. Mem. 3. 5. 2.—In N. T. Mid. ἐκλέγομαι, f. ξομαι, *to choose out for one's self*, i. e. genr. *to choose, to select*, trans.

a) genr. of things, Luke x. 42 τὴν ἀγαθὴν μερίδα ἐξελέξατο. xiv. 7. So seq. ἵνα of purpose, 1 Cor. i. 27 bis, 28. Sept. for נִצַּח Gen. xiii. 11.—Jos. B. J. 2. 8. 9. Xen. Mem. 1. 6. 14.—Of persons, seq. acc. simply, John vi. 70. xv. 16 bis. Acts i. 2, 24. vi. 5. Acts xv. 22, 25, ἔδοξε τοῖς ἀποστόλοις — ἐκλεξαμένους ἀνδρας πέμψαι, i. e. either, *to send men who let themselves be chosen*, Winer § 39. 5. Buttm. § 135. 8; or else ἐκλεξαμένους is in the accus. by anacoluthon instead of the dat. as also the nom. γράψαντες in ver. 23; Winer § 64. 2. Buttm. § 151. II. 5. Sept. for נִצַּח 1 Sam. viii. 18. x. 24. —Xen. Œc. 7. 11. Cyr. 8. 6. 7.—Seq. ἐκ c. gen. John xv. 19 ἐκ τοῦ κόσμου. (Ecclus. xlv. 4.) seq. ἀπό c. gen. Luke vi. 13. (Ecclus. xlv. 16.) With an infin. implied, James ii. 5 θεὸς ἐξελέξατο τοὺς πτωχοὺς (εἶναι) πλουσίους κ. τ. λ. Seq. ἐν, among, Acts xv. 7 ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη κ. τ. λ. i. e. *God chose among us that through my mouth, etc.* Comp. Winer § 32. 3. a.

b) by implic. *to choose out*, with the accessory idea of kindness, favour, love, etc. Mark xiii. 20. John xiii. 18. Acts xiii. 17. Eph. i. 4. So Sept. and נִצַּח Deut. iv. 37. Ps. lxxv. 5. Zech. iii. 2. So in MSS. Luke ix. 35 ἐκλελεγμένος for ἀγαπητός.

Ἐκλείπω, f. ψω, *to leave out or off*, trans. i. e. *to relinquish, to desert*, Xen. An. 4. 1. 8. H. G. 1. 1. 19.—In N. T. intrans. *to leave off*, i. e. *to fail, to cease*; e. g. ἡ πίστις Luke xxii. 32. So Sept. for כָּרַח Jer. vii. 27. So τὰ ἔτη Heb. i. 12, quoted from Ps. cxxii. 28, where Sept. for חַמַּח Niph. Sept. also for חָרַח Gen. xxi. 15. חָרַח Josh. iii. 13.—Xen. An. 4. 5. 15. Vect. 5. 12.—By impl. *to cease to live*, i. e. *to die*, Luke xvi. 9. Sept. for חָרַח Gen. xlix. 32. Lam. i. 20. חָרַח Jer. xlii. 17, 22.—Jos. B. J. 4. 1. 9. Apollodor. Bibl. 3. 4. 3. Comp. Pol. 2. 60. 7 ἐκλιπεῖν τὸ ζῆν. Xen. Cyr. 8. 7. 26 ἥδη ἐκλιπεῖν μοι φαίνεται ἡ ψυχὴ.

Ἐκλεκτός, ἡ, ὄν, (ἐκλέγω,) *chosen, elect*, i. e.

a) *select, choice, excellent*, e. g. λίθος 1 Pet. ii. 4, 6, quoted from Is. xxviii. 16 where Sept. for קִרְיָה, coll. Ezra. v. 8.—Lib. Henoch. Fabr. Cod. Pseud. V. T. I. 184, λίθοι ἐκλεκτοί, gems.—Of persons, *chosen, distinguished*, e. g. γένος ἐκλεκτόν 1 Pet. ii. 9. Sept. for קִרְיָה Is. xliii. 20. So of Angels, 1 Tim. v. 21. Comp. Jos. B. J. 2. 16. 4.

b) by impl. *chosen*, with the accessory idea of kindness, favour, love, i. q. *cherished, beloved*, etc. Luke xxiii. 35 ὁ Χριστὸς ὁ τοῦ Θεοῦ ἐκλεκτός. Rom. xvi. 13, coll. ver. 12. So Sept. and קִרְיָה Is. xlii. 1. Ps. cv. 6. 1 Chr. xvi. 13.—Fabric. Cod. Pseud. V. T. I. p. 747, (Messiah) ἐκλεκτός Θεοῦ.—Hence οἱ ἐκλεκτοί, *the elect*, i. e. those chosen of God unto salvation or as members of the kingdom of heaven, and who therefore enjoy his favour, and lead a holy life in communion with him, i. q. *saints, Christians*; comp. ἄγιοι in Ἀγιος 1. b. β. Seq. τοῦ Θεοῦ, Matt. xxiv. 31. Luke xviii. 17. Mark xiii. 27. Rom. viii. 33. Col. iii. 12. Tit. i. 1. absol. Matt. xx. 16. xxii. 14. xxiv. 22, 24. Mark xiii. 20, 22. 2 Tim. ii. 10. So genr. with a subst. 1 Pet. i. 1. 2 John 1, 13. Rev. xvii. 14.—Clem. Alex. Strom. 7. 2.

Ἐκλογὴ, ἡς, ἡ, (ἐκλέγω,) *choice, election, selection*, viz.

a) genr. Acts ix. 15 σκεῦος ἐκλογῆς, a chosen vessel; comp. Buttm. § 123. n. 4. —Pol. 5. 63. 11. Diod. Sic. 12. 80.

b) *election*, i. e. the benevolent purpose of God by which any are chosen unto salvation, so that they are led to embrace and persevere in the religion of Christ and the enjoyment of its privileges and blessings here and hereafter. Rom. xi. 5 κατ' ἐκλογὴν χάριτος. xi. 28. 1 Thess. i. 4. 2 Pet. i. 10.—By meton. of abstr. for coner. i. q. οἱ ἐκλεκτοί, Rom. xi. 7.

c) by impl. *free choice, free will, libera voluntas*; Rom. ix. 11 ἡ κατ' ἐκλογὴν πρό- θεσις, *the purpose according to free choice*, i. e. the free, spontaneous purpose of God, uninfluenced by external motives.—Jos. B. J. 2. 8. 14 ἐπ' ἀνθρώπων ἐκλογὴ τὸ τε καλὸν καὶ τὸ κακὸν προκίεται. Psalt. Salom. 9. 7. τὰ ἔργα ἡμῶν ἐν ἐκλογῇ καὶ ἐξουσίᾳ τῆς ψυχῆς ἡμῶν. Comp. Raphael. Ann. e. Polyb. in loc.

Ἐκλύω, f. ὕσω, *to loose out of, to set free from*, Ceb. Tab. 24 κακῶν ἐξ ὧν οὐ δύνανται ἐκλῦσαι ἑαυτοὺς. Pol. 16. 6. 12. *to loosen out, to relax, to weary*, Sept. for קָרַח Jer. xii. 5. Diod. Sic. 13. 77. Xen. Ven. 5. 5.—In N. T. Pass. or Mid. ἐκ- λύομαι, *to be weary, to be exhausted, to faint*; Gal. vi. 9 μὴ ἐκλυόμενοι, i. e. in well-doing, paral. with ἐκκακῶμεν. Spoken of the body, Matt. xv. 32. Mark viii. 3. also Matt. ix. 36 in text. rec. where later edit. ἐσκυλμένοι. Sept. for קָרַח 1 Sam. xiv. 28. 2 Sam. xxi. 16. קָרַח 2 Sam. xvi. 14. xvii. 29. קָרַח Lam. ii. 11, 19.—Jos. Ant. 5. 2. 7. Pol. 20. 4. 7 τοῖς σώμασι.—Spoken of the mind, *to faint, to despond*, Heb. xii. 3 ψυχᾶς ὑμῶν ἐκλυόμενοι. absol. ver. 5. Sept. for קָרַח Deut. xx. 3.—Judith xiv. 6. 1 Macc. ix. 8. Pol. 20. 4. 7 ταῖς ψυχαῖς. 29. 6. 14. Diod. Sic. 20. 1.

Ἐκμάσσω or ἄττω, f. ξω, *to wipe off*, i. e. *to wipe dry*, trans. Luke vii. 38, 44. John xi. 2. xii. 3. xiii. 5.—Ecclus. xii. 11. Ep. of Jer. 13, 24. Aristot. H. An. 9. 40. Dion. Hal. Ant. 9. 10. A word of later use in this sense, for which the Attics said ἀπομόργνυμι and ἐξομόργνυμι, Thom. Mag. p. 649. Mæris p. 249. Sturz de Dial. Alex. p. 163.

Ἐκμυκτηρίζω, f. ἰσω, (ἐκ intens. and μυκτηρίζω, to turn up the nose at, to scorn. fr. μυκῆρ, the nose, scorn,) *to deride out and out, to scoff at*, trans.

Luke xvi. 14. xxiii. 35. Sept. for נָשָׁה
Ps. ii. 4. xxii. 8.—Esd. i. 51.

Ἑκνεύω, f. εὔσω, *to nod out*, i. e. spoken of a horse, *to throw out the head*, intrans. Xen. Eq. 10. 12. also trans. *to shake off, by throwing out the head*, ib. 5. 4. Then genr. *to incline out*, sc. with the head. intrans. Xen. Ven. 10. 12. also trans. *to avoid by inclining the head or body*, Diod. Sic. p. 675. C. ed. Rhod. ὁ δὲ ἕτερος βραχὺ παρεγκλίνας, τὴν ἐπιφερομένην πληγὴν ἐξένευσε. ib. 15. 87 βελῶν τὰ μὲν ἐξένευε. Comp. Sept. Mic. vi. 14.—Hence in N. T. intrans. *to turn aside, to turn away*, absol. John v. 13 ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ, i. e. he turned away, went aside, withdrew. So Sept. for נָשָׁה Judg. iv. 18. נָשָׁה Judg. xviii. 26. comp. 2 K. ii. 24. xxiii. 16.—Philo Vit. Mos. p. 690. Ε, ποῖ τις τράπηται, ποῖ τις ἐκνύσῃ; Plut. VIII. p. 280. 5. ed. Reisk. ἐκνύσας μικρὸν τῆς ὁδοῦ. Pind. Ol. 13. 163. Jos. Ant. 7. 4. 2 ὁ Δαυίδης ἐκνύσας εἰς τι χωρίον. trop. 3 Macc. iii. 22. Trans. Jos. Ant. 9. 6. 3 τὸ ἄρμα εἰς ἐτέραν ὁδὸν ἐξένευσε.—Others derive the form ἐξένευσε from ἐκνέω, f. εὔσω, *to swim out*, i. e. *to escape by swimming*, Thuc. ii. 90; and hence genr. *to escape, to withdraw privately*, etc. See Kuinoel in loc. Krebs Obs. e Jos. Kypke Obs. etc.

Ἑκνήφω, f. ψω, intrans. *to sober out*, i. e. *to become sober out of drunkenness*, Sept. for נָשָׁה 1 Sam. xxv. 37. נָשָׁה נָשָׁה Gen. ix. 24. נָשָׁה Joel i. 5. Areteus 4. 3.—In N. T. metaph. *to rouse up, to awake*, sc. from a state of torpor, ignorance, delusion, etc. 1 Cor. xv. 34. Comp. Sept. Ps. lxxviii. 65.

Ἑκούσιος, ου, ὁ, ἡ, adj. (ἐκών,) *willing, voluntary*; Philem. 14 κατὰ ἐκούσιον, i. e. *willingly, spontaneously*. Sept. κατ' ἐκ. for נָשָׁה Neh. xv. 3.—Xen. Mem. 2. 1. 18.

Ἑκουσίως, adv. (ἐκούσιως), *willingly, voluntarily*, Heb. x. 26. 1 Pet. v. 2. Sept. for נָשָׁה Ps. liv. 8.—Jos. Ant. 5. 2. 3. Xen. Mem. 2. 1. 18.

Ἑκπαλαι, adv. (πάλαι), *of old, long since*, 2 Pet. ii. 3. iii. 5.—Plut. Aristid.

17. 365. Appian. Maced. 9. 4. 517. Comp. Lob. ad Phryn. p. 45 sq. where the word is shown to belong only to the later Greek.

Ἑκπειράζω, f. άσω, (ἐκ intens.) *to try out*, i. e. *to put to the test, to tempt*, trans. Matt. iv. 7. Luke iv. 12. x. 25. 1 Cor. x. 9. Sept. for נָשָׁה Deut. vi. 16 where see. viii. 16. Ps. lxxviii. 18.

Ἑκπέμπω, f. ψω, *to send out, to send forth*, Acts xiii. 4. xvii. 10. Sept. for נָשָׁה Gen. xxiv. 54, 56, 59.—Bar. iv. 16. Xen. H. G. 1. 1. 32.

Ἑκπερισσῶς, adv. (περισσῶς), *abundantly, exceedingly, vehemently*, Mark xiv. 31 in MSS. for ἐκ περισσοῦ.

Ἑκπετάννυμι, f. άσω, (πετάννυμι Butt. § 114,) *to spread out, to expand, to stretch forth*, e. g. the hands in supplication, Rom. x. 21, from Is. lxx. 2 where Sept. for נָשָׁה, as also Ex. ix. 30, 34.—Eccles. xlvi. 20. 1 Macc. iii. 48 το βιβλίον. Pol. 1. 44. 3.

Ἑκπηδάω, ῶ, f. ήσω, *to leap out, to rush forth*, intrans. Acts xiv. 14 ἐξέπηδσαν εἰς τὸν ὄχλον in later edit. for εἰσεπήδεσαν in text. rec.—Judith xiv. 17 ἐξέπηδσεν εἰς τὸν λαόν. Jos. Ant. 6. 9. 5. Xen. Cyr. 1. 4. 8.

Ἑκπίπτω, f. ἐκπεσοῦμαι, perf. ἐκπέπτωκα, aor. 2 ἐξέπεσον. aor. 1 ἐξέπεσα Gal. v. 4, comp. Butt. § 97. n. 9. § 114. p. 298. Winer § 13. 1. a. Lob. ad Phryn. p. 724; *to fall out of, to fall from or off*, intrans.

a) pp. spoken of things which *fall out of or from* their places, etc. e. g. stars from heaven, Mark xiii. 25, coll. Matt. xxiv. 29, and Is. xiv. 12 where Sept. πῶς ἐξέπεσεν ἐκ τοῦ οὐρανοῦ ὁ ἑσφόρος, for נָשָׁה. So of flowers, James i. 11. and 1 Pet. i. 24 ἄνθος αὐτοῦ ἐξέπεσε, comp. Sept. for נָשָׁה Is. xxviii. 1, 4. So of chains from the hands, Acts xii. 7. a boat from a ship, Acts xxvii. 32.—Herodian. 3. 7. 8. Xen. Cyr. 5. 4. 8.—Spoken of a ship, *to fall out or to be driven out of its course*, usually seq. εἰς c. acc. of place, *to be driven upon*; Acts xxvii. 17 φοβ. μὴ εἰς τὴν Σόρτιν ἐκπίσωσι. ver. 26, 29.—Diod. Sic. 2. 60 το

πλοιᾶριον—ἐκπεσεῖν εἰς ἄμρους. Pol. 1. 51. 11. Xen. An. 7. 5. 12. Comp. ἐκπ. ἐκ τῆς ὁδοῦ Xen. An. 5. 2. 31.—Trop. *to fall from* any state or condition, i. e. *to lose one's part or interest in that state*; seq. gen. τῆς χάριτος Gal. v. 4. τοῦ ἰδίου στηριγμοῦ 2 Pet. iii. 17. πόθεν ἐκπ. Rev. ii. 5 in text. rec. where others πέπτωκας.—Jos. Ant. 7. 9. 2. Luc. D. Deor. 1. 2 or 4. Thuc. 8. 81.

b) metaph. *to fall away*, i. e. *to fail, to be without effect, to be in vain*, ἡ ἀγάπη 1 Cor. xiii. 8. ὁ λόγος Θεοῦ Rom. ix. 6. So ἕρ. Sept. πίπτω Josh. xxiii. 14. 2 K. x. 10. διαπίπτω Josh. xxi. 45.—Plut. de Audit. VI. p. 140. 1. ed. Reisk. λόγος ὑπηνέμιος ἐκπίπτων.

Ἑκπλέω, f. εὔσομαι, *to sail out of, to sail from*, a port or harbour, seq. εἰς, Acts xv. 39. xviii. 18. seq. ἀπό xx. 6.—c. εἰς Xen. H. G. 4. 8. 32. seq. ἀπό An. 5. 6. 23.

Ἑκπληρώω, ὦ, f. ὦσω, *to fill out, to complete in full*, trans. e. g. in measure or number, 2 Macc. viii. 10. Xen. Cyr. 5. 4. 32.—In N. T. metaph. *to fulfil*, e. g. a promise, Acts xiii. 32.—Pol. 1. 67. 1 ἐλπίδας.

Ἑκπλήρωσις, εως, ἡ, (ἐκπληρώω,) *a filling out, completion*, 2 Macc. vi. 14. In N. T. of time, *fulfilment*; Acts xxi. 26 διαγγέλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγν. *announcing the fulfilment* [full observance] *of the days*, i. e. that he was about to keep in full the proper number of days, etc. comp. Num. vi. 9.—So ἐκπληρώω, Diod. Sic. 2. 57 νόμιμον δ' αὐτοῖς ἐστι ζῆν ἐτῶν ὠρισμένων, καὶ τὸν χρόνον τοῦτον ἐκπληρώσαντες, ἐκουσιῶς μεταλλάττειν. Comp. πληρώω 1 Macc. iii. 49.

Ἑκπλήσσω v. ττω, f. ξω, aor. 2 pass. ἐξεπλάγην (α instead of η) in such compounds as signify 'to terrify,' etc. Buttm. § 114 πλήσσω; pp. *to strike out, to force out by a blow*; but found only trop. *to strike one out of his senses*, his self-possession, i. e. *to strike with astonishment, terror, admiration, etc.* Xen. Mem. 4. 5. 6. Mag. Eq. 8. 19.—In N. T. only Pass. *to be struck with astonishment, admiration, etc.* i. e. *to be astonished, to be amazed*, genr. Matt. xix.

25. Mark x. 26. Sept. for ὄψω Ecc. vii. 16.—Xen. Cyr. 3. 3. 67.—Especially of admiration, comp. Tittm. de Syn. N. T. p. 134. absol. Matt. xiii. 54. Mark vi. 2. vii. 37. Luke ii. 48. Seq. ἐπί c. dat. Matt. vii. 28 ἐπὶ τῇ διδαχῇ. xxii. 33. Mark i. 22. xi. 18. Luke iv. 32. ix. 43. Acts xiii. 12.—Hesych. ἐξεπλάγη· ἰθαύμασεν, ἐξέστη. Seq. ἐπί c. dat. AEL. V. H. 12. 41. Xen. Cyr. 1. 4. 27. seq. dat. ib. 6. 3. 15. seq. accus. 2 Macc. vii. 12. Jos. Ant. 8. 7. 5. Herodian. 1. 15. 10.

Ἑκπνέω, ὦ, f. εὔσω, *to breathe out or forth*, trans. Plut. ed. Reisk. VIII. 238. 6. Plato Phædo. 16. In N. T. intrans. *to expire, to die*, Mark xv. 37, 39. Luke xxiii. 46.—Soph. Aj. Fl. 1045. Plut. de gen. Soer. 32.—The accus. τὴν ψυχὴν is strictly here implied; so in full, Eurip. Orest. 1163 ἐκπνέων τὴν ψυχὴν. Phœniss. 1475.

Ἑκπορεύομαι, f. εὔσομαι, *to go out of, to go or come forth*, spoken

a) of persons, seq. ἐκ c. gen. of place whence, Mark xiii. 1 ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ. Seq. ἀπό, Matt. xx. 29 ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχῶ. Mark x. 46. ἔξω c. gen. Mark xi. 19. ἐκείθεν Mark vi. 11. παρά c. gen. of person *from whom*, John xv. 26. absol. Luke iii. 7. Acts xxv. 4. Spoken of demons, absol. Matt. xvii. 21. Sept. c. ἐκ for ἡ Νῆξ Ps. xix. 6. c. ἀπό Ex. v. 20. c. ἐκείθεν Deut. xi. 10.—c. ἐκ Pol. 6. 58. 4. absol. Xen. Ag. 2. 25.—Seq. εἰς c. acc. of place whither, Mark x. 17 ἐκπορευομένου αὐτοῦ εἰς ὁδόν. John v. 29. ἐπὶ c. acc. of pers. Rev. xvi. 14. πρός c. acc. of pers. Matt. iii. 5. Mark i. 5. Sept. c. εἰς for Νῆξ Ex. xxxiii. 7. c. ἐπὶ Ex. vii. 15. c. πρός Judg. ix. 33.—c. εἰς Xen. An. 5. 6. 33. ἐπὶ ib. 5. 1. 8.

b) of things, *to go forth from, to proceed out of*; seq. ἐκ c. gen. ἐκ τοῦ ἀνθρώπου, Mark vii. 20. ἐκ τῆς καρδίας vii. 21. τὰ ἐκπορ. ἐκ τοῦ στόματος, Matt. xv. 11, 18. Luke iv. 22. Eph. iv. 29. Also symb. of a sword, Rev. i. 16. xix. 15, 21. (comp. ii. 16. Is. xlix. 2. Hos. vi. 5.) of lightning, Rev. iv. 5. fire, ix. 17, 18. xi. 5. a river, xxii. 1. Seq. ἀπό Mark vii. 15. διά c. gen. Matt. iv. 4. ἔσωθεν Mark vii. 23. Sept. c. ἐκ for Νῆξ Num. xxxii. 24. Ez. i. 13. for ἡ Νῆξ Deut. viii.

3. xxiii. 24.—Seq. εἰς c. acc. of place whither; spoken of rumour, Luke iv. 37 ἔξεπορ. ἡχος περὶ αὐτοῦ εἰς πάντα τόπον. In the sense of *to be ejected*, εἰς τὸν ἀφωδῶνα, Mark vii. 19.

c) from the Heb. in the phrase εἰσπορεύομαι καὶ ἔκπορεύομαι, *to go in and out*, i. e. to perform one's daily duties, Acts ix. 28; see in Εἰσπορεύομαι c, and Εἰσέρχομαι d.

Ἑκπορνέω, f. εὖσω, *to whore it out*, i. e. *to practise fornication, to be given to lewdness*, intrans. Jude 7. Sept. for קָן Gen. xxxviii. 24. Ex. xxxiv. 16.—Fabr. Cod. Pseud. V. T. I. p. 653.

Ἑκπτύω, f. ὑσω, *to spit out*, Hom. Od. δ. 322. In N. T. metaph. *to loathe, to reject*, trans. Gal. iv. 14. comp. Rev. iii. 16.—So ἀποπτύω Eurip. Androm. 607. Hesiod. Op. et D. 724.

Ἑκριζώω, ὦ, f. ὠσω, *to root out or up*, trans. Matt. xiii. 29. xv. 13. Luke xvii. 6. Jude 12 δένδρα ἐκριζωθῆντα, i. e. the same as rooted up. Sept. for שָׁרָה Jer. i. 10. קָרַץ Zeph. ii. 4.—Wisd. iv. 4.

Ἑκστασις, εως, ἡ, (ἐξίστημι,) pp. *a putting away, removal*, sc. of any thing out of a place, etc. Plut. ed. Reisk. IX. p. 727. 8 ἐκστασις θερμότητος. ib. 728. 9. In N. T. and commonly, metaph. *ecstasy*, i. e. the state of being out of one's usual mind; Hesych. φρενὸς ἐκστασις, ὁ εἰς αὐτὸν μὴ ὢν. Thus

a) genr. as arising from any strong emotion, *astonishment, amazement*, e. g. from admiration, Mark v. 42. Luke v. 26. Acts iii. 10. from terror, Mark xvi. 8. Sept. for קָרַץ Jer. v. 30. קָרַץ Deut. xxviii. 28. קָרַץ Gen. xxvii. 33. קָרַץ 2 Chr. xiv. 14. קָרַץ Ez. xxvii. 35.—Test. XII Patr. p. 538. Plut. ed. Reisk. VI. 136. 8 ἐκστάσις καὶ παραχὰς καὶ πτοίας ἐπιφέρειν.

b) *a trance*, i. e. a state in which the soul is unconscious of present objects, being rapt into visions of distant or future things, Acts x. 10. xi. 5. xxii. 17. comp. 2 Cor. xii. 2 sq. Ez. i. 1.—Artemid. 2. 37. Comp. Sept. for קָרַץ Gen. ii. 21. Hesych. ἐκστασιν ὕπνον, φόβον.

Ἑκστρέφω, f. ψω, *to turn out of a place*, trans. e. g. a tree or post ἐκ τῆς γῆς, Arr. Exped. Al. M. 3. 29. *to turn inside out*, as a garment, Schol. in Aristoph. Nub. 89.—In N. T. metaph. *to change*, sc. for the worse, i. e. *to subvert, to pervert*, perf. pass. Tit. iii. 11. So Sept. for קָרַץ Am. vi. 12. Pass. for קָרַץ Deut. xxxii. 20.—genr. Aristoph. Nub. 89 ἐκστρεψον ὡς τάχιστα τοὺς σαντοῦ τρόπους.

Ἑκταράσσω v. ττω, f. ζω, *to stir up wholly, to disturb greatly, to agitate greatly*, trans. e. g. trop. τὴν πόλιν, Acts xvi. 20. Sept. for קָרַץ Ps. xviii. 4. קָרַץ Ps. lxxxviii. 17.—Wisd. xvii. 3. xviii. 7. Andocid. de Myster. ὁ δὲ τὴν πόλιν ὄλην ἐκταράξας.

Ἑκτείνω, f. τενω, perf. τέτακα, *to stretch out, to extend*, e. g. τὸν τράχηλον Xen. Eq. 1. 8. or the body for sleep, Xen. Conv. 4. 31. In N. T. spoken

a) of the hand. τὴν χεῖρα ἐκτείνειν, *to stretch forth the hand*, genr. Matt. xii. 13 bis. xxvi. 51, Mark iii. 5 bis. Luke vi. 10. Acts xxi. 1. Sept. for קָרַץ Josh. viii. 19. Ex. xv. 12. קָרַץ Gen. xix. 10. xxii. 10.—Ceb. Tab. 30. Xen. Eq. 7. 2.—So for the purpose of healing, Matt. viii. 3. Mark i. 41. Luke v. 13. Acts iv. 30. of assisting, Matt. xiv. 31. of entreaty, John xxi. 18.—Seq. ἐπὶ c. acc. of pers. *to stretch out one's hand upon*, i. e. genr. towards, Matt. xii. 49; or i. q. *to lay hands upon* in a hostile manner, Luke xxii. 53; so Sept. for קָרַץ Ex. vii. 5. Jer. vi. 12. Ez. vi. 14.—1 Macc. xii. 39, 42.

b) of an anchor, i. e. *to let go an anchor*, with its cable, *to cast anchor*, Acts xxvii. 30.

Ἑκτελέω, ὦ, f. ἔσω, *to finish out or off, to complete fully*, absol. Luke xiv. 29, 30. Sept. for קָרַץ Deut. xxxii. 45.—Pol. 10. 26. 1. Xen. Lac. 10. 7.

Ἑκτένεια, ας, ἡ, (ἐκτείνω,) *extension*, Herodian. 7. 2. 8.—In N. T. trop. *intendness, assiduity*; Acts xxvi. 7 ἐν ἐκτένεια, i. e. intently, assiduously.—2 Macc. xiv. 38. Phalar. Ep. 68. A word of the later Greek, Lob. ad Phryn. p. 311.

Ἑκτενής, έος, οὗς, ὁ, ἡ, adj. (ἐκτείνω), pp. *extended*; trop. *intent, earnest*,

servent, Acts. xii. 5 προσευχή *εκτ.* 1 Pet. iv. 8 ἀγάπη.—3 Macc. v. 29. Pol. 22. 5. 4. Chiefly in later writers, Lob. ad Phryn. p. 311.—Neut. compar. *εκτενέστερον* as adv. *more earnestly*, Luke xxii. 44. See Buttm. § 115. 5.

ἙΚΤΕΝΩΣ, adv. (*εκτενής*), *intently, earnestly*, 1 Pet. i. 22. Sept. for *ἐκτενῶς* Jon. iii. 8.—3 Macc. v. 9. Diod. Sic. 2. 24. Pol. 8. 21. 1. A later word, Lob. ad Phryn. p. 311.

ἙΚΤΙΘΗΜΙ, f. *ἐκθήσω*, *to place out, to expose*, trans. viz.

a) an infant that it may perish, Acts vii. 21 *ἐκτεθέντα δὲ αὐτόν*, in particip. aor. 1 pass. comp. Buttm. § 107. n. I, 16.—Wisd. xviii. 5. Æl. V. H. 2. 7. Diod. Sic. 3. 58. ib. 4. 64. comp. in ἙΚΘΕΤΟΣ.

b) Mid. *ἐκτίθεμαι*, *to set forth, to expound, to declare*, Acts xi. 4. xviii. 26. xxviii. 23. Sept. for *ἐκτίθη* Job xxxvi. 13.—Jos. Ant. 1. 12. 2. Athen. VII. p. 278.

ἙΚΤΙΝΑΣΣΩ v. ττω, *ἀξω*, *to shake out or off*, e. g. τὸν κοινοῦ τῶν ποδῶν, Matt. x. 14. Acts xiii. 51. τὸν χούν ὑποκ. τ. ποδ. Mark vi. 11. τὰ ἱμάτια, Acts xviii. 6. These were symbolical actions, signifying the total breaking off of all further intercourse. Comp. Lightfoot, Hor. Heb. ad Matt. x. 14.—Plut. Cato Maj. 14.

ἙΚΤΟΣ, η, ον, ordin. num. (*ἕξ*), *the sixth*, as *ἕκτη ὥρα*, *the sixth hour*, i. e. in the Jewish reckoning, noon, Matt. xx. 5. xxvii. 45. Mark xv. 33. Luke xxiii. 44. John iv. 6. xix. 14. Acts x. 9. Also Luke i. 26, 36. Rev. vi. 12. ix. 13, 14. xvi. 12. xxi. 20. Sept. for *ἕξτος* Gen. i. 31. xxx. 19.—Hom. Od. 3. 415.

ἙΚΤΟΣ, adv. (*ἐκ*), *out of, without*, i. e.

a) pp. of place, with the art. τὸ *ἐκτός*, *the outside*, Matt. xxiii. 26 τὸ *ἐκτός* αὐτῶν. Buttm. § 125. 6, 7.—So τὰ *ἐκτός*, Arr. Diss. Ep. 3. 7. 2. Pol. 3. 46. 2.—As a prep. with a gen. *out of*, 2 Cor. xii. 2, 3, εἶτε *ἐκτός* τοῦ σώματος. 1 Cor. vi. 18 πᾶν ἁμάρτημα *ἐκτός* τοῦ σώματος *ἐστι*, i. e. does not pertain to the body, is not physical.—Hom. Od. 12. 219. Xen. Mag. Eq. 7. 4.

b) trop. *without*, i. e. *except, besides*, as prep. c. gen. Acts xxvi. 22 οὐδὲν *ἐκτός*

λέγων ὧν κ. τ. λ. 1 Cor. xv. 27. Sept. for *ἐκτός* 1 K. iv. 23. Judg. viii. 26. *ἐκτός* 1 K. x. 13. Dan. xi. 4.—Xen. H. G. 1. 2, 3. ib. 1. 6. 35.—By pleonasm prefixed to *εἰ μή*, as *ἐκτός εἰ μή*, *without perhaps, unless, except*, 1 Cor. xiv. 5 *ἐκτός εἰ μή* διερμηνεύη. xv. 2. 1 Tim. v. 19. See Winer § 67. p. 487. Lob. ad Phryn. p. 459.—Luc. D. Mort. 16. 4. quom. Hist. conscr. 13, 21, 38. pro Imag. 23, 28.

ἙΚΤΡΕΨΩ, f. ψω, *to turn out, or away*, trans. sc. from a place, course, etc. e. g. τὸ ὕδωρ *ἐξετρεπε* Thuc. 5. 65. Mid. and aor. *ἐξετράπην* as Mid. (Buttm. § 136. 2,) *to turn one's self away from a way or course, i. e. to turn aside from, to deflect, intrans.* e. g. τῆς ὁδοῦ Æl. V. H. 14. 49. *ἔξω τῆς ὁδοῦ* Arr. Exp. A. M. 3. 21. 7. absol. Xen. An. 4. 5. 15.—Hence in N. T. Mid. metaph. *to turn away from*, intrans. viz.

a) from the true course, spoken of those who abandon the truth and embrace error, 1 Tim. i. 6 *ἐξετράπησαν εἰς ματαιολογίαν*. seq. *ἐπί* 2 Tim. iv. 4. seq. *ὀπίσω* 1 Tim. v. 15. absol. Heb. xii. 13 *ἵνα μὴ τὸ χεῶδον ἐκτραπῇ*, viz. 'make straight and level paths, that the lame may not be driven to turn aside into other paths, but may be healed,' i. e. that those who are wavering in faith may not be led to turn quite away, but rather be brought back and established. Others here render *ἐκτραπῇ*, *be wrenched, dislocated*, but without sufficient authority.—Polyb. 6. 10. 2. 7. *εἰς κακίας*. Jos. Ant. 8. 10. 2. Plut. ed. Reisk. VI. 428. 7.

b) seq. accus. of person or thing, *to turn away from, to avoid*; 1 Tim. vi. 20 *ἐκτρεπόμενος τὰς βεβήλους κενόφωνίας*.—Jos. Ant. 4. 8. 10. Epict. Ench. 31. 3. Plut. ed. Reisk. VI. 282. 1.

ἙΚΤΡΕΨΩ, f. *ἐκτρέψω*, *to nourish out* sc. in full, *to nourish up, to bring up to maturity*, e. g. children. Sept. for *ἐκτρέφω* Kal and Piel, 1 K. xii. 8, 10. Is. xxiii. 4. xlix. 21. Xen. An. 7. 2. 32.—In N. T. genr. *to nourish up, to cherish*, e. g. τὴν *ἐαυτοῦ σάρκα*, Eph. v. 29. Sept. for *ἐκτρέφω* Gen. xlv. 11.—Æl. V. H. 2. 14. Xen. Œc. 17. 10.—In the sense of *to train up, to educate*, trans. Eph. vi.

4 ἐκτρέφετε αὐτὰ ἐν παιδείᾳ κ. τ. λ.—Sept. Prov. xxiii. 24. Pol. 1. 65. 7 ἐν παιδείαις καὶ νόμοις κ. τ. λ.

Ἐκτρώμα, ατος, τό, (ἐκτιτρώσκω to wound out, i. e. 'to cause or suffer abortion,' Diod. Sic. 3. 64. ib. 4. 2. Herodot. 3. 32,) *an abortion, one born prematurely*, trop. 1 Cor. xv. 8, coll. ver. 9. Sept. for לָבָן Job iii. 16. Ecc. vi. 3. —Aristot. H. An. 10. 27. Philo Leg. Alleg. p. 54. C. —Found only in Ionic and later writers; the Attics said ἀμβλωμα, Phryn. p. 208 et ibi Lob. Thom. Mag. p. 318 sq. Sturz de Dial. Alex. p. 164.

Ἐκφέρω, f. ἐξοίσω, aor. 1 ἐξένεγκα, aor. 2 ἐξένεκον, *to bear out, to carry out, to bring forth*, trans.

a) pp. out of a place, Luke xv. 22 τὴν στολήν, sc. from its place. Acts v. 15 τοὺς ἀσθενεῖς, sc. out of the houses. 1 Tim. vi. 7. Sept. for אֲבִיךָ 1 Sam. v. 1. אֲבִיךָ Gen. xiv. 18. Judg. vi. 19.—Herodian. 2. 1. 3, 4. Xen. Cyr. 5. 2. 7.—So of a dead body for burial. Acts v. 6, 9, 10.—Pol. 1. 80. 10. Xen. An. 6. 1. 6. Mem. 1. 2. 53.

b) spoken of the earth. *to bring forth, to yield*, trans. Heb. vi. 8 τὰς ἀκάνας. Sept. for אֲבִיךָ Gen. i. 12. Hag. i. 11.—Diod. Sic. 2. 47. Xen. Œc. 17. 10.

Ἐκφεύγω, f. ἐύξομαι, *to flee out of* a place, intrans. Acts xix. 16 ἐκφυγεῖν ἐκ τοῦ οἴκου. absol. xvi. 27.—Eccclus. xxvii. 20. Xen. Cyr. 6. 1. 40. An 4. 7. 6.—Trans. *to flee from, to escape*, seq. acc. e. g. calamities, Luke xxi. 36. τὰς χειρὰς τινος, i. e. out of the power of any one, 2 Cor. xi. 33. (Susann. 22. 2 Macc. vi. 26.) τὸ κρῖμα τοῦ Θεοῦ, Rom. ii. 3. (2 Macc. vii. 35 κρίσιν.) also c. acc. impl. 1 Thess. v. 3. Heb. ii. 3. coll. Eccclus. xvi. 13. Sept. for שָׁרַח Job xv. 30. לָרַח Prov. x. 19.—Diod. Sic. 1. 31. Herodian. 1. 9. 16.

Ἐκφοβέω, ὤ, f. ἤσω, (ἐκ intens.) *to frighten outright, to terrify greatly*, trans. 2 Cor. x. 9. Sept. for יִרְאָה Lev. xxvi. 6. Zeph. iii. 14. יִרְאָה Job vii. 14.—Jos. Ant. 2. 5. 5. Pol. 14. 10. 3.

Ἐκφοβος, ου, ὁ, ἡ, adj. (ἐκφοβέω,) *frightened outright or out of one's senses*,

greatly terrified, Mark ix. 6. Heb. xii. 21. Sept. ἐκφ. εἰμί for יָרָא Deut. 9. 19.

Ἐκφύω, f. ὕσω, aor. 2 ἐξέφυν, *to generate out, to produce, to put forth*, trans. Matt. xxiv. 32 and Mark xiii. 28 ὅταν ὁ κλαδὸς—τὰ φύλλα ἐκφύῃ, in subjunct. pres.—Symm. for אֲצִיחַ Ps. civ. 14. Sept. ἐξαγαγεῖν. Plut. ed. Reisk. VIII. 732. 10.—Others in these passages read ἐκφυνῶ, which is the subjunct. of ἐξεφύην, a later form of the aor. 2 for ἐξέφυν, (intrans. as also the perf.) *to egerminate, to shoot out, to put forth*, i. e. the leaves put forth. See Buttm. § 114 φύω. Passow sub φύω. Winer § 15. p. 81.—Jos. Ant. 2. 5. 5 σταχὺας ἐκφύντας. Paph. 6. 1. Hesych. ἐκφύναι. ἐκβλαστῆσαι, γεννηθῆναι. perf. Hom. Il. 11. 40.

Ἐκχέω, also ἐκχύνω a later form disapproved by the grammarians, Lob. ad Phryn. p. 726; fut. ἐκχεῶ, instead of the Att. ἐκχέω for ἐκχεύσω, Buttm. § 95. n. 9. § 114. χέω. Ausf. Sprachl. II. p. 436. Matth. § 182. n. 1. Winer § 13. 3.—Aor. 1. ἐξέχεα, Buttm. § 96. n. 1. Matth. § 185. n. For the 3 pers. aor. 1 ἐξέχεε John ii. 15. al. see Buttm. § 105. n. 2.*—Perf. Pass. ἐκκέχυμαι, Buttm. § 98. n. 4.—Aor. 1 Pass. ἐξεχύθη, fut. 1 Pass. ἐκχυθήσεται; comp. Buttm. § 114 χέω.—*To pour out*, trans.

a) pp. Matt. ix. 17 and Mark ii. 22, ὁ οἶνος ἐκχεῖται, *the wine is poured out*, i. e. spilled. Luke v. 37. John ii. 15 ἐξέχεε (aor. 1) τὸ κέρμα, i. e. he poured out the money, scattered it upon the ground, etc. Acts i. 18 ἐξεχύθη κἀντα τὰ σπλάγχνα αὐτοῦ, i. e. his bowels gushed out. Sept. for שָׁרַח Ex. iv. 9. Judg. vi. 20. of ashes and dust. Lev. iv. 12. xiv. 41. χαλκόν Ex. xvi. 35. ἐξεχύθη ἡ κοιλία αὐτοῦ 2 Sam. xx. 10.—Hom. Il. 3. 296. οἶνον. Arr. Diss. Ep. 4. 10. 26. Herodian. 4. 4. 18 πάντα. Xen. H. G. 6. 5. 50 ἐπιτήδεια.—In the phrase αἷμα ἐκχέω, *to pour out blood, to shed blood, to kill*, Acts xxii. 20. Rom. iii. 15. Rev. xvi. 6. So particip. αἷμα ἐκχυνόμενον. Matt. xxiii. 35. Luke xi. 50. Spoken of the blood of Christ *shed or poured out as a sacrifice for sin*, περὶ v. ὑπὲρ πολλῶν, Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. Sept. for שָׁרַח Gen. ix. 6.

1 Sam. xxv. 31. 2 K. xxi. 10. coll. Deut. xix. 10. Ps. lxxxix. 10.—By meton. of the container for the contents, *ἐκχ. τὴν φιάλην*, Rev. xvi. 1, 2, 3, 4, 8, 10, 12, 17.

b) metaph. *to pour out, to shed abroad, to give largely*; seq. *ἐν*, Rom. v. 5 ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυνται ἐν ταῖς καρδίαις ὑμῶν. seq. *ἐπὶ* c. acc. of pers. e. g. τὸ πνεῦμα, Acts ii. 17, 18, 33. x. 45. Tit. iii. 6. So Sept. and *πρὸς* Ps. lxxix. 6. Jer. xiv. 16. πνεῦμα Joel ii. 28, 29. iv. 19. Zech. xii. 10.—Ecclus. xviii. 11. xxiv. 35.

c) trop. Pass. or Mid. *to be poured out*, spoken of persons, i. e. as in Engl. intrans. *to pour forth, to rush tumultuously*, Hom. Od. 8. 515. Plut. ed. Reisk. III. 761. 2, *εἰς τὴν ὁδόν*. Comp. Sept. Judg. ix. 44. xx. 37. In N. T. and later writers spoken metaph. of a passion or direction of the mind, *to rush into, to give one's self up to*, e. g. τῇ πλάνῃ τοῦ Βαλάαμ Jude 11.—Ecclus. xxxvii. 32. Test. XII Patr. p. 520 *πορνεία ἐν ᾗ ἐξεχύθη ἐγώ*. Plut. Vit. Marc. Anton. 21 *εἰς τὸν ἡδονοπαθῆ καὶ ἀκόλαστον βίον ἐκκεχυμένος*. Pol. 32. 11. 4. Comp. Lat. 'effundantur ad luxuriam,' Liv. 34. 6. 'in amorem effusus,' Q. Curt. 8. 5.

Ἑκχύνω, see in Ἑκχέω.

Ἑκχωρέω, ὦ, f. ἦσω, *to depart out of a place, to go away, to flee out*, Luke xxi. 21. Sept. for *ἔρχομαι* Am. vii. 12.—1 Macc. ix. 62. Ael. V. H. 3. 21.

Ἑκψύχω, f. ξω, *to breathe out, to expire, to die*, intrans. Acts v. 5, 10. xii. 23.—Sept. Ez. xxi. 7 [12]. coll. Judg. iv. 21.

Ἑκόν, οὔσα, ὄν, *willing, voluntary*, usually in an adverbial sense, Rom. viii. 20. 1 Cor. ix. 17. See Buttm. § 123. n. 3.—Sept. Ex. xxi. 13. Herodian. 2. 4. 5. Xen. Cyr. 1. 1. 4.

Ἑλαία, ἀς, ἡ, *an olive*, viz.

a) the tree, *an olive-tree*, symbolically, Rom. xi. 17, 24. Rev. xi. 4. Sept. for *ἡ* Gen. viii. 11. Judg. ix. 8, 9. symb. Zach. iv. 3, 11, 12.—Xen. An. 6. 4. 6.—Elsewhere, τὸ ὄρος τῶν ἑλαιῶν, *the Mount of Olives*, i. e. the high ridge lying east of Jerusalem parallel to the city, and separated from it by the val-

ley of the Cedron; it was formerly planted with olive-trees, of which few remain; see Calmet, art. *Jerusalem* p. 564, and art. *Olives, Mount of*. Matt. xxi. 1. xxiv. 3. xxvi. 30. Mark xi. 1. xiii. 3. xiv. 26. Luke xix. 29, 37. xxi. 37. xxii. 39. John viii. 1. Sept. for *הַר הַצִּיּוֹן* Zeph. xiv. 4. comp. 2 Sam. xv. 30.—Jos. Ant. 20. 8. 6. B. J. 5. 2. 3.—On the value and culture of the olive, see Jahn § 71. Rees' Cycl. art. *Olea*.

b) the fruit, *an olive*, James iii. 12.—Xen. An. 7. 1. 37. Cc. 19. 13.

Ἑλαιον, ὄν, τό, (ἐλαία,) *oil*, i. e. *olive-oil*, of various qualities and uses; e. g. for lamps, Matt. xxv. 3, 4, 8. for wounds and anointing the sick, Mark vi. 13. Luke x. 34. James v. 14. as mixed with spices for anointing the head and body in token of honour, etc. Luke vii. 46. Heb. i. 9, see in Ἀλείφω. Jahn § 148. Oil was also an article of traffic, Luke xvi. 6. Rev. xviii. 13. Sept. for *ἡ* Gen. xxviii. 18. 1 Sam. xvi. 1, 13. al.—Xen. An. 4. 4. 13. Conv. 2. 4.—By meton. and genr. *oil* is put for the fruit or the tree, Rev. vi. 6. comp. Is. xl. 10. Hag. i. 11.

Ἑλαιῶν, ὦνος, ὅ, (ἐλαία,) *an olive-yard*, pp. Sept. for *ἡ* Ex. xxiii. 11. 2 K. v. 26.—In N. T. as a name of the Mount of Olives, Acts i. 12; see in Ἑλαία a.—Jos. Ant. 7. 9. 2.

Ἑλαμίτης, ὄν, ὅ, *an Elamite*, an inhabitant of Elam or Elymais, a region of Persia near the extremity of the Persian gulf, between Media and Babylonia, and forming part of the district of Susiana or the modern Khusistan, of which Susa was the capital; Acts ii. 9. Comp. Is. xxi. 2. Jer. xlix. 34 sq. Dan. viii. 2.—See Rosenm. Bibl. Geogr. I. i. p. 300 sq.

Ἑλάσσω v. πτων, ὄνος, ὅ, ἡ, adj. pp. compar. of *ἑλαχὺς* an old epic word, but used as compar. of *μικρὸς*, Buttm. § 68. 4, i. e. *less, minor*, e. g. in quality, *inferior*, as wine, John ii. 10. in age, *younger*, Rom. ix. 12. (Sept. for *ἡ* Gen. xxv. 23.) in dignity, Heb. vii. 7.—Herodian. 5. 1. 14.—Neut. adverbially, *less than*, 1 Tim. v. 9. comp. Buttm. § 115. 5.—Diod. Sic. 1. 32.

Ἑλαττονέω, ᾧ, f. ἥσω, (ἐλάττων,) *to make less*, i. e. trans. *to diminish*, Sept. Prov. xiv. 36. for ὑγμῆη Lev. xxv. 16. ῥῥῃ Gen. viii. 3, 5.—In N. T. intrans. *to be less*, in respect to quantity, i. e. *to lack*, *to fall short*, absol. 2 Cor. viii. 15 ὁ τὸ ὀλίγον, οὐκ ἐλαττόνησε, quoted from Ex. xvi. 18, where Sept. for ῥῥῃ. also for ὑγμῆη Ex. xxx. 15.—Ecclus. xix. 5, 7. A later word instead of ἐλαττώ, Passow sub voc.

Ἑλαττώω, ᾧ, f. ὥσω, (ἐλάττων,) *to make less*, trans. e. g. in dignity, Ἰησοῦν παρὰ τοὺς ἀγγέλους, *to make lower than*, Heb. ii. 7, 9, quoted from Ps. viii. 6 where Sept. for ῥῥῃ. Sept. also for ὑγμῆη Num. xxvi. 54.—Ecclus. xviii. 5. xlii. 29. Philo de Opif. p. 20. A. Xen. H. G. 1. 4. 16.—Pass. or Mid. intrans. *to become less*, *to decrease*, John iii. 30. Sept. for ῥῥῃ Jer. xlv. 18.—Ecclus. xviii. 19, 20. xli. 2. Jos. Ant. 7. 1. 1. Philo de Gig. p. 287. C. Plut. Vit. Pyrrh. 26 init.

Ἑλαύνω, f. ἐλάσω, perf. ἐλήλακα, *to drive*, *to impel*, *to urge on*, trans. In N. T.

a) of ships and clouds driven about by winds, James iii. 4. 2 Pet. ii. 17.—Jos. Ant. 5. 5. 3 τὸν ὑέτον ἤλαυνε ἄνεμος. Spoken of oxen, Ecclus. xxxviii. 28. horses, Xen. Cyr. 8. 3. 29. al.—Metaph. of a person, Luke viii. 29 ἡλαύνετο ὑπὸ τοῦ δαίμονος κ. τ. λ.—Wisd. xvi. 18. xvii. 15. Xen. Mem. 2. 1. 5.

b) by impl. *to impel* sc. a vessel with oars, i. e. *to row*, absol. Mark vi. 48. John vi. 19. So Sept. for ῥῥῃ Is. xxxiii. 21.—Hom. Od. 13. 22. Thuc. 3. 49. Xen. H. G. 6. 2. 29. Fully written c. τὴν ναῦν, Hom. Od. 15. 502. Xen. Ath. 1. 2.

Ἑλαφρία, ας, ἡ, (ἐλαφρός,) *lightness*, pp. in weight, Hesych. ἐλαφρία· κοινότης. In N. T. metaph. spoken of mind, *lightness*, *inconstancy*, 2 Cor. i. 17.—Hesych. ἐλαφρία· μωρία. A word of the later age, Lob. ad Phryn. p. 343.

Ἑλαφρός, ᾧ, ον, *light*, *not heavy*, *easy to bear*; Matt. xi. 30 φορτίον μου ἐλαφρόν ἐστιν, i. e. trop. my

precepts, requirements, are light.—Hom. Il. 12. 450. Xen. Ven. 6. 11. ib. 4. 1.—Metaph. 2 Cor. iv. 17 τὸ ἐλαφρόν τῆς θλίψεως, i. q. ἡ ἐλαφρὰ θλίψις, comp. Buttm. § 123. 3, and n. 4.

Ἑλάχιστος, η, ον, pp. superl. of the old epic ἐλαχύς, but used as superl. of μικρός, comp. in Ἑλάσσων, Buttm. § 68. 4, i. e. *the least*, *minimus*, e. g. in magnitude, James iii. 4. in number and quantity, Luke xvi. 10 bis. xix. 17. in rank or dignity, Matt. ii. 6. v. 19 ἐλάχ. κληθήσεται, xxv. 40, 45. 1 Cor. xv. 9. in weight or importance, Matt. v. 19 ἐντολαὶ ἐλαχ. Luke xii. 26. 1 Cor. vi. 2. iv. 3 see in Εἰμί II. h. β. So Sept. of dignity for ῥῥῃ 1 Sam. ix. 21. Job xxx. 1. ἡρ 2 K. xviii. 24. of importance, for ἡρ Prov. xxx. 24.—Of dignity Wisd. vi. 6. Xen. Mem. 2. 1. 6. H. G. 7. 1. 4.

Ἑλαχιστότερος, η, ον, (compar. from the superl. ἐλάχιστος,) *far less*, *far inferior*, Eph. iii. 8.—Such double comparisons, though used by the poets, are elsewhere found only in the prose of a later age, Buttm. § 69. n. 3. Winer § 11. 2. b. Lob. ad Phryn. p. 136.

Ἑλάω, f. ἐλάσω, see Ἑλαύνω.

Ἑλεάζαρ, ὁ, indec. Eleazar. Heb. ῥῥῃς (God his helper), pr. name of a man, Matt. i. 15 bis.

Ἑλεγξίς, εως, ἡ, (ἐλέγχω,) *conviction*, *reproof*; 2 Pet. ii. 16 ἐλεγξιν ἔχειν, i. q. ἐλέγχεσθαι, *to have conviction*, i. e. *to be convicted*, *reproved*.—Sept. Job xxi. 4.

Ἑλεγχος, ον, ὁ, (ἐλέγχω,) *convincing argument*, *proof*, AEL. V. H. 7. 19. Arr. Diss. Ep. 3. 10. 11. In N. T. *conviction*, i. e. by meton. *certain persuasion*, Heb. xi. 1.—Also in the sense of *refutation*, sc. of adversaries, 2 Tim. iii. 16. Sept. for ἡρῃ Job. xiii. 6. xxiii. 4. πῆρῃ Hos. v. 9.—Long. de Sublim. Fragm. 3. 11.

Ἑλέγχω, f. ξω, *to shame*, *to disgrace*, only in Homer, as Od. 21. 424. Il. 9. 518 or 522.—Usually and in N. T. *to convict*, *to prove one in the wrong*, and thus to shame him, trans.

a) pp. *to convict, to show to be wrong*, etc. John viii. 9 ὑπὸ τῆς συνειδήσεως, ἐλεγχόμενοι. seq. περί John viii. 46. xvi. 8. Also 1 Cor. xiv. 24. James ii. 9. Sept. for חֲרִיב Ps. i. 21. Prov. xxx. 6.—Jos. Ant. 4. 8. 15. Ael. V. H. 12. 51. Xen. Cyr. 3. 1. 12.—Hence, *to convince of error, to refute, to confute*, Tit. i. 9 τοὺς ἀντιλέγοντας ἐλέγχειν. ver. 13. ii. 15. So Sept. for חֲרִיב Job. xxxii. 12. קִרְיָ Prov. xviii. 17.—Arr. Diss. Ep. 2. 1. 32. Xen. Mem. 3. 8. 1.

b) by impl. *to reprove, to rebuke, to admonish*; Luke iii. 19 ἐλεγχόμενος ὑπ' αὐτοῦ περί Ἡρωδιάδος. Matt. xviii. 15. 1 Tim. v. 20. 2 Tim. iv. 2. Sept. for חֲרִיב Gen. xxi. 25. Prov. ix. 8.—Ecclus. xix. 12, 13, 14, 16. Ael. V. H. 13. 24. Xen. Mem. 1. 2. 47.—Henceforth from the Heb. in the sense of *to reprove by chastisement, to correct, to chastise*, in a moral sense, Rev. iii. 19 ἐλέγχω καὶ παιδεύω. Heb. xii. 5 quoted from Prov. iii. 11, 12, where Sept. for חֲרִיב. Sept. also for חֲרִיב Job v. 17. Ps. vi. 2. xxxviii. 2.

c) by impl. spoken of hidden things, *to detect, to demonstrate, to make manifest*; John iii. 20 where ἐλεγχῶ is parallel with φανερωῶ in ver. 21. So Eph. v. 11, 13. —Pol. 9. 22. 9. Herodian. 3. 12. 11. Ael. V. H. 12. 5. Xen. Conv. 8. 43.

Ἐλεεινός, ἡ, όν, (ἐλεος,) *inclined to pity, merciful*, Herodian. 1. 4. 3. In N. T. *deserving pity, pitiable*; by impl. *wretched, miserable*, 1 Cor. xv. 19. Rev. iii. 17.—Suid. ἐλεεινός-ό έλεους άξιος. Jos. Ant. 4. 6. 7. Diod. Sic. 13. 28. The Attic form is ελεινός, Lob. ad Phr. p. 87.

Ἐλεέω, ω, f. ήσω, (ἐλεος,) *to pity, to have compassion on, to have mercy on*, sc. a person in unhappy circumstances, trans. Pass. *to be pitied, to obtain mercy*; implying not merely a feeling of the evils of others, (sympathy, οίκτιρμός,) but also an active desire of removing them, see Tittm. de Synon. N. T. p. 69 sq.

a) genr. Matt. v. 7 αὐτοὶ ἐλεηθήσονται ix. 27 ἐλέησον ήμᾶς, νιέ Δαβίδ. xv. 22. xvii. 15. xviii. 33 bis. xx. 30, 31. Mark v. 19. x. 47, 48. Luke xvi. 24. xvii. 13. xviii. 38, 39. Phil. ii. 27. Jude 22 see in Διακρίνω a. Sept. for חֲרִיב 2 Sam. xii. 22.

2 K. xiii. 22. Ps. vi. 2. חֲרִיב Deut. xiii. 17. Is. xiii. 18.—Ael. V. H. 14. 40. Xen. Mem. 2. 6. 1.—Spoken perhaps of those who had charge of the poor, etc. Rom. xii. 8. Comp. Sept. and חֲרִיב Prov. xiv. 21, 33. xxviii. 8.—Of those who are freed from deserved punishment, in the Pass. *to obtain mercy, to be spared*, 1 Tim. i. 13, 16. Comp. Sept. and חֲרִיב Deut. vii. 2. חֲרִיב Is. ix. 19. Ez. vii. 4, 9.—By impl. and from the Heb. *to be propitious towards, to bestow kindness on*, Rom. ix. 15, 16, 18, quoted from Ex. xxxiii. 19 where Sept. for חֲרִיב. comp. Gen. xliii. 29.

b) spoken in N. T. of the *mercy* of God through Christ, or salvation in Christ, i. q. *to bestow salvation on*; Pass. *to obtain salvation*; Rom. xi. 30. 31, 32. 1 Cor. vii. 25. 2 Cor. i. 1. 1 Pet. ii. 10.

Ἐλεημοσύνη, ης, ή, (ἐλεήμων,) *mercy, compassion*, Sept. for חֲרִיב Prov. xxi. 21. חֲרִיב Is. xxxviii. 18. Callim. Hymn. in Del. 152.—In N. T. by meton. of effect for cause, *alms, charity, money* given to the poor, etc. Matt. vi. 1 in text. rec. where others δικαιοσύνη q. v. Matt. vi. 2, 3, 4. Luke xi. 41. xii. 33. Acts iii. 2, 3, 10. ix. 36. x. 2, 4, 31. xxiv. 17. Sept. for Chald. חֲרִיב Dan. iv. 24 [27]. —Ecclus. iii. 14. xii. 3. Diog. Laert. 5. 17 πονηρῶ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν.

Ἐλεήμων, ονος, ό, ή, adj. (ἐλεος,) *merciful, compassionate*, i. e. actively so, Matt. v. 7. Heb. ii. 17. Sept. for חֲרִיב Ex. xxii. 27. Ps. ciii. 8. חֲרִיב Jer. iii. 12. חֲרִיב Ps. cxlv. 8.—Hom. Od. 5. 191. Lysias 168. 40.

I. Ἐλεος, ου, ό, *mercy, compassion*, i. e. active pity, see Tittm. de Syn. N. T. p. 69 sq. Comp. in Ἐλεέω above. Matt. xxiii. 23. Tit. iii. 5. Heb. iv. 16. Sept. for חֲרִיב Is. lx. 10.—Hom. Il. 24. 44. Jos. Ant. 4. 8. 26. Luc. D. Deor. 13. 1.—From the Heb. *goodness* in general, and espec. *piety*, Matt. ix. 13 and xii. 7, quoted from Hosea vi. 6 where Sept. τὸ ἐλεος for חֲרִיב, parallel to ἐπίγνωσις Θεοῦ for חֲרִיב חֲרִיב.

II. Ἐλεος, έους, τὸ, found only in Sept. the N. T. and ecclesiastical writers, i. q. ό ἐλεος which alone is used by classic writers; comp. H.

Planck de Indole, etc. in Bibl. Repos. I. p. 668; *mercy, compassion*, i. e. active pity; see in Ἑλεος I, and comp. in Ἑλεώ above.

a) genr. Luke i. 50, 78. Rom. ix. 23. xv. 9. Eph. ii. 4. 1 Pet. i. 3. James iii. 17. Sept. for רַחֵם Neh. xiii. 22. Ps. li. 1. al. s̄ep. רַחֵם Deut. xiii. 7. Is. lxiii. 7. So ποιῶν ἔλεος μετὰ τινος, *to do mercy with any one*, i. e. *to show mercy to*, it q. ἐλεῖν, e. g. Luke i. 72. x. 37. James ii. 13. Sept. for עַם רַחֵם נִפְגַּע Gen. xxiv. 12. 1 Sam. xv. 6. al. s̄ep. Also μεγαλύνειν ἔλεος μετὰ τινος, Luke i. 58.—In the phrase μνησθῆναι ἔλεους, *to remember mercy*, Luke i. 54, i. e. to give a new proof of mercy and favour to Israel, in allusion to God's ancient mercies to that people; comp. Ps. xxv. 6. lxxxix. 29, 50. Sept. for רַחֵם רַחֵם 2 Chr. vi. 42. Jer. ii. 2.—Spoken of *mercy* as exhibited in the remission of deserved punishment, James ii. 13. Comp. Sept. for רַחֵם Num. xiv. 19. also Ecclus. xvi. 13. Song of 3 Childr. 14.

b) spoken of the *mercy* of God through Christ, i. e. *salvation*, sc. from sin and misery, in the Christian sense. Jude 21 τὸ ἔλεος Ἰησοῦ, i. e. the salvation of or through Christ. Rom. xi. 31. So in benedictions, including the idea of mercies and blessings of every kind; e. g. δῶν ἔλεος ὁ κύριος, 2 Tim. i. 16, 18. also joined with εἰρήνη, etc. Gal. vi. 16. 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. 2 John 3. Jude 2.

Ἑλευθερία, ας, ἡ, (ἐλεύθερος,) *freedom, liberty*, sc. to do as one pleases, 1 Cor. x. 29. 2 Pet. ii. 19. (Diog. Laert. 7. 121.) From the yoke of the Mosaic law, Gal. ii. 4. v. 1, 13 bis. 2 Cor. iii. 17, coll. ver. 6, 7. so from the yoke of external observances in general, 1 Pet. ii. 16. From the dominion of sinful appetites and passions, James i. 25. ii. 12. (Xen. Mem. 4. 5. 2.) From a state of calamity and death, Rom. viii. 21.

Ἑλεύθερος, ερα, ον, pp. 'one who can go where he will,' from obsol. ἐλεύθω, i. q. ἐρχομαι; hence, *free, at liberty*, viz.

a) in a civil sense, (a) *free-born*, 1 Cor. xii. 13. Gal. iii. 28. iv. 22, 23, 30, 31.

Eph. vi. 8. Col. iii. 11. Rev. vi. 15. xiii. 16. xix. 18. Trop. of the heavenly Jerusalem, *nobler*, Gal. iv. 26. Sept. for עֲרִיף Neh. xiii. 17. Ecc. x. 17.—Esdr. iii. 19. Xen. Mem. 2. 7. 3, 4, 6.—(β) *freed, made free*, John viii. 33. 1 Cor. vii. 21, 22. Sept. for שָׁפַח Ex. xxi. 2, 26, 27. —(γ) *free, exempt*, sc. from an obligation, law, etc. Matt. xvii. 26. Rom. vii. 3 et 1 Cor. vii. 39, comp. Sept. for שָׁפַח Deut. xxi. 14.—Herodian. 1. 10. 4.—Also *free*, from external obligations in general, so as to act as one pleases, 1 Cor. ix. 1, 19, coll. ver. 4. (Xen. Hi. 1. 16.) Or in respect to the exercise of piety, 1 Pet. ii. 16.

b) metaph. *free* from the slavery of sin, John viii. 36. Rom. vi. 20 ἐλεύθεροι τῇ δικαιοσύνῃ, *free as to righteousness*, comp. ver. 18. For the dat. see Winer § 31. 3. Matth. § 400. 6. Buttm. § 133. 3.

Ἑλευθερώω, ῶ, f. ὠσω, (ἐλεύθερος,) *to free, to set at liberty*, trans. pp. Xen. Mem. 2. 1. 28. In N. T. metaph. *to make free*, sc. from the power and punishment of sin, John viii. 32, 36. seq. ἀπό c. gen. Rom. vi. 18, 22. From the yoke of the Mosaic law, Gal. v. 1, or of its condemnation, seq. ἀπό Rom. viii. 2. From a state of calamity and death, Rom. viii. 21.—Xen. Cyr. 8. 7. 21 ἡ ψυχὴ μάλιστα ἐλευθεροῦται, pp. seq. ἀπό H. G. 5. 2. 12.

Ἑλευσις, εως, ἡ, (obsol. ἐλεύθω i. q. ἐρχομαι,) *a coming*, Acts vii. 52.—Act. Thom. § 28. Hesych. ἐλεύσεως ἀφίεως.

Ἑλεφάντινος, η, ον, (ἐλεφας,) *ivory*, adj. i. e. made of ivory, Rev. xviii. 12. Sept. for עֲרִיף 1 K. x. 18. Am. iii. 15.—Herodian. 4. 2. 3, 13.

Ἑλιακίμ, ὁ, indec. *Eliakim*, Heb. עֲרִיף (God appointed), pr. name of a man, Matt. i. 13 bis. Luke iii. 30.

Ἑλιέζερ, ὁ, indec. *Eliezer*, Heb. עֲרִיף (God his help), pr. name of a man, Luke iii. 29.

Ἑλιούδ, ὁ, indec. *Eliud*, pr. name of a man, Matt. i. 14, 15; prob. comp.

from Heb. **יְהוָה** God, **תִּפְאָרָה** praise, but not found in O. T.

Ἑλισάβετ, ἡ, indec. *Elizabeth*, Heb. **עֲלִישֶׁבַת** (God is her oath) *Elisheba* Ex. vi. 23, the wife of Zacharias and mother of John the Baptist, Luke i. 5, 7, 13, 24, 36, 40, 41 bis, 37.—Comp. prob. from Heb. **יְהוָה** God, and **עָשָׂה** to swear, or **עָשָׂה** to satiate; not found in O. T.

Ἑλισσαῖος, οὐ, ὁ, *Elisha*, Heb. **עֲלִישָׁא** (God his deliverance), the celebrated prophet of the O. T. Luke iv. 27. See 1 K. xix. 16 sq. 2 K. c. 2. c. 4 sq. c. xiii. 14 sq.

Ἐλίσσω v. **τίτω**, f. **ξω**, (ἐλίζ, εἰλέω,) *to roll up, to fold up*, as a garment to be laid away; trop. of the heavens, Heb. i. 12, quoted from Ps. cii. 27 where Sept. for Heb. **הִלָּכָה**. Comp. Is. xxxiv. 4, where Sept. for **הִלָּכָה**.—Hom. Il. 22. 95. Anthol. Gr. IV. p. 206.

Ἐλκος, εος, ους, τό, (ἐλκω,) *a wound*, Hom. Il. 11. 812. In N. T. and later writers, *an ulcer, a sore*, Luke xvi. 21. Rev. xvi. 2, 11. Sept. for **רָחַץ** Ex. ix. 9. Job ii. 7.—Pol. 1. 81. 5. Xen. Eq. 5. 1.

Ἐλκώω, ὦ, f. ὠσω, (ἐλκος,) *to ulcerate*, trans. Pass. *to be full of ulcers*, Luke xvi. 20.—Xen. Eq. 1. 4. ib. 5. 1.

Ἐλκύω, a later form, i. q. ἐλκω, q. v. Passow in voc.

Ἐλκω, f. ἐλκύω from ἐλκύω, Buttm. § 114, aor. 1 **ἐλκυσα**, *to draw, to drag*, trans. e. g. a net, John xxi. 6, 11. a sword, John xviii. 10. Sept. for **רָחַץ** Ps. x. 9. Jer. xxxviii. 13. **רָחַץ** 2 Sam. xxii. 17. —**ἐλκύσαντες** Xen. H. G. 7. 1. 19. —**ἐλκω** Herodian. 4. 9. 14. Xen. An. 5. 2. 15.—Of persons, *to drag, to force away*, e. g. before magistrates Acts xvi. 19 **ἐλκυσαν**. James ii. 6 **ἐλκουσιν**. or out of a place Acts xxi. 30 **ἐλκον**.—Xen. Mem. 3. 6. 1. Cyr. 8. 1. 32.—Metaph. *to draw*, i. e. *to induce to come*, John vi. 44. xii. 32. So Sept. and **רָחַץ** Cant. i. 4.—Comp. Xen. Conv. 1. 9.

Ἑλλας, ἄδος, ἡ, *Hellas, Greece*. At first this was the name of a city in Thessaly founded by Hellen the son of Deucalion, Hom. Il. 2. 683; then of the adjacent portion of Thessaly inhabited

by the Myrmidons; afterwards of the whole central part of continental Greece, as far north as to Thesprotia, excluding the Peloponnesus and islands, Hes. Op. 655. Herodot. 8. 44, 47. Plin. H. N. 4. 11. In this sense it seems to be used in Acts xx. 2, where it is distinguished from Macedonia. Comp. Arr. Exp. Al. M. 2. 10. 11. ib. 4. 11. 14. See in Ἀχαΐα.—Elsewhere in the classics it is likewise spoken of the whole extent of Greece, including the Peloponnesus, the islands, Macedonia, etc. Xen. Vect. 1. 6. and so as opposed to Asia Minor, Xen. H. G. 3. 4. 5. but sometimes also including Ionia, Herodot. 1. 92, where Ephesus is said to be ἐν τῇ Ἑλλάδι.—The Heb. name for Greece is **יָוֶן** i. q. *Ionia*, Sept. **Ἰωάν** Gen. x. 2, but the Sept. translate it also by Ἑλλας, Is. lxvi. 19, Ez. xxvii. 13.

Ἑλλην, ηνος, ὁ, *Hellen*, pr. name of the son of Deucalion, Hes. Fr. 28; then of his descendants, Ἑλληνες, the early inhabitants of the Thessalian Hellas, Hom. Il. 2. 684; afterwards a general name for all the *Greeks*, Herodian. 3. 2. 14. Xen. Cyr. 6. 3. 11.—Hence in N. T. Ἑλλην *a Greek*, οἱ Ἑλληνες *the Greeks*, viz.

a) pp. as opp. to οἱ βάρβαροι, under which term are comprised all who are not Greeks, Rom. i. 14, where the polished Greeks are the οἱ σοφοί. So Acts xviii. 17, spoken of the Greek inhabitants of Corinth in distinction from the Jews; but the reading is uncertain.—Philo de Conf. Ling. p. 347. E. Xen. Vect. 1. 4. Comp. Loesner Obs. e Phil. p. 243.

b) as opp. to οἱ Ἰουδαῖοι it means *a Greek, the Greeks*, in the broadest sense, i. e. all those who use the Greek language and customs, whether in Greece, Asia Minor, or other countries; and as this was then the prevailing language, the name *Greek* was often used to designate all those who were *not Jews*, i. q. Gentiles; comp. Hug in Bibl. Repos. I. p. 547 sq. Acts xvi. 1, 3. xix. 10, 17. xx. 21. xxi. 28. Rom. i. 16. ii. 9, 10. iii. 9. x. 12. 2 Cor. i. 22—24. x. 32. xii. 13. Gal. ii. 3. iii. 28. Col. iii. 11. So Acts xi. 20 in later ed. for

Ἑλληνιστάς in text. rec. John vii. 35 bis, where ἡ διασπορά τῶν Ἑλλήνων is the dispersed among the Gentiles.—Comp. Sept. for עֲרֵבָה Is. ix. 11. 1 Macc. viii. 18. 2 Macc. iv. 36. Jos. Ant. 12. 5. 1.

c) spoken of a Gentile convert to Judaism, a Greek proselyte, John xii. 20. Acts xiv. 1. xvii. 4. xviii. 4.

Ἑλληνικός, ἡ, ὄν, Greek, Grecian, Luke xxiii. 38. Rev. ix. 11.—Sept. Jer. xlv. 16. 1. 16. Jos. Ant. 12. 5. 1, 5. Xen. Cyr. 22. 28.

Ἑλληνίς, ἰδος, ἡ, (fem. of adj. Ἑλλην,) pp. Greek, in fem. 2 Macc. vi. 8. Xen. An. 5. 1. 1. In N. T. a female Greek, i. q. a Gentile, Mark vii. 26 γυνὴ ἑλλ. Acts xvii. 12. Comp. in Ἑλλην b.—Palaph. 35.

Ἑλληνιστής, οὔ, ὁ, (ἑλληνίζω, to Hellenize, i. e. to speak Greek, Thuc. 2. 68. Xen. Cyr. 7. 3. 25. Lob. ad Phryn. p. 379 sq.) a Hellenist, i. e. a Jew by birth or religion who speaks Greek; used chiefly of foreign Jews and proselytes, whether converted to Christianity or not, Acts vi. 1. ix. 29. So text. rec. Acts xi. 20, where later edit. Ἑλληνας. See Hug. in Bib. Repos. I. 547 sq. Winer § 3. p. 28. n.* Wetstein on Acts vi. 1.

Ἑλληνιστί, adv. (ἑλληνίζω,) in Greek, i. e. in the Greek language, John xix. 20. Acts xxi. 37.—Xen. An. 7. 6. 8. Comp. Buttm. § 119. 15. c.

Ἑλλογέω, ὦ, f. ἴσω, (ἐν, λόγος,) to reckon in, i. e. to put to one's account, Philem. 18. Metaph. of sin, to impute, Rom. v. 13.—Hesych. ἑλλογέει· καταλογίσαι.

Ἑλμωδάμ, ὁ, indec. Elmodam, pr. name of a man, Luke iii. 28.

Ἑλπίζω, f. ἴσω, (ἐλπίς,) fut. Att. ἐλπῖν Buttm. § 95. 7, to hope, to hope for, to expect, trans. and absol.

a) pp. absol. 2 Cor. viii. 5. seq. infin. aor. Luke vi. 34 παρ' ὧν ἐλπίζετε ἀπολαβεῖν. xxiii. 8. Acts xxvi. 7. Rom. xv. 24. 1 Cor. xvi. 7. Phil. ii. 19, 23. 1 Tim. iii. 14. 2 John 12. 3 John 14. seq. infin. perf. 2 Cor. v. 11.—Herodian. 1. 12. 9. Thuc. 7. 21. Xen. Ag. 7. 6.—

Sep. 8ti instead of an infin. Luke xxiv. 21. Acts xxiv. 26. 2 Cor. i. 13. xiii. 6. Philem. 22. Comp. Winer § 45. 2 ult. —Seq. accus. of thing, to hope for, Rom. viii. 24, 25. 1 Cor. xiii. 7. Hence Pass. τὰ ἐλπιζόμενα, Heb. xi. 1.—Xen. Mem. 4. 3. 17.

b) in the constr. to hope in or on any one, i. e. to trust in, to confide in; so genr. seq. dat. Matt. xii. 21 τῷ ὀνόματι αὐτοῦ ἔσθῃ ἐλπιούσι, in later edit. but text. rec. ἐν τῷ ὄν. see below. Seq. εἰς c. accus. John v. 45 εἰς ὃν ἐλπίζατε. So Sept. for עֲרֵבָה Is. li. 5. רַבָּן Ps. cxlv. 15. (Herodian. 7. 10. 1.) Seq. ἐπὶ τινι, Rom. xv. 12 ἐπ' αὐτῷ ἔσθῃ ἐλπιούσι. 1 Tim. vi. 17. Sept. for עֲרֵבָה Judg. ix. 26. Ps. xlv. 7. Comp. Matth. § 399. n. 1. Seq. ἐπὶ τινι, 1 Pet. i. 13. So Sept. for עֲרֵבָה Judg. xx. 36. Ps. lxii. 9, 11.—Spoken of those who put their trust in God; seq. εἰς c. acc. 2 Cor. i. 10. Seq. ἐπὶ c. dat. 1 Tim. iv. 10. So Sept. for עֲרֵבָה Ps. xxvi. 1. al. comp. Is. xi. 10. Seq. ἐπὶ c. accus. 1 Tim. v. 5. 1 Pet. iii. 5. So Sept. for עֲרֵבָה Ps. xxxvii. 3, 5. עֲרֵבָה Is. xi. 10.—Spoken of trusting in Christ, seq. ἐν c. dat. 1 Cor. xv. 19. Sept. c. ἐν for עֲרֵבָה 2 K. xviii. 5. Ps. xxxiii. 21. Comp. ἐλπίδα ἔχειν ἐν τινι, Xen. Mem. 4. 2. 28. coll. Pol. 1. 59. 2.

Ἑλπίς, ἰδος, ἡ, hope, confident expectation, sc. of good.

a) genr. Rom. viii. 24 τῇ ἐλπίδι ἐσώθημεν, in hope are we saved, as yet only in expectation, not actually. 2 Cor. x. 15. Phil. i. 20. With a gen. of the thing hoped for, Acts xxvii. 20 πᾶσα ἐλπίς τοῦ σώζεσθαι. xvi. 19. xxvi. 6, 7. xxiii. 6 περὶ ἐλπίδος καὶ ἀναστάσεως, instead of περὶ ἐλπίδος τῆς ἀναστάσεως, or of the person hoping, Acts xxviii. 20. 2 Cor. i. 7. Sert. for עֲרֵבָה Job xiv. 7. xvii. 15. Ez. xxxvii. 11. עֲרֵבָה Is. xxxi. 2.—Herodian. 2. 7. 9. ib. 6. 2. 8. Xen. Cyr. 1. 6. 19. H. G. 4. 8. 38.—So παρ' ἐλπίδα, against hope, i. e. without ground of hope, Rom. iv. 18. Also ἐπ' ἐλπίδι, lit. on hope, Engl. in hope, i. e. with hope, full of hope and confidence, Acts ii. 26. Rom. iv. 18. viii. 20. 1 Cor. ix. 10 bis. Sept. for עֲרֵבָה Ps. iv. 9. xvi. 9.—By meton. spoken of the object of hope, Rom. viii. 24 bis, ἐλπίς δὲ βλεπομένη οὐκ

ἔστιν ἱλπίς, comp. in βλέπω 1. b. 1 Cor. ix. 10 τῆς ἱλπίδος μετέχων in text. rec. So Sept. and תַּיִרָה Job vi. 8.—Callim. Ep. 20.

b) spoken espec. of the Christian's hope, i. e. the hope of salvation through Christ, of eternal life and happiness, Rom. v. 2 ἱλπ. τῆς δόξης τοῦ Θεοῦ. v. 4, 5. xii. 12 τῇ ἱλπίδι χαίροντες. xv. 4, 13 bis, ὁ Θεὸς τῆς ἱλπ. i. e. God the author and source of hope. 1 Cor. xiii. 13. 2 Cor. iii. 12. Eph. ii. 12. iv. 4. 1 Thess. iv. 13. v. 8. 2 Thess. ii. 16. Tit. i. 2. iii. 7. Heb. iii. 6. vi. 11. x. 23. 1 Pet. i. 3. iii. 15. Seq. gen. of the thing or person on which this hope rests, Eph. i. 18. Col. i. 23. 1 Thess. i. 3.—By meton. spoken of the object of this hope, i. q. *salvation*, Col. i. 5. Gal. v. 5 ἐκ πίστεως ἱλπίδα δικαιοσύνης, i. e. the hope or salvation resulting from justification by faith. Tit. ii. 13. Heb. vi. 18. vii. 19.—Meton. also of the source, ground, author of hope, e. g. Christ, Col. i. 27. 1 Tim. i. 1. genr. 1 Thess. ii. 19.

c) of a *hope in* or *upon* any one, i. e. *trust*, *confidence*, etc. seq. εἰς, Acts xxiv. 15 ἱλπίδα ἔχων εἰς τὸν Θεόν 1 Pet. i. 21. seq. ἐπὶ τινι, 1 John iii. 3. Comp. in Ἑλπίζω b.

Ἑλύμας, α, ὁ, *Elymas*, i. q. ὁ μάγος, a magician, as explained by Luke, Acts xiii. 8. It appears to come from the Arabic عِلْمٌ, wise, learned.

Ἑλωί, *Eloi*, interj. Aram. תְּהִי, *my God*, Mark xv. 34, quoted from Ps. xxii. 2 where Sept. ὁ Θεός μου for Heb. הֵלִי, which Matthew writes ἡλί, Matt. xxvii. 46.

Ἑμᾶντοῦ, ἦς, οὔ, reflex. pron. of 1 pers. found only in gen. dat. acc. sing. of *myself*, *to myself*, *myself*, etc. Luke vii. 7. John v. 31. viii. 14, 18, 54. 1 Cor. iv. 3. 2 Cor. ii. 1. al. For ἀπ' ἑμᾶντοῦ and ἐξ ἑμᾶντοῦ, see in Ἀπό III. 2. c. Ἑκ 3. d.—Sometimes used merely as the simple ἐμοῦ, Matt. viii. 9. Luke vii. 8. John xii. 32. Philem. 13. al. See Matth. § 148. n. 2. Buttm. § 75. 3. n. 3. AL.

Ἑμβαίνω, (ἰν, βαίνω,) in N. T. only in aor. 1 ἐνέβην, inf. ἐμβῆναι,

part. ἐμβάς, *to go in*, *to enter*, intrans. John v. 4, supply εἰς τὸ ὕδωρ.—Jos. Ant. 5. 1. 3. Xen. An. 4. 3. 20.—Elsewhere only as followed by εἰς τὸ πλοῖον etc. *to go on board*, *to embark*, Matt. viii. 23. ix. 1. xiii. 2. xiv. 22, 32. xv. 39. Mark iv. 1. v. 18. vi. 45. viii. 10, 13. Luke v. 3. viii. 22, 37. John vi. 17, 22, 24.—1 Macc. xv. 36. Pol. 1. 25. 2. Xen. An. 1. 3. 17.

Ἑμβάλλω, f. βαλῶ, (ἰν, βάλλω,) *to cast in*, Luke xii. 5 ἐμβαλεῖν εἰς τὴν γέενναν. Sept. for הִשְׁתַּחֲוֶה־נָה Gen. xxxvii. 21. al.—Æl. V. H. 2. 4. Xen. H. G. 1. 7. 21.

Ἑμβάπτω, f. ψω, (ἰν, βάπτω,) *to dip in*, sc. into any thing, trans. Matt. xxvi. 23 ὁ ἐμβ. τὴν χεῖρα ἐν τῷ τρυβλίῳ. Mark xiv. 20 ὁ ἐμβαπτόμενος (Mid.) εἰς τὸ τρυβλίον. John xiii. 26 ἐμβ. τὸ ψωμίον, sc. εἰς τὸ τρ.—Test. XII Patr. p. 637. Aristoph. Nub. ἀνέβαψε εἰς τὸν κηρὸν τὴν πόδε. Athen. IX. p. 367. B.

Ἑμβατεύω, f. εὗσω, (ἰν, βατεύω i. q. βαίνω,) pp. *to go in*, *to enter*, e. g. εἰς τὸ ὄρος Jos. Ant. 2. 12. 1. Æsch. Pers. 449. Dion. Hal. Ant. I. p. 196. in a hostile sense, εἰς τὴν χώραν, i. e. *to invade*, 1 Macc. xii. 25. xv. 40.—In N. T. metaph. *to go into* a matter, *to investigate*, and with the idea of impertinence, *to pry into*, *to intrude into*, seq. accus. i. q. with εἰς implied, Col. ii. 18 ἀ μὴ ἐώροκεν ἐμβατεύων.—2 Macc. ii. 30. Philo de Plant. Noë, p. 225. de Opif. p. 16. Xen. Conv. 4. 27 in some editions.

Ἑμβιβάζω, f. άσω, (ἰν, βιβάζω,) *to cause to go in*, usually spoken of a ship, *to embark*, *to put on ship-board*, trans. Acts xxvii. 6 ἐνεβίβασεν ἡμᾶς εἰς αὐτό, sc. τὸ πλοῖον. Comp. in Ἑμβαίνω.—Pol. 1. 49. 5. Xen. An. 5. 3. 1.

Ἑμβλέπω, f. ψω, (ἰν, βλέπω,) *to look in*, pp. into a place, Bel. and Drag. 40. Hence in N. T.

a) *to look in the face*, *to fix the eyes upon*, *to regard fixedly*, seq. dat. Mark x. 21 Ἰησοῦς ἐμβλέψας αὐτῷ. ver. 27. xiv. 67. Luke xx. 17. xxii. 61. John i. 36, 43. Matt. xix. 26.—Pol. 15. 28. 3. Xen. Cyr. 1. 3. 2. —Seq. εἰς c. acc.

Acts i. 11 εἰς τὸν οὐρανόν, comp. ver. 10 where it is ἀνέιζοντες. So in the sense of *to look at or upon*, i. e. *to contemplate, to consider*, Matt. vi. 26 εἰς τὰ πετεινά, coll. Luke xii. 24. So Sept. and 𐤒𐤔 Is. li. 1, 2, 6. — Ecclus. ii. 10.

b) by impl. *to look at distinctly*, i. e. *see clearly, to discern*, trans. Mark viii. 25, coll. ver. 24. absol. Acts xxii. 11.

Ἐμβριμάομαι, ὦμαι, f. ἡσομαι, depon. Mid. (ἐν, βριμάομαι v. ὀομαι to be enraged, indignant, Xen. Cyr. 4. 5. 9,) *to express indignation* sc. against any one, seq. dat.

a) in the sense of *to murmur against, to blame*, Mark xiv. 5.—Suid. ἐνεβριμήσατο μετ' ὀργῆς ἐλάλησεν.

b) by impl. *to admonish sternly, to charge strictly*, i. e. *to threaten with one's indignation for disobedience*; Matt. ix. 30 ἐνεβριμήσατο αὐτοῖς. Mark i. 43.—Symm. for 𐤒 𐤒𐤔 Is. xvii. 13. Hesych. ἐμβριμήσαι. ἐπιτιμῆσαι, κελεύσαι. Id. ἐμβριμώμενος μετ' ἀπειλῆς ἐντελόμενος.

c) like Heb. 𐤒𐤔, usually 'indignatus est,' but also spoken of any great perturbation of mind, e. g. grief, *to be greatly moved, to be agitated*, seq. dat. of manner, John xi. 33 ἐνεβρ. τῷ πνεύματι, where it is parall. with ἐτάραξεν ἑαυτόν. ver. 38 ἐν ἑαυτῷ. So 𐤒𐤔 Gen. xl. 7. Sept. τεταραγμένοι, Cod. Alex. σκυθρωποί. Dan. i. 10.

Ἐμέω, ὦ, f. ἔσω, *to spue out, to vomit forth*, seq. acc. trop. in contempt, Rev. iii. 16. Sept. for 𐤒𐤔 Is. xix. 14.—Æl. V. H. 9. 26. Xen. An. 4. 8. 20.

Ἐμμαίνομαι, f. οῦμαι, (ἐν, μαίνομαι,) *to be mad in or against any person or thing, to be furious against*, seq. dat. Acts xxvi. 11.—So ἐμμανής, furious, raging, Wisd. xiv. 23. Plut. ed. Reisk. 11. p. 798.

Ἐμμανουήλ, ὁ, indec. Emmanuel, Heb. 𐤌𐤍𐤏𐤍𐤕 Immanuel, i. e. God with us, a name of the Saviour, Matt. i. 23. See Is. vii. 14. viii. 10.

Ἐμμαοῦς, ἡ, Emmaus, a village 60 furlongs or about 7½ miles from Jerusalem, probably in a northern direction,

Luke xxiv. 13. The supposed site is still pointed out, with ruins of some extent; see Rosenm. Bibl. Geogr. II. ii. 198. Jos. B. J. 7. 6. 6, χωρίον ὃ καλεῖται μὲν Ἀμμαοῦς, ἀπέχει δὲ τῶν Ἱεροσολύμων σταδίους ἐξήκοντα.—Another Emmaus lay in the plain of Judah, towards Joppa, and was called by the Romans Nicopolis; it is not mentioned in N. T. but often elsewhere, as 1 Macc. iii. 40. Jos. Ant. 14. 11. 2. B. J. 2. 20. 4.

Ἐμμένω, f. ἐνῶ, (ἐν, μένω,) *to remain in a place*, seq. ἐν c. dat. Xen. An. 4. 7. 18. In N. T. metaph. *to remain in, to continue in, to persevere in*, seq. ἐν c. dat. Gal. iii. 10 πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγρ. Heb. viii. 9.—Sept. Is. xxx. 18. Pol. 3. 70. 4 ἐν τῇ πίστει. Plut. Artaxerx. 23 init.—Seq. dat. simply, Acts xiv. 22 τῇ πίστει. So Sept. for 𐤒𐤔 Deut. xxvii. 26.—Pol. 1. 43. 3 τῇ πίστει. Xen. Ag. 1. 11.

Ἐμμόρ, ὁ, indec. Emmor, Heb. 𐤌𐤏𐤓 (ass) Hamor, Acts vii. 16. Comp. Gen. xxxiii. 19. Josh. xxiv. 32.—On the difficulty in Acts 1. c. see Kuinoel and Olshausen in loc.

Ἐμός, ἡ, ὄν, possess. adj. of the first pers. sing. *my, mine*, viz.

a) pp. marking possession, property, etc. Matt. xviii. 20 τὸ ἐμὸν ὄνομα. John iii. 29. iv. 34. Rom. x. 1. al. sæp. (Xen. Conv. 5. 5.) τὸ ἐμόν, τὰ ἐμά, *my own*, i. e. *my property, etc.* Matt. xxv. 27. xx. 15. Luke xv. 31. Emphat. τῇ ἐμῇ χειρὶ, *with my own hand*, 1 Cor. xvi. 21. Gal. vi. 11. Col. iv. 18.—Implying power, office, etc. οὐκ ἔστιν ἐμόν sc. δοῦναι, *it is not mine to give*, Lat. *meum non est*, Matt. xx. 23. Mark x. 40.—Comp. Jos. Ant. 2. 16. 1 σὸν ἔστι ἐκπορίζειν.

b) spoken of things which proceed from any one as the source, author, agent, etc. Mark viii. 38 τοῦς ἐμοῦς λόγους. Luke ix. 26. John vi. 38. vii. 16. viii. 16. xiv. 27. Rom. iii. 7. al. sæp. So τὸ ἐμόν, i. e. *my doctrine*, John xvi. 14, 15.

c) objectively or passively, Winer § 22. 7. n. 3. Matth. § 466. 2. Spoken of that which is appointed, destined, for a person, as ὁ καιρὸς ὁ ἐμός John vii. 6, 8. ἡ ἡμέρα ἡ ἐμή John viii. 56. καιρὸς τῆς ἐμῆς ἀναλύσεως 2 Tim. iv. 6. or of that

which is done to or in respect to a person, as εἰς τὴν ἐμὴν ἀνάμνησιν, *in my memory*, i. e. in memory of me, Luke xxii. 19. 1 Cor. xi. 24, 25. ἀγάπη ἡ ἐμὴ, i. e. love of me, John xv. 9.—Jos. Ant. 1. 3. 8 ἐξέβριζον εἰς τὴν ἐμὴν εὐσέβειαν, i. e. εἰς ἐμέ, *towards me*. Xen. Cyr. 3. 1. 28 φίλῃ τῇ ἐμῇ 8. 3. 32 τῆς ἐμῆς δωρεᾶς. i. e. the gift to me. AL.

Ἑμπαιγμονή, ἥς, ἡ, (ἐμπαίζω,) *derision, scoffing*; only in later edit. 2 Pet. iii. 3 ἐν ἐμπαιγμονῇ ἐμπαίκεται, i. e. *intens. for shameless scoffers*. Gesen. Lehrs. v. 671. 3. Stuart § 456. Not found in Sept. or Greek writers.

Ἑμπαιγμός, οὔ, ὁ, (ἐμπαίζω,) *derision, scoffing, mocking*, Heb. xi. 36. Sept. for πῶς Ez. xxii. 4.—Wisdom. xii. 25. Ecclus. xxvii. 28. A form of the Alexandrine age, Lob. ad Phryn. p. 241. n.

Ἑμπαίζω, f. αἰζω, (ἐν, παίζω,) aor. 1 ἐνέπαιξα, a later form instead of the earlier ἐνέπαισα, Buttm. § 114 παίζω. Phryn. et Lob. p. 240; pp. *to sport in, with, against* any one, Lat. *illudere*, Engl. *to illude, to mock*, i. e.

a) *to deride, to scoff at*, seq. dat. Matt. xxvii. 29 ἐνέπαιζον αὐτῷ. λέγοντες. ver. 31. Mark x. 34. xv. 20. Luke xiv. 29. xxii. 63. xxiii. 36. absol. Matt. xx. 19. xxvii. 41. Mark xv. 31. Luke xviii. 32. xxiii. 11. Sept. for πῶς Gen. xxxix. 14, 17. ἔβλεπεν Ex. x. 2.—1 Macc. ix. 26. Anthol. Gr. III. p. 58, 115.

b) in the sense of *to delude, to deceive*, Pass. Matt. ii. 16.—Sept. Jer. x. 14.

Ἑμπαίκτης, ον, ὁ, (ἐμπαίζω,) *a mocker, scoffer*, spoken of impostors, false prophets, etc. 2 Pet. iii. 3. Jude 18. See Matt. xxiv. 24 sq.—A word of the Alexandrine age, Lob. ad Phryn. p. 241. n.

Ἑμπεριπατέω, ὦ, f. ἦσω, (ἐν, περιπατέω,) pp. *to walk about in* a place, e. g. τὴν γῆν, Sept. for ἔβλεπεν Job i. 7. ii. 2. also Wisd. xix. 21.—In N. T. metaph. *to walk in, or among* a people, *to live among*, i. e. to be habitually conversant with, absol. 2 Cor. vi. 16. So Sept. and ἔβλεπεν Lev. xxvi. 12. Deut. xxxiii. 14.

Ἑμπίπλημι, f. ἐμπλήσω, (ἐν, πίμπλημι, the μ being dropped after ἐμ, Buttm. § 114. Lob. ad Phr. p. 95,) aor. 1 ἐνέπλησα, aor. 1 pass. ἐνεπλήσθην, particip. pres. ἐμπιπλῶν Acts xiv. 17, from a form ἐμπιπλάω less usual in this tense and not Attic, Buttm. § 114 πίμπλημι. § 106. n. 5. § 107. n. I, 2.—*To fill in*, Lat. *implere*, i. e. *to fill up, to make full*, trans. Sept. for πληρ Gen. xlii. 25. Prov. xxiv. 4. Herodian. 1. 12. 5. Xen. Mem. 1. 4. 6.—In N. T. spoken only of food, *to fill, with food, to satisfy, to satiate*, absol. John vi. 12 ὥς δὲ ἐνεπλήσθησαν. Sept. for γὰρ Lev. xxvi. 6. Ps. lxxviii. 29.—Xen. Cyr. 1. 3. 4. Mem. 1. 3. 6.—So trop. *to fill, to satiate*, sc. one's desire with good, absol. Luke vi. 25. Seq. acc. and gen. Luke i. 53. Acts xiv. 17. comp. Buttm. § 132. 5. 2. Sept. for πληρ Is. xxvii. 6. Ps. cvii. 9. γὰρ Jer. xxxi. 14.—Ecclus. xvi. 30.—Metaph. Pass. *to be filled* with any person or thing, i. e. as in Engl. *to enjoy* the society, intercourse of any one, Rom. xv. 24 ἐὰν ὑμῶν ἐμπλησθῶ.—Comp. Hist. of Sussann. 32.

Ἑμπίπτω, f. πεισοῦμαι, (ἐν, πίπτω,) aor. 2 ἐνέπεσον, *to fall in*, seq. εἰς c. acc. of place, *to fall into*; Matt. xii. 11 εἰς βόθυνον. Luke xiv. 5 εἰς φρέαρ. So Sept. and πληρ Ex. xxi. 33. Prov. xxvi. 27.—Æsop. F. 117 μυῖα ἐμπεσοῦσα εἰς χύτραν. Xen. Cyr. 3. 3. 64 εἰς τάφρον. An. 5. 7. 25.—Of persons, *to fall in with, to fall among, to meet with*, Luke x. 36 εἰς τοὺς ληστάς.—2 Macc. v. 12. Arr. Epict. 3. 13. 3 ὅταν εἰς ληστάς ἐμπέσωμεν. Xen. Cyr. 3. 1. 4. ib. 8. 5. 14.—Metaph. *to fall into* any state or condition, *to come into, to incur*, seq. εἰς, 1 Tim. iii. 6 εἰς κρίμα. ver. 7. εἰς ὀνειδισμόν. vi. 9. Sept. and πληρ Prov. xvii. 21. xxviii. 10.—1 Macc. vi. 8. Æl. V. H. 5. 2. Xen. H. G. 7. 5. 6.—So ἐμπεσεῖν εἰς χεῖρας Θεοῦ, *to fall into the hands of God*, i. e. into his power, for punishment, Heb. x. 31. So Sept. and πληρ 2 Sam. xxiv. 14. 1 Chr. xxi. 13.—Ecclus. ii. 18. xxxviii. 15.

Ἑμπλέκω, f. ἐξω, (ἐν, πλέκω,) *to braid in, to interweave*, pp. Æl. V. H. 13. 1 ἐνεπλέκοντο οἱ κιττοὶ μαλακοῖς δένδροις.—In N. T. metaph. *to involve in, to entangle*; Mid. *to entangle one's self*

in, 2 Tim. ii. 4. Pass. 2 Pet. ii. 20.—
Isocr. 181. E. Pol. 1. 17. 3. ib. 25. 9. 3.
Comp. Sept. Prov. xxviii. 18.

Ἑμπλήθω, see Ἐμπίπλημι.

Ἑμπλοκή, ἥς, ἡ, (ἐμπλέκω,) *a*
braiding, intertwining, plaiting, sc. of the
hair in ornament, 1 Pet. iii. 3. Comp.
1 Tim. ii. 9. Judith x. 3. Jahn § 125.

Ἐμπνέω, ὦ, f. εὖσω, (ἐν, πνέω,) *to*
blow in or upon, to breathe in, intrans.
e. g. αἰλοῖς ἐμπνεῖν, Anth. Gr. II. p. 103.
Hom. Il. 17. 502. genr. *to draw breath,*
to breathe, i. e. *to live*, Plut. Eumen. 5 ult.
Aristoph. Thesm. 926 or 933. Eurip.
Phoen. 1440. Sept. ἐμπνέον for ψῆν
Josh. x. 28 sq. Trop. trans. *to breathe*
in, to inspire, c. c. acc. et dat. Wisd. xv.
11 ἐμπνεύσαντα αὐτῷ ψυχὴν ζῶσαν.
Hom. Od. 9. 381 θάρσος. Il. 15. 262
μένος.—In N. T. trop. and intrans. *to*
breathe, to respire, and seq. gen. *to*
breathe of any thing, i. e. *to be full of,*
to be ready to burst with; Acts ix. 1
ἐμπνέων ἀπειλῆς καὶ φόβου. See Matth.
§ 376. Buttm. § 132. 5. 2.—So πνέω,
Anacr. 9. 3 μύρων τοσούτων πνεύεις.
Aristænet. I. Ep. 5 πνέων θυμοῦ. Achill.
Tat. 2. p. 65 ἔρωτος πνεῖ. Aristoph. Eq.
435 κακίας πνεῖ. See Kypke and Elsner
in loc. Comp. Heb. חָנַן Ps. xxvii. 12.

Ἐμπορεύομαι, f. εὖσομαι, depon.
Mid. (ἐν, πορεύομαι, or ἔμπορος q. v.)
to go in, to enter in, seq. acc. Sept. Gen.
xxxiv. 24. seq. πρὸς, i. e. *to any one,*
to have intercourse with, Plut. ed. Reisk.
VI. 119. *to travel about in, to journey*,
Soph. Elect. 405. Œd. T. 456 or 464.
Pol. 28. 10. 5.—In N. T. and usually,
to travel about, sc. as a merchant or
trader on a large scale, i. e. *to trade, to*
traffic, viz.

a) genr. and absol. James iv. 13. Sept.
for קָנָה Gen. xxxiv. 10. xlii. 34. 2 Chr.
ix. 14.—Diod. Sic. 5. 39. Xen. Lac. 7. 1.

b) seq. accus. *to traffic in, to make gain*
of, 2 Pet. ii. 3 ὑμᾶς ἐμπορεύσονται, i. e.
they will deceive you for their own
gain.—Jos. Ant. 4. 6. 8 (virgins) οὐκ
ἐμπορευσόμεναι τὴν ὥρην τοῦ σώματος.
Athen. XIII. p. 569. F. See Winer
p. 503 sq.

Ἐμπορία, ας, ἡ, (ἐμπόρος,) *a*
journey for traffic, Arr. Epict. 3. 24. 80.

In N. T. *trade, traffic, commerce*, Matt.
xxii. 5. Sept. for קָנָה Ex. xxvii. 15.
קָנָה Ez. xxviii. 5.—Pol. 3. 23. 4. Thuc.
6. 44. Xen. Hi. 9. 9.

Ἐμπόριον, ου, τό, (ἐμπορος,) *em-*
porium, mart. John. ii. 16 οἶκον ἐμπορίου,
a mart-house.—Sept. Is. xxiii. 17. Ez
xxvii. 3. Thuc. 1. 13. Xen. Vect. 3. 3.

Ἐμπορος, ου, ὁ, (ἐν, πόρος, pas-
sage, transit, fr. πείρω, περάω, πορεύω,)
lit. *a passenger* from one place to
another, ὁ, ἐν πόρῳ ὢν, one on a journey,
a traveller, etc. Soph. Œd. C. 456.
Œd. T. 25, 303. Espec. a passenger by
ship who pays fare; and this indeed
seems to have been the earliest use of
the word, (for which later ἐπιβάτης,)
Hom. Od. 2. 319. ib. 24. 300. et ibi
Schol.—In N. T. and usually, *a mer-*
chant, trader, i. e. one who trades to
foreign countries by sea or land on a
large scale, a wholesale dealer; distin-
guished from the κάπηλος or ἀγοραῖος,
who purchased his wares of the ἔμπορος
and dealt them out at retail; see Boeckh
Staatshaush. I. p. 366. comp. Passow
ἐμπορος et κάπηλος. Xen. Vect. 3. 12,
13. Mem. 3. 7. 6. Cyr. 5. 4. 42. Plat.
Rep. 2. 12. p. 371. D.—So Rev. xviii.
3, 11, 15, 23. Matt. xiii. 45 ἀνθρωπος
ἐμπόρος, see in Ἀνθρωπος 2. b. Sept. for
קָנָה Gen. xxxvii. 27. 1 K. x. 28. Ez.
xxvii. 12. קָנָה Ez. xxvii. 15, 20 sq.—
Jos. Ant. 2. 3. 3. Herodian. 4. 10. 9.
Xen. H. G. 1. 6. 38. Mag. Eq. 4. 7.

Ἐμπρήθω, f. ἥσω, (ἐν, πρήθω),
Lat. *incendo, to inflame, to set on fire*, i. e.
to destroy by fire, τὴν πόλιν Matt. xxii.
7. Sept. for קָנָה Deut. xiii. 16. Judg.
xviii. 27.—Herodian. 3. 7. 16. Xen. H.
G. 1. 2. 4.

Ἐμπροσθεν, adv. and prep. (ἐν,
πρόσθεν), *before*, viz.

1. As adv. of place, after verbs of
motion, *forwards*, Luke xix. 28 ἐμπροε-
στο ἔμπρ. or *before* a person implied,
xix. 4.—Jos. Ant. 7. 8. 5. Xen. Cyr.
4. 2. 23.—So τὰ ἐμπροσθεν, *things before*,
Phil. iii. 14. Comp. Buttm. § 125. 6, 7.
—Xen. An. 6. 3. 14. Mem. 2. 3. 19.—
Of the body, *before, in front*, Rev. iv.
6. So Sept. and קָנָה Ez. ii. 10.—Test.
XII. Patr. p. 591. Xen. An. 5. 4. 32.—

In Sept. and Greek writers spoken also of time, Ruth iv. 7. Judg. i. 11. al. Æl. V. H. 2. 41. Xen. Vect. 4. 28.

2. As prep. seq. gen. Buttm. § 146. 2. Spoken

a) of place, *before* c. gen. of person, after verbs of motion, etc. John iii. 28. x. 4 ἔμπρ. αὐτῶν πορεύεται. Matt. vi. 2. xi. 10. Mark i. 2. Luke vii. 27. Sept. for עֲנִי Gen. xxiv. 7. xxxii. 3, 16. 1 Chr. xv. 24.—Xen. Cyr. 2. 2. 7. ib. 3. 2. 5. —Genr. *before, in the presence of*, Matt. v. 16. vi. 1. x. 32 bis, 33 bis. xvii. 2. xxv. 32. xxvi. 70. xxvii. 11, 29. Mark ix. 2. Luke v. 19. xii. 8 bis. xiv. 2. xix. 27. xxi. 36. John xii. 37. Gal. ii. 14. 1 Thess. ii. 19. So Matt. vii. 6 βάλλειν ἔμπρ. χ. xxiii. 13 or 14 κλείετε τὴν βαθ. τῶν οὐρ. ἔμπρ. τῶν ἀνθρ. *to shut up before*, so as to prevent from entering; comp. Sept. ἀνοίξω ἔμπρ. αὐτοῦ θύρας. for עֲנִי Is. xlv. 1.—Act. Thom. § 7 οἱ ἔμπρ. αὐτῆς ὑπηροῦντες.—Hence and from the Heb. *ἐμπροσθεν τοῦ Θεοῦ, before God, in the sight of God*, i. e. God being witness, God knowing and approving; 1 Thess. i. 3. iii. 9, 13. 1 John iii. 19. Comp. Heb. "לִפְנֵי קִרְבָּן, Sept. δίκαιον ἐναντίον, Gen. vii. 1. So Matt. xi. 26 et Luke x. 21 οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου, see in Γίνομαι II. b. β. Matt. xviii. 14 θέλημα ἔμπρ. σου. So Heb. "לִפְנֵי רִצּוֹן, Sept. εὐδοκία ἐνώπιον Θεοῦ Ps. xix. 15. δεκτὸν ἐναντι κυρίου Ex. xxviii. 38. Comp. Gesen. Lex. art. קִרְבָּן D. 1. b. Lehrs. p. 820. 9 ult.—Seq. gen. of thing, *before, at*, Matt. v. 24 ἔμπρ. τοῦ θυσιαστηρίου. Acts xviii. 17. 2 Cor. v. 10. Rev. xix. 10. xxii. 8.—Comp. Sept. and עֲנִי Neh. viii. 3. 2 Chr. v. 5. Ceb. Tab. 1.

b) of time, *before*, seq. gen. of pers. John i. 15, 27, 30. So Sept. and עֲנִי 2 K. xvii. 2. xxiii. 25. al.—Herodot. 7. 144.

Ἐμπτύω, f. ὕσω, (ἐν, πτύω,) *to spit in or on*, seq. εἰς, as εἰς τὸ πρόσωπον, *to spit in one's face*, Matt. xxvi. 67. genr. xxvii. 30. Sept. εἰς τὸ πρ. for קִרְבָּן Num. xii. 14. κατὰ τὸ πρ. Deut. xxv. 9. See Jahn § 180 ult.—Plut. ed. Reisk VI. 715. 14, ἐμπτύειν τινὶ εἰς τὸ πρόσωπον.—Seq. dat. Mark x. 34. xiv. 65. xv. 19. Pass. Luke xviii. 32.—Æl. V. H. 1. 15.

Athen. 9. 11. Comp. Lob. ad Phryn. p. 17. Thom. Mag. p. 507.

Ἐμφανής, ἑός, οὓς, ὁ, ἡ, adj. (ἐμφαίνω, Pass. *to appear in* e. g. a mirror, Xen. Conv. 7. 4), pp. *appearing in any thing*; hence genr. *apparent*, and ἐμφανής γίνομαι, *to become apparent*, i. q. ἐμφανίζομαι, hence *to appear, to be seen openly*, Acts x. 40.—Æl. V. H. 1. 21. Xen. Cyr. 8. 7. 23.—Metaph. *to become manifest, known*, etc. Rom. x. 20, quoted from Is. lxxv. 1 where Sept. for עֲנִי. Sept. for עֲנִי Ex. ii. 14.—Plut. Romul. 23 init. Pol. 22. 15. 7.

Ἐμφανίζω, f. ἴσω, (ἐμφανής,) *to make apparent, to cause to be seen, to shew*, trans. Pass. *to appear, to be seen openly*.

a) pp. Matt. xxvii. 53 ἐμφανίσθησαν πολλοῖς. Heb. ix. 24 ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν, i. e. in our behalf; for the construction ἔμφ. τῷ πρ. comp. Sept. and Heb. Ps. xlii. 3, coll. xcv. 2.—

b) trop. *to manifest, to make known, to declare, to shew*, seq. dat. Acts xxiii. 15 ἐμφανίσατε τῷ χιλιάρχῳ ὅπως κ. τ. λ. seq. acc. et πρὸς, xxiii. 22 ταῦτα πρὸς με. seq. ὅτι Heb. xi. 14. Sept. τινὶ τι for קִרְבָּן Esth. ii. 22.—τινὶ τι Jos. Ant. 8. 4. 2. Diod. Sic. 14. 11. Xen. Mem. 4. 3. 4. τοῦτο ὅτι Xen. Cyr. 1. 26. ὡς Jos. Ant. 14. 10. 8.—In a judicial sense, seq. dat. et κατὰ τινος, *to inform against, to accuse*, Acts xxiv. 1. xxv. 2. so περὶ τινος, xxv. 15.—Jos. Ant. 10. 9. 3 κατὰ 14. 10. 12 περὶ.—Of a person ἐμφανίζειν ἑαυτὸν τινι, *to manifest oneself*, i. e. to let oneself be intimately known and apprehended, John xiv. 21. 22. So Sept. for עֲנִי Ex. xxxiii. 13.—Wisdom. i. 2.

Ἐμφοβός, ου, ὁ, ἡ, adj. (ἐν, φόβος,) pp. *in fear*, i. e. *terrified, affrighted*, Luke xxiv. 5, 37. Acts x. 4. xxii. 9. xxiv. 25. Rev. xi. 13.—1 Macc. xiii. 2. Theophr. Char. 24 or 25. 1.

Ἐμφυσάω, ὦ, f. ἡσω, (ἐν, φυσάω,) *to blow in or on, to breathe on*, absol. John xx. 22. Sept. for קִרְבָּן of wrath Ez. xxii. 21. of a wind xxxvii. 9 קִרְבָּן Ez. xxi. 31.—Dioscor. 5. 99 καίεται

ἐμφυσηθέν. Comp. Hom. Il. 19. 159.

*Ἐμφυτος, ου, ὁ, ἡ, adj. (ἐμφύω), *inborn, implanted*, sc. by nature, Wisd. xii. 10. Pol. 9. 11. 2. Xen. Mem. 3. 7. 5. In N. T. trop. *implanted, engrafted*, sc. from another source, τὸν ἐμφυτον λόγον James i. 21, the gospel being here represented under the figure of a seed or shoot *implanted* or *engrafted*, as elsewhere by seed *sown*; comp. Mark vi. 14 seq.—Barnab. Ep. c. 9, ἡ ἐμφ. δωρεὰ τῆς διδαχῆς τ. Θεοῦ. Herodot. 9. 94 ἐμφυτος μαντική.

Ἐν, prep. governing the dative, with the primary idea of rest *in* any place or thing, as also *on, at, by*. As compared with εἰς and ἐκ, it stands between the two, εἰς implying motion *into*, ἐν the being or remaining *in*, and ἐκ motion *out of*. See Passow in Ἐν. Winer § 52. a. Matth. § 577.

1. Of *place*, which is the primary and most frequent use, and spoken of every thing which is conceived as being, remaining, taking place, *within* some definite space or limits, *in, on, at, by*, etc. Sept. usually for Heb. ב.

a) pp. *in, within*; Luke xi. 1 ἐν τῷ πνεύματι. Matt. viii. 6 ἐν τῇ οἰκίᾳ. Acts ii. 46 ἐν τῷ ἱερῷ. Luke xxii. 55 ἐν μέσῳ τῆς αὐλῆς. Matt. iv. 23 ἐν ταῖς συναγωγαῖς. iv. 21 ἐν τῷ πλοίῳ. xi. 2. Mark v. 3. John v. 28. xi. 17. xix. 41. Phil. i. 13. Luke ix. 57 et xix. 36 ἐν τῇ ὁδῷ. Matt. v. 2. 5, ἐν ταῖς ῥύμαις. xi. 16 ἐν ἀγοραῖς. Luke vii. 32. Matt. xx. 23 ἐν τῇ πόλει. xiii. 24, 27, ἐν τῷ ἀγρῷ. al. sæp.—Herodian. 1. 9. 7. ib. 1. 12. 12. Xen. Cyr. 1. 4. 5. An. 1. 2. 8, 26.—With the names of cities, countries, places, etc. Luke ii. 43 ἐν Ἱερουσαλὴμ. Matt. ii. 1, 5, ἐν Βηθλεὲμ. Rom. i. 7 ἐν Ῥώμῃ. Matt. ii. 19 ἐν Αἰγύπτῳ. Acts vii. 36 ἐν γῇ Αἰγ. Matt. ix. 31. iii. 1, 3, ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας. iv. 13. vi. 4. Acts ix. 36. x. 1. 1 Thess. i. 7, 8. al. sæp.—Herodian. 1. 3. 1. ib. 3. 2. 7. Thuc. 7. 21.—So ἐν τῷ ᾄδῳ Luke xvi. 23. comp. Matt. x. 28. Rev. xxi. 8. ἐν οὐρανῷ, ἐν τοῖς οὐρανοῖς, Matt. vi. 10, 20. Luke xv. 7. Matt. v. 12. xvi. 19. al. also of God, ὁ πατὴρ ὁ ἐν τοῖς οὐρ. as adj. i. q. ὁ ἐπουράνιος, heavenly Father, Matt. v. 12, 45. vii. 11.

al. comp. xviii. 35. ἐν τῇ βασιλείᾳ τῶν οὐρ. Matt. v. 19. viii. 11. al. ἐν πάσῃ τῇ γῇ, Rom. ix. 17. Matt. xxv. 18, 25. ἐν τῷ κόσμῳ, John xiii. 1. Col. i. 6. al. ἐν τῇ θαλάσσῃ Mark v. 13. ἐν μέσῳ τῆς θαλ. vi. 47. 2 Cor. xi. 25.—Of a book, writing, etc. Mark xii. 26 ἐν τῇ βίβλῳ Μωσέως. Luke ii. 23. xx. 42. al. Acts xiii. 33 ἐν τῷ ψαλμῷ τῷ δευτ. Heb. iv. 5. v. 6. So Heb. iv. 7 ἐν Δαβὶδ, i. e. in the book of David, the Psalms. John vi. 45 ἐν τοῖς προφήταις. Rom. xi. 2 ἐν Ἠλίᾳ, i. e. in the section respecting Elijah.—Of the body and its parts, Rom. vi. 12 ἐν τῷ θνητῷ σώματι. 2 Cor. xii. 2. Matt. iii. 12 ἐν τῇ χειρὶ αὐτοῦ. Rev. vi. 5. xi. 9. al. (Xen. An. 6. 1. 9.) Matt. vii. 3, 4, ἐν τῷ ὀφθαλμῷ. Matt. i. 18, 23, ἐν γαστρὶ ἔχειν, i. e. to be pregnant, see in Γαστήρ b. Luke i. 44 ἐν τῇ κοιλίᾳ. Trop. ἐν τοῖς μέλεσι Rom. vii. 5. James iv. 1. ἐν τῇ καρδίᾳ, ἐν ταῖς καρδίαις, Matt. v. 28. Luke ii. 51. Matt. ix. 4. Mark ii. 6, 8. ἐν στόματι 1 Pet. ii. 22.—Spoken of persons, pp. *in* one's body; Matt. i. 20 τὸ ἐν αὐτῇ γεννηθέν. vi. 23. Acts xx. 10. of a demoniac Acts xix. 16. Trop. Rom. vii. 17, 18, 20. al.

b) spoken of elevated objects, a surface, etc. *in, i. e. on, upon*, as a fig-tree, ἐν αὐτῇ Mark xi. 13. a mountain, ἐν τῷ ὄρει, Luke viii. 32. John iv. 20. Heb. viii. 5. (Sept. and חֲמָצָה Ex. xxxi. 18. Luc. D. Deor. 4. 3. Xen. An. 4. 3. 31.) Matt. viii. 24 σεισμὸς ἐν τῇ θαλάσσῃ, *on* the lake. Luke xii. 51. John xx. 25. Acts vii. 33. 2 Cor. iii. 7 ἐν τετυπωμένῃ ἐν λίθοις. Rev. iii. 21 ἐν τῷ θρόνῳ. (Hom. Od. 8. 422.) Rev. xiii. 12. xviii. 19. Trop. Jude 12 ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες.

c) in a somewhat wider sense, implying simply contact, close proximity, etc. *in, i. e. at, on, by, near, with*, equivalent to παρά; e. g. ἐν δεξιᾷ τινος, Heb. i. 3. viii. 1. x. 12. Rom. viii. 34. al. (Xen. Cyr. 2. 4. 2.) So Matt. vi. 5 ἐν ταῖς γωνίας τῶν πλατειῶν. xxiv. 36 et Acts ii. 19 ἐν τῷ οὐρανῷ, *in* or *on* the sky. (Hom. Il. 22. 318.) Luke xlii. 4 ὁ πύργος ἐν τῷ Σιλωάμ, *at* or *near* the fountain, comp. Jos. B. J. 5. 4. 1. Luke xvi. 23 et John xiii. 23, see in Ἀνάκειμαι 2. Matt. vii. 6 μήποτε καταπατήσωσιν ἐν τοῖς ποσὶν αὐτῶν, i. e. *at* or *under* their feet. John

5. 6.—Hence metaph. *in the sight* of any one, be being judge; Luke xvi. 15 τὸ ἐν ἀνθρώποις ὕψηλόν, i. e. in the sight, judgment, of men. 1 Cor. xiv. 11 ὁ λαῶν, ἐν ἰμοὶ βάρβαρος. Col. iii. 20.—Demosth. 764. 15. ib. 813. 10. Eurip. Hipp. 1335.—So by Hebraism, ἐν ὀφθαλμοῖς ὑμῶν, *in*, i. e. *before your eyes*, in your judgment, Matt. xxi. 42. Mark xii. 11. So Sept. and חֲזַק Ps. cxviii. 23. Comp. Gesen. Lehrs. p. 820.—1 Macc. i. 12.

f) spoken of that by which one is surrounded, *in* which one is enveloped, etc. *in*, *with*. Matt. xvi. 27 ἔρχεσθαι ἐν τῇ δόξῃ. xxv. 31. al. Mark xiii. 26 ἐν νεφέλαις. Luke xxi. 27. al. Acts vii. 30 ἐν φλογὶ πυρός.—Hom. II. 15. 192 οὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι.—Of clothing, Matt. xi. 8 ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον. vi. 29. vii. 15. Mark xii. 38. Heb. xi. 37. James ii. 2. al. of ornaments, 1 Tim. ii. 9. of bonds, Eph. vi. 20. So ἐν σαρκί, *in the flesh*, i. e. clothed in flesh, in the body, 1 John iv. 2. 2 John 7. ζῇ ἐν σαρκί, Gal. ii. 20. Phil. i. 22. Sept. and א Deut. xxii. 12. Ps. cxlvii. 8.—Jos. Ant. 18. 6. 7 ὁ ἐν τῇ πορφύρῃ. Pind. Isth. 6. 53. Herodian. 2. 13. 5. Xen. Mem. 3. 11. 4.—Hence of that *with* which one is furnished, which he carries with him, etc. 1 Cor. iv. 21 ἐν ῥάβδῳ ἔλθω. Heb. ix. 25. Metaph. Luke i. 17 ἐν πνεύματι καὶ δυνάμει Ἡλίου. Rom. xv. 29. Eph. vi. 2. Sept. and א Gen. xxxii. 11 ἐν ῥάβδῳ. Josh. xxii. 8. 1 Sam. i. 24. Ps. lxvi. 13.—Jos. Ant. 6. 9. 4 σὺ μὲν ἐπέρχῃ μοι ἐν ῥομφαίᾳ κ. τ. λ. Diod. Sic. 18. 16 ult. Xen. Cyr. 2. 3. 14. Mem. 3. 9. 2.

2. Of *time*. a) of *time when*, i. e. a definite point or period, *in*, *during*, *on*, *at*, which any thing takes place, etc. Matt. ii. 1 ἐν ἡμέραις Ἡρώδου. iii. 1. viii. 13. xii. 1, 2 ἐν σαββάτῳ. Acts xx. 7. 1 Cor. xi. 23. al. sæpiss. John xi. 9, 10 ἐν τῇ ἡμέρᾳ, ἐν τῇ νυκτὶ, i. e. *by day*, *by night*.—Palæph. 52. 1. Herodian. 1. 5. 1. Xen. An. 1. 5. 16.—With a neut. adj. Acts vii. 13 ἐν τῷ δευτέρῳ. 2 Cor. xi. 6 ἐν παντί, sc. χρόνῳ Phil. iv. 6. So Acts xxvi. 28 ἐν ὀλίγῳ, sc. χρόνῳ, *shortly*, and ver. 29 ἐν ὀλίγῳ καὶ ἐν πολλῷ, *in short* or *in long*, comp. Kuinoel. (Luc. D. Deor. 9. 1. Xen. H. G. 4. 4. 12 ἐν

ὀλίγῳ πολλοὲ ἔπεισον. Plato Apol. 7. comp. in full, Xen. Cyr. 2. 4. 2.) With a pron. absol. e. g. ἐν ᾧ, sc. χρόνῳ Mark ii. 19. John v. 7. (Thuc. 7. 29. Xen. An. 1. 10. 10.) So with art. and adv. Luke vii. 11 ἐν τῇ ἔξῃ. viii. 1. John iv. 31 ἐν τῷ μεταξὺ.—Xen. Conv. 1. 14.—Spoken of an action or event which serves to mark a definite time; Matt. xxii. 28 ἐν τῇ ἀναστάσει. Luke xi. 31, 32, ἐν τῇ κρίσει. John xxi. 20 ἐν τῷ δείπνῳ. 1 Cor. xv. 52 ἐν τῇ ἐσχ. σάλπιγγι. 2 Thess. i. 7. 1 John ii. 28. al. sæp. So ἐν οἷς, sc. πράγμασι, i. e. *during* which things, meanwhile, Luke xii. 1.—Luc. Alex. 36 ἐν τῷ λοιμῷ. Diod. Sic. 14. 68. Xen. Mem. 2. 1. 32. Herodian. 5. 1. 4 ἐν οἷς.—Espec. c. dat. of art. and infin. *in*, i. e. *on* or *at* an action or event, *while* it is taking place; Luke ix. 36 ἐν τῷ γίνεσθαι τὴν φωνήν. i. 8. ii. 6. v. 1. xxiv. 51. Acts viii. 6. al. sæp.—Sept. 1 Sam. i. 7. Diod. Sic. i. 21. Xen. Cyr. 1. 4. 5.

b) of *time how long*, i. e. a space or period *within* which any thing takes place, *in*, *within*, ἐν τρισὶν ἡμέραις, *in three days*, Matt. xxvii. 40. Mark xv. 29. al. So Sept. and א Is. xvi. 14.—Æl. V. H. 1. 6. Diod. Sic. 20. 83 ult. Xen. Ag. 1. 34 ἐν δυοῖν ἔτοσιν.

3. Trop. of the state, condition, manner, *in* which one is, moves, acts; of the ground, occasion, means, *on*, *in*, *by*, *through* which one is affected, moved, acted upon, etc.

a) Of the state, condition, or circumstances *in* which a person or thing is, viz.

(α) genr. either external or internal; comp. Passow ’Εν 2. Winer § 52. p. 330. Matth. § 577. 3. E. g. of an external state; Luke vii. 35 ἐν τρυφῇ ὑπάρχοντες. viii. 43 γυνὴ οὐσα ἐν ῥύσει αἵματος. ii. 29 et xi. 21 ἐν εἰρήνῃ, comp. James ii. 16 ὑπάγετε ἐν εἰρήνῃ for which see in Εἰς 4. Luke xvi. 23 ἐν βασάνοις. xxiii. 12 ἐν ἔχθρᾳ. ver. 40. Rom. i. 4 νῆς θεοῦ ἐν δυνάμει. viii. 37. 1 Cor. vii. 18, 20, 24. xv. 42, 43. 2 Cor. vi. 4, 5. Gal. i. 14 ἐν τῷ Ἰουδαϊσμῷ. Phil. ii. 7. 2 Thess. iii. 16 ἐν παντὶ τρόπῳ, i. e. *in every state*, *at every turn*. 1 Tim. ii. 2. al. sæp.—Herodian. 1. 3. 3. Pol. 8. 10. 4. Thuc. 6. 35. Xen. Mem. 3. 3. 9 ἐν ἑκάστῳ. An. 2. 5. 38.—Of an internal state, sc. of the

xv. 4 ἐὰν μὴ (τὸ κλήμα) μείνῃ ἐν τῷ ἀμπελώ, i. e. remains *on*, attached *to*, the vine. xix. 41. Rev. ix. 10. John xi. 10 ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, i. e. *by* him, *around* him, *in* his path. So trop. 1 John i. 5.—Herodot. 1. 76. Pol. 2. 66. 10. Xen. Cyr. 7. 1. 45. H. G. 7. 5. 18. An. 4. 8. 22.—Trop. c. dat. of person, i. e. (α) Tropic of those with whom any one is in near connexion, intimate union, oneness of heart, mind, purpose; especially of the union by faith of Christians with Christ, who are then *in* Christ, as a branch in or on a vine, John xv. 2, 4, 5. So John vi. 56. xiv. 20. Rom. xvi. 7, 11. 1 Cor. i. 30. ix. 1, 2. 2 Cor. v. 17. Eph. ii. 13. al. sæp. 1 Thess. iv. 16 οἱ νεκροὶ ἐν Χριστῷ, i. e. who died in union by faith with Christ, as Christians. 1 Cor. xv. 18. Rev. xiv. 13. Hence οἱ ἐν Χριστῷ as adj. *Christians*, i. q. οἱ Χριστιανοί, viii. 1. 2 Cor. xii. 2. Gal. i. 22. 1 Pet. v. 14. al. So genr. i. e. in connection with Christ, in the Christian faith, Rom. xii. 5. Gal. iii. 28 πάντες ὑμεῖς εἰς ἓστε ἐν Χρ. v. 6. vi. 15. Phil. iv. 1, 7. 1 Thess. iii. 8. 1 John ii. 24. al. Vice versa of the union of Christ with Christians in consequence of their faith in him; John vi. 56. xiv. 20. xv. 4, 5. xvii. 23, 26. Rom. viii. 9. Gal. ii. 20. al. Of a like union with God, and vice versa, 1 Thess. i. 1. 1 John ii. 24. iii. 6, 24. iv. 13, 15, 16. al. Of the mutual union of God and Christ, John x. 38. xiv. 10, 11, 20. al. Of the Holy Spirit in Christians, John xiv. 17. Rom. viii. 9, 11 bis. 1 Cor. iii. 16. vi. 19. 1 Pet. i. 11. al. — (β) Of those *in*, *with*, *on* whom, i. e. *in* whose person or character any thing exists, is done, (comp. παρά,) e. g. in external life and conduct, John xviii. 38 et xix. 4, 6 οὐχ εὗρίσκω ἐν αὐτῷ αἰτίαν. Acts xxiv. 20. xxv. 5. 1 John ii. 10. 1 Cor. iv. 2. So genr. of any power, influence, efficiency, e. g. from God, the Spirit, etc. Matt. xiv. 2 διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. John i. 4. xiv. 13. ver. 30 ἐν ἐμοὶ οὐκ ἔχει οὐδέν. xvii. 26. 1 Cor. xii. 6. 2 Cor. iv. 4, 12. vi. 12. Gal. iv. 19. Phil. ii. 5, 13. Col. i. 19. Heb. xiii. 21. 1 John iii. 9, 15. al. So ἐν ἑαυτῷ, *in*, *with* or *of* oneself, etc. Matt. xiii. 21. John v. 26. vi. 53. 1 Cor. xi. 13. 2 Cor. i. 9. al.

—(γ) Of those *in* or *with* whom, i. e. *in* whose mind, heart, soul, any thing exists or takes place, (παρά,) e. g. virtues, vices, faculties, etc. John i. 48 ἐν ᾧ δόλος οὐκ ἔστι. iv. 14 ἐν αὐτῷ, i. e. *in* his soul. xvii. 13. Rom. vii. 8. 1 Cor. ii. 11. viii. 7. 2 Cor. xi. 10. Eph. iv. 18. Phil. 6. al. So κρύπτεσθαι ἐν Θεῷ, i. e. *in* the mind and counsels of God, Col. iii. 8. Eph. iii. 9. So ἐν ἑαυτῷ, ἐν ἑαυτοῖς, *in* or *with* oneself, themselves, i. e. *in* one's heart, Matt. iii. 9. Luke vii. 39, 49. John v. 41. Rom. viii. 23. Eph. i. 9. James ii. 4. al.

d) of a number or multitude, as indicating place, *in*, *among*, *with*, equivalent to ἐν μέσῳ, *in the midst*; Matt. ii. 6 ἐλαχίστη ἐν τοῖς ἡγεμόσιν Ἰουδα. xi. 11 οὐκ ἐγγίγερται ἐν γεννητοῖς γυναικῶν. ver. 21 οἱ γενομένοι ἐν ὑμῖν. xx. 27. Mark x. 43. Luke i. 1. John i. 14. xi. 54. Acts ii. 29. xx. 32. Rom. i. 5, 6. 1 Cor. xi. 18. Eph. v. 3. 1 Pet. v. 1, 2. 2 Pet. ii. 8. al. sæpiss. So ἐν ἑαυτοῖς, *among themselves*, Matt. ix. 3. xxi. 38. Acts xxviii. 29. (Thuc. 7. 67.) ἐν ἀλλήλοις, *with one another*, Mark ix. 50. John xiii. 35. Rom. xv. 5. (Luc. Asin. 19.) So with a dat. sing of a collective noun, Luke iv. 25, 27, ἐν τῷ Ἰσραὴλ. i. 61. ii. 44. John vii. 43. Acts x. 35. Eph. iii. 21. 2 Pet. ii. 1. al. Sept. for 2 K. xviii. 5. ἦν Gen. xxiii. 6. Lev. xvi. 29.—Tob. iii. 4. Hom. Il. 13. 689. Æl. V. H. 1. 31. Luc. D. Deor. 23. 1. ib. Alex. 2. Xen. An. 2. 3. 15. Cyr. 1. 3. 2.—Hence with dat. plur. of persons by whom one is accompanied, escorted, etc. Luke xiv. 31. Jude 14 ἦλθε κύριος ἐν μυριάσιν ἀγαῖς αὐτοῦ. So Sept. and 2 Num. xx. 20.—1 Macc. i. 17. vii. 28.—With a dat. plur. of thing, 1 Cor. xv. 3 ἐν πρώτοις, *among the first*, i. e. adv. first of all.—Xen. Cæc. 4. 4. Cyr. 1. 6. 24.

e) of persons, by implic. *before*, *in the presence of*; Mark viii. 38 ὃς ἐπαισχυνῶ με ἐν τῇ γενεᾷ ταύτῃ. Luke i. 25. Acts vi. 8. xxiv. 21 ἐστὼς ἐν αὐτοῖς, sc. as judges. 1 Cor. ii. 6. 2 Cor. x. 1. Col. i. 23. Trop. and from the Heb. Luke iv. 21 ἐν τοῖς ὥσιν ὑμῶν, comp. Sept. and 2 Deut. v. 1.—Judith. xvi. 1. Plut. Leg. 10. p. 886. E, κατηγορεῖν ἐν ἀσεβέσιν ἀνθρώποις. Arr. Diss. Ep. 3. 22. 8. Pol. 17. 6. 1. Hom. Il. 1. 587. Xen. Cyr. 1.

mind, feelings, etc. Acts xi. 5 ἐν ἐκστάσει. Rom. xv. 32 ἐν χαρᾷ. 1 Cor. i. 10 ἐν τῷ αὐτῷ νοῦ κ. τ. λ. ii. 3 ἐν ἀσθενείᾳ καὶ ἐν φόβῳ. xiv. 6 ἐν ἀποκαλύψει κ. τ. λ. i. e. in the state or condition of one who receives and utters a revelation. 2 Cor. xi. 17, 21. ἐν ἀφροσύνῃ. Eph. iii. 12. v. 21. 1 Thess. ii. 17. 1 Tim. i. 13. ii. 11. Heb. iii. 11. James i. 21. ii. 1. Jude 24. al. ssep.—Hom. Il. 7. 302. Thuc. 3. 22. Xen. An. 7. 6. 38. Cyr. 5. 2. 5.—In this usage ἐν with its dative is often equivalent to an adjective; Rom. iv. 10 ὡν ἐν ἀκροβυστίᾳ, ἐν περιτομῇ, i. e. as uncircumcised or circumcised. 2 Cor. iii. 7, 8, et Phil. iv. 19 ἐν δόξῃ i. q. ἔνδοξος. 1 Tim. ii. 7, 12, 14. Tit. i. 6 ἐν κατηγορίᾳ, i. e. accused. iii. 5 ἔργα τὰ ἐν δίκαιοσύνῃ, i. q. τὰ δίκαια.—Luc. Amor. 50. Xen. Cyr. 8. 5. 15. H. G. 7. 5. 8.—So also adverbially, Acts v. 23 ἐν πασῇ ἀσφαλείᾳ. Rom. ii. 28, 29, ἐν τῷ φανερωῖ, ἐν τῷ κρυπτῷ. (Xen. Cyr. 8. 1. 31.) Eph. vi. 24. 2 Tim. iv. 2.—Plato Gorg. p. 512. C. Xen. Cyr. 4. 5. 54.

(β) of the business, employment, actions, *in* which one is engaged; Passow ἐν 2. a. Winer § 52. p. 330. Thus Matt. xxi. 22 ἐν προσευχῇ. Mark iv. 2 ἐν τῇ διδαχῇ αὐτοῦ, i. e. as he taught. viii. 27 et Luke xxiv. 35 ἐν τῇ ὁδῷ, i. e. in the walk or journey. Luke xvi. 10. John viii. 3 ἐν μοιχείᾳ κατελημμένην. Acts vi. 1. xxiv. 16. Rom. i. 9 ἐν τῷ εὐαγγελίῳ, i. e. labouring in the gospel. xiv. 18. xv. 58. 1 Cor. xv. 1. 2 Cor. vii. 11 ἐν παντί. Col. i. 10 ἐν παντί ἔργῳ. iv. 2. 1 Tim. iv. 15 ἐν τούτοις ἴσθι. v. 17. Heb. vi. 18 ἐν οἷς. xi. 34. James i. 8. iv. 3. al. ssep. So Matt. xx. 15 ποιῆσαι ὃ θέλω ἐν τοῖς ἑμοῖς, i. e. in my own affairs. xxii. 15. xxiii. 30 κοινωνοὶ ἐν τῷ αἵματι, i. e. in slaying the prophets.—Xen. Cyr. 3. 1. 1 ὁ Κύρος ἐν τούτοις ἦν. ib. 1. 6. 15. Herodot. 2. 82 οἱ ἐν ποιήσει. Plat. Prob. p. 317. C, εἰμὶ ἐν τῷ τέχνῃ.—So c. dat. of person, i. e. ‘in the work, business, cause of any one;’ Rom. xvi. 12 ἥτις ἐκοπίασεν ἐν κυρίῳ. Eph. vi. 21. al. Rom. vi. 3 τοὺς συνεργοὺς μου ἐν Χριστῷ. 1 Cor. iv. 17. al.

(γ) implying *in the power* of any one; Passow ἐν 1. f. Matth. § 577. 6. Acts v. 4 ἐν τῇ σῇ ἐξουσίᾳ, comp. i. 7 et John

iii. 35. Acts iv. 12 οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρίᾳ. So ἐν πνεύματι, i. e. in the power or under the influence of the Spirit, in a state of inspiration, inspired, Matt. xxii. 43. Mark xii. 36. Luke ii. 27. iv. 1. ix. 1. 1 Cor. xii. 3. also Matt. xii. 28. 1 Pet. iii. 19. Rev. i. 10. iv. 2. xvii. 3. al. Of demoniacs, ἐν πνεύματι ἀκαθάρτῳ, i. e. in the power of, possessed, Mark i. 23. v. 2.—Jos. Ant. 3. 1. 5. Aristoph. Av. 1677 ἐν τῷ Τριβάλλῳ πᾶν τὸ πρᾶγμα. Herodot. 6. 109. Xen. Cēc. 6. 14 ἐν σοὶ πάντα ἔστιν.—Hence, γενόμενος ἐν ἑαυτῷ, *having come to himself*, Acts xii. 11. Comp. Herm. ad Vig. p. 749, 856. Matth. § 577. 6 ult.

b) Of *manner* or *mode*, i. e. the state or circumstances, external or internal, by which any action is accompanied, *in, with, in reference to* which it is performed, viz.

(α) *genr. of manner, etc.* comp. Ἐκ 3. e. Matt. xxii. 37 ἀγαπᾷν ἐν ὅλῃ τῇ καρδίᾳ κ. τ. λ. quoted from Deut. vi. 5 where Heb. ב, Sept. ἐκ, as also Mark xii. 30, 33. So Mark iv. 2 διδάσκειν ἐν παραβολαῖς. Luke ii. 36 ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει. xxi. 25 συνοχή ἐξῶν ἐν ἀπορίᾳ. John xvi. 25 ἐν παρομιαῖς λαλεῖν. xxiii. 24 προσκυνεῖν ἐν πνεύματι καὶ ἀληθείᾳ, i. e. to render sincere and spiritual worship. Acts ii. 46. x. 48 βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου, comp. in Βαπτίζω 2. a. β. Rom. i. 9 ἐν τῷ πνεύματί μου. ix. 22. xv. 6. 1 Cor. ii. 4 τὸ κήρυγμά μου οὐκ ἐν πειδοῖς λόγοις. ver. 7. xiv. 21. 2 Cor. iii. 7 ἐν γράμματι. Col. iii. 22. 1 Pet. ii. 24. 2 Pet. iii. 3. 1 John v. 6 ἐλθὼν ἐν τῷ ὕδατι καὶ τῷ αἵματι.—Eurip. Bacch. 1167. Herodian. 2. 13. 8. Palæph. 32. 2 ἐλθὼν ὀπίσω αὐτῶν ἐν ἡρεμίᾳ βαδίσματι. Thuc. 6. 16. ib. 7. 67 οὐκ ἐν τῷ αὐτῶν τρόπῳ κινούμενοι.—So in an adverbial sense; Matt. xxii. 16 ἐν ἀληθείᾳ διδάσκεις, i. e. truly, in reality. Mark ix. 1 ἐν ὁλόῳ. Acts xii. 7 et xxii. 18 ἐν τάχει. (Thuc. 6. 92 init.) Acts xvii. 31 et Rev. xix. 11 κρίνεται ἐν δικαιοσύνῃ, i. e. righteously. xxvi. 7 ἐν ἐκτενεῖᾳ, continually. Col. iv. 5. Eph. vi. 9 ἐν παρρησίᾳ, boldly. Rev. xviii. 2 ἐκραξεν ἐν ἰσχύϊ.—Judith. i. 11. Wisd. xviii. 9. Xen. Cyr. 6. 1. 11 ἐν τῷ μέρει πάλιν, vicissim.

(β) of a rule, law, standard, *in, by, according to, conformably to*; comp. Passow *ἐν* 1. h. Winer § 52. a. 3. b. Matth. § 577. 3 ult. So Matth. vii. 2 *ἐν ᾧ κρίματι κρίνετε, κριθήσεσθε*. Luke i. 8 *ἐν τῇ τάξει*, comp. 1 Cor. xv. 23. Phil. i. 8. 1 Thess. iv. 15 *ἐν λόγῳ κυρίου*. 1 Tim. i. 18 *ἐν αὐταῖς* sc. προφητείαις. Heb. iv. 11. So of a rule of life, etc. Luke i. 6 πορευόμενοι *ἐν πάσαις ταῖς ἐντολαῖς*. —Pind. Pyth. 4. 105 *ἐν τούτῳ λόγῳ*. Thuc i. 77 *ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν*. Xen. Conv. 2. 8. Cyr. 1. 2. 2. Mem. 3. 9. 1.—So c. dat. of person; 2 Cor. x. 12 *ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες*. Also ‘in conformity with the will, law, precept of any one; John iii. 21 *ἐν θεῷ ἑστὸς εἰργασμένα*. 1 Cor. vii. 39 *ἐν κυρίῳ*. Eph. vi. 1.

(γ) in the sense of *in respect to, as to*; Luke i. 7, 18, *προβεβηκέναι ἐν ἡμέραις*. Gal. iv. 20 *ὅτι ἀποροῦμαι ἐν ὑμῖν*, comp. Winer Comm. in loc. Eph. ii. 11 *ἐθνη ἐν σαρκί*. Tit. i. 13 *ἵνα ὑγιαίνωσιν ἐν τῇ πίστει*. James ii. 10 et iii. 2 *πταίειν ἐν ἐνί, ἐν λόγῳ*. So *ἐν παντί*, *in every respect*, 2 Cor. viii. 7. ix. 8, 11. *ἐν μηδενί, in no respect*, 2 Cor. vii. 9. James i. 4. *ἐν οὐδενί* Phil. i. 20. Also after words signifying plenty or want, Rom. xv. 13 *περισσεύειν ἐν τῇ ἐλπίδι*. 2 Cor. iii. 9. viii. 7. Col. ii. 7 et Eph. ii. 4 *πλούσιος ἐν ἐλπί*. 1 Cor. i. 5. 1 Tim. vi. 18. al. 1 Cor. i. 7 *ὥστερεῖσθαι ἐν μηδενί χαρίσματος*. —Soph. Œd. Tyr. 1112 *ἐν μακρῷ γήρῳ ξυνάδει τῷδε τάνδρι*, ‘in high old age he accords, etc.’ Palæph. 28. 2 *ὑπερφέρων ἐν*. Diod. Sic. 5. 57 *διαφέρω ἐν*, and so Xen. Hi. 1. 8. ib. 2. 2.

c) Of the *ground, basis, occasion, in, on, upon* which any thing rests, exists, takes place, etc. Thus

(α) of a person or thing *in or on* which as a substratum any thing rests, exists, is done, etc. Matth. § 577. 1. Winer § 52. a. 3. a. So c. dat. of thing, 1 Cor. ii. 5 *ἵνα ἡ πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρ. κ. τ. λ.* 2 Cor. iv. 10 et Gal. vi. 17 *ἐν τῷ σώματι*. Gal. iv. 14. Eph. ii. 11 *περιτομή ἐν σαρκί*. Seq. dat. of pers. i. e. *in the person or case of any one, in or by his example, etc.* Luke xxii. 37 *τοῦτο δεῖ τελεσθῆναι ἐν ἐμοί*. John ix. 3. Acts iv. 2 *καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν*. Rom. ix. 17. 1 Cor. iv. 6 *ἵνα*

ἐν ἡμῖν μάθητε. 2 Cor. iv. 3. Eph. i. 20. Phil. i. 30.—Plato Meno. p. 82. A, *ἐπιδεικνυσθαι ἐν τινι*. Xen. Cyr. 1. 6. 29.—So after verbs implying, ‘to do anything *in one’s case*,’ i. e. *to or for one*, where the acc. or dat. might stand; Matt. xvii. 12 *ἐποίησαν ἐν αὐτῷ ὅσα ἐθέλησαν*. Luke xxiii. 31. 1 Cor. ix. 15. 1 Thess. v. 12 *τοὺς κοπιῶντας ἐν ὑμῖν*, i. e. *for your benefit*. So too ὁμολογεῖν *ἐν τινι*, *to confess in one’s case or cause*, i. e. *to acknowledge*, Matt. x. 32. Luke xii. 8. Comp. Winer § 32. 3. b. Also σκανδαλίζεσθαι *ἐν τινι*, *to take offence in any one*, i. e. *in his case or cause*, Matt. xi. 6. xiii. 37. xxvi. 31, 33. al.—Luc. Philopat. 18 *μὴ ἑτεροῖον τι ποιήσης ἐν ἐμοί*.—Spoken also of that *in* which any thing consists, is comprised, fulfilled, manifested, etc. John ix. 30 *ἐν γὰρ τούτῳ θανααστόν ἐστιν*. Rom. xiii. 9 *ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται*. Gal. v. 14 *ὁ πᾶς νόμος ἐν ἐνί λόγῳ πληροῦται*. Eph. ii. 7. v. 9. Heb. iii. 12. 1 Pet. iii. 4. 1 John iii. 10 et iv. 9 *ἐν τούτῳ ἐφανερώθη*. iv. 10. 17. al. So from laxness of expression, Matt. xxii. 40 *ἐν ταύταις ταῖς δυνάμει ἐντολαῖς ὅλος ὁ νόμος κ. οἱ πρ. κρεμάνται*. Also Acts vii. 14 *ἐν ψυχαῖς ἐβδ. πέντε*, consisting in 75 souls; comp. Deut. x. 22 where Sept. for 2, and see Winer § 52. p. 334. e.—Herodian. 2. 3. 17 *οὐ γὰρ ἐν τῇ καθεδρίᾳ ἡ προεδρία, ἀλλ’ ἐν τοῖς ἔργοις*.—Here too we may refer the use of *ἐν* by Hebraism after verbs of swearing, to mark the ground, basis, object, on which the oath rests, in Engl. *by*, sometimes *upon*; Matt. v. 34, 35, 36, *μὴ ὁμῶσαι ἐν τῷ οὐρανῷ, ἐν τῇ γῇ, ἐν τῇ κεφαλῇ σου*. xxiii. 16, 18, 20 sq. Rev. x. 6. al. Sept. for 2 *עַל* 1 Sam. xxiv. 22. 2 Sam. xix. 8. 1 K. ii. 8.

(β) of the ground, motive, exciting cause, *in consequence of* which any action is performed, *in, on, at, by*, i. e. because of, on account of, *propter*; Winer § 52. p. 331. Matt. vi. 7 *ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουθήσονται*. Acts vii. 29 *ἐφυγεν ἐν τῷ λόγῳ τούτῳ*. 1 Cor. xi. 2. *ἐν τούτῳ οὐκ ἐπαινω*. 2 Cor. vi. 12 *ἐν ἡμῖν*. 1 Pet. iv. 16. ver. 14 *εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ*, comp. Mark ix. 41 *ἐν ὀνόματι ὅτι Χριστοῦ ἐστε*. So Sept. and 2 Chr. xvi. 7. —Ecclus. xi. 2 bis. Xen. Eq. 9. 11.

Cyr. 1. 6. 19 ἐν πίστει. An 3. 1. 1 et Thuc. 5. 3 ἐν ταῖς σπονδαῖς. — So ἐν τούτῳ, *herein, hereby*, i. e. on this account, therefore, John xv. 8. xvi. 30. Acts xxiv. 16. 1 Cor. iv. 4. (Xen. Cyr. 1. 3. 17.) ἐν τούτῳ γινώσκειν, *to know herein, hereby*, i. e. by this, etc. John xiii. 35. 1 John ii. 3, 5. al. ἐν ᾧ, equivalent to ἐν τούτῳ ὅτι, *herein that*, i. e. in that, because, Rom. viii. 3. Heb. ii. 18. 1 Pet. ii. 12. (Thuc. 8. 86.) *wherefore*, Heb. vi. 17.—In this sense of *propter*, ἐν does not occur with a dat. of person, Winer § 52. p. 332.—Spoken also of the authority in consequence of which any thing is done, *in, by, under*, i. e. by virtue of, etc. Matt. xxi. 23 et Luke xx. 2 ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς. Acts iv. 7 ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ὀνόματι. John v. 43 et x. 25 ἐν τῷ ὄν. τοῦ πατρὸς. Matt. xxi. 9. John xii. 13. xiv. 26. 1 Cor. v. 4. 2 Thess. iii. 6. al. So αἰτέω ἐν τῷ ὀνόματι Ἰησοῦ, *to ask in the name of Jesus*, i. e. under his authority and sanction, John xiv. 13, 14. xv. 16. xvi. 23, 24, 26.

(γ) of the ground or occasion of an emotion of mind, after words expressing joy, wonder, hope, confidence, etc. and the reverse; so c. dat. of thing, Luke i. 21 ἰθαύμαζον ἐν τῷ χρονίζειν αὐτόν. Rom. ii. 23 ὅς ἐν νόμῳ καυχᾶσαι. (Sept. and ᾱ Jer. ix. 22, 23.) Acts vii. 41 εὐφραίνετο ἐν τοῖς ἔργοις. Luke x. 20 ἐν τούτῳ μὴ χαίρετε. Eph. iii. 13 μὴ ἐκκαθεῖν ἐν ταῖς θλίψεσί μου. So Matt. xii. 21 ἐν τῷ ὄν. αὐτοῦ ἔσθνη ἐλπιούσι. (Sept. for ᾱ πρὸ Ps. xxxiii. 21.) Mark i. 14 πιστεύετε ἐν τῷ εὐαγγελίῳ. Phil. iii. 3, 4, πεποιθέναι ἐν σαρκί, and so Sept. for ᾱ πρὸ Jer. xlviii. 7.—Epict. Ench. 40. Pol. 1. 59. 2.—Seq. dat. of person, Rom. ii. 7 et v. 11 καυχᾶσαι ἐν θεῷ. 1 Cor. xv. 19 ἡλικιώτες ἐσμέν ἐν Χριστῷ μόνον. Eph. i. 12. 1 Tim. vi. 17. 2 Cor. vii. 16 θάρρω ἐν ὑμῖν. Sept. ἐλπίζω ἐν for ᾱ πρὸ Hos. x. 13. 2 K. xviii. 5.—Xen. Mem. 4. 2. 28.

d) Of the *means* by the aid or intervention of which any thing takes place, is done; *in*, i. e. by means of.

(a) c. dat. of person, by whose aid or intervention, *in, by, with, through* whom any thing is done, etc. Winer § 52. p. 332 ult. Matt. ix. 34 ἐμβάλλει τὰ δαιμόνια ἐν τῷ ἀρχόντι τῶν δ. Acts iv. 9 ἐν

τίνι οὗτος σέσωσται. xvii. 28, 31 ἐν ἀνδρί. 1 Cor. xv. 22. Gal. iii. 8 εὐλογηθήσονται ἐν σοὶ πάντα τὰ ἔσθνη, *IN and through thee*, comp. Acts iii. 25. Heb. i. 1. 1 John v. 11. al. —Hdot. 8. 100. Thuc. 7. 8 ἐν τῷ ἀγγέλῳ. Soph. Aj. 1136. Dem. 31. 10. ib. 710. 18.

(β) c. dat. of thing, but used strictly only of such means as imply that the object affected is actually *in*, among, surrounded by them, pp. *in and through*; Passow ἔν 4. Winer § 52. p. 332. Matth. § 577. 7.—Matt. viii. 32 ἀπέθανον ἐν τοῖς ὕδασι, i. e. *in and by* the waters. 1 Cor. iii. 13 ἐν πυρὶ ἀποκαλύπτεται. Rev. xiv. 10. xvi. 8. al. So Sept. and ᾱ Lev. viii. 32.—1 Macc. v. 44 et vi. 31 ἐν πυρὶ. Hom. Il. 24. 38 καίεν ἐν πυρὶ.—Hence genr. where the object is conceived as being *in*, or in contact or connexion with the means, etc. Matt. iii. 11 βαπτίζω ἐν ὕδατι. v. 13 ἐν τίνι ἀλισθήσεται. xvii. 21 ἐν προσευχῇ xxv. 16. Luke xxi. 34 ἐν κραυγῇ κ. τ. λ. Acts xi. 14. xx. 19. Rom. x. 5, 9 ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου. xii. 21. 1 Cor. vi. 20. Heb. x. 29. xiii. 20. Rev. i. 5. al. sæp. So ἐν χειρὶ τινος, *in or by* the hand of any one, Acts vii. 35. Gal. iii. 19. Sept. and ᾱ Judg. xvi. 7. Num. xxxvi. 2. Job xviii. 8.—Esdr. i. 40. Soph. Ajac. 488. Thuc. 7. 11 ἴστε ἐν ἄλλαις ἐπιστολαῖς. Xen. An. 4. 3. 8 ἔδοξεν ἐν πέδαις δεδίσθαι. id. Ath. 1. 2, 4.—Hence in N. T. and later writers simply of the *instrument*, where classic writers usually employ the dative alone, Winer l. c. Matth. § 577. 9. § 396. n. 2. Luke xxii. 49 εἰ πατάξομεν ἐν μαχαίρᾳ; Rom. xvi. 16. James iii. 9 ἐν αὐτῇ (τῇ γλώσσῃ) εὐλογοῦμεν. Rev. vi. 8 ἀποκτεῖναι ἐν ῥομφαίᾳ κ. τ. λ. xii. 55. xiii. 10. al. So Sept. and ᾱ Gen. xlviii. 22. Deut. xv. 19. Jer. xiv. 12. Hos. i. 7.—Judith ii. 19. Ecclus. xlv. 6. Plato Tim. 1081. B, τεθραμμένης ἐν γάλακτι. Aristot. Probl. 30. 5. p. 218 Sylb. Hippocr. Aphor. 2. 36.

(γ) from the Heb. spoken of price or exchange, of that ‘by means of’ which, *with* which, any thing is purchased or exchanged, etc. Rev. v. 9 ἡγόρησας τῷ θεῷ ἡμᾶς ἐν τῷ αἵματι σου. So Sept. and ᾱ Lam. v. 4. 1 Sam. xxiv. 24. Ecc. iv. 9.—Rom. i. 23 ἥλλαξαν τὴν δόξαν θεοῦ ἐν ὁμοιώματι, *for an image*, etc. ver. 25.—So Sept. for ᾱ מִיָּד Ps. cvi

20. — Comp. the dat. of price or exchange, Lys. c. Epier. 178. 16. Hom. Il. 7. 472. Herodot. 7. 152. also *ἐν* c. dat. Soph. Ant. 945 *ὥς ἀλλάξει ἐν χαλκοδέτοις ἀβλαῖς*. Matth. § 364. n. § 365. n. 2.

4. Sometimes *ἐν* c. dat. is found where the natural construction would seem to require *εἰς* c. accus. as after verbs which imply not rest in a place or state, but motion or direction *into* or *towards* an object. In such cases, the idea of arrival and subsequent rest in that place or state is either actually expressed or is implied in the context. See the converse of this in *Εἰς* 4. Passow *ἐν* 6. Winer § 54. 4. Matth. § 577. p. 1141. So after verbs of motion, Matt. x. 16 *ἀποστέλλω ὑμᾶς ἐν μέσῳ λύκων*, in the midst of wolves, by whom ye are already surrounded. Luke v. 16 *ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις*, i. e. he withdrew and abode in deserts. vii. 17 *ἐξῆλθεν ὁ λόγος ἐν ὅλῃ τῇ Ἰουδαίᾳ*, i. e. went out, spread abroad, in the whole land. John v. 4 *κατέβαινεν ἐν τῇ κολυμβήθρᾳ καὶ ἰτάρασσε*. Rev. xi. 11. al. So Matt. xiv. 3 *ἔθετο ἐν φυλακῇ*, as in Engl. 'to put in prison,' for *into*. Mark xv. 46 et Luke xxiii. 53 *κατέθηκεν αὐτὸν ἐν μνημείῳ*, as in Eng. 'they placed him in the tomb.' Mark i. 16 *βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ*, comp. Matt. iv. 18 *εἰς τὴν θ.* John iii. 35 *πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ*, has given, i. e. has put, placed, all things in his hand. Trop. Luke i. 17. So Sept. and *א* Judg. vi. 35. Ezra vii. 10. — *Æl.* V. H. 4. 18 *ὅτε κατῆλθε Πλάτων ἐν Σικελίᾳ*. Dion. Hal. Ant. 1. 73 *πρὶν Αἰνείαν ἔλθεῖν ἐν Ἰταλίᾳ*. Arr. Diss. Ep. 1. 11. 32. ib. 2. 20. 23. Act. Thom. 32 *εἰσελθὼν ἐν τῷ παραδείσῳ*. So Hom. Il. 1. 441 *ἐν χειρὶ τίθει*. ib. 1. 593. — Metaph. after words expressing an affection of mind *towards* any one; e. g. *ἀγάπη ἐν ἡμῖν* 2 Cor. viii. 7. 1 John iv. 9, 16. *ὀργή ἐν τῷ λαῷ* Luke xxi. 23 in text. rec. Comp. Sept. and *א* 2 Sam. xxiv. 17. — Lib. Henoch. in Fabr. V. T. Pseudep. p. 161.

NOTE. In composition *ἐν* implies: 1. a being or resting *in*, as *ἐνεμι*, *ἐμμένω*. 2. *into*, when compounded with verbs of motion, as *ἐμβαίνω*. 3. conformity, etc. as *ἐνδικος*, *ἐννομος*. 4. participation, as *ἐνοχος*. AL.

Ἐναγκαλίζομαι, f. *ἴσομαι*, (*ἀγκαλίζομαι* fr. *ἀγκάλη*), to take in one's arms, Matt. ix. 36. x. 16. Sept. for *ἔπη* Prov. vi. 10. xxiv. 33. — Plut. de frat. Amor. ult. Diod. Sic. 3. 58.

Ἐνάλιος, *ον*, *ὁ*, *ή*, adj. (*ἐν*, *ἄλς*), belonging in the sea, marine, James iii. 7. — Hom. Od. 5. 67. Aristoph. Thesmoph. 325. [333.]

Ἐναντι, adv. (*ἀντί*), pp. over against; hence, in presence of, before, seq. gen. Luke i. 8. Sept. for *ἔπη* Ex. xxviii. 26, 29. al. ssp. *ἔπη* Gen. xxxviii. 7.

Ἐναντίον, adv. (neut. of *ἐναντίος*), pp. over against; hence, before, in the presence of, seq. gen. Mark ii. 12 *ἐξῆλθεν ἐναντίον πάντων*. Luke xx. 26. Acts viii. 32. Sept. for *ἔπη* Gen. xx. 15. xli. 46. *ἔπη* Ex. vii. 20. *ἔπη* Num. xx. 8. — Xen. Mem. 2. 5. 1. — From the Heb. in the sight of, seq. gen. Acts vii. 10 *ἔδωκεν αὐτῷ χάριν ἐναντίον Φαραῶ*, i. e. with him, q. d. 'he won his favour,' comp. Ex. xi. 3. xii. 36. al. where Sept. for *ἔπη*. Luke xxiv. 19 *δυνατὸς ἐναντίον τοῦ Θεοῦ κ. τ. λ.* in the sight of God, i. e. God being judge; comp. Sept. for *ἔπη* Gen. xxi. 11, 12. al. *ἔπη* Gen. x. 9. See Gesen. Lehrs. p. 693 d. p. 820. 9. Stuart § 456.

Ἐναντίος, *α*, *ον*, (*ἀντίος* fr. *ἀντί*), over against, opposite.

a) pp. Hom. Il. 9. 190; In N. T. of a wind, contrary, adverse, Matt. xiv. 24. Acts xxvii. 4. seq. dat. Mark vi. 48. — Luc. D. Deor. 25. 1. Xen. An. 4. 5. 3. — So *ἐξ ἐναντίας* or *ἐξ ἐναντίας*, as adv. seq. gen. over against, Mark xv. 39. comp. Buttm. § 123. 3. § 115. n. 5. Sept. for *ἔπη* Josh. viii. 11. *ἔπη* Neh. iii. 27. — Thuc. 4. 33.

b) metaph. contrary, adverse, hostile, seq. dat. 1 Thess. ii. 15. Acts xxviii. 17. So *ἐναντία* πράσσειν seq. πρός c. acc. xxvi. 9. comp. Sept. Ez. xviii. 18. — Thuc. 7. 11. Xen. Cyr. 1. 4. 22. — So *ὁ ἐξ ἐναντίας*, i. q. *ὁ ἐναντίος*, an adversary, an enemy, Tit. ii. 8. See Buttm. § 125. 6. — Xen. Eq. 11. 3.

Ἐνάρχομαι, f. *ξομαι*, (*ἀρχομαι*), to make beginning in, i. e. to begin, to

commence, absol. Gal. iii. 3. seq. accus. Phil. i. 6. comp. Matth. § 336. Sept. for לָחַץ Deut. ii. 24, 25, 31.—Seq. gen. 1 Macc. ix. 54. Luc. Somn. 3. Pol. 5. 1. 3.

Ἐνατος, see Ἐννατος.

Ἐνδείης, οὗς, ὁ, ἡ, adj. (ἐνδείω,) *in want, needy, destitute*, Acts iv. 34. Sept. for עָרֵךְ Deut. xv. 4, 7. Is. xli. 17.—Æl. V. H. 1. 31. Xen. Mem. 2. 2. 10.

Ἐνδειγμα, ατος, τό, (ἐνδείκνυμι,) *indication, token, proof*, 2 Thess. i. 5.—Dem. 423. 13.

Ἐνδείκνυμι, f. δείξω, *to point out in any thing, to shew in any thing*, trans. Sept. Josh. vii. 14 sq. Thuc. 4. 126 ult.—In N. T. only Mid. ἐνδείκνυμαι, *to shew forth, to manifest*, sc. any thing relating to or depending on one's self, seq. accus. Rom. ii. 15 ἐνδείκ. τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν. ix. 17 τὴν δύναμιν μου. ver. 22. 2 Cor. viii. 24. Eph. ii. 7. 1 Tim. i. 16. Tit. ii. 10. iii. 2. Heb. vi. 10, 11. Sept. for מַעֲרִיךְ Ex. ix. 17.—Wisd. xii. 17. Jos. Ant. 7. 9. 5. Xen. An. 6. 1. 19.—Hence by impl. *to manifest towards* any one, i. e. *to do to* any one, seq. accus. et dat. 2 Tim. iv. 14 πολλὰ μοι κακὰ ἐνεδείξατο. So Sept. for מַעֲרִיךְ Gen. 1. 15, 17.—Song of 3 Childr. 19. Diod. Sic. II. p. 631. ed. Wess. or X. p. 171. ed. Bip. μεγάλην ὑβριν τῇ πρεσβείᾳ ἐνεδείξατο. pp. *to point out, to shew*, Pol. 3. 54. 3.

Ἐνδειξίς, ἑως, ἡ, (ἐνδείκνυμι,) *a pointing out*, pp. with the finger, Pol. 3. 38. 5. In N. T. trop.

a) *manifestation, declaration*, Rom. iii. 25, 26.—Philo de Op. Mund. 1, p. 9. 50. p. 20. A.

b) *indication, token, proof*, i. q. ἐνδειγμα, 2 Cor. viii. 24. Phil. i. 28.—So ἐπιδείξις Jos. Ant. 4. 3. 3.

Ἐνδεκα, οἱ, αἱ, τά, card. num. *eleven*; in N. T. only of the *eleven* disciples, after the apostasy of Judas. Matt. xxviii. 16. Mark xvi. 14. Luke xxiv. 9, 33. Acts i. 26. ii. 14.

Ἐνδέκατος, η, ον, ordin. *eleventh*, Matt. xx. 6, 9. Rev. xxi. 20.

Ἐνδέχομαι, f. ξομαι, *to take or receive in, to admit*, Luc. Eun. 9. Thuc. 3. 31. In N. T. only impers. ἐνδέχεται, *it is admissible, possible*; Luke xiii. 33 οὐκ ἐνδέχεται, *it is impossible*.—Herodian. 4. 8. 8. Xen. Mem. 1. 2. 23.

Ἐνδημέω, ὦ, f. ἦσω, (ἐνδημος,) pp. *to be among one's people, to be at home*, Jos. Ant. 3. 11. 3. In N. T. trop. *to be present in* any place, or *with* any person, 2 Cor. v. 9. seq. ἐν ib. ver. 6. seq. πρὸς ib. ver. 8. comp. Phil. i. 23.

Ἐνδιδύσκω, i. q. ἐνδύω or ἐνδύνω q. v. (by redupl. and change of ending, Buttm. § 112. 10,) *to clothe in* a garment; Mid. *to clothe one's self in, to wear*, seq. accus. Luke viii. 27. xvi. 19. Sept. for עָרֵךְ 2 Sam. i. 24. xiii. 18.—Judith ix. 1.

Ἐνδικος, ον, ὁ, ἡ, adj. (ὁ ἐν δικῇ,) *conformable to right, i. e. right, just*, Rom. iii. 8. Heb. ii. 2.—Anth. Gr. I. 216 τὰ μῆνδικα. IV. p. 53.

Ἐνδόμησις, εως, ἡ, (ἐνδομέω,) pp. *something built in*, as a mole in a harbour, Jos. Ant. 15. 9. 6. In N. T. genr. *a structure, building*, Rev. xxi. 18.

Ἐνδοξάζω, f. ἄσω, (ἐνδοξος,) *to cause to be ἐν δόξῃ*, i. e. *to glorify*, i. q. δοξάζω q. v. Pass. or Mid. 2 Thess. i. 10, 12. So Sept. for דָּבָר Ex. xiv. 4. Ez. xxviii. 22.—Eccclus. xxxviii. 6.

Ἐνδοξος, ον, ὁ, ἡ, adj. (ἐν, δόξα,) pp. *in honour, in glory*, i. e.

a) of persons, *honoured, respected, noble*, 1 Cor. iv. 10. Sept. for דָּבָר 1 Sam. ix. 6. Is. xxiii. 8.—Herodian. 1. 6. 18. Xen. Mem. 1. 2. 56.—Of deeds, τὰ ἐνδοξα, *glorious, memorable*, Luke xiii. 17. Sept. for מַעֲרִיךְ Ex. xxxiv. 10. Job v. 9. מַעֲרִיךְ Is. xii. 4.

b) of external appearance, *splendid, glorious*, of raiment, Luke vii. 25. Sept. for עָרֵךְ Is. xxiii. 9. מַעֲרִיךְ Is. xxii. 18. מַעֲרִיךְ 2 Chr. ii. 9.—Herodian. 1. 16. 7.—Trop. ἐκκλησία ἐνδοξος, i. e. the church adorned in pure and splendid raiment, as a bride, Eph. v. 27. coll. ver. 25 et Rev. xix. 7, 8. xxi. 9 sq.

Ἔνδυμα, ατος, τό, (ἐνδύνω, ἐνδύω,) *clothing, raiment, a garment*, Matt. vi. 25, 28. xxviii. 3. Luke xii. 23. Sept. for צָבַד 2 Sam. i. 24. Prov. xxxi. 22. צָבַד Zeph. i. 8.—Act. Thom. § 7. Anth. Gr. IV. p. 141.—Spoken of the outer garment, Matt. iii. 4 ἐνδυμα ἀπὸ τριχῶν καμήλου, the usual garment of the ancient prophets, comp. 2 K. i. 8. Zech. xiii. 4. Jahn § 122. (Sept. for צָבַד 2 Sam. xx. 8. so Wisd. xviii. 24.) Also ἐνδυμα γάμου, a wedding garment, Matt. xxii. 11, 12, presented to guests in token of honour, according to oriental custom; comp. Gen. xlv. 22. Judg. xiv. 12 sq. 2 K. v. 5, 22 sq. Jahn § 178. Act. Thom. § 7.—Metaph. Matt. vii. 15 ἐν ἐνδύμασι προβάτων, i. e. externally with the meekness and gentleness of lambs, in contrast to the spirit of wolves.

Ἐνδυναμώω, ῶ, f. ὥσω, *to strengthen in*, i. e. *to render strong, to impart strength to*, trans. Pass. or Mid. *to acquire strength, to be strong*, spoken of the body, as made strong out of weakness, Heb. xi. 34.—Trop. of the mind, etc. Acts ix. 22. Rom. iv. 20. Eph. vi. 10. Phil. iv. 13. 1 Tim. i. 12. 2 Tim. ii. 1. iv. 17.—Sept. for עָזַר Ps. lii. 9. Aquila for צָבַד Gen. vii. 20, 24. Not found in the classics.

Ἐνδύνω or ἐνδύω, f. ὥσω, (δύω to go in, to envelope, Buttm. § 114 δύω,) aor. 1 ἐνέδυσσα, aor. 1 pass. ἐνέδυσθην, perf. pass. ἐνέδυσμαι. Aor. 2 ἐνέδυν is not found in N. T.

1. *to go in, to enter in*, seq. εἰς τὰς οἰκίας, 2 Tim. iii. 6.—Herodot. 2. 121. 2, ἐνδύντος sc. ἐς τὸ οἶκημα. Hesyech. ἐνδύναι. εἰσδύναι, εἰσελθεῖν.

2. *to put on* sc. a garment, (pp. 'to cause to go into a garment.' Buttm. l. c.) i. e. *to clothe, to dress*, trans. and c. c. dupl. accus. i. e. of pers. and thing, Buttm. § 131. 5.—Pass. *to be clothed*, and Mid. *to clothe oneself*, c. c. accus. of thing in or with which, Buttm. § 134. 6. § 135. 4.

a) pp. Matt. vi. 25 τί ἐνδύσῃσθε; xxii. 11. xxvii. 31 ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ. Mark i. 6. vi. 9. xv. 17, 20. Luke xii. 22. xv. 22. Acts xii. 21. Rev. i. 13. xv. 6. xix. 14. Sept. for עָרַב Gen. xli. 42. Ex. xxix. 5, 8. Mid. Lev. vi. 10, 11.—

Ecclus. vi. 31. Ael. V. H. 4. 22. Xen. Cyr. 1. 3. 3. Mid. ib. 8. 1. 4.—Spoken of armour, τὰ ὅπλα etc. Rom. xiii. 12. Eph. vi. 11, 14. 1 Thess. v. 8. Sept. and עָרַב 1 Sam. xvii. 5. Jer. xlvi. 4.—1 Macc. iii. 3. Herodot. 7. 229. Xen. Cyr. 6. 4. 2.

b) metaph. (a) of the soul as *clothed* with the body, 2 Cor. v. 3 εἶγε καὶ ἐνδυσάμενοι, comp. in Γ' II. γ. Γυνός b. Sept. and עָרַב Job x. 11.—(β) of a person as *clothed*, i. e. endued, furnished, with any power, quality, etc. δύναμιν Luke xxiv. 49. ἀφ' αἰσίου, ἀθανάσιον, 1 Cor. xv. 53 bis, 54 bis. σπλάγχνα οἰκτιρμοῦ, i. e. compassion, Col. iii. 12. Sept. for עָרַב, c. δύναμιν Ps. xciii. 1. comp. Ez. vii. 27. 2 Chr. vi. 41. Job xxix. 14. al.—Ecclus. xvii. 3. Test. XII Patr. p. 587 ἐνδ. εὐφροσύνην.—(γ) of one who *puts on*, i. e. assumes, a new character, etc. τὸν καινὸν ἄνθρ. Eph. iv. 24. Col. iii. 10. ἐνδ. τὸν Χριστόν, i. e. to be filled, imbued, with Christ's spirit, to be like him, Rom. xiii. 14. Gal. iii. 27.—Dion. Hal. Ant. 11. 5, τὸν Ταρκύνιον ἐκέλευον ἐνδυνόμενοι. Comp. ἀποδυσάμενος τὸν Πυθαγόραν Luc. Gall. 19.

Ἐνδυστις, εως, ἡ, (ἐνδύω,) *the putting on* sc. of clothes, *wearing*, 1 Pet. iii. 3.

Ἐνδύω, see Ἐνδύνω.

Ἐνέδρα, ας, ἡ, (ἐν, ἔδρα,) *a lying in wait*, pp. in war, *an ambuscade*, Sept. for עָרַב Josh. viii. 9. Thuc. 3. 90. Xen. Cyr. i. 4. 23. In N. T. in order to kill any one, Acts xxv. 3. also xxiii. 16 in later ed. where text. rec. has ἐνεδρον.—1 Macc. i. 36.

Ἐνεδρεύω, f. εὖσω, (ἐνέδρα,) *to lie in wait for*, trans. pp. in war, *to lie in ambush against*, Sept. for עָרַב Lam. iv. 19. Diod. Sic. 12. 47. ib. 19. 69; in N. T. in order to kill any one, Acts xxiii. 21. Sept. for עָרַב Deut. xix. 11.—Dem. 1011. 3.—By impl. *to lie in wait for* as prey, in order to ensnare or seize, *to watch narrowly*, Luke xi. 54. So Sept. and עָרַב Lam. iii. 10.—Ecclus. xxvii. 10, 29. Jos. Ant. 5. 2. 12. Xen. Mem. 2. 1. 4.

Ἑνεδρῶν, οὐ, τό, in text. rec. Acts xxiii. 16, i. q. ἐνέδρα, which is substituted for it in later editions. Sept. for מַרְבָּן Judg. ix. 35.

Ἑνελέω, ὦ, f. ἦσω, (εἰλέω, Buttm. § 114,) to roll up in, to wrap up in, trans. and seq. dat. of thing, Mark xv. 46. Sept. for מִלֵּי 1 Sam. xxi. 9.—Artemid. 1. 13 or 14.

Ἑνεῖμι, to be in any place, Xen. An. 2. 4. 21, 27. trop to be in or with any person, Xen. Mem. 1. 2. 28.—In N. T. impers. ἐνεστι, but only in the form ἐνι, (i. e. the Ion. form of the prep. ἐν, the verb being dropped, Buttm. § 117. 3. 2. Winer § 14. 2. n,) there is in, with, among, e. g. ἐνι sc. ἐν ὑμῖν, Gal. iii. 28 ter; others ἐν Χριστῷ, comp. Ἐν 1. e. α. Col. iii. 11 ὅπου οὐκ ἐνι. James i. 17 παρ' ᾧ οὐκ ἐνι.—Test. XII Patr. 733. Palæph. 14. 1. Aristoph. Plut. 348. pp. Xen. An. 5. 3. 11.—So τὰ ἐνόντα, things within, that which is within, pp. 1 Macc. v. 5. Xen. Ag. 2. 19. H. G. 2. 3. 7. In N. T. Luke xi. 41 τὰ ἐνόντα δότε ἐλεημοσύνην, i. e. in the figurative discourse of Jesus, give that within the cup and platter as alms, comp. ver. 39, here spoken of the inner man, the heart, viz. 'give alms from the heart, and not merely externally;' for the doub. accus. comp. Buttm. § 131. n. 5. Others here prefer the sense [κατὰ] τὰ ἐνόντα, pro facultatibus, according to what you have, (Hesych. ἐνόν δύνατον ἢ ἐνυπάρχον,) but the more usual construction would then be ἐκ τῶν ἐνόντων, as Epict. Frag. 108.

Ἑνεκα, Luke vi. 22. Acts xxvi. 21. Rom. viii. 36; more frequently ἕνεκεν; also poet. and Att. εἵνεκεν, [Luke iv. 18.] 2 Cor. vii. 12; comp. Buttm. § 117. 2. Winer § 5. p. 43. n.—prep. governing the genitive, on account of, because of, for the sake of; Matt. v. 10, 11. x. 18, 39. xvi. 25. xix. 29. Mark viii. 35. x. 29. xiii. 9. Luke vi. 22. ix. 24. xviii. 29. xxi. 12. Acts xxviii. 20. Rom. viii. 36. xiv. 20. 2 Cor. iii. 10 ἕνεκεν τῆς ὑπ. δόξης, because of, by reason of. vii. 12. bis. Sept. for מִלֵּי Gen. xx. 11, 18. מִלֵּי Deut. xviii. 12.—Xen. Cyr. 1. 4. 13. al.—Also ἕνεκεν τούτου, for this cause, therefore, Matt. xix

5. Mark x. 7. Acts xxvi. 21. οἱ ἕνεκεν, for which cause, wherefore, Luke iv. 18. τίνος ἕνεκα, for what cause, wherefore, Acts xix. 32.—So εἵνεκεν τοῦ seq. infin. 2 Cor. vii. 12 εἵνεκεν τοῦ φανερωφῆναι, in order that, etc. In such constructions ἕνεκα is often omitted; comp. Buttm. § 140. n. 1. § 130. n. 1.

Ἑνεος, see Ἑννεος.

Ἑνέργεια, ας, ἡ, (ἐνεργής,) energy, pp. 'the being in work,' i. e. operation, efficiency, active power, etc. Eph. i. 19 κατὰ τὴν ἐνέργειαν τοῦ κράτους αὐτοῦ, according to the efficiency, active exhibition, of his might, sc. in raising up Jesus. iii. 7. iv. 16. Col. i. 29. Especially as exhibited in mighty works, miracles, e. g. of God, Phil. iii. 21. Col. ii. 12. of Satan, 2 Thess. ii. 9.—By meton. put for the works or miracles themselves, 2 Thess. ii. 11 ἐνέργειαν πλάνης, i. e. false miracles, delusive signs, viz. those mentioned in ver. 9, 10.—Wisd. vii. 26. xviii. 22. 3 Macc. iv. 21. Pol. 1. 4. 7. ib. 8. 9. 2.

Ἑνεργέω, ὦ, f. ἦσω, (ἐνεργής,) pp. 'to be in work,' i. e. to work, to be effective, operative, etc.

a) neut. to work, to be active, to produce effect, spoken of things; Matt. xiv. 2 et Mark vi. 14 αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ, i. e. the power of miracles works, miracles are wrought by him. Eph. i. 20 ἦν [ἐνέργειαν] ἐνέργησεν, see Buttm. § 131. 3. Eph. ii. 2. Phil. ii. 13 τὸ ἐνεργεῖν. With a dat. of pers. Gal. ii. 8 bis, ὁ ἐνεργήσας Πέτρῳ εἰς κ. τ. λ. ἐνέργησε καὶ ἐμοὶ εἰς τὰ ἔθνη, i. e. he who effected in the case of Peter that he should be the apostle of the Jews, effected also in my case that I should go to the Gentiles; comp. ver. 7. So Sept. seq. dat. γυνὴ ἀνδρεία ἐνεργεῖ τῷ ἀνδρὶ εἰς ἀγαθά. for מִלֵּי, Prov. xxxi. 12.—Wisd. xvi. 17. Artemid. 1. 1 or 2. Pol. 4. 40. 4. Diod. Sic. 4. 38.

b) trans. to work, to effect, to produce, seq. accus. spoken of persons; 1 Cor. xii. 6 ὁ ἐνεργῶν τὰ πάντα. ver. 11. Gal. iii. 5. Eph. i. 11. Phil. ii. 13 ὁ ἐνεργῶν ἐν ἡμῖν τὸ θελεῖν κ. τ. λ. Sept. for מִלֵּי Is. xli. 4. מִלֵּי Prov. xxi. 6.—Jos. B. J. 4. 6. 1. Diod. Sic. 13, 95 ult.

c) Mid. to shew oneself active, i. e

neut. *to work, to be active, to operate*, spoken only of things, Winer § 39. 6. p. 212. Rom. vii. 5 ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν. 2 Cor. i. 6. iv. 12. Gal. v. 6. Eph. iii. 20. Col. i. 29. 1 Thess. ii. 13. 2 Thess. ii. 7.—Pol. 1. 13. 5. ib. 9. 13. 9.—Particip. ἐνεργούμενος as adj. *working, effective*, as James v. 16 δέησις ἐνεργουμένη.

Ἑνέργημα, ατος, τό, (ἐνεργέω,) pp. 'what is wrought,' i. e. *effect produced, operation*; 1 Cor. xii. 6. ver. 10 ἐνεργήματα δυνάμεων, *operations of miracles*, i. e. put for miraculous effects, the gift of working miracles.—Pol. 2. 42. 7. Diod. Sic. 4. 51 penult.

Ἑνεργής, έος, οὔς, ό, ή, adj. (ἐν, έργον), *energetic*, pp. 'in work,' i. e. *working, operative, active, effective*, Heb. iv. 12. 1 Cor. xvi. 9 θύρα μοι ἀνέφερε μεγάλη καὶ ἐνεργής, *effective*, i. e. presenting opportunity for great effects. Philem. 6.—Isocr. p. 282. C. Pol. 2. 65. 12. ib. 11. 23. 2.

Ἑνεστώς, see Ἑνίστημι.

Ἑνευλογέω, ὦ, f. ήσω, *to bless in or through any one*; in N. T. only Pass. Acts iii. 25 ἐν τῷ σπέρματι σου ἐνευλογ. πᾶσαι αἱ πατριαί. [Gal. iii. 8.] See in Ἑν 3. d. a. Comp. Gen. xii. 3. xviii. 18. xxvi. 4. xxviii. 14. al. where Sept. for פָּרַד.

Ἑνέχω, f. ξω, pp. *to have in any thing, viz.*

a) *to have in oneself*, seq. dat. implying a disposition of mind towards a person or thing, e. g. favourable, Jambl. Vit. Pyth. 6 ἐνέχων [νοῦν] πρὸς τὸ μανθάνειν; in N. T. unfavourable, Mark vi. 19 Ἡρωδίας ἐνείχεν [χόλον] αὐτῷ. Luke xi. 53 δεινῶς ἐνέχειν. So Sept. for עָנָה Gen. xlix. 23.—Test. XII Patr. p. 682 ἐνείχον τῷ Ἰωσήφ. Hesych. ἐνείχον· ἐχόλουν, ὠργίζοντο. In full, Herodot. I. 118 κρύπτων τὸν οἱ ἐνείχεται χόλον. 6. 119 ἐνείχεται σφι δεινὸν χόλον.

b) Pass. ἐνέχομαι, *to be held in or by any thing, trop. to be entangled in, subject to*, seq. dat. Gal. v. 1 πάλιν ζυγῷ δουλείας ἐνέχεσθαι.—Plut. ed. R. VIII. p. 518 ἐνέχ. δόγμασιν. Lucian. Disp. c. Hes. 2. Herodot. 1. 90. ib. 2. 121. 2.

Ἑνθάδε, adv. strengthened form for ἐνθα, viz.

a) of place where, Buttm. § 116. 7. comp. § 79. 5, *here, in this place*, Luke xxiv. 41. Acts x. 18. xvi. 28. xvii. 6. xxv. 24.—Xen. Mem. 1. 4. 9. Cyr. 1. 3. 15.

b) of place whither, Buttm. § 116. 2, *hither, to this place*, John iv. 15, 16. Acts xxv. 17.—Jos. Ant. 4. 6. 8. Hom. Il. 1. 365. Xen. H. G. 1. 7. 16.

Ἑνθεν, adv. demonstr. Buttm. § 116. 6, *hence, from this place*, Luke xvi. 26, for ἐντεῦθεν in text. recept.—Hom. Od. 6. 7. Jos. Ant. 4. 8. 48. Xen. Cyr. 1. 2. 2.

Ἑνθυμέομαι, οὔμαι, f. ήσομαι, depon. Mid. (ἐν, θυμός), aor. 1 pass. with mid. signif. Buttm. § 136. 2; *to have in mind, to revolve in mind, to think upon*, trans. Matt. i. 20. ix. 4. seq. περί c. gen. Acts x. 19 in text. rec. where later edit. διενθυμέομαι.—seq. acc. Wisd. iii. 14. Thuc. 5. 32. Xen. Mem. 1. 7. 2. seq. περί Wisd. vi. 15.

Ἑνθύμησις, εως, ή, (ἐνθυμέομαι,) *thought, cogitation*, Matt. ix. 4. xii. 25. Heb. iv. 12.—Thuc. 1. 132.—In the sense of *excogitation, invention*, Acts xvii. 29.

Ἑνι for ἐνεστι, see Ἑνεμι.

Ἑνιαυτός, οὔ, ό, a year, John xi. 49, 51. xviii. 13. Acts xi. 26. xviii. 11. Gal. iv. 10. Heb. ix. 7, 25. x. 1, 3. James iv. 13. v. 17. Rev. ix. 15. Sept. for תַּשָּׁנָה Gen. xvii. 21. Ex. xii. 2. al.—Jos. Ant. 3. 12. 2. Xen. Ath. 3. 4. Mem. 3. 6. 13.—By Hebr. put for any definite time, era, Luke iv. 19 ἐνιαυτὸν κυρίου δεκτόν, quoted from Is. lxi. 2, where Sept. for תַּשָּׁנָה.

Ἑνίστημι, (ίστημι,) in N. T. only fut. Mid. ἐνστήσομαι, and perf. act. ἐνέστηκα, part ἐνεστηκώς, Heb. ix. 9, contr. ἐνεστώς, Buttm. § 110. 10; intrans. *to stand in or upon*, Buttm. § 107. 11. 1 sq. In N. T. trop. *to stand near*, i. e. *to be at hand, to impend*, 2 Thess. ii. 2. 2 Tim. iii. 1.—2 Macc. iv. 43. Pol. 2. 28. 9. ib. 3. 6. 1.—Part. perf. ἐνεστώς, *instant*, i. e. *present*, Rom. viii. 38 οὔτε ἐνεστώτα, οὔτε μέλλοντα. 1 Cor. iii. 22. vii. 26. Gal.

i. 4. Heb. ix. 9.—Esdr. ix. 6. Jos. Ant. xvi. 6. 2. Xen. H. G. 2. 1. 6.

Ἐνισχύω, f. ἔσω, (ισχύω,) pp. *to be strong in any thing*; in N. T. *to in-strengthen*, i. e.

a) intrans. *to be invigorated, to become strong*, Acts ix. 19. Sept. for רַחֲמַי Gen. xlviii. 2. רַחֲמַי 2 Sam. xvi. 21. Dan. x. 19.—Trop. Diod. Sic. 5. 28 ἐνισχύει παρ' αὐτοῖς ὁ Πυθαγόρου λόγος. ib. 1. 18.

b) trans. but only in Sept. and N. T. *to invigorate, to strengthen*, i. e. *to cause to be strong*, seq. acc. Luke xxii. 43. Sept. for רַחֲמַי Dan. x. 18. Judg. iii. 12. רַחֲמַי 2 Sam. xxii. 40. רַחֲמַי Is. xli. 10. Comp. on the causative signif. Buttm. 113. 2. and n. 1.

Ἐννατος, η, ον, ord. adj. (ἐννέα,) *the ninth*, Rev. xxi. 20. Elsewhere only in the phrase ἡ ὥρα ἡ ἐννάτη, *the ninth hour*, sc. in the Jewish mode of reckoning, corresponding to our 3 o'clock p. m. the hour of evening sacrifice and prayer, (see Acts iii. 1,) Matt. xx. 5. xxvii. 45, 46. Mark xv. 33, 34. Luke xxiii. 44. Acts iii. 1. x. 3, 30.—Some MSS. read ἐνατος in Matt. xx. 5. Acts x. 30. See Winer § 5. p. 44.

Ἐννέα, οί, αἱ, τά, card. num. *nine*, Luke xvii. 17.

Ἐννενηκονταεννέα, οί, αἱ, τά, *ninety-nine*, Matt. xviii. 12, 13. Luke xv. 4, 7. Some MSS. write ἐννενηκοντ. which is better; Winer § 5. p. 44. Buttm. Ausf. Sprachl. I. p. 283.

Ἐννεός, á, óν, better ἐνεός, Passow sub voc. Winer § 5. p. 44, (prob. i. q. ἀνεως fr. ἄω, αῶω, *speechless, dumb*, with amazement, Acts ix. 7. coll. xxii. 9.—pp. *dumb* by nature, also a *deaf-mute*, Sept. for עֵרָא Is. lvi. 10. Ep. Jer. 41. Jos. Ant. 4. 8. 32. Xen. An. 4. 5. 33.

Ἐννεύω, f. ἐύσω, *to nod or wink towards any one*, Lat. *innuo*, i. e. *to make signs with the head, eyes, etc.* Luke i. 62. Sept. ἐννεύει ὀφθαλμῷ for רָרַךְ Prov. vi. 13. x. 10.

Ἐννοια, ας, ἡ, (ἐν, νοῦς,) pp. 'what is in the mind,' e. g. *idea, notion*,

Diog. Laert. 3. 79 ἐννοια καλοῦ. Pol. 1. xv. 13. In N. T. *thought, intent*, Heb. iv. 12. Sept. for פַּרְמָה Prov. iii. 21. comp. xxiii. 19.—Susann. 28. Wisd. ii. 14. Xen. Cyr. 1. 1. 1.—In the sense of *mind, disposition, mode of thinking and feeling*, 1 Pet. iv. 1 τὴν αὐτὴν ἐννοιαν, sc. with Christ—Isoer. p. 112. D.

Ἐννομος, ον, ὁ, ἡ, (ἐν, νόμος,) pp. 'within the law,' or 'conformable to law,' i. e.

a) *legal, legitimate*, Acts xix. 39 ἐν τῇ ἐννόμῃ ἐκκλησίᾳ.—Lucian. Conc. Deor. 14 ἐκκλησίας ἐννόμου ἀγομένης. Pol. 2. 47. 3.

b) *under law, subject to law*, 1 Cor. ix. 21 ἐννομος Χριστῷ.

Ἐννυχος, ον, ὁ, ἡ, adj. (ἐν, νύξ,) *nocturnal*; neut. ἐννυχον as adv. *in the night, by night*, Buttm. § 115. 4. Mark i. 35 πρῶτῃ ἐννυχον λῆαν, *very early, yet in the night*, i. q. ὁρᾶρον βαθεῖος Luke xxiv. 1.—adv. 3 Macc. v. 5. fem. Hom. II. 11. 716.

Ἐνοικέω, ᾧ, f. ἡσω, (οἰκέω,) *to dwell in, to inhabit*, c. c. ἐν, Sept. for עָשָׂה Jer. xlix. 1. Xen. Ec. 4. 13. In N. T. metaph. *to dwell in or with any one, to be in or with*, seq. ἐν, spoken of the indwelling of the Holy Spirit in Christians. Rom. viii. 11. 2 Tim. i. 14. of the divine presence and blessing, 2 Cor. vi. 16, comp. 1 Cor. iii. 16. Lev. xxvi. 12. Ex. xxix. 45. Ez. xxxvii. 27. So of ἡ πίστις 2 Tim. i. 5. ὁ λόγος τοῦ Χρ. Col. iii. 16.—Test. XII Patr. p. 539. Jos. B. J. 6. 1. 6.

Ἐνόντα, τά, see Ἐνεμι.

Ἐνότης, τητος, ἡ, (εἷς,) *oneness, unity*, Eph. iv. 3, 13.—Test. XII Patr. p. 642. Clem. Alex. Strom. 6. 13 ἐν. τῆς πίστεως.

Ἐνοχλέω, ᾧ, f. ἡσω, (ὀχλέω fr. ὄχλος,) *to excite tumult in*; hence genr. *to disturb, to trouble, to annoy*, sc. a community, person, etc. absol. Heb. xii. 15.—absol. Xen. Cyr. 8. 3. 9. seq. dat. Xen. An. 3. 4. 21. seq. accus. Xen. Mem. 3. 8. 2. Esdr. ii. 22, 29.

Ἐνοχος, ον, ὁ, ἡ, adj. (ἐνέχομαι,) i. q. ἐνεχόμενος, pp. *held in, contained in*.

fastened in or on any thing, Anth. Gr. I. p. 179 ἐπ' ἀγκύρης ἔνοχον βάρος. In N. T. metaph. *subject to, liable to, obnoxious to*, viz.

a) pp. and usually c. c. dat. Matth. § 370. n. 4; so seq. dat. of tribunal, for the punishment inflicted by that tribunal, Matt. v. 21, 22 bis, τῇ κρίσει, τῷ συνεδρίῳ. ver. 22 ἔνοχος εἰς τὴν γέεννα i. q. ἔνοχος βάλλεσθαι εἰς γέεννα. Comp. Num. xxxv. 31 ἔνοχος ἀναιρεθῆναι. Tholuck Bergpred. p. 182. Winer § 31. 2. p. 173. Comp. in εἰς 3. b. So Sept. ἔνοχ. τῷ θανάτῳ for חַיִּי חַיִּי Gen. xxvi. 11.—Æsch. 2. 36 τῷ νόμῳ. Luc. bis accus. 39. Pol. 12. 14. 1. Xen. Mem. 1. 2. 64 τῷ γραφεῖ.—Construed also c. gen. Matth. 1. c. Heb. ii. 15 ἔνοχοι δουλείας, as in Engl. *subjects of bondage*. So of punishment, ἔνοχος θανάτου, lit. *a subject of death*, i. e. guilty of death, Matt. xxvi. 66. Mark xiv. 64. ἔν. αἰών. κρίσεως Mark iii. 29. — Dem. 1229. 11 ἔνοχος δεσμοῦ.

b) in the sense of *chargeable with, guilty of*, seq. gen. of that *in* or *in* respect to which crime is committed; 1 Cor. xi. 27 ἔν. τοῦ σώμ. κ. τοῦ αἵμ. τοῦ κυρίου. James ii. 10 πάντων ἔνοχος.—Sept. Is. liv. 17. 2 Macc. xiii. 6. Philo de Joseph. p. 558 τῆς κλοπῆς ἔνοχος. Lys. in Alcib. 5. p. 140. init. ἔν. λειποταξίου. c. dat. Sept. Deut. xix. 10. Diod. Sic. 1. 77 penult.

Ἑνταλμα, τος, τό, (ἐντέλλομαι,) i. q. ἐντολή, *mandate, precept, ordinance*, Matt. xv. 9. Mark vii. 7. Col. ii. 22. Sept. for תְּנַחֲ Job xxiii. 12. Is. xxix. 13.

Ἑνταφιάζω, f. ἄσω, (ἐντάφιος, fr. ἐν, τάφος, pl. τὰ ἐντάφια grave-clothes and ornaments, Eurip. Hel. 1404 or 1424. Æl. V. H. 1. 16,) *to prepare for burial*, i. e. to lay out in the ἐντάφια, to decorate, to embalm, in the Jewish manner, see Jahn § 204, 205. trans. Matt. xxvi. 12. John xix. 40. Sept. for בָּרַךְ Gen. 1. 2, 3.—Test. XII Patr. p. 619 μηδεὶς με ἐνταφιάσῃ πολυτελεῖ ἐσθῆτι κ. τ. λ.—Plut. ed. Reisk. X. 138. 14 ὥσπερ νεκρὸν ἐνταφιάζοντες. Anth. Gr. IV. p. 137.

Ἑνταφιασμός, ον, ό, (ἐνταφιάζω,) *preparation for burial*, i. e. a laying

out, embalming, etc. Mark xiv. 8. John xii. 7.

Ἑντέλλομαι, f. τελοῦμαι, depon. Mid. (τέλλω to cause to exist, etc.) perf. pass. ἐντέταλμαι, with mid. or act. signif. Acts xiii. 47. Herodian. 1. 9. 23. Buttm. § 136. 3; *to enjoin upon, to charge with, to command*, c. c. acc. of thing and dat. of person, one or both of which are often implied; Matt. xxviii. 20 ὅσα ἐνετείλαμην ὑμῖν. xv. 4. xvii. 9. Mark x. 3. xi. 6. John viii. 5. xiv. 31. xv. 14, 17. Acts i. 2. xiii. 47. seq. περί c. gen. of thing, Matt. iv. 6. Luke iv. 10. Heb. xi. 22. seq. ἵνα Mark xiii. 34. seq. infin. Matt. xix. 7. Sept. for תְּנַחֲ Gen. ii. 16. xxi. 4. Ex. vii. 2. al. sæp.—Jos. Ant. 8. 14. 2 ἵνα. Herodian. 3. 11. 19, 20. Xen. Cyr. 4. 2. 12.—By Hebraism, Heb. ix. 20 διαθήκης ἧς [ἡν] ἐνετείλατο πρὸς ὑμᾶς ὁ θεός, *which God enjoined upon or towards you*, quoted from Ex. xxiv. 8 where Sept. διαθ. ἧς διέδετο πρὸς ὑμᾶς for Heb. בְּרַךְ בְּרַךְ; but elsewhere Sept. often διαθήκην ἐνετείλατο ὑμῖν for Heb. בְּרַךְ אֶתְּךָ בְּרַךְ, e. g. Deut. iv. 13. Josh. xxiii. 16. Judg. ii. 20.

Ἑντεῦθεν, adv. strengthened form from ἐνθεν, Buttm. § 116. 7, *hence, thence, from this or that place*, Matt. xvii. 20. Luke iv. 9. xiii. 31. xvi. 26 in text. rec. John ii. 16. vii. 3. xiv. 31. xviii. 36.—Jos. Ant. 1. 21. 3. Xen. An. 1. 2. 7, 10, 11. al.—So ἐντεῦθεν καὶ ἐντεῦθεν, *hence and hence*, on this side and that side, on each side, John xix. 18. Rev. xxii. 2. Sept. for תְּנַחֲ תְּנַחֲ Num. xxii. 24. תְּנַחֲ Dan. xii. 5.—Trop. of the cause or source, *hence*, James iv. 1.—Jos. Ant. 4. 8. 18. Herodian. 2. 10. 13.

Ἑντευξίς, εως, ή, (ἐντυγχάνω,) pp. *a falling in with, meeting with, coming together*, Æl. V. H. 4. 20. access, audience, Pol. 16. 21. 8. ib. 25. 6. 6. petition, Jos. Ant. 15. 3. 8. Diod. Sic. 16. 55.—In N. T. *supplication, prayer*, sc. to God, 1 Tim. ii. 1. iv. 5.—Plut. Numa 14 penult. ποιῆσθαι τὰς πρὸς τὸ θεῖον ἐντευξεις. Clem. Alex. Strom. 7. 7.

Ἑντιμος, ου, ό, ή, adj. (ἐν, τιμή), pp. *in honour*, i. e.

a) *honoured, estimable, dear*, Luke vii. 2. xiv. 8. Phil. ii. 29. Sept. for עֲרִיב Neh. ii. 16. iv. 14. עֲרִיב Num. xxii. 15. —Herodian. 2. 1. 10. Xen. Cyr. 8. 2. 4.

b) *precious, costly*, spoken of a stone, trop. 1 Pet. ii. 4, 6, comp. Is. xxviii. 16 where Sept. for עֲרִיב.—Dem. 1285. 18.

Ἐντολή, ἥς, ἡ, (ἐντέλλομαι,) *instruction, charge, command*, i. e.

a) pp. *charge, commission, direction*; John x. 18 ἐντολήν ἔλαβον παρὰ τοῦ πατρός. xii. 49, 50. Acts xvii. 15. Col. iv. 10. Heb. vii. 5. al. Sept. for עֲרִיב 2 K. xviii. 36. 2 Chr. viii. 15.—Herodian. 3. 5. 8. Xen. Cyr. 2. 4. 30.—In the sense of a public *charge, edict*, from magistrates, John xi. 57. Sept. for עֲרִיב 2 Chr. xxxv. 16.

b) in the sense of *precept, commandment, law*, spoken (α) of the traditions of the Rabbins, Tit. i. 14.—(β) of the precepts and teaching of Jesus, John xiii. 34. xv. 12. 1 Cor. xiv. 37. 1 John ii. 8. al.—(γ) of the precepts and commandments of God, in general, 1 Cor. vii. 19. 1 John iii. 22, 23. al. Sept. and עֲרִיב Deut. iv. 2, 40. al. sæp. —(δ) of the precepts of the Mosaic law, in whole or in part, Matt. v. 19. xix. 17. xxii. 36, 38, 40. Mark x. 5, 19. Rom. vii. 8 sq. al. —(ε) genr. and collect. ἡ ἐντολή, or ἡ ἐντολή Θεοῦ, put either for *the law*, i. e. the Mosaic law, Matt. xv. 3, 6. Mark vii. 8, 9. Luke xxiii. 56. Sept. for עֲרִיב 2 K. xxi. 8. 2 Chr. xii. 1.—or, for the *precepts* given to Christians, *Christian doctrines and duties*, 1 Tim. vi. 14. 2 Pet. ii. 21. iii. 2. AL.

Ἐντόπιος, ου, ὁ, ἡ, adj. (ἐν, τόπος), pp. *in the place*, spoken of one who belongs in any place, *a resident, an inhabitant*, Acts xxi. 12.—Porphy. de Abst. 1. 14. Plato Phædr. p. 1232. D.

Ἐντός, adv. (ἐν), *in, within*; also as prep. c. gen. Luke xvii. 21 ἡ βασιλεία τοῦ Θεοῦ ἐντός ὑμῶν ἐστίν, *the kingdom of God is within you*, i. e. its seat is in your heart and affections, not external. So τὸ ἐντός, *the inside*, Matt. xxiii. 26. Buttm. § 125. 6, 7. Sept. for עֲרִיב Ps. xxxix. 4. cix. 22.—Lucian. D. Deor. 14.

5 τὸ ἐντός. Herodian. 2. 15. 15. Herodot. 7. 47.

Ἐντρέπω, f. ψω, Lat. *inverto*, Eng. *to invert*, i. e. *to turn about*, trans. e. g. τὰ νῶτα Herodot. 7. 211. *to turn back*, Diog. Laert. Socr. 11. 29. Trop. *to turn one in upon himself, to bring to reflection*, i. q. *to affect, to move*, Æl. V. H. 3. 17 pen. Hom. Il. 15. 554. Hence in N. T.

a) *to shame, to put to shame*, trans. 1 Cor. iv. 14 οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα. Pass. 2 Thess. iii. 14. Tit. ii. 8. Sept. for עֲרִיב Ps. xxxv. 26. xl. 15. lxxxiii. 18. עֲרִיב Is. xli. 11. Ez. xxxvi. 32.—Esdr. viii. 74. Ecclus. iv. 25. Plato Crit. 14.

b) Mid. ἐντρέπομαι, *to shame oneself before any one*, i. e. *to feel respect or deference towards, to respect, to reverence*, in N. T. and in late writers seq. accus. Matt. xxi. 37 et Mark xii. 6 ἐντραπήσουται τὸν υἱόν μου, i. e. Pass. as Mid. comp. Buttm. § 136. 2. Luke xviii. 2, 4. xx. 13. Heb. xii. 9.—Wisd. ii. 10. Diod. Sic. 19. 7. Pol. 30. 9. 2. Plut. ed. Reisk. VI. p. 882. 15. In earlier writers seq. gen. Soph. Ajac. 90. Xen. H. G. 2. 3. 33.

Ἐντρέφω, f. ἐντρέψω, *to nourish up in any thing, to bring up or train up in*; hence Pass. trop. *to be skilled in, imbued with*. seq. dat. of thing, 1 Tim. iv. 6 ἐντρεφόμενος τοῖς λόγοις. Comp. for the particip. pres. Winer § 46. 5. p. 289, 291.—Philo de Vict. off. p. 855 ἐντρ. νόμοις. de Alleg. p. 59. Herodian. 5. 3. 5. ib. 5. 5. 4. pp. Eurip. Phœn. 379. [381.] Max. Tyr. 18. 9, or Diss. 3. C.

Ἐντρομος, ου, ὁ, ἡ, adj. (ἐν, τρόμος), *in trembling*, i. e. *trembling with fear, terrified*; hence ἐντρομος γίνομαι v. εἰμί, *to tremble*, Acts vii. 32. xvi. 29. Heb. xii. 21. Sept. for עֲרִיב Dan. x. 11.—1 Macc. xiii. 2. Plut. Fab. Max. 3. genr. Anth. Gr. I. p. 23. p. 211.

Ἐντροπή, ἥς, ἡ, (ἐντρέπω q. v.) *shame, a putting to shame*, 1 Cor. vi. 5 πρὸς ἐντρ. ὑμῶν λέγω. xv. 34. Sept. for עֲרִיב Ps. xxxv. 26. lxix. 8, 20.

Ἐντροφέω, ὦ, f. ἤσω, *to live delicately or luxuriously in, to revel in*, e. g.

ἐν ταῖς ἀγάπαις, 2 Pet. ii. 13 in some MSS. but the comm. reading is ἐν ταῖς ἀπάταις, i. e. trop. to revel in their frauds, or by means of them. Sept. for נִשְׁחָדָה Is. lv. 2.—c. dat. Philo de Jos. II. p. 70 15. Herodian. 2. 3. 22. Diod. Sic. 19. 71.

Ἐντυγχάνω, f. τεύχομαι, to fall in with, to light upon, seq. dat. genr. Xen. An. 4. 5. 19. to meet and talk with, Xen. Mem. 3. 2. 1. ib. 3. 6. 2.—In N. T. to come to, to address, to apply to, seq. dat. Acts xxv. 24 περὶ οὗ πᾶν τὸ πλῆθος ἐνέτευχόν μοι.—2 Mace. iv. 36. Pol. 4. 76. 9. Plut. Theseus 26 med.—In the sense of to intercede, to make intercession for or against any one, viz. seq. dat. expr. or impl. et ὑπέρ v. κατὰ c. gen. Rom. xi. 2 ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραήλ. viii. 27, 34 ὑπὲρ ἀγίων, ὑπὲρ ἡμῶν. Heb. vii. 25.—1 Mace. x. 61, 63 κατὰ. Jos. Ant. 14. 10. 13 ὑπέρ.

Ἐντυλίσσω v. ττω, f. ξω, to roll up in, to inwrap, trans. c. dat. of thing, Matt. xxvii. 59. Luke xxiii. 53. Also to fold or wrap together, John xx. 7.—Hesych. ἐνετύλιξεν· ἐνείλισσεν.

Ἐντυπῶω, ὦ, f. ὠσω, (ἐντυπος fr. ἐν, τύπος,) to instamp, to impress, to engrave, Pass. 2 Cor. iii. 7.—Aristot. de Mund. 6. Plut. ed. Reisk. VIII. p. 672. Hesych. ἐντυπούμενον· ἐγγραφόμενον.

Ἐνυβρίζω, f. ἰσω, (ἐν, ὑβρίζω,) to be contumacious in or towards any one, to treat with despite, to condemn, seq. acc. Heb. x. 29 τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας.—So seq. acc. Jos. Ant. 5. 8. 12. ib. 1. 8. 1. seq. dat. Herodian. 8. 5. 3. Pol. 10. 26. 3.

Ἐνυπνιάζω, also ἐνυπνιάζομαι depon. (ἐνύπνιον,) to dream, intrans. spoken of visions in dreams, Acts ii. 17 ἐνύπνια ἐνυπνιασθήσονται, where for the accus. of the cognate noun, see Buttm. § 131. 3. Comp. Joel ii. 28 where Sept. for נִבֵּן Gen. xxviii. 11.—pp. Plut. Brut. 24 med. id. Cato. Maj. 23 ult. In the act. Aristot. H. An. 4. 10.—Trop. ἐνυπνιαζόμενοι, dreamers, i. e. holding vain and empty opinions, deceivers, Jude 8. Comp. Lat. somnio, Cicero de Divin. 2. 71.

Ἐνύπνιον, ου, τό, (ἐν, ὕπνος, pp. 'what comes in sleep,' a dream, spoken in N. T. of visions in dreams, Acts ii. 17, comp. in Ἐνυπνιάζω. Sept. for נִבֵּן Joel ii. 28. 1 K. iii. 15.—pp. Herodot. 7. 16. 2. Xen. Conv. 4. 48.

Ἐνώπιον, (pp. neut. of ἐνωπιος, fr. ἐν, ὦψ,) prep. governing the gen. in the presence of, before, found only in the later Greek, Buttm. § 146. 2. Sept. every where for נִבֵּן, נִבֵּן; in N. T. used chiefly by Luke, Paul, and in the Apocalypse.

a) pp. mostly of persons, but also of things, as ἐνώπιον τοῦ Θεοῦ, before, in front of, Rev. i. 4. iv. 5, 6, 10. vii. 9, 11, 15. al. So Sept. and נִבֵּן Josh. vi. 4. 1 Sam. v. 3. נִבֵּן Gen. xxx. 39.—Elsewhere of persons, before, in the presence of, in the sight of; Luke i. 17 προελεύσεται ἐνώπιον αὐτοῦ, as a herald, i. q. πρὸ προσώπου αὐτοῦ in Mark i. 2. Luke i. 19 Γαβριήλ, ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ, comp. in Ἀρχάγγελος. So προσκυνεῖν v. πίπτειν ἐνώπιόν τινος, to prostrate one's self before any one, Luke iv. 7. Rev. iii. 9. iv. 10. v. 8. xv. 4. (Sept. for נִבֵּן Ps. xxii. 30.) Acts ix. 15 ἐνώπιον Ἰσδὼν κ. τ. λ. Luke xiii. 26 ἐφάγομεν ἐνώπιόν σου, see in Ἑσθίω. Luke v. 18, 25. Acts vi. 6. x. 4, 31. al. Sept. for נִבֵּן Ez. xv. 26. Jer. vii. 10. נִבֵּן Lev. iv. 4. Num. xvii. 10.

b) as marking the manner, and espec. the sincerity in which any thing is done; ἐνώπιον τοῦ Θεοῦ, in the sight of God, i. e. God being present and witness, Rom. xiv. 22. 2 Cor. iv. 2. vii. 12. Comp. Sept. and נִבֵּן 1 Sam. xii. 7. xxiii. 18.—So in obtestations, before God, God being witness, Gal. i. 20. 1 Tim. v. 21. vi. 13. 2 Tim. ii. 14. iv. 1.

c) metaph. in the sight of, i. e. in the mind, will, purpose, judgment, of any one; Luke i. 6 δίκαιοι ἐνώπιον τοῦ Θεοῦ. ver. 15 μέγας ἐνώπιον κυρίου. ver. 75. xv. 18, 21 ἡμαρτον ἐνώπιόν σου. (Sept. and נִבֵּן 1 Sam. xx. 1.) xvi. 15 δίκαιοὺντες ἑαυτοὺς ἐνώπιόν ἀνθρώπων. Acts viii. 21. Rom. xii. 17. 2 Cor. viii. 21. al. So Sept. and נִבֵּן Deut. iv. 25. 1 K. xi. 33, 38. al. נִבֵּן Neh. ix. 28. Ps. v. 9. xix. 15.—From the Heb. ἐνώπιόν τινός, where in Greek a dat. is usual, Luke

xv. 10 χαρὰ γίνεται ἐνὸπιον τῶν ἀγγέλων, i. e. joy to them, they rejoice. xxiv. 11 ἐφάνησαν ἐνὸπιον αὐτῶν ὥσεί λῆρος, i. e. seemed to them. Acts vi. 5 ἤρεσεν ὁ λόγος ἐνὸπιον παντός κ. τ. λ. i. e. was pleasing to all. So Sept. and רַעֲיָא Num. xiii. 34. Deut. i. 23. 2 Sam. iii. 36. Also in the phrase εὐρίσκω χάριν ἐνὸπιόν τινος, to find favour in the sight of any one, Acts vii. 46, elsewhere παρὰ τινι, Luke i. 30. So Sept. for רַעֲיָא Ex. xxxiii. 13, 17. Num. xi. 11. AL.

Ἑνώς, ὁ, indec. Enos, Heb. עֲנוֹשׁ (man), pr. name of a man, Luke iii. 38, comp. Gen. iv. 26.

Ἑνωτίζομαι, f. ἰσομαι, depon. Mid. (ἐν, οὗς ὡτός), to receive in the ear, i. e. to give ear to, to listen to, seq. acc. Acts ii. 14. Sept. for שָׁמַע Gen. iv. 22. Job xxxvii. 14. וְשָׁמַע Jer. viii. 6.—Wisd. vi. 2. Test. XII Patr. p. 520. Alex. Comm. 3. 9. Hesych. ἐνωτίζου· ἐν τοῖς ὠτίοις δέχου.

Ἑνώχ, ὁ, indec. Enoch, Heb. עֵנוֹךְ, (dedicated), the patriarch who walked with God, Luke iii. 37. Heb. xi. 5. Jude 14. Comp. Gen. v. 8 sq.

Ἑξ, see Ἑκ.

Ἑξ, οἱ, αἱ, τά, six, Matt. xvii. 1. Mark ix. 2. AL.

Ἑξαγγέλλω, f. λῶ, (ἐκ, ἀγγέλλω,) to give out intelligence, e. g. from one camp to another, Demosth. p. 45. 3. Xen. An. 2. 4. 24. In N. T. to announce abroad, i. e. by Hebraism, to make widely known, to celebrate, e. g. τὰς ἀρετὰς τοῦ Θεοῦ 1 Pet. ii. 9. Sept. for שָׁמַע Ps. ix. 15. lxxix. 13.—Ecclus. xlv. 15.

Ἑξαγοράζω, f. ἀσω, (ἐκ, ἀγοράζω,) to purchase out, to buy up, sc. from the possession or power of any one, trans. Plut. M. Crass. 2. Pol. 3. 42. 2.—In N. T. to redeem, to set free, sc. out of service or bondage; Gal. iii. 13 ἐκ τῆς κατάρσας τοῦ νόμου, iv. 5. Comp. in Ἀγοράζω b. —Mid. pp. to redeem for one's use, trop. Eph. v. 16 et Col. iv. 5 ἑξαγοραζόμενοι, τὸν καιρὸν, redeeming the time, i. e. rescuing and improving every opportunity

to do good.—Comp. Marc. Antonin. 4. 28 κερδαντίον τὸ παρόν.

Ἑξάγω, f. ἄζω, (ἐκ, ἄγω,) to lead out, to conduct out, sc. out of any place, c. accus. of pers. e. g. out of prison, Acts v. 19. xvi. 37, 39. seq. ἐκ xii. 17. Sept. for יֵצֵא Ps. cxlii. 8. Is. xlii. 7. Also out of Egypt, Acts vii. 36. seq. ἐκ ver. 40. xiii. 17. Heb. viii. 9. Sept. for יֵצֵא Ex. vi. 7. Lev. xxv. 38. Genr. Mark xv. 20. Acts xxi. 38. seq. ἔξω Mark viii. 33. Luke xxiv. 50. So Sept. seq. ἔξω Gen. xv. 9. xix. 16. As a shepherd his flock, John x. 3.—Dem. 1090. 10. Xen. H. G. 6. 4. 37. seq. ἐκ Dem. 845. 17. ib. 865. 6. Xen. H. G. 6. 5. 18. seq. ἔξω Dem. 1278. 3.

Ἑξαίρω, ὦ, f. ἤσω, (ἐκ, αἰρέω,) aor. 2 ἐξείλον, aor. 2 mid. irreg. ἐξείλατο Acts vii. 10 et xii. 11 in some edit. see in Ἀναίρω; to take out, trans. i. e.

a) to pluck out, to tear out, e. g. an eye Matt. v. 29 τὸν ὀφθαλμόν. xviii. 9. —Heliodor. 2. p. 84 τὸν ὀφθ. Plut. ed. Reisk. VII. p. 471. 7 τὸν ὀφθ. Xen. 2. 3. 16.

b) to take out from a number, to select, Mid. to select for oneself, to choose, c. c. acc. Acts xxvi. 17. Sept. for בָּחַר Deut. xxxi. 11. Job xxxvi. 11.—Jos. Ant. 4. 8. 5. Xen. An. 2. 5. 20. act. Hom. Il. 16. 56. Xen. An. 5. 3. 4.

c) Mid. trop. to take out, sc. of the power of any one to one's self, i. e. to rescue, to deliver, seq. acc. and c. c. ἐκ, Acts xii. 11 ἐξείλετό με ἐκ χειρὸς Ἡρώδου. vii. 10. Gal. i. 4. c. ἐκ impl. Acts vii. 34. xxiii. 27. Sept. for יֵצֵא Gen. xxxii. 11. xxxvii. 20. al. ssep.—Dem. 256. 2. Pol. 1. 11. 11.

Ἑξαίρω, f. αῖρω, (ἐκ, αἶρω,) to take up out of any place, to lift up from, Plut. Marcell. 15 med. Xen. Cyr. 2. 4. 19. In N. T. to take away out of or from, to remove, trans. and seq. ἐκ c. gen. 1 Cor. v. 13 τὸν πονηρὸν ἐξ ὑμῶν, i. e. to expel, to excommunicate. So ver. 2 in text. receipt. Sept. for בָּעַר Deut. xix. 19. Judg. xx. 13. al. וְהָסִיר Josh. vii. 13. בָּרַח Ez. xiv. 8.—Æl. 2. 24. Anthol. Gr. III. p. 96.

Ἑξαίτεω, ὦ, f. ἤσω, (ἐκ, αἰτέω,) to ask out and out, to desire to have, to de-

mand; Mid. *to demand for oneself*, seq. accus. Luke xxii. 31. Comp. Job i. 6 sq. ii. 11 sq.—Test. XII Patr. p. 729. Dem. 546. 21 Act. Diod. Sic. 11. 33.

Ἑξαίφνης, adv. (ἐκ, αἴφνης i. q. αἴφνης, αἴφνω. q. v.) *suddenly, unexpectedly, at once*, Mark xiii. 36. Luke ii. 13. ix. 39. Acts ix. 3. xxii. 6. Sept. for ἐκλήθη Prov. xxiv. 2. Jer. vi. 26. γὰρ Is. xlvii. 9.—Paus. 3. 5. 9. Xen. Mem. 4. 2. 6. Comp. Lob.ad Phryn. p. 18. n. Buttm. § 115. n. 5.

Ἑξακολουθεῖω, ὦ, f. ἴσω, (ἐκ, ἀκολουθεῖω,) *to follow out, i. e. trop. to copy after, to conform to*, seq. dat. μύθοις 2 Pet. i. 16. ἀσελγείαις ii. 2. τῇ ὁδῷ τινος ii. 15. Sept. for ἡγῶ Is. lvi. 11. —Jos. Ant. proœm. 4. Pol. 17. 10. 7.

Ἑξακόσιοι, αι, α, *six hundred*, Rev. xiii. 18. xiv. 20. Buttm. § 70. 4.

Ἑξαλείφω, f. ψω, (ἐκ, ἀλείφω,) pp. *to smear out, i. e. to blot out, to expunge*, trans.

a) pp. as τὸ ὄνομα ἐκ τῆς βίβλου τῆς ζωῆς Rev. iii. 5. So Sept. for ἡγῶ Ps. lxix. 29. Ex. xxxii. 31, 32.—Lucian. pro Imag. 26. Xen. H. G. 2. 3. 51.—In the sense of *to abrogate* a law, τὸ χειρόγραφον Col. ii. 14. Dem. 468. 1 νόμον. Lys. 96. 10.—Trop. for *to pardon*, τὰς ἀμαρτίας Acts iii. 19. So Sept. and ἡγῶ Ps. li. 11. Is. xliii. 25. Jer. xviii. 23.—Lys. 106. 32.

b) by impl. *to wipe off* or *away*, as πᾶν τὸ δάκρυον ἀπὸ τῶν ὀφθ. Rev. vii. 17. xxi. 4.

Ἑξάλλομαι, f. αλοῦμαι, (ἐκ, ἀλλομαι,) *to leap out*, e. g. from a house, Plut. Agesi. 34 pen. from a chariot, Xen. Cyr. 8. 8. 25.—In N. T. *to leap up* or *forth*, sc. from the place where one sat or was, Acts iii. 8. Sept. for ἡγῶ Joel ii. 5.—Plut. Pelop. 32 med. Pomp. 58 pen.

Ἑξανάστασις, εως, ἡ, (ἐξανίστημι,) *a rising up*, Pol. 3. 55. 4. In N. T. *resurrection* from the dead, Phil. iii. 11.

Ἑξανατέλλω, f. ελω, (ἐκ, ἀνατέλλω q. v.) *to spring up out of* any place, the ground, etc. spoken of plants, *to*

shoot forth, to sprout up, intrans. Matt. xiii. 5. Mark iv. 5. Sept. of light, for ἡγῶ Ps. cxii. 4.—Trans. of plants, Sept. for ἡγῶ Gen. ii. 9. Ps. civ. 14.

Ἑξανίστημι, f. σήσω, (ἐκ, ἀνίστημι,) trans. *to cause to rise up out of, to raise up out of*; intrans. *to rise up out of*. Buttm. § 107. II.

a) trans. pp. of soldiers out of ambush, Thuc. 7. 77. Xen. H. G. 4. 8. 37. of beasts out of their lairs, Xen. Cyr. 2. 4. 20. In N. T. in aor. 1 Act. from the Heb. *to raise up* sc. seed, offspring; Mark xii. 19 et Luke xx. 28 ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ sc. ἐκ τῆς γυναικός. Sept. for ἡγῶ Gen. xix. 32, 34. ἡγῶ Gen. iv. 25.

b) intrans. in aor. 2. Act. *to rise up out of* sc. a place, a number or body of persons, etc. *to stand forth*, Acts xv. 5. Sept. for ἡγῶ Gen. xviii. 16. xix. 1. Judg. iii. 20.—Pol. 15. 31. 2. Dem. 284. 23.

Ἑξαπατάω, ὦ, f. ἴσω, (ἐκ intens.) i. q. ἀπατάω but stronger, *to deceive wholly, to beguile, to seduce*, i. e. to lead out of the right way into error, trans. Rom. vii. 11. xvi. 18. 1 Cor. iii. 18. 2 Cor. xi. 3. 2 Thess. ii. 3.—Susann. 56. Jos. Ant. 10. 7. 3. Xen. Mem. 4. 2. 19.

Ἑξάπινα, adv. later form for ἐξαπίνης Ion. for ἐξαίφνης q. v. *suddenly, unexpectedly*, Mark ix. 8. Sept. for ἐκλήθη Josh. xi. 7. Ps. lxiv. 5. Num. vi. 9.—Zonar. 7. 25. ib. 10. 37. See H. Planck in Bibl. Repos. I. p. 678.

Ἑξαπορέομαι, οὔμαι, (ἐκ intens.) i. q. ἀπορέομαι but stronger, *to be wholly without resource, to despair utterly*, seq. gen. τοῦ ζῆν 2 Cor. i. 8. comp. Buttm. § 132. 6. 1. absol. 2 Cor. iv. 8. Sept. for ἡγῶ Ps. lxxxviii. 16.—Plut. Alcib. 5 pen. Pol. 3. 48. 4.

Ἑξαποστέλλω, f. στελω, (ἐκ, ἀποστέλλω,) *to send away out of* the place where one is, *to send forth*, trans,

a) genr. as an agent, messenger, etc. Acts vii. 12. xi. 22. xii. 11. Gal. iv. 4. seq. εἰς of place whither, etc. Acts ix. 30. xxii. 21. Gal. iv. 6. Sept. for ἡγῶ Gen. xxiv. 40. Ex. iii. 12. Jer. xxvi. 22.—Dem. 251. 5. c. εἰς Pol. 21. 14. 9. c. πρὸς 3. 11. 1.

b) simply, *to send away, to dismiss, to let depart*, Acts xvii. 14. Sept. for פָּרַץ Gen. xlv. 24. 1 Sam. ix. 19, 26.—Pol. 10. 35. 2.—In a stronger sense, *to send away*, sc. peremptorily, c. c. accus. et adj. Luke i. 53 πλουτοῦντας ἔξαπ. κενούς. xx. 10, 11 αὐτὸν κενόν. So Sept. and פָּרַץ Gen. xxxi. 42. Deut. xv. 13. Job xxii. 9.—Pol. 15. 2. 4 τοὺς πρέσβεις ἀναποκρίτους ἔξαπ.

Ἐξαπρίζω, f. ἰσω, (ἐκ, ἀπρίζω fr. ἀπρίω q. v.) *to complete fully*, trans. spoken of time, *to finish, to bring to an end*, Acts xxi. 5 τὰς ἡμέρας. Spoken of a religious teacher, *to make thoroughly perfect, to furnish out*, 2 Tim. iii. 17.—Jos. Ant. 3. 2. 2 πολεμεῖν πρὸς ἀνδρ. τοῖς ἅπασιν καλῶς ἐξηρητισμένους. Luc. Ver. Hist. 1. 33, of a house.

Ἐξαστράπτω, f. ψω, (ἐκ, ἀστράπτω,) *to flash out*, as lightning, Sept. Ez. i. 4. In N. T. of raiment, *to shine out, to glitter*, intrans. Luke ix. 29. comp. Matt. xvii. 2. Sept. of armour, for פָּרַץ Nah. iii. 3. זָרַח Ez. i. 7.

Ἐξαιτίας, adv. (ἐκ, αὐτίας), lit. *from this* sc. time, i. e. *forthwith, presently, immediately*, Mark vi. 25. Acts x. 33. xi. 11. xxi. 32. xxiii. 30. Phil. ii. 23. See in Ἐκ 2 b.—Pol. 2. 7. 7. Diod. S. 15. 43. See Lob. ad Phryn. p. 47. n. Schäfer ad Bos Ell. Gr. p. 443.

Ἐξεγείρω, f. εἰρῶ, (ἐκ, ἐγείρω,) *to wake out of sleep, to arouse out of sleep*; pp. implying also the rising up from the posture of sleep, trans. Ecclus. xxii. 7. Xen. H. G. 6. 4. 36. Cyr. 8. 7. 2. Hence in N. T. trop.

a) *to raise up out of* sc. death, i. q. ἐγείρω ἐκ τῶν νεκρῶν, comp. in Ἐγείρω a. 1 Cor. vi. 14. Sept. and פָּרַץ Dan. xii. 2.

b) *to raise up*, i. e. *to cause to arise or exist*, spoken of Pharaoh, Rom. ix. 17, quoted from Ex. ix. 16 where Heb. פָּרַץ, Sept. διετηρήθη. —Jos. Ant. 8. 11. ἡ βασιλεὺς γὰρ ἐξεγείρεται ὑπ' ἐμοῦ.

I. ἘΞεἰμι, (ἐκ, εἰμι to be,) see Ἐξεστι.

II. ἘΞεἰμι, (ἐκ, εἰμι to go,) *to go out of* a place, intrans. seq. ἐκ, Acts xiii. 42 ἐκ τῆς συναγωγῆς. xxvii. 43 ἐπὶ τὴν

γῆν, i. e. out of the water.—c. ἐκ, Lucian. Eun. 6. seq. gen. Jos. Ant. 7. 9. 4. absol. Herodian. 7. 9. 8.—In the sense of *to go away, to depart out of* a place, absol. Acts xvii. 15. xx. 7.—Jos. Ant. 5. 2. 8. seq. gen. Herodian. 3. 15. 12.

Ἐξέλέγχω, f. ξω, (ἐκ intens.) i. q. ἐλέγχω but stronger, *to convict fully, to shew to be wholly wrong*, Dem. xcii. 9. Xen. Oec. 2. 9. In N. T. *to rebuke sternly, to condemn, to punish*, Jude 15. So Sept. and פָּרַץ Is. ii. 4. Mic. 4. 3.

Ἐξέλκω, f. κύσω, (ἐκ, ἔλκω q. v.) *to draw out, to drag out*, trans. pp. from a place, house, etc. Sept. for פָּרַץ Gen. xxxvii. 28. Herodian. 8. 8. 14. In N. T. trop. *to draw out* sc. from the right way, i. e. *to draw away, to hurry away*, James i. 14 ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐλκόμενος. —Test. XII Patr. p. 702 εἰς πορνείαν με ἐλκόμεσθε. comp. Ael. H. An. 6. 31 ὑπὸ τῆς ἡδονῆς ἐλκόμενοι.

Ἐξέλω, see Ἐξαιρίω.

Ἐξέραμα, ατος, τό, (ἐξέραω to vomit out, eject, Dioscor. 8. 9,) *vomit*, that which is thrown up, 2 Pet. ii. 22 ἐπὶ τὸ ἴδιον ἐξέραμα. Comp. Prov. xxvi. 11, where Heb. יִסְרֹף-זֶגֶן, Sept. ἐπὶ τὸν ἑαυτοῦ ἕμετον.—Dioscor. 6. 19.

Ἐξερευνᾶω, ῶ, f. ἥσω, (ἐκ, ἐρευνᾶω,) *to search out, to trace out, to explore*, trans. i. e. assiduously, diligently, [τὰ] περὶ τίνος, 1 Pet. i. 10. Sept. for פָּרַץ Prov. ii. 4. Zeph. i. 13. פָּרַץ 1 Chr. xix. 3.—1 Macc. iii. 49. Pol. 14. 1. 13.

Ἐξέρχομαι, f. ἐξελεύσομαι, (comp. Buttm. § 188. V. 5. § 114 ἐρχομαι ult.) aor. 2 ἐξῆλθον, *to go or come out of* any place, etc. Sept. every where for פָּרַץ. Spoken

a) of persons, *to go or come forth*, (a) with adjuncts implying the place out of which, etc. seq. gen. Matt. x. 14 ἐκέρχονται τῆς οἰκίας. Acts xvi. 39. comp. Matth. § 354. δ. Seq. ἐκ c. gen. of place, Matt. viii. 28 ἐκ τῶν μνημείων ἐξέρχ. John iv. 30. Acts xvi. 40. 1 Cor. v. 10. al. (Sept. for פָּרַץ Gen. viii. 16, 19. al. Xen. H. G. 6. 5. 16.) Seq. ἐξω, Matt. xxvi. 75. John xix. 4. Rev. iii. 12.

seq. ἔξω c. gen. Matt. xxi. 17 ἔξω τῆς πόλεως. Heb. xiii. 13. (Eurip. Phœn. 476 or 486.) Seq. ἀπό c. gen. of place, *to depart from*, Matt. xiii. 1 ἐξελθὼν ἀπὸ τῆς οἰκίας. xxiv. 1. Mark xi. 12. al. Seq. adv. Matt. v. 26 ἐκείθεν. xii. 44 ὅθεν. comp. Æsop. Fab. 129.—(β) With an adjunct of person *out of* or *from* whom, etc. as of those *out of* whose bodies demons depart; seq. ἐκ c. gen. Mark i. 25, 26. Luke iv. 35. al. seq. ἀπό, Matt. xii. 43. Luke iv. 35. absol. Acts xvi. 18. Of those *from* whom, from whose presence one goes forth with authority, etc. i. q. 'to be sent out' by any one, seq. ἀπό c. gen. John xiii. 3 ἀπὸ θεοῦ ἐξηΐσε. xvi. 30. (So Sept. for $\pi\alpha\rho\alpha\ \theta\epsilon\omicron\upsilon$ Gen. iv. xvi. $\pi\alpha\rho\alpha\ \kappa\alpha\iota$ Ex. viii. 8.) seq. παρὰ c. gen. John xvi. 27 παρὰ τοῦ θεοῦ ἐξηΐσθον. xvii. 8. comp. Sept. Num. xvi. 35. So genr. *to depart from* any one, i. e. from his presence, intimacy, etc. Luke v. 8 ἐξεΐσε ἀπ' ἑμοῦ. 2 Cor. vi. 17 ἐξέλθετε ἐκ μέσων αὐτῶν.—(γ) The place whence being not expressed but implied, *to go out*, i. e. *to go away*, *to depart*, etc. Matt. ix. 31 οἱ δὲ ἐξελθόντες διεφύμισαν κ. τ. λ. Mark ii. 12. Luke iv. 42. Acts vii. 7. Rev. vi. 2. al. So of demons departing from the body, Matt. viii. 32. Acts viii. 7.—(δ) With an adjunct of the place *whither* any one departs, etc. seq. εἰς, Matt. xi. 7 τί ἐξήλασθε εἰς τὴν ἔρημον κ. τ. λ. Mark viii. 27. Luke x. 10. John i. 44. Acts xi. 25. al. sêp. (Palaeph. 38. 5. Xen. Mem. 2. 1. 21.) so c. εἰς final, Mark i. 38 εἰς τοῦτο. Matt. viii. 34 εἰς ἀπάντησιν. Seq. ἐπὶ c. acc. Luke viii. 27 ἐξελθόντι ἐπὶ τὴν γῆν, sc. from a vessel, Acts i. 21. Seq. παρὰ c. acc. Mark ii. 13 ἐξήλθεν παρὰ τὴν θάλασσαν. Acts xvi. 13. Seq. πρὸς c. acc. of pers. John xviii. 29. 2 Cor. viii. 17.

b) metaph. of persons, (α) *to go forth from*, *to proceed from*, Matt. ii. 6 ἐκ σοῦ γὰρ ἐξελεύσεται ἡγοούμενος. Acts xv. 24. Also from the Heb. ἐξέρχεσθαι ἐκ τῆς ὀσφύος τινός, *to come forth out of the loins of* any one, i. e. *to descend from* any one, Heb. vii. 5. So Sept. and Heb. $\pi\alpha\rho\alpha\ \theta\epsilon\omicron\upsilon$ Gen. xxxv. 11. 1 K. viii. 19. comp. Gen. xv. 4. Lib. Henoch. in Fabr. Cod. pseud. V. T. I. 196.—(β) John x. 39 ἐξήλθεν ἐκ τοῦ χειρὸς αὐτῶν.

lit. 'he departed out of their hand,' escaped from their power.—(γ) 1 John iv. 1 πολλοὶ ψευδοπροφήται ἐξεληλύθασιν εἰς τὸν κόσμον, i. e. *have gone forth*, gone abroad, into the world.

c) of things, *to go* or *come forth*, *to proceed from*, viz. (α) of a voice, doctrine, rumour, etc. Rev. xvi. 17 ἐξήλθε φωνὴ ἀπὸ τοῦ ναοῦ. xix. 5. Of doctrine, rumour, etc. *to go forth*, *to spread abroad*, 1 Cor. xiv. 36 ἀφ' ἑμῶν ὁ λόγος τοῦ θεοῦ ἐξήλθεν. With place *whither* or *where*, seq. εἰς c. acc. Matt. ix. 26 ἐξήλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην. Rom. x. 18. John xxi. 23. seq. ἐν c. dat. Luke vii. 17. 1 Thess. i. 8. seq. κατὰ c. gen. Luke iv. 14.—(β) of thoughts, words, etc. ἐκ τῆς καρδίας Matt. xv. 18. ἐκ τοῦ στόματος, James iii. 10. of healing power or virtue, *to emanate*, ἐξ ἑαυτοῦ Mark v. 30. παρ' αὐτοῦ Luke vi. 19. of an edict, *to be published*, *promulgated*, παρὰ Καίσαρος, Luke ii. 1. So of lightning, *to come out of*, *to appear from*, ἀπ' ἀνατολῶν, Matt. xxiv. 27. Sept. and $\kappa\alpha\iota$ Zech. ix. 14.—(γ) of liquids, for *to flow out*, John xix. 34 ἐξήλθεν αἷμα καὶ ὕδωρ. Rev. xiv. 20 ἐκ τῆς ληνοῦ.—(δ) of a hope, *to depart*, i. e. *to be at an end*, *to vanish*, Acts xvi. 19. So of time, Sept. ἐξήλθε τὸ ἔτος, for $\pi\alpha\rho\alpha\ \theta\epsilon\omicron\upsilon$ Gen. xlvii. 18. Xen. An. 7. 5. 4.

d) from the Heb. εἰσέρχομαι καὶ ἐξέρχομαι, Acts i. 21. John x. 9; see in Εἰσέρχομαι d. AL.

Ἐξεστί impers. verb, particip. ἐξόν, (fr. ἔξεμι not otherwise in use,) *it is possible*, *one can*, referring to moral possibility or propriety, i. e. *it is lawful*, *it is right*, *it is permitted*, *one may*, Butt. § 150. p. 438; constr. c. dat. of pers. et infin. expr. or implied. E. g. c. infin. pers. marking prolonged or customary action, Matt. xiv. 4 οὐκ ἐξεστί σοι ἔχειν αὐτήν. Mark vi. 18. Acts xvi. 21. xxii. 25. With the dat. impl. Matt. xii. 2, 10, 12. Luke vi. 2.—Xen. Mem. I 4. 9. Hi. 1. 26.—Seq. infin. aor. marking transient action, Matt. xx. 15 οὐκ ἐξεστί μοι ποιῆσαι ὃ θέλω κ. τ. λ. xix. 3. Mark ii. 26. x. 2. Luke xx. 22. John v. 10. xviii. 31. Acts xxi. 37. So part. ἐξόν ἦν Matt. xii. 4. ἐξόν sc. ἐστί, i. q. ἐξεστί 2 Cor. xii. 4. With the dat. impl.

Matt. xxii. 17. xxvii. 6. Mark iii. 4. xii. 14. Luke vi. 4. xiv. 3. and so with part. ἐξόν sc. ἵστω Acts ii. 29. — Ael. V. H. 2. 7. Xen. An. 4. 3. 10. Œc. 7. 41 bis. — With the infin. implied, Mark ii. 24 ὁ οὐκ ἐξεστὶ sc. αὐτοῖς ποιεῖν. Luke vi. 9. Acts viii. 37. 1 Cor. vi. 12 bis. x. 23 bis.

Ἐξετάζω, f. ἄσω, (ἐκ intens. ἐράζω fr. ἐρός, ἐρεός, true, real,) pp. *to verify out*, i. e. *to examine, to explore*, sc. whether any thing is true or not, i. q. ἐράζω but stronger and more used by the Attics; Passow in voc. Hence

a) genr. *to inquire out*, i. e. *to seek out the truth by inquiry*, etc. seq. περὶ c. gen. Matt. ii. 8. seq. τίς interrog. x. 11. Sept. for שׂרר Deut. xix. 18. — Ecclus. xi. 7. Herodian. 4. 5. 5. Dem. 23. 29. Xen. Mem. 1. 2. 36.

b) by impl. *to question, to ask*, seq. acc. of pers. John xxi. 12. — Act. Thom. § 3. Phavor. ἐξετάζω. ἐρωτῶ.

Ἐξηγέομαι, οὔμαι, f. ἵσσομαι, depon. Mid. (ἐκ, ἡγέομαι), *to lead out*, i. e. *to take the lead, be leader*, Xen. An. 6. 6. 34. c. dat. H. G. 1. 6. 9. In N. T. *to lead or bring out*, i. e. *to make known, to declare*, trans.

a) genr. *to tell, to narrate, to recount*, Luke xxiv. 35 ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ. Acts x. 8. xv. 12, 14. xxi. 19. Sept. for שׂרר Judg. vii. 13. — Pol. 4. 22. 7. Thuc. 5. 26. Xen. Lac. 4. 2.

b) of a teacher, *to make known, to unfold*, e. g. τὸν θεόν, *to reveal*, John i. 18. comp. Matt. xi. 27. So Sept. for שׂרר Lev. vii. 57. — Diod. Sic. 4. 49. Xen. Mem. 4. 7. 6.

Ἐξήκοντα, οἱ, αἱ, τὰ, *sixty*, Matt. xiii. 8, 23. Mark iv. 8, 20. Luke xxiv. 13. 1 Tim. v. 9. Rev. xi. 3. xii. 6. xiii. 18.

Ἐξῆς, adv. (pp. gen. of obsol. ἐξή fr. ἐχω, ἔξω, Buttm. § 115. n. 3,) *in order, successively*, Sept. Deut. ii. 34. Xen. Athen. 1. 6. — In N. T. only c. art. as adj. ἡ ἐξῆς sc. ἡμέρα, *the following day, the next day*, comp. Buttm. § 125. 6, 7. in full Luke ix. 37. with ἡμέρα impl. vii. 11. Acts xxi. 1. xxv. 27. xxvii. 18. — Test. XII Patr. p. 595. Jos. Ant. 3. 5. 6. in full Jos. Ant. 4. 8. 44. So genr. 2 Macc. vii. 8. Pol. 1. 52. 4.

Ἐξηγέω, ὦ, f. ἵσω, (ἐκ, ἡγέω,) *to sound out, to sound abroad*, Sept. for שׂרר Joel iv. 14. Pol. 30. 4. 7. In N. T. Pass. *to be sounded abroad*, trop. of the gospel, etc. *to be proclaimed*, 1 Thess. i. 8. — Hesych. ἐξηγεῖται ἐξηλθεν, ἐκρύχθη.

Ἐξίς, εως, ἡ, (ἐχω, ἔξω,) *habitude*, sc. of body Xen. Œc. 7. 2. of life, *habit*, Mem. 1. 2. 4. In N. T. *habitude*, is the result of long exercise, *practice*, Heb. v. 14. — Ecclus. prol. Arr. Diss. Ep. 1. 4. 22. Pol. 10. 47. 7.

Ἐξίστημι, also ἐξιστάω Acts viii. 9, (comp. in Ἀποκαθίστημι,) aor. 1. ἐξίστησα, aor. 2. ἐξίστην, trans. *to put out of place*, Sept. for שׂרר Ex. xxiii. 27. Josh. x. 10. intrans. *to be put out, to be out of place*, etc. spoken of the joints, Test. XII Patr. p. 653. *to recede from, to yield*, Thuc. 2. 63. *to depart*, Xen. An. 1. 5. 14. See Buttm. § 107. 11. 1. — In N. T. only trop. comp. Tittm. de Syn. N. T. p. 134, 136.

a) trans. in pres. aor. 1, and later perf. ἐξίστακα Buttm. § 107. II. 5, *to put out of oneself*, i. q. τοὺς ἀνδρ. τοῦ φρονεῖν ἐξίστημι, Xen. Mem. 1. 3. 12; hence genr. *to astonish, to fill with wonder*, Luke xxiv. 22 ἐξίστησαν ἡμᾶς. Acts viii. 9, 11. — Athen. 1. p. 19. F. Luc. de Domo 19. 19. Dem. 537, ult. ταῦτα ἐξίστησι ἀνδρῶνους αὐτῶν.

b) intrans. in perf. and aor. 2 Act. and in Mid. *to be beside oneself, to be out of one's mind*; Mark iii. 21 ἐλεγον γὰρ, ὅτι ἐξέστη. 2 Cor. v. 13 εἰτε γὰρ ἐξέστημεν, sc. as is said of us. So Sept. trans. for שׂרר Job xii. 17. — Jos. Ant. 10. 7. 3 ἐξέστηκότα τῶν φρενῶν. Pol. xv. 29. 7 ἐξέστη τῶν φρενῶν. Diod. Sic. 14. 71. — Hence genr. *to be astonished, amazed, filled with wonder*, Matt. xii. 23 ἐξίσταντο πάντες οἱ ὄχλοι. Mark ii. 12. v. 42 ἐξέστησαν ἐκστάσει μεγάλῃ, comp. in Ἀγαλλιάω b. (Sept. Gen. xxvii. 33. Ez. xxvi. 16.) Mark vi. 51 ἐν ἑαυτοῖς. Luke ii. 47 ἐξίσταντο ἐπὶ τῇ συνέσει κ. τ. λ. Matth. § 399. n. (Sept. Ex. xviii. 9.) Luke viii. 56. Acts ii. 7, 12. viii. 13. ix. 21. x. 45. xii. 16. Sept. for שׂרר Ex. xix. 18. Ruth iii. 8. שׂרר Gen. xliii. 33. Job xxvi. 11. — Arr. Diss. Ep. 2. 22. 6. Xen. Mem. 2. 1. 4.

Ἐξισχύω, f. ὕσω, (ἐκ, intens.) i. q. ισχύω but stronger, *to be in full strength, to be fully able*, seq. inf. Eph. iii. 18.—Eccelus. vii. 6. Æl. V. H. 6. 13.

Ἐξοδος, ου, ἡ, (ἐκ, ὁδός,) pp. *way out, exit*, Herodian. 7. 12. 14. Plut. Flamin. 20 med. In N. T. *exodus, journey out, departure*, Heb. xi. 22. Sept. for חֲצֹט inf. of חָצַץ Ex. xix. 1. Num. xxxiii. 38. al.—Jos. Ant. 5. 1. 20. Xen. An. 6. 4. 9.—Trop. of *departure from life, exit, decease*, Luke ix. 31. 2 Pet. i. 15.—Wisd. vii. 6. Jos. Ant. 4. 8. 2 ἐπ' ἐξόδου τοῦ ζῆν.

Ἐξολοθρεύω, f. εὔσω, (ἐκ intens.) i. q. ὀλοθρεύω but stronger, *to destroy utterly*, Pass. seq. ἐκ τοῦ λαοῦ Acts iii. 23. Sept. for חָצַץ Deut. vii. 10. c. ἐκ for חָצַץ Ex. xxx. 33. xxxi. 13. al.—Test. XII Patr. p. 541. Jos. Ant. 8. 11. 1. ib. 11. 6. 7. Comp. Sturz de Dial. Alex. p. 166 sq.

Ἐξομολογέω, ὦ, f. ἦσω, (ἐκ intens.) i. q. ὁμολογέω but stronger, pp. *to speak out the same things*, sc. as another; hence in N. T.

1. Act. and Mid. *to concede, to acknowledge, to confess fully*, trans. e. g. τὰς ἁμαρτίας, Matt. iii. 6. Mark i. 5. Acts xix. 8. James v. 16. Sept. and חָטָא Dan. ix. 24.—Jos. Ant. 8. 4. 6 τὰς ἁμαρτίας. B. J. 5. 10. 5. Plut. M. Anton. 59 pen. τὴν ἀλήθειαν.—In the sense of *to acknowledge openly, to profess*, e. g. τὸ ὀνομά τινος Rev. iii. 5 in text. rec. So seq. ὅτι Phil. ii. 11. comp. Tob. xi. 17.—Hence Mid. *to make acknowledgement*, sc. for benefits, i. e. *to give thanks, to praise*, seq. dat. of pers. Matt. xi. 25. Luke x. 21. Rom. xiv. 11. xv. 9, quoted from Ps. xviii. 50 where Sept. for חָטָא. also Ps. lvii. 10. 1 Chr. xvi. 4. 2 Chr. xxx. 22. al. sæp.—Act. Thom. § 25. Philo de Alleg. p. 1105. c. acc. Tob. xii. 22.

2. Act. *to assent fully, to agree, to promise*, absol. Luke xxii. 6 ἐξωμολόγησε.—So ὁμολογέω, Jos. Ant. 6. 3. 5. ib. 8. 4. 3. Xen. An. 7. 4. 13, 22.

Ἐξόν, see Ἐξέστι.

Ἐξορκίζω, f. ἰσω, (ἐκ, ὀρκίζω,) *to exact an oath*, i. e. *to put to an oath, to*

adjure, trans. Matt. xxvi. 63. Sept. for עֲרַבְתָּ Gen. xxiv. 3.—Diod. Sic. 1. 51 med. Dem. 1265. 16.

Ἐξορκιστής, οὔ, ὁ, (ἐξορκίζω,) *an exorcist*, pp. one who binds by an oath, genr. one who by adjuration and incantation professes to expel demons, Acts xix. 13.—Anth. Gr. III. p. 23 ult.—Com, for the process of exorcism, Jos. Ant. 8. 2. 5. Suicer. Thes. in v.

Ἐξορύσσω v. ττω, f. ξω, (ἐκ, ὀρύσσω,) *to dig out*, trans. Mark ii. 4 ἐξορύξαντες, sc. τὴν στέγην, *digging out or removing the tiles, earth, etc.* But comp. in Ἀποστεγάζω.—Xen. Œc. 19. 4.—Trop. Gal. iv. 15 ὀφθαλμοὺς ὑμῶν ἐξορύξαντες, denoting entire devotedness. Sept. pp. for חָצַץ Judg. xvi. 22. 1 Sam. xi. 2.—Jos. Ant. 6. 5. 1. Herodot. 8. 116.

Ἐξουδενόω, ὦ, f. ὦσω, (ἐκ, intens.) i. q. οὐδενόω but stronger, *to set out at nought*, i. e. *to despise, to contemn, to treat with scorn*, and by impl. *to reject with contempt*, trans. Mark ix. 12. So Sept. for חָצַץ 1 Sam. xv. 23, 26. xvi. 1. Ps. liii. 6. חָצַץ Ecc. ix. 16. 2 K. xix. 21.—1 Macc. iii. 14. Lib. Hen. in Fabr. p. 162. Test. XII Patr. p. 564. Eustrat. in l. Nicom. p. 9. B. Basil. Ep. 61. 91. Comp. Lob. ad Phr. p. 182. H. Planck in Bibl. Repos. I. p. 678.

Ἐξουθενέω, ὦ, f. ἦσω, (ἐκ, intens. and οὐθενέω fr. οὐδέν later form for οὐδέν, Buttm. § 70. 1. Lob. ad Phr. p. 181 sq.) i. q. οὐθενέω but stronger, *to set out at nought*, i. e. *to despise, to contemn, to treat with despite*, trans. Luke xviii. 9 ἐξουθενούντας τοὺς λοιποὺς. xxiii. 11. Rom. xiv. 3, 10. 1 Cor. vi. 4. xvi. 11. Gal. iv. 14. 1 Thess. v. 20. 1 Cor. i. 28 et 2 Cor. x. 10 ἐξουθενήμενος, *contemptible, abject*. Sept. for חָצַץ Prov. i. 7. חָצַץ Ez. xxii. 8. 2 Chr. xxxvi. 16.—Euseb. H. E. 5. 1. 209. Comp. Lob. ad Phr. p. 182.—By impl. *to reject with scorn*, Acts iv. 11, comp. Matt. xxi. 42. Sept. for חָצַץ 1 Sam. xviii. 7.—Psalt. Sal. ii. 5. Act. Thom. § 14.

Ἐξουσία, ας, ἡ, (ἐξέστι,) *power*, i. e.

a) the power of doing any thing,

ability, faculty; Matt. ix. 8 δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. John xix. 11. Acts viii. 19. Rev. xiii. 12. Seq. gen. of thing to be done, Luke x. 19 ἔ. τοῦ πατεῖν κ. τ. λ. Seq. infin. of thing to be done, e. g. infin. pres. Matt. ix. 6 ἐξουσίαν ἔχει ὁ υἱὸς ἀφίεναι κ. τ. λ. i. e. is able to forgive. Mark ii. 10. Luke v. 24. John v. 27. seq. infin. aor. Luke xii. 5. ἐξουσίαν ἔχοντα ἐμβαλεῖν κ. τ. λ. John x. 18 bis. xix. 10 bis. Rev. ix. 10.—Thuc. 4. 39. seq. gen. Ecclus. ix. 13. seq. infin. Thuc. 7. 12. Xen. Mem. 2. 6. 24, 35.—In the sense of *strength, force, efficiency*, Rev. ix. 3 bis. ix. 19. So Matt. vii. 29. Mark i. 22. ἐν ἐξουσίᾳ as adj. *powerful*, Luke iv. 32. κατ' ἐξουσίαν, ἐν ἐξουσίᾳ, as adv. i. e. with intrinsic strength, with point and effect, Mark i. 27. Luke iv. 36.—Dem. 111. 12 πολλοὺς ἂν τις οἰκέτας ἴδοι παρ' ἡμῖν μετὰ πλείονος ἐξουσίας ὅ,τι βούλονται λέγοντας ἡ κ. τ. λ.

b) *power*, sc. of doing or not doing, i. e. *license, liberty, free choice*, Acts i. 7 ἐν τῇ ἰδίᾳ ἐξουσίᾳ. v. 4. Rom. ix. 21. 1 Cor. vii. 37 ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος, i. e. if it stands in his own free will. viii. 9. ix. 4—6, 12 bis, 18. 2 Thess. iii. 9. Rev. xxii. 14.—Ecclus. xxv. 25. Ael. V. H. 3. 35. Herodian. 1. 10. 12. Xen. Hi. 5. 2.

c) *power*, sc. as entrusted, i. e. *commission, authority, right, full-power*; Matt. xxi. 23 bis, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ver. 24, 27. Mark iii. 15. xi. 28 bis, 29, 33. Luke xx. 2 bis, 8. John i. 12. Acts ix. 14. xxvi. 10, 12. 2 Cor. x. 3. xiii. 10. Heb. xiii. 10. Rev. xiii. 5.—1 Macc. x. 6. Jos. Ant. 2. 9. 5. Porphy. Vit. Pythag. 8. Diod. Sic. 17. 54 pen. Pol. 32. 15. 5.

d) *power*, sc. over persons and things, *dominion, authority, rule*, viz.

(α) pp. and genr. Matt. xxviii. 18 ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Matt. viii. 9 et Luke vii. 8 ὑπὸ ἐξουσίαν εἶναι, i. e. subject to authority, rule. Mark xiii. 34 τὴν ἐξουσίαν, sc. αὐτοῦ. Jude 25. Rev. xiii. 2, 4. xvii. 12, 13. xviii. 1. Sept. for הַשְׁמָדָה Ps. cxxxvi. 8. 9. Chald. הַשְׁמָדָה Dan. iii. 24. iv. 21.—Ecclus. xvii. 2. Diod. Sic. 1. 58. ib. 18. 50. Herodian. 3. 10. 12. ib. 7. 10. 4.—So seq. gen. of pers. to whom the power

belongs, Luke xx. 20 ἔ. τοῦ ἡγεμόνος. Rev. xii. 10 ἔ. τοῦ Χρ. Acts xxvi. 18 ἔ. τοῦ σατανᾶς. Luke xxii. 53 ἔ. τοῦ σκότου. Col. i. 13. Seq. gen. of the object subjected to the power, Mark vi. 7 ἐξουσία τῶν πνευμ. τῶν ἀκαθ. i. e. power over unclean spirits. Matt. x. 1. John xvii. 2. Seq. ἐπὶ c. gen. Rev. ii. 26 ἔ. ἐπὶ τῶν ἐθνῶν, i. e. power over. xi. 6. xiv. 18. xx. 6. Seq. ἐπὶ c. acc. in the same sense, Luke ix. 1. Rev. vi. 8. xiii. 7. xvi. 9. Seq. infin. c. ὥστε impl. Rev. xi. 6, comp. Matt. x. 1. Seq. ἐπάνω c. gen. Luke xix. 17.

(β) meton. put for (1) what is subject to one's rule, *dominions, domain, jurisdiction*, Luke iv. 6. xxiii. 7 ἐκ τῆς ἔ. Ἡρώδου. So Sept. and הַשְׁמָדָה 2 K. xx. 13. Ps. cxiv. 2.—Herodian. 3. 8. 4. Plut. Reip. ger. præc. 19. Mor. V. p. 91. ed. Tauchn.—(2) in plur. or collect. those invested with power, as in Engl. *the powers*, viz. for *rulers, magistrates*, Luke xii. 11. Rom. xiii. 1, ter, 2, 3. Tit. iii. 1. (Ecclus. x. 4. Jos. B. J. 2. 8. 7.) So for the celestial and infernal powers, *princes, potentates*, e. g. angels, arch-angels, Eph. i. 21. iii. 10. Col. i. 16. ii. 10. 1 Pet. iii. 22. Comp. Test. XII Patr. p. 597, 598. Or demons, Eph. vi. 12. Col. ii. 15. Eph. ii. 2, see in 'Αήρ. Comp. Test. XII Patr. p. 546. So genr. of the powerful adversaries of the gospel, 1 Cor. xv. 24. Comp. in 'Αρχή d.—(3) 1 Cor. xi. 10 ὁφειλεῖ ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους, prob. 'emblem of power,' i. e. a veil or covering, (comp. ver. 13, 16,) as an emblem of subjection to the power of a husband, a token of modest adherence to duties and usages established by law or custom; lest *spies* or evil minded persons should take advantage of any impropriety in the meetings of the Christians. Comp. Sept. τὴν τιμὴν τοῦ προσώπου for עֲרֵב רֹאשׁ Gen. xx. 16. Gesen. Lex. Heb. art. רֹאשׁ.

Ἐξουσιάζω, f. ἄσω, (ἐξουσία,) to have power, to exercise power, seq. gen. Buttin. § 132. 5. 3.

a) in the sense of to have leave, to be permitted. 1 Cor. vii. 4 bis, τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, i. e. one has no

ἔβουλεύσαντο ἐξῶσαι τὸ πλοῖον.—Thuc. 7. 52 τὰς πάσας ναῦς ἤδη τῶν Ἀθηναίων ἐξῶθουν ἐς τὴν γῆν. 8. 105. Xen. H. G. 4. 3. 12 bis.

Ἐξώτερος, α, ον, compar. from ἔξω, *outer, uttermost*, Matt. viii. 12 τὸ σκότος τὸ ἐξώτερον *uttermost darkness*, i. e. far remote from the light and splendour of the feast within (ver. 11), and put for the infernal regions or Tartarus. xxii. 13. xxv. 30. Sept. for ἤνι in the sense of *outer, exterior*, Ez. x. 5. xl. 20.

Ἐορτάζω, f. ἄσω, (ἑορτή,) *to keep a festival, to keep holiday*, intrans. 1 Cor. v. 8. Sept. for ἡγ Ex. v. 1. Ps. xlii. 5. —Jos. Ant. 5. 1. 4. Hdtian. 5. 6. 12. Xen. Ath. 3. 2.

Ἐορτή, ἡς, ἡ, *a feast, festival, holiday*, Col. ii. 16 μή τις ὑμᾶς κρινέτω ἐν μέρει ἑορτῆς ἡ νομηνίας. Acts xviii. 21 et John v. 1, where it is uncertain what festival is meant; comp. Olshausen in loc. Sept. for ἡγ Ex. x. 9. Hos. ii. 11. Am. viii. 10. ἡγ Lev. xxiii. 2. Num. x. 10.—Herodian. 3. 10. 3. Xen. Cyr. 1. 5. 1.—Spoken of the *passover* and the festival of unleavened bread connected with it, *the paschal festival*, see in Ἀζύμοις and Δευτερόπρωτος. So ἡ ἑορτὴ τοῦ πάσχα, Luke ii. 41. John xiii. 1. ἐν τῷ πάσχα ἐν τῇ ἑορτῇ John ii. 23. ἡ ἑορ. τῶν ἀζύμων Luke xxii. 1. ἡ ἑορτὴ simply Matt. xxvi. 5. xxvii. 15. Mark xiv. 2. xv. 6. Luke ii. 42. xxiii. 17. John iv. 45 bis. vi. 4. xi. 56. xii. 12, 20. xiii. 29. Sept. for ἡγ Ex. xii. 14. xxxiv. 25. and ἐ. τῶν ἀζύμων Ex. xxiii. 15. xxxiv. 17.—Also of *the feast of tabernacles*, ἡ ἑορτὴ ἡ σκηνοπηγία, John vii. 2, 8 bis, 10, 11, 14, 37. Sept. for ἡγ Deut. xvi. 16. xxxi. 10.

Ἐπαγγελία, ας, ἡ, (ἐπαγγέλλω,) *annunciation, announcement*, viz.

a) pp. 1 John i. 5 in text. rec. where later edit. ἀγγελία. Sept. for ἡγ Ez. vii. 26.—Arr. Exp. Alex. 1. 19. Pol. 24. 10. 8 in some edit.

b) by impl. *order, mandate*, Acts xxiii. 21.—Pol. 9. 38. 2 τὰ κατὰ τὴν ἐπαγγελίαν.

c) by impl. *promise*, viz. (a) pp. promise given, 2 Cor. i. 20 ὅσαι γὰρ

ἐπαγγελίαι τοῦ Θεοῦ. Eph. vi. 2 ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ. Eph. i. 13 τῷ πνεύματι τῆς ἐπαγγελίας, *the spirit promised*, Buttm. § 123. n. 4. 1 Tim. iv. 8. 2 Pet. iii. 4. ver. 9, see in Βραδύνω. Sept. for ἡγ Esth. iv. 7.—1 Macc. x. 15. Jos. Ant. 3. 5. 1. Diod. Sic. 1. 5 ult. Pol. 1. 72. 6.—So of special promises, e. g. made to Abraham, Acts vii. 17 coll. ver. 6. Rom. iv. 20 coll. ver. 18. Heb. vi. 15 coll. ver. 14. Heb. vii. 6. xi. 9 bis γῇ ἐπαγγελίας i. e. promised land, Buttm. § 123. n. 4. So in respect of Isaac, Rom. ix. 9. Gal. iv. 23. of a spiritual seed Rom. ix. 8. Gal. iv. 28. Or as made to Abraham and the Jewish patriarchs and prophets in general, e. g. of a future Saviour, Acts xiii. 23, 32. xxvi. 6. of future blessings and the enjoyment of God's favour, Acts ii. 39. Rom. iv. 13, 14, 16. ix. 4. xv. 8. 2 Cor. vii. 1. Gal. iii. 16—18 bis, 21, 22, 29. Eph. ii. 12. iii. 6. Heb. vi. 12, 17. xi. 17. of the salvation in Christ, 2 Tim. i. 1 κατ' ἐπαγγελίαν ζωῆς, sc. an apostle in respect to the promise of eternal life in Christ, i. e. appointed to announce it, Heb. iv. 1. viii. 6. ix. 15. 1 John ii. 25.

b) meton. put for the thing promised, Heb. xi. 13, 33, 39. of the salvation in Christ x. 36. of the Holy Spirit, τὴν ἐπαγγ. τοῦ πατρὸς, Luke xxiv. 49. Acts i. 4. So τὴν ἐπαγγ. τοῦ πνεύματος λαβὼν, i. q. τὸ πν. τὸ ἐπαγγελούμενον, i. e. having received the promised effusions of the Spirit, Acts ii. 33. Gal. iii. 14. Comp. Buttm. § 123. n. 4.—Test. XII Patr. p. 725. Psalt. Sal. xii. 8 ὅσοι κυρίου κληρονομήσαι ἐπαγγελίας κυρίου.

Ἐπαγγέλλω, f. ἐλῶ, (ἐπί, ἀγγέλλω,) *to bring word to or up to*, i. e. *to announce*, e. g. events, etc. Hom. Od. 4. 775. Herodian. 1. 6. 23. or by way of appointment, command, Dem. 1041. 5. Xen. Cyr. 3. 1. 10.—In N. T. as depon. Mid. ἐπαγγέλλομαι, *to announce oneself*, sc. as doing or about to do any thing, *to promise*; with perf. pass. ἐπήγγελμαι in mid. signif. Rom. iv. 21. Buttm. § 136. 3. but also as Pass. Gal. iii. 9. 2 Macc. iv. 27. Buttm. § 113. n. 6.

a) genr. *to promise*, c. c. acc. et dat.

expr. or impl. James i. 12 στέφανον τῆς ζωῆς ὃν ἐπηγγέλματο ὁ κύριος τοῖς ἀγαπῶσιν αὐτόν. ii. 5. 2 Pet. ii. 19. 1 John ii. 25. Rom. iv. 21. Tit. i. 2. Heb. vi. 13. seq. dat. et infin. Mark xiv. 11. Acts vii. 5. absol. Heb. x. 23. xi. 11. xii. 26. Pass. impersonal c. dat. Gal. iii. 19 ᾧ ἐπηγγέλλεται, i. e. to whom the promise was made. So Sept. and רָבַח Esth. iv. 6.—Jos. Ant. 3. 1 5 Pol. 5. 89. 6. Xen. An. 5. 6. 26.

b) in the sense of *to profess, to make profession of*, seq. accus. Θεοσέβειαν 1 Tim. ii. 10. γινώσκω vi. 21.—Wisd. ii. 13. Xen. Mem. 1. 2. 7. ib. 3. 1. 1.

Ἑπάγγελμα, τος, τό, (ἐπαγγέλλομαι,) *a promise*, 2 Pet. i. 4. iii. 13.—Dem. 397. 3.

Ἐπάγω, aor. 1 partic. ἐπάσας 2 Pet. ii. 5, (on which form see in Ἄγω,) *to lead up to, to bring upon, to introduce*, pp. to a place, Sept. Ez. xiv. 15. Thuc. 2. 2. ib. 5. 5. In N. T. upon persons, c. c. acc. et dat. 2 Pet. ii. 1 ἀπόλειαν. ver. 5. Sept. seq. ἐπί for רָבַח Gen. vi. 17. Ex. xi. 1. Lev. xxvi. 25.—Philo Leg. ad Cai. p. 1018 κίνδυνον ἐπ. Palæph. 6. 7. Hesiod. Ἐργ. 242.—Seq. ἐπί, Acts v. 28 ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἶμα, *to bring upon us*, i. e. to impute to us, make us answerable for. Sept. for רָבַח Gen. xx. 9. קָרַף Ex. xxxiv. 7.—Dem. 275. 4.

Ἐπαγωνίζομαι, f. ἰσομαι, (ἐπί, ἀγω-νίζομαι,) *to contend upon* i. e. *for or about*, seq. dat. of thing *for which*, Jude 3.—Plut. Num. 8. c. dat. of pers. *with or against whom*, Plut. Fab. Max. 23.

Ἐπαθροίζω, f. οἰσω, (ἐπί, ἀθροίζω *to collect*), trans. *to collect together to or upon any place, etc.* Mid. intrans. ἐπαθροίζομαι, *to collect together to or upon, to crowd together upon*, Luke xi. 29.—Plut. M. Anton. 44.

Ἐπαίνετος, ου, ὁ, Epenetus, a Christian, Rom. xvi. 5.

Ἐπαινέω, ὦ, (ἐπί, αἰνέω,) Att. f. ἰσομαι, Rom. xv. 11. Xen. H. G. 3. 2. 6. Buttm. § 113. 6. n. 7. but also fut. ἴσω, 1 Cor. xi. 22. Xen. An. 5. 5. 8. Dem. 414. 8.—lit. *to praise upon*, i. e. *to applaud, to laud; to commend*, trans.

Luke xvi. 8. Rom. xv. 11. 1 Cor. xi. 2, 17, 22 bis. Sept. for רָבַח Ecc. viii. 15. לָבַח Gen. xii. 15. Ps. x. 3.—Jos. Ant. 4. 3. 1. Ceb. Tab. 31. Xen. Mem. 3. 2. 2.

Ἐπαινος, ου, ὁ, (ἐπί, αἶνος,) lit. *praise upon*, i. e. *applause, commendation, praise*. Eph. i. 6 εἰς ἔπαινον τῆς δόξης κ. τ. λ. ver. 12, 14. 2 Cor. viii. 18. Phil. i. 11. 1 Pet. i. 7. Meton. *object of praise*, something praiseworthy, Phil. iv. 8. Sept. for רָבַח 1 Chr. xvi. 27. רָבַח xxii. 4.—Ecc. xlv. 8, 15. Pol. 1. 1. 1. Thuc. 1. 76 ult. Xen. Hi. 1. 14.—In the sense of *approbation, commendation*, Rom. ii. 29 οὐ ὁ ἔπ. οὐκ ἐξ ἀνδρ. xiii. 3.—Meton. *reward*, 1 Cor. iv. 5. 1 Pet. ii. 14.—Wisd. xv. 19.

Ἐπαίρω, f. αῖρω, (ἐπί, αἶρω,) *to take up, to raise up*, trans.

a) pp. as a sail, *to hoist up*, Acts xxvii. 40. (Luc. V. H. 2. 38. Plut. Theseus 17, 22.) Pass. *to be taken up, to be borne upward*, Acts i. 9. comp. Mark xvi. 19 et Luke xxiv. 51. Spoken of the hands, *to lift up*, sc. in prayer and benediction, Luke xxiv. 50. 1 Tim. ii. 8. So Sept. for רָבַח Ex. xvii. 11. אָרַף Ps. cxxxiv. 2.—Xen. Eq. 12. 6.—Trop. *to lift up*, e. g. τοὺς ὀφθαλμούς, i. e. *to look upon*, Matt. xvii. 8. Luke vi. 20. xvi. 23. xviii. 13. John iv. 35. vi. 5. xvii. 1. (Sept. for אָרַף Gen. xiii. 10. Ez. xviii. 6.) τὴν φωνήν i. e. *to cry out with a loud voice*, Luke xi. 27. Acts ii. 14. xiv. 11. xxii. 22. (Sept. for אָרַף Judg. ii. 4. ix. 7. Philostr. Vit. Apollon. 5. 33. Dem. 449. 13.) τὴν κεφαλὴν ἐπ. i. e. *to take courage*, Luke xxi. 28. τὴν πτέρναν ἐπὶ τινα, *to lift up the heel against*, sc. in order to attack and injure, John xiii. 18, quoted from Ps. xli. 15 where Sept. is different. Sept. ἐπῆρε τὸ δόρυ ἐπὶ for הָרַח 1 Sam. xx. 32.

b) Mid. ἐπαίρομαι, *to lift up oneself, to rise up*, sc. against any thing, seq. κατά, 2 Cor. x. 5 πᾶν ὕψωμα ἐπαυρόμενον κατὰ τῆς γν. τοῦ Θεοῦ. Sept. for אָרַח Ezra iv. 19. Dan. xi. 14.—Metaph. *to be lifted up, to become elated*, 2 Cor. xi. 20. Sept. for רָבַח Jer. xiii. 15. אָרַח Prov. xix. 18.—Philo de Fortid. p. 736. AEl. V. H. 8. 15. Xen. Cyr. 8. 5. 24.

Ἑπαισχύνομαι, only Mid. (αἰσχύνω), aor. 1 pass. ἐπσχύνθη and fut. 1 pass. ἐπαισχυνθήσομαι, both in mid. signif. Buttm. § 136. 2; *to shame oneself upon, in, at any thing, to be ashamed of*, seq. accus. Mark viii. 38 bis, ὅς γὰρ ἂν ἐπαισχυνθῇ με κ. τ. λ. Luke ix. 26 bis. Rom. i. 16. 2 Tim. i. 8, 16. Heb. xi. 16 see below. absol. 2 Tim. i. 12. Comp. Matth. § 414. 12.—Sept. Job xxxiv. 19. c. dat. Plut. ed. Reisk. IX. p. 408. Hdot. 9. 85.—Seq. ἐπί c. dat. Rom. vi. 21 ἐφ' οἷς νῦν ἐπαισχ. So Sept. for עָשָׁה Is. i. 29. Comp. Matth. § 399. n. 1.—Seq. infin. pres. Heb. ii. 11. So Heb. xi. 16 οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεός, θεός ἐπικαλεῖσθαι αὐτῶν, where the latter construction is epeexegetical, comp. Matth. § 532. d. § 472. 2. b. For the attraction comp. Buttm. § 151. I. 6.—Diod. Sic. 1. 83.

Ἑπαιτέω, ὦ, f. ἤσω, (ἐπί, αἰτέω,) pp. *to ask thereto or for more*; hence *to beg, to ask alms*, absol. Luke xvi. 3. Sept. for לָקַח Ps. cix. 10.—Ecclus. xl. 28. Hom. Il. 23. 593 ed Wolf.

Ἑπακολουθεῖω, ὦ, f. ἤσω, (ἐπί, ἀκολουθεῖω,) *to accompany, to attend upon, to follow upon*. Mark xvi. 20 διὰ τῶν ἐπακολουθοῦντων σημείων, *the accompanying signs*. seq. dat. 1 Tim. v. 24 τισὶ δὲ καὶ ἐπακολουθοῦσιν, sc. αἱ ἁμαρτίαι, *and some they follow after*, i. e. are manifest only subsequently. Sept. for עָקַב Job xxxi. 7. Prov. vii. 22.—Diod. Sic. 16. 61. Plut. Timol. 3 med.—Metaph. 1 Pet. ii. 21 ἵνα ἐπ' αὐτοῦ τοῖς ἰχνεσιν αὐτοῦ, *to follow upon his footsteps*, i. e. to follow his example. Sept. for עָקַב Deut. xii. 30.—Philo de Humanit. p. 385. 44.—1 Tim. v. 10 παντὶ ἔργῳ ἀγαθῷ ἐπακολουθεῖς, *has followed close upon every good work*, i. e. been studious of, devoted to. Sept. for עָקַב Josh. xiv. 8, 9.—Luc. Parasit. 3. Dem. 805. 24 τοῖς πάσειν.

Ἐπακούω, (ἐπί, ἀκούω,) f. οὔσω see in Ἀκούω, *to hear to, to hearken upon*, i. e. *to hear any thing at which one is present*, Xen. An. 7. 1. 14. In N. T. *to hear to, to hearken to*, i. e. to hear and answer prayer, seq. gen. 2 Cor. vi. 2 ἐπήκουσά σου. Sept. for קָבַל Gen. xxxv.

3. 1 Sam. vii. 9. קָבַל Gen. xvii. 20. 2 K. xiii. 4.—Hdian. 4. 5. 9. Luc. Timon 34.

Ἐπακροάομαι, ὦμαι, depon. Mid. (ἐπί, ἀκροάομαι,) *to hear to, to hearken upon or to*, i. q. ἐπακούω q. v. seq. gen. Acts xvi. 25.—Test. XII Patr. p. 710. So Sept. ἐπακροάσεις for קָבַל 1 Sam. xv. 22.

Ἐπάν, conj. for ἐπεὶ ἂν, *whenever, so soon as*, c. c. subjunct. comp. in Ἄν I. 2. b. Matt. ii. 8 ἐπ' ὅτε εὗρετε. Luke xi. 22, 34.—Jos. Ant. 8. 12. 3. Xen. Cyr. 3. 2. 1. Comp. Herm. ad Vig. p. 786. Matth. § 521.

Ἐπάναγκες, adv. (pp. neut. of obsol. ἐπανάγκης, fr. ἐπί, ἀνάγκη), *necessarily, and τὸ ἐπάναγκες necessary* Acts xv. 28. Buttm. § 115. 4. § 125. 6.—Jos. Ant. 16. 11. 2. Ar. Diss. Ep. 2. 20. 1. Dem. 706. 21. Hdot. 1. 82.

Ἐπανάγω, f. ἄξω, (ἐπί, ἀνάγω,) 1. *to lead up upon*, in N. T. as a nautical term, *to lead [a ship] up or out upon the sea, to put out to sea*, εἰς τὸ βάθος, Luke v. 4. absol. ver. 3. See in Ἀνάγω b.—2 Macc. xii. 4. Xen. H. G. 1. 6. 40. ib. 2. 1. 24.

2. *to lead back upon or to a place, to cause to return*, Herodian. 6. 6. 4. ib. 7. 6. 7. In N. T. intrans. *to return to*, e. g. εἰς τὴν πόλιν, Matt. xxi. 18. See Ἄγω 3.—2 Macc. ix. 21. Diod. Sic. 16. 26 ult. Pol. 33. 5. 5.

Ἐπαναμιμνήσκω, f. μνήσω, (ἐπί, ἀναμιμνήσκω,) pp. *to call up the mind upon*, i. e. *to remind of, to put in mind upon or of*, seq. accus. of pers. Rom. xv. 15.—Dem. 74. 7.

Ἐπαναπαύω, f. αὔσω, (ἐπί, ἀναπαύω,) *to cause to rest upon*, Eustath. præf. Iliad. p. 1. 20. Mid. *to rest oneself upon, to lean upon*, Sept. for קָנַח 2 K. vii. 2, 17. Hdian. 2. 1. 3.—In N. T. only Mid. ἐπαναπαύομαι, *to rest upon*, metaph. viz.

a) *to abide upon, to remain with*, Luke x. 6 ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν. So Sept. and קָנַח Num. xi. 25, 26. 2 K. ii. 15.

b) *to confide in, to rely upon*, seq. dat. Rom. ii. 17 ἐπαναπαύῃ τῷ νόμῳ. Matth.

§ 399. c. Sept. c. ἐπὶ τινα for ἡγῶν Mic. iii. 11.—c. dat. 1 Macc. viii. 12. Arr. Diss. Ep. 1. 9. 9.

Ἐπανέρχομαι, aor. 2 ἐπανῆλθον, (ἐπὶ, ἀνέρχομαι,) to come back upon or to a place, to return hither, thither, etc. absol. Luke x. 35. xix. 15. Sept. for ἔλθω Gen. xxxiii. 18. ἔλθω Gen. i. 5.—2 Macc. iv. 36. Hdian. 6. 6. 2. Xen. An. 6. 5. 32.

Ἐπανίστημι, (ἐπὶ, ἀνίστημι,) in N. T. only Mid. ἐπανίσταμαι, f. στήσομαι, to rise up upon, i. e. against any one, seq. ἐπὶ τινα Matt. x. 21. Mark xiii. 12. Sept. for ὑστὶ 1 Sam. xvii. 35. Mic. vii. 6. ἡγῶν Dan. xi. 14.—seq. dat. Pol. 2. 53. 2. Hdot. 3. 61, 62. absol. Thuc. 5. 23.

Ἐπανόρθωσις, εἰς, ἡ, (ἐπανορθόω to right up again, to set to rights again, to restore, Plato Rep. X. 302. Thuc. 7. 77. comp. Lob. ad Phryn. p. 250,) a setting to rights, reparation, restitution, e. g. of a city 1 Macc. xiv. 34. of laws, etc. Jos. Ant. 11. 5. 5. Dem. 707. 7. of a loss Pol. 1. 11. 2.—In N. T. trop. correction, reformation, sc. of heart and life, 2 Tim. iii. 16.—ἐπ. τοῦ βίου Philo Qu. Deus sit imm. p. 319. B. Arr. Diss. Ep. 3. 21. 15. Pol. 1. 35. 1.

Ἐπάνω, adv. (ἐπὶ, ἄνω), also prep. c. gen. Buttm. § 146. 2. pp. up above, i. e. above, over, upon, etc.

a) as an adv. of place, above, over, Luke xi. 44. Matt. ii. 9. Of number, above, more than, 1 Cor. xv. 6. Mark xiv. 5 where the gen. of price depends on the verb. So Sept. for ἡγῶν Ex. xxx. 14. Lev. xxvii. 7.—comp. Dem. 1390. 26. Anthol. Gr. IV. p. 172.

b) as prep. c. gen. of place, above, over, Matt. xxvii. 37 ἐπάνω τῆς κεφαλῆς αὐτοῦ. Luke iv. 39. Rev. xx. 3. Sept. for ὑπὲρ Is. xiv. 14. ὑπὲρ Is. xiv. 13. Gen. xxii. 9. So upon, Matt. v. 14 ἐπάνω ὄρους κειμένη. xxi. 7 bis. xxiii. 18, 20, 22. xxviii. 2. Luke x. 19. Rev. vi. 8. Sept. for ὑπὲρ Gen. xl. 17. פָּרַי לַעֲלֹא Gen. i. 29. vii. 18.—1 Macc. vi. 46.—Spoken of dignity, over, Luke xix. 17, 19 γίνου ἐπάνω πέντε πόλεων. John iii. 31. Jos. Ant. 4. 8. 14. Arr. Diss. Ep. 1. 12. 34.

Ἐπαρκέω, ὦ, f. ἴσω, (ἐπὶ, ἀρκέω,) as in comm. Engl. to hold up or in, i. e. to hold back, sc. from going further, to restrain, to ward off, c. e. acc. et dat. Hom. Il. 2. 873.—In N. T. by impl. to aid, to relieve, seq. dat. 1 Tim. v. 10, 16 bis.—Pol. 1. 51. 10. Xen. Mem. 2. 7. 1.

Ἐπαρχία, ας, ἡ, (ἐπαρχος prefect, fr. ἐπὶ, ἀρχή,) province, prefecture, sc. of the Roman empire, Acts xxiii. 34. xxv. 1.—Arr. Diss. Ep. 3. 3. 12. Pol. 1. 15. 10. So Festus is called ἐπαρχος Jos. Ant. 20. 8. 11. comp. Krebs Obs. p. 257.

Ἐπαυλις, εως, ἡ, (ἐπὶ, αὔλις,) a fold, stall, Sept. for παῖς Num. xxxii. 16, 24. Pol. 5. 35. 13. country-dwelling, cottage, tent, etc. Sept. for ὡς Josh. xv. 44, 47. Diod. Sic. 12. 45. In N. T. genr. house, dwelling, abode, Acts i. 20, quoted from Ps. lxxix. 26 where Sept. for παῖς.—Judith iii. 3.

Ἐπαύριον, adv. of time, (ἐπὶ, αὔριον,) upon the morrow, to-morrow; hence in N. T. ἡ ἐπαύριον, sc. ἡμέρα, the morrow, the next day, comp. Buttm. § 125. 6, 7. So Matt. xxvii. 62. Mark xi. 12. John i. 29, 35, 44. vi. 22. xii. 12. Acts x. 9, 23, 24. xiv. 20. xx. 7. xxi. 8. xxii. 30, 32. xxv. 6, 23. Sept. for ἡμέραν Gen. xix. 34. Lev. xxiii. 11, 16.

Ἐπαυτοφώρω, see in Αὐτόφωρος.

Ἐπαφράς, ᾧ, ὁ, Epaphras, a Christian, Col. i. 7. iv. 12. Philem. 23. This name is not improbably contracted from Ἐπαφρόδιτος q. v. both designating the same person. †

Ἐπαφρίζω, f. ἴσω, (ἐπὶ, ἀφρίζω,) to foam upon, to foam out, trop. to pour out like foam, trans. Jude 13. Comp. Is. lvii. 20.—pp. Mosch. Id. 5. 5.

Ἐπαφρόδιτος, ου, ὁ, Epaphroditus, a Christian, the companion and helper of Paul, Phil. ii. 25. iv. 18. Comp. in Ἐπαφράς.

Ἐπεγείρω, f. ἐγῶ, (ἐπὶ, ἐγείρω,) to wake up, to rouse up, sc. out of sleep, trans. Xen. An. 4. 3. 10. trop. Plut. Brut. 1.—In N. T. trop. to rouse up upon i. e. against any one, to excite against,

trans. and seq. ἐπὶ τινα Acts xiii. 15. κατὰ τινος xiv. 2. Sept. for עַל־כֵּן 2 Chr. xxi. 16. עַל־כֵּן 1 Sam. xxii. 8. Am. vi. 14.

Ἐπεί, conjunct. (ἐπί), *as*, spoken of time and motive, viz.

a) of time, *as, when, after that*, seq. indic. aor. Luke vii. 1 ἐπεὶ δὲ ἐπλήρωσε πάντα κ. τ. λ. Sept. for עַל־כֵּן Gen. xlv. 30. אַחֲרַי אֲשֶׁר Josh. vii. 8.—Luc. D. Deor. 6. 2. Xen. Cyr. 6. 2. 21.

b) of ground or motive, *as, since, because, in as much as*, always in the apodosis, which however may stand first; seq. indic. Matt. xviii. 32 ἐπεὶ παρεκάλεσάς με. xxvii. 6. Mark xv. 42. Luke i. 34. John xiii. 29. xix. 31. 1 Cor. xiv. 12. 2 Cor. xi. 18. xiii. 3. Heb. ii. 14. v. 2, 11. vi. 13. xi. 11. ἐπεὶ μήποτε, *since never*, Heb. ix. 17, comp. Winer § 59. 5. p. 407. ἐπεὶ οὖν, *since therefore*, Heb. iv. 6. ἐπεὶ ἄρα, *since then, since in that case*, 1 Cor. v. 10. vii. 14.—3 Macc. ii. 16. Xen. Mem. 2. 7. 14. Cyr. 2. 2. 14.—Hence, before questions implying a negative, and before similar hypothetical clauses, it stands in the sense of *for*, i. e. by impl. *for then, for else, for otherwise*, etc. comp. Buttm. § 149. p. 423. Passow ἐπεὶ no. 2. Matth. § 618. Rom. iii. 6 ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον; 1 Cor. xiv. 16. xv. 29. Heb. x. 2. So Rom. xi. 6 bis, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις κ. τ. λ. i. e. *for then, for otherwise*, etc. ver. 22. Heb. ix. 26.—Sept. Job xxxv. 7. Luc. D. Deor. 4. 2. Xen. Cyr. 2. 2. 31.

Ἐπειδὴ, conj. (ἐπεὶ, δὴ), *as indeed, as now*, spoken in N. T. only of a ground or motive, i. e. *since indeed, since now, because now, in as much as*, and always in the apodosis, which however may stand first; seq. indic. Matt. xxi. 46 ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον. Luke xi. 6. Acts xiii. 46. xiv. 12. xv. 24. 1 Cor. i. 21, 22. xiv. 16. xv. 21. 2 Cor. v. 4. Phil. ii. 26.—Sept. Jer. xlviii. 7. Job ix. 29. Hdian. 4. 4. 4. Xen. Mem. 4. 3. 4, 6, 9. Comp. Viger. p. 404.—Spoken of time, Xen. Cyr. 2. 1. 1. H. G. 3. 2. 3. Comp. in Ἐπεὶ a.

Ἐπειδήπερ, conj. (ἐπειδὴ, πέρ enclit.) *since now, in as much as now*, i. q. ἐπειδὴ but stronger, Luke i. 1.—Jos. Ant. 5. 1.

20. Æschin. Dial. Socr. 2. 12. Thuc. 8. 68. Comp. Viger. p. 404.

Ἐπεῖδον, aor. 2 to pres. ἰφοράω, see in εἶδω; *to look upon, to behold*, Sept. for עַל־כֵּן Jon. iv. 6. Plut. Pomp. 18 ult. Xen. Cyr. 8. 7. 7. In N. T. from the Heb. *to look upon, to regard, to attend to*, e. g. for good, with kindness, Luke i. 25 ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν i. q. ἐπεῖδέν με ἀφελεῖν κ. τ. λ. So Sept. and עַל־כֵּן Ex. ii. 25. Ps. xxxi. 8. Also for evil, with disfavour, seq. ἐπὶ c. accus. Acts iv. 29 ἐπιδε τὰς ἀπειλὰς αὐτῶν. So Sept. and עַל־כֵּן Ex. v. 21.

Ἐπειμι, (ἐπί, εἰμι to go,) *to go upon, to come on, to approach*, Hdian. 7. 5. 2. Xen. Cyr. 3. 3. 61. of time, Xen. H. G. 1. 2. 14.—In N. T. part. ἐπιών, ἐπιούσα, ἐπιών, Buttm. § 108. V, spoken only of the succeeding day or night, *the coming, the following, the next*, Acts vii. 26 τῇ δὲ ἐπιούσῃ ἡμέρᾳ. So without ἡμέρα Acts xvi. 11. xx. 15. xxi. 18. (Comp. Lob. ad Phryn. p. 464.) Acts xxiii. 11 τῇ δὲ ἐπ. νυκτί. Sept. for עַל־כֵּן Prov. xxvii. 1. —Jos. Ant. 3. 1. 6. Hdian. 2. 14. 5. Xen. An. 1. 7. 2.

Ἐπεῖπερ, conj. (ἐπεὶ, πέρ enclit.), *since indeed, since now*, i. q. ἐπεὶ but stronger, Rom. iii. 30. See Herm. ad Vig. p. 403, 786.—Plat. de Rep. V. p. 452.

Ἐπεισαγωγῇ, ἥς, ἥ, (ἐπί, εἰσαγωγῇ,) lit. *a leading in upon*, i. e. *the bringing in, introduction*, sc. of some thing additional, trop. Heb. vii. 19 ἐπεισ. κρείττονος ἐλπίδος.—pp. Jos. Ant. 11. 6. 2.

Ἐπειτα, adv. (ἐπί, εἰτα,) marking succession in time, *thereupon, then, afterwards, next*, comp. Buttm. § 149. p. 429. Matth. § 603 ult. Luke xvi. 7 εἰπειτα ἐτέρω εἶπεν. Gal. i. 21. James iv. 14. Sept. for עַל־כֵּן Prov. xx. 17.—Hom. Il. 1. 121. Xen. An. 4. 8. 11.—For the sake of emphasis, placed between a verb and preceding participle, Mark vii. 5, coll. ver. 2. Buttm. § 144. n. 6. Herm. ad Vig. p. 772. (Xen. Cyr. 1. 2. 2. ib. 1. 6. 11.) So along with a more definite notation of time, John xi. 7.

ἔπειτα μετὰ τοῦτο. Gal. i. 18 ἔπ. μετὰ ἔτη τρία. ii. 1.—Also in enumerations, when the preced. clause contains likewise a notation of time; genr. 1 Cor. xii. 28. xv. 6, 7, 23. Heb. vii. 27. So πρῶτον—ἔπειτα, *first—then, next*, etc. 1 Cor. xv. 46. 1 Thess. iv. 17. Heb. vii. 2. James iii. 17.—Hdot. 2. 29. Xen. Cyr. 8. 3. 24. πρῶτον—ἔπ. Xen. Cyr. 1. 3. 14. ib. 7. 3. 1.

Ἐπέκεινα, adv. (ἐπ' ἐκεῖνα, Buttm. § 115. n. 5,) *beyond*, seq. gen. Acts vii. 43 ἐπέκεινα Βαβυλῶνος. Sept. for פְּרָסָה Am. v. 7. Gen. xxxv. 21.—Diod. Sic. 3. 50. Hdot. 3. 115. Xen. H. G. 5. 1. 10.

Ἐπεκτείνω, f. τεινῶ, (ἐπί, ἐκτείνω,) *to stretch out upon, to extend towards*; Mid. *to reach forth towards*, seq. dat. trop. Phil. iii. 14.—Suid. συνοριζνόμενοι· ἐπιθυμούντες, ἐπεκτείνόμενοι.

Ἐπενδύτης, ου, ὁ, (ἔπενδύω,) *upper garment, tunic*, i. e. the usual tunic, Att. χίτων, in distinction from the *inner garment* next the skin, which was called ὑποδύτης, Att. χιτωνίσκος, Lat. *indusium*. John xxi. 7. Comp. Jahn § 120. Adam's Rom. Ant. p. 418. Sept. for עֲנָבִי 1 Sam. xviii. 4. 2 Sam. xiii. 18.—Suid. ὑποδύτην· τὸ ἐσώτερον ἱμάτιον, ἔπενδύτην δὲ τὸ ἐπάνω. Mæris, χιτωνίσκος καὶ χίτων Ἀττικά. ὑποδύτης καὶ ἔπενδύτης Ἑλληνικά.

Ἐπενδύω or ὕνω, f. ὕσω, (ἐπί, ἐνδύω or ὕνω q. v.) *to put on over*, Jos. Ant. 5. 1. 12.—In N. T. only Mid. *to put on over* sc. one's other garments, etc. *to clothe upon*, trop. of the new spiritual body, 2 Cor. v. 2, 4. Comp. in Γυμνός b.—pp. Plut. Pelop. 11 ἔπενδ. ἐσθῆτας γαναικίας τοῖς θώραξι.

Ἐπέρχομαι, f. ἐπελεύσομαι Buttm. § 108. V. 5. § 114 ἔρχομαι ult. aor. 2 ἐπ-ῆλθον, *to go or come upon or over* any place, etc. seq. acc. ἀγρόν Hom. Od. 16. 27. ὁ Νεῖλος ἐπέρχ. τὸ Δέλτα Hdot. 2. 19. Sept. and נִצַּח Ez. xlvi. 9. In N. T. *to come on, upon, to*, any place or person, viz.

a) of place, *to come to*, i. e. *to come thither, to arrive*, absol. Acts xiv. 19 ἐπ-ῆλθον δὲ ἀπὸ Ἀντιοχείας. Sept. for

נִצַּח Judg. xviii. 17.—Pol. 2. 7. 3. Thuc. 7. 42. Xen. Cyr. 1. 4. 13.

b) of person, *to come upon*, e. g. in a hostile sense, *to invade, to attach*, Luke xi. 22. Sept. and נִצַּח 2 Sam. xxx. 23. 2 Chr. xxii. 1.—absol. Hdian. 8. 4. 8. seq. dat. Jos. Ant. 6. 4. 1. Hdian. 4. 5. 10. Xen. H. G. 7. 4. 24.—So of evils, calamities, etc. *to come upon, to befall*, seq. ἐπί c. acc. Luke xxi. 35. Acts viii. 24. xiii. 40. Sept. and נִצַּח Judg. ix. 57. 2 Chr. xx. 8. Mic. iii. 11.—Luc. Amor. 23. Hdot. 1. 30. ib. 6. 107.—Spoken of the Holy Spirit as resting upon and operating in a person, seq. ἐπί c. acc. Luke i. 35. Acts i. 8. Comp. Sept. for עָרָא 1 Sam. xi. 7.

c) part. ἐπερχόμενος, spoken of time, season, destiny, etc. *coming on, impending, future*; Eph. ii. 7 ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις. James v. 1. Luke xxi. 26. Sept. for נִצַּח Is. xli. 22. נִהְיָה Is. xlv. 7. xlv. 11.—Fabr. Cod. pseud. V. T. p. 191 τέλος ἐπερχόμενον. Comp. Hdot. 6. 2. ib. 8. 11. Pol. 6. 19. 6.

Ἐπερωτάω, ῶ, f. ἥσω, (ἐπί, ἔρωτάω,) *to ask at or of any one, to inquire of*, viz.

a) genr. and c. c. dupl. accus. Mark xi. 29 ἐπερωτήσω ὑμᾶς κατὰ ἓνα λόγον. Luke xx. 40. See Buttm. § 131. 4, 5. Matth. § 417. c. Sept. for עָרָא 2 Sam. xiv. 18.—Hdot. 9. 93.—Seq. accus. et περί c. gen. of thing, Mark vii. 17 ἐπηρώτων αὐτὸν περὶ τῆς παραβολῆς. Comp. Matth. 1. c.—Hdot. 1. 32. Diod. Sic. 3. 59 pen. Dem. 1072. 12.—Seq. accus. of person and λέγων or the question itself, Matt. xii. 10 καὶ ἐπηρώτησαν αὐτὸν, λέγοντες. Mark v. 9. Luke iii. 10, 14. Acts i. 6. 1 Cor. xiv. 35. al. Absol. Matt. xxii. 35. Acts xxiii. 34. Sept. for עָרָא Gen. xxxviii. 21. xliii. 7.—2 Macc. iii. 37. Xen. H. G. 6. 4. 2. Œc. 6. 6.—In the sense of *to require, to demand*, seq. acc. of pers. and infin. Matt. xvi. 1. So Sept. and עָרָא Ps. cxxxvii. 3.

b) in a judicial sense, *to question, to interrogate*, c. c. dupl. accus. John xviii. 21. seq. acc. of pers. et λέγων, Matt. xxvii. 11. Acts v. 27. absol. Luke xxiii. 6.

c) from the Heb. ἐπερωτάω τὸν Θεόν, *to ask or inquire after God*, i. e. *to seek*

God, comp. in Ἐκζητίω c. Rom. x. 20, quoted from Is. lxxv. 1 where Sept. for שָׁאַ. AL.

Ἐπερώτημα, ατος, τό, (ἐπερωτάω,) a question, inquiry, Hdot. 6. 67. Thuc. 3. 53. In N. T. spoken of a question put to a convert at baptism, or rather of the whole process of question and answer, i. e. by impl. examination, profession; 1 Pet. iii. 21 βάπτισμα, συνειδήσεως ἀγ. ἐπερώτημα εἰς Θεόν, sc. as marking the spiritual character of the baptismal rite in contrast to a mere external purification. Comp. Neander 'Gesch. der Pflanz. u. Leit. der chr. Kirche,' I. p. 203 sq. in Bibl. Repos. IV. p. 272 sq. — Others render ἐπ. εἰς Θεόν, inquiry, longing, after God, comp. ἐπερωτάω εἰς 2 Sam. xi. 7. So Bretschneider in Lex. Winer § 30. 2. p. 159. — Others still, desire, petition to God, sc. for salvation; comp. Heb. דָּבַר יְהוָה, Sept. ἐπερωτάω ἐν, Judg. i. 1. xviii. 5. See Steiger Comm. in loc.

Ἐπέχω, f. ἐφέχω, aor. 2 ἐπίσχον, (ἐπί, ἔχω,) to have or hold upon, c. g. Σρήννι πόδας ἐπέχε Hom. Od. 17. 410. to hold out towards, to direct upon, e. g. τόξον σκόπεψ ἐπέχειν Pind. Ol. 2. 160. Hence in N. T.

a) trop. spoken of the mind, to fix the mind upon, to give heed to, to mark, seq. dat. and with νοῦν implied. Acts iii. 5 ὁ δὲ ἐπέχειν αὐτοῖς. 1 Tim. iv. 16. seq. πῶς, Luke xiv. 7. — Aristoph. Lysist. 490. Hdot. 6. 96. Pol. 10. 41. 8. in full Luc. Alex. 4 ult. αἰετὶ τοῖς μεγίστοις ἐπέχειν τὸν νοῦν.

b) as in comm. Engl. to hold up or on, i. q. to hold back or in, viz. (a) in the sense of to retain, not to lose, trop. Phil. ii. 16 λόγον ζωῆς ἐπέχοντες, i. e. persevering in the acknowledgment and practice of the christian doctrine. — Hesych. ἐπέχοντες κρατοῦντες. — (β) more usually to keep back, to detain a person, Hdot. 6. 5. 18. Thuc. 1. 9; in N. T. intrans. or with εαυτὸν impl. (comp. Ἄγω 3,) to hold one's self back, i. e. to remain, to stay, Acts xix. 22 αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. Sept. for לָּבַח Gen. viii. 10. לָּבַח 2 Chr. xviii. 5, 14. — 2 Macc. v. 25. Philo Leg. ad Cai. p. 1029. Xen. Cyr. 5. 4. 38.

Ἐπερεάζω, f. ἄσω, (ἐπήρεια threat, insult, fr. ἐπί and Hom. ἀρείά,) to misuse, to treat despitefully, to insult, trans. Matt. v. 44. Luke vi. 28. — c. dat. Philo in Flacc. p. 972. D. Xen. Mem. 3. 5. 16. absol. Hdot. 7. 7. 7. — In the sense of to traduce, to accuse falsely, seq. accus. 1 Pet. iii. 16. — Herodian. 2. 4. 16. ib. 7. 3. 4.

Ἐπί, prep. governing the genitive, dative, and accusative, with the primary signif. on, upon, viz.

I. With the genitive. E. g.

I. Of place, in a great variety of relations, which may however be comprehended under the two leading ideas of rest upon, on, in, and of motion upon, to, towards; comp. Passow Ἐπί I. A. Buttm. § 147. n. 4. Matth. § 584.

a) of place where, after words implying rest upon, on, in, etc. (a) genr. and seq. gen. of place; Matt. iv. 6 ἐπὶ χειρῶν ἀροῦσι σε. ix. 2. ἐπὶ κλίνης βεβλημένον. ix. 6. xvi. 19 bis, ἐπὶ τῆς γῆς. xviii. 19. xxiv. 30 ἐρχόμενον ἐπὶ τῶν νεφελῶν. xxvii. 19 καθημένου αὐτοῦ ἐπὶ τοῦ βήματος. (Jos. Ant. 4. 8. 12.) Mark viii. 4 ἐπ' ἐρημίας, i. e. on or in the desert. ver. 6. xiv. 51. Luke iv. 29 ὄρους ἐφ' οὗ ἡ πόλις ᾤκοδ. (Diod. Sic. 3. 47.) Luke v. 18. xii. 3. John vi. 19 περιπατοῦντα ἐπὶ τῆς θαλάσσης, walking on the lake, xix. 31 ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ. xx. 7. Acts viii. 28. xx. 9 ἐπὶ τῆς θυρίδος, upon or in the window, xxi. 40. James v. 5. Rev. i. 20 ἐπὶ τῆς δεξιᾶς μου, i. e. on or in the hollow of my hand, coll. ver. 16. iv. 9 καθ. ἐπὶ τοῦ θρόνου. v. 10, 13 ἐπὶ τῆς θαλάσσης ἧ εστι, i. e. on the bottom of the sea, in the deep. vii. 3. x. 1. xix. 19 καθημ. ἐπὶ τοῦ ἵππου. xx. 11. al. sæp. So Luke xxii. 21 ἡ χεὶρ μετ' ἐμοῦ ἐπὶ τῆς τραπέζης upon the table; and so ver. 30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου, i. e. of the things upon my table, in Engl. at my table; comp. Winer § 51. g. p. 322. Also Matt. xxi. 19 ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ upon the way, i. e. by the way-side, John xxi. 1 ἐπὶ τῆς θαλάσσης, i. e. on the shore of the lake. So Sept. and לָּבַח 2 K. ii. 7. Dan. viii. 2. — Pol. 1. 44. 4 ἐπὶ τῆς θαλ. ἔστησαν. Xen. An. 4. 3. 28. — Trop. Matt. viii. 16 ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῆ

παῦν ῥῆμα. Mark xii. 26 et Luke xx. 37 ἐπὶ τῆς βάτου, i. e. *on* or *in* the passage, section, of the bush, etc. comp. Rom. xi. 2 in Ἐν 1. a. Seq. gen. of pers. Acts xxi. 23 ἄνδρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν, having a vow *upon* them.

(β) in the sense of *before*, *in presence of*, chiefly of judges, witnesses, etc. as is said in Engl. 'to be led or brought up *before*, to stand *before* a court,' etc. Matt. xxviii. 14 ἐὰν ἀκουσῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος. Mark xiii. 9. Acts xxiii. 30. xxiv. 19, 20 στάντες μου ἐπὶ τοῦ συνεδρίου. xxv. 9. κρίνεσθαι ἐπ' ἐμοῦ. ver. 10, 26. xxvi. 2. 1 Cor. vi. 1, 6. 1 Tim. vi. 13. So genr. 2 Cor. vii. 14 ἡ καύχησις ἡ ἐπὶ Τίτου, i. e. our boasting *before* Titus, comp. εἰ τι αὐτῷ κεκαύχημαι *ibid.* Comp. Matth. § 584. n. Winer § 51. g. p. 322. — Dem. 1367. 17 ἐπὶ τοῦ δικαστηρίου. Diod. Sic. 11. 65 ἐπὶ τοῦ κοινοῦ συνεδρίου τῶν Ἑλλήνων. Luc. Philops. 22. Xen. H. G. 6. 5. 41 οὐκ ἐπ' ὀλίγων μαρτύρων. Vect. 3. 14.

b) of place *whither*, after words implying motion or direction *upon*, *to*, *to-wards*, etc. with subsequent rest upon, Matt. xxvi. 12 βαλοῦσα τὸ μύρον ἐπὶ τοῦ σώματός μου. Mark iv. 26 βάλε τὸν σπόρον ἐπὶ τῆς γῆς. ix. 20. xiv. 35. Luke viii. 16. xxii. 40 γενόμενος δὲ ἐπὶ τοῦ τόπου. John vi. 2 σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων, which he did *upon*, *to*, the sick. (Act. Thom. 16. Others, *on*, in the case of, the sick; comp. Matth. § 584. ζ. So Isocr. ad Nic. p. 25. A. Plat. Rep. 5. p. 475. A, ἐφ' ἐμοῦ, in my case, by my example.) John vi. 21 τὸ πλ. ἐγένετο ἐπὶ τῆς γῆς, at the land, i. e. *on* the shore. xix. 19 ἔθηκεν ἐπὶ τοῦ σταυροῦ. xxi. 11. Acts v. 30 κρεμάσαντες ἐπὶ ξύλου. (Sept. for ἕν Gen. xl. 19.) Acts x. 11. Heb. vi. 7. James v. 17. Rev. x. 2. xiii. 16 ἵνα δώσω αὐτοῖς χάραγμα ἐπὶ τῆς χειρός κ. τ. λ. Trop. ἐπὶ καρδίας Heb. viii. 10. x. 16.—Sept. Job xvii. 16. Jos. Ant. 4. 5. 1. Hdian. 6. 3. 4 ἐπὶ βήματος ἀνελθόν. Thuc. 1. 116 πλεῖν ἐπὶ Σάμου. Xen. Cyr. 7. 2. 1 ἐπὶ Σάρδεων ἔφηνγε. *ib.* 3. 3. 27 ἀναβάντας ἐφ' ἵππων.

2. Of time *when*, as in Engl. *upon* a time, i. e. *on*, *at*, *in*, *during*, etc. Heb. i. 2 et 2 Pet. iii. 3 ἐπ' ἐσχάτου τῶν ἡμερῶν. —Luc. D. Mort. 11. 2 ἐπὶ μᾶς ἡμέρας. Hdot. 5. 117. — Of time as marked

by cotemporary persons, events, etc. Butt. § 147. n. 4. Matt. i. 11 ἐπὶ τῆς μετοικεσίας Βαβ. i. e. at the time of. Acts xi. 28 ἐπὶ Κλαυδίου, in the days of, under. Mark ii. 26. Luke iii. 2. iv. 27. — Sept. Zech. i. 1. Diod. Sic. 17. 14. Xen. Cyr. 1. 6. 31. *ib.* 8. 8. 15, 22. — So of actions as specifying time, e. g. ἐπὶ τῶν προσευχῶν μου, *in my prayers*, i. e. when I pray, Rom. i. 10. Eph. i. 16. Philem. 4. — Diod. Sic. 4. 3 ἐπὶ τῶν δειπνῶν.

3. Tropically, spoken a) of dignity, authority, etc. *upon*, *over*, Matt. ii. 22 βασιλεύει ἐπὶ τῆς Ἰουδαίας, *over* Judea. Rom. ix. 5 et Eph. iv. 6 ὁ ὢν ἐπὶ πάντων θεός. Acts viii. 27 ὃς ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς. xii. 20 τὸν ἐπὶ τοῦ κοιτῶνος. (Arr. Diss. Ep. 3. 22. 15 οἱ ἐπὶ κοιτῶνος.) So καθίστημι ἐπὶ, Matt. xxiv. 45. Luke xii. 14. Acts vi. 3. (So Sept. for אֲדָרְבָּרָא Gen. xxxix. 5.) Rev. ii. 26 δώσω ἔξουσίαν ἐπὶ τῶν θινῶν. ix. 11. xvii. 18. xx. 6. Comp. in Ἐξουσία d. a. So genr. Sept. and ἕν Gen. xlv. 1, 4. Dan. vi. 7.—Athen. 13. 7 ὁ ἐπὶ τῆς Ἐφέσου. Diod. Sic. 13. 47 οἱ ἐπὶ τῶν ἔργων. Dem. 309. 9. Xen. An. 3. 2. 36. Comp. Lob. ad Phryn. p. 164, 474.

b) of a subject of discourse, *on*, *of*, *concerning*, only after verbs of speech, writing, etc. comp. Passow ἐπὶ I. C. ult. Gal. iii. 16 οὐ λέγει ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ' ἑνός. —Æl. V. H. 1. 30. Luc. Philopat. 15. Diod. S. 1. 12 ἐπὶ τοῦ θεοῦ λέγοντα. Dem. 1392. 23. Plat. Charmid. p. 155. D.

c) of manner, where ἐπὶ c. gen. forms a periphrase for an adverb, e. g. ἐπ' ἀληθείας, *lit. upon the truth*, i. e. of a truth, *truly*, i. q. ἀληθῶς, Mark xii. 14, 32. Luke iv. 25. Acts iv. 27. x. 34. So Sept. for אֲדָרְבָּרָא Job ix. 2. xix. 4. אֲדָרְבָּרָא Dan. ii. 47.—Esdr. vi. 10 ἐπὶ σπουδῆς. Jos. Ant. 5. 1. 2 ἐπ' ἀδείας i. q. ἀδεῶς. Diod. Sic. 13. 12 ἐφ' ἡσυχίας. Dem. 484. 20 ἐπὶ καιροῦ.

II. With the Dative. E. g.

1. Of place, in the same sense and circumstances as ἐπὶ c. gen. so that the Greek poets often use the gen. and dat. interchangeably, while in prose the dat. is more usual; see Passow in Ἐπί II. A. Butt. § 142. n. 4. Winer § 52. c. p. 335.

2) of place *where*, after words implying rest *upon, on, in*, etc. comp. above in I. 1. a. (α) pp. Matt. xiv. 8, 11, ἐπὶ πίνακι. Mark ii. 4 ἐφ' ᾧ κατέκειτο. iv. 38. vi. 39 ἐπὶ τῷ χόρτῳ ἀνακλίνειν. ver. 55 ἐπὶ τοῖς κραββάτοις. xi. 7. Luke xi. 44 λίσσον ἐπὶ λίσφ. xxi. 6. John xi. 38. Acts xxvii. 44. Rev. xix. 14 ἐφ' ἵπποις λευκοῖς. ul. sæp.—Hdian. 8. 1. 8 ἐπὶ πεδίῳ Hdot. 5. 12 ἄγγος ἐπὶ τῇ κεφαλῇ ἔχουσιν. Xen. Cyr. 5. 2. 1 Κύρος ἐφ' ἵππων.—(β) As implying close proximity, contact, *upon, at, close by*, Matt. xxiv. 33 ἔγγυς ἐστὶ ἐπὶ θύραις. John iv. 6 ἐκαθέζετο ἐπὶ τῇ πηγῇ, *by* the fountain, i. e. *on* the side of the well. v. 2. Acts iii. 10 ἐπὶ τῇ πύλῳ. ver. 11. v. 9 ἐπὶ τῇ θύρᾳ. Rev. xxi. 12. Comp. Matth. § 586. γ. Winer l. c.—Jos. Ant. 4. 8. 1. Hdian. 8. 2. 6 πόλις ἐπὶ θαλάττῃ προκειμένη. Xen. An. 5. 3. 2. ib. 1. 2. 8 ἐπὶ ταῖς πηγαῖς. Cyr. 1. 3. 2.—(γ) Seq. dat. plur. of persons, i. q. *with, among*, Acts xxviii. 14 ἐπ' αὐτοῖς ἐπιμῆναι. 2 Cor. vii. 7 ἐφ' ὑμῖν sc. ὦν.—Eur. Iph. in Aul. 656. [660.] Diod. Sic. 14. 113 δυνατὸς ὦν ἐπὶ τοῖς πλήθει. Xen. Mem. 2. 1. 27.

b) of place *whither*, after words implying motion or direction *upon, to, towards*, etc. and including the idea of subsequent rest upon. (α) genr. Matt. ix. 16 et Mark ii. 21 οὐδεὶς ἐπιβάλλει ἐπιβλημα ἐπὶ ἱματίῳ παλαιῷ. John viii. 7 λίσσον ἐπ' αὐτῇ βαλέτω. Acts viii. 16. Matt. xvi. 18. Eph. ii. 10. So Mark v. 33 ὁ γέγονεν ἐπ' αὐτῇ. Acts v. 35 ἐπὶ τοῖς ἀνδρ. τοῦτοις τί μέλλετε πράσσειν. Trop. Heb. x. 16 διδοὺς νόμους ἐπὶ ταῖς καρδίαις. Sept. δάκτυλον ἐπιθέντες ἐπὶ στόματι, Heb. , Job xxix. 9.—Hdian. 2. 9. 7 ἀράμενον ἐπὶ τοῖς νώτοις. Xen. An. 5. 2. 12. Hom. Il. 1. 55 ἐπὶ φρεσὶ θεῖναι. Luc. Toxar. 23 ἐπραξεν ἐπ' αὐτοῖς. Eur. Iph. in Aul. 1103. [1111.] Hdot. 3. 14. Comp. Matth. § 415. n. 2.—(β) Trop. of a direction of mind *towards* any one, e. g. in a friendly sense, 2 Cor. ix. 14 χάριν τοῦ θεοῦ ἐφ' ὑμῖν. Luke xviii. 7 μακροθυμῶν ἐπ' αὐτῷ. (Sept. and 2 Sam. xiv. 1. Xen. Cyr. 8. 7. 27.) Also in a hostile sense, *against*, Luke xii. 52, 53, διαμεμερισμένοι τρεῖς ἐπὶ δυοῖ καὶ δύο ἐπὶ τρισὶ πατὴρ ἐφ' υἱῷ καὶ υἱὸς ἐπὶ πατρί. Rev. xii. 17 ὀργισθῇ ἐπὶ τῇ

γυναικί.—Ecclus. vii. 12. Jos. Ant. 2. 9. 7. Dem. 701. 14. Æl. V. H. 4. 5 ἐπὶ αὐτῇ θήβαις. Comp. Matth. § 586. δ.

2. of time *when*, chiefly as marking a definite period of time, *upon, at, in*, viz.

a) genr. Heb. ix. 26 ἐπὶ συντελείᾳ τῶν αἰώνων. As designated by cotemporary institutes, actions, etc. 2 Cor. iii. 14 ἐπὶ τῇ ἀναγνώσει τῆς παλ. διαθήκης, i. e. *during* the reading, whenever it is read. Phil. i. 3 ἐπὶ πάσῃ τῇ μνηαῖ ὑμῶν, *at* every mention, as often as I think of you. Heb. ix. 15 ἐπὶ τῇ πρώτῃ διαθήκῃ, *during* the first covenant, while it was in force. So as implying merely co-existence in time, 2 Cor. vii. 4 ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, i. e. *in, during, under* all our afflictions. Eph. iv. 26 ὁ ἥλιος μὴ ἐπιδυνέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, *during*, i. e. while your wrath continues; comp. Deut. xxiv. 15, where Sept. for 22—Judith i. 16 ἐφ' ἡμέραις ἑκατόν. Pol. 3. 51. 12. Hdian. 2. 6. 19 ἐπὶ τῇ πομπῇ, *during*. Xen. Cyr. 1. 3. 12 ἐπὶ τῷ δειπνῷ. Mem. 1. 5. 2.

b) in the sense of *after*, immediately following *upon*, Acts xi. 9 θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ, i. e. immediately after Stephen. John iv. 27 ἐπὶ τοῦτῳ, *upon this*, thereupon.—Xen. H. G. 4. 4. 9 τὴν ἐπὶ τῇ νυκτὶ ἡμέραν. Dem. 927. 3. Xen. An. 6. 1. 11, 12, ἐπὶ τοῦτῳ.

3. Tropically, spoken a) of power, authority, care over, etc. Matt. xxiv. 47 et Luke xii. 44 ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Comp. Matth. § 586. ζ. Lob. ad Phr. 164, 474.—Dem. 21. 19. Xen. Cyr. 6. 3. 28. An. 4. 1. 13.

b) as marking accession or addition *upon* or *to* something already mentioned or implied, *upon, unto, besides*. Matt. xxv. 20, 22, ἄλλα τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Luke iii. 20. xvi. 26 ἐπὶ πᾶσι τοῦτοις, *besides all this*. Eph. vi. 16. Col. iii. 14. 1 Cor. xiv. 16 πῶς ἐρεῖ τὸ ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ. Phil. ii. 27 λύπη ἐπὶ λύπῃ in text. rec. Heb. viii. 1. Comp. Buttm. l. c. Passow Ἐπὶ II. C. Matth. § 586. γ, ult.—Test. XII Patr. p. 523 ἐπὶ πᾶσι τοῦτοις. Philo de Opif. Mund. p. 16. Xen. Cyr. 4. 5. 38 ἐπ' αὐτοῖς, *præterea*. Mem. 1. 2. 25. Eur. Iph. Taur. 197 φόρος ἐπὶ φόρῳ Luc. D. Mort. 1. 3.

c) of that *upon* which any thing rests as a basis, foundation, support; comp. Winer § 52. c. c. In various specifications, viz.

(α) genr. Matt. iv. 4. et Luke iv. 4 ζῆν οὐκ ἐπ' ἄρτῳ μόνῳ, ἀλλ' ἐπὶ παντὶ ῥήματι κ. τ. λ. *to live upon*, i. e. to sustain or support life upon, quoted from Deut. viii. 3. where Sept. for *ἐπὶ* πτῆ.—Athen. 10. 43. Max. Tyr. 27. 6 βιοτεύειν ἐπὶ τῷ οἴνῳ. Plut. Alcib. 1. init. ἐπὶ τούτοις μόνοις ζῆν. Comp. Kypke on Matt. 1. c.—So after words implying hope, trust, confidence *upon* or *in* any person or thing. Rom. xv. 12 ἐπ' αὐτῷ ἔσθνη ἐλπιούσιν. 1 Tim. vi. 17. (2 Macc. ii. 18.) Mark x. 24 πεποιθότας ἐπὶ τοῖς χρήμασιν. Luke xi. 22. al. Luke xxiv. 25 πιστεύειν ἐπὶ πᾶσιν οἷς κ. τ. λ. 1 Pet. ii. 6. Acts xiv. 3 παρήρσιαζόμενοι ἐπὶ τῷ κυρίῳ. Also in the phrase ἐπ' ἐλπίδι, *upon* or *in hope*, i. e. resting *upon* hope, Acts ii. 26. Rom. iv. 18. viii. 20. Tit. i. 2. al.—Xen. Mem. 2. 1. 18 ἐπ' ἀγαθῇ ἐλπίδι πονῶν.—Here belongs the phrase ἐπὶ τῷ ὀνόματι τινος, *upon the name of any one*, i. e. to do any thing *upon* or *in* the name of a person, on the ground of, under colour of his name, etc. comp. Winer l. c. marg. Acts iv. 17, 18 διδάσκειν ἐπὶ τῷ ὀνόματι Ἰησοῦ, *to teach upon the name of Jesus*, i. e. resting upon his name, upon him as the ultimate teacher and author. v. 28, 40. Luke xxiv. 47. So Luke ix. 49 ἐπὶ τῷ ὀν. σου ἐκβάλλοντα τὰ δαιμόνια, *casting out demons upon thy name*, i. e. resting the efficacy of their exorcism upon thy name. Also Matt. xxiv. 5. Acts ii. 38 βαπτισθῆτω ἐπὶ τῷ ὀν. Ἰ. Χρ. *be baptized upon the name of Christ*, i. e. the baptism being grounded upon the profession of his name, etc. Matt. xviii. 5 ὃς ἐὰν δέξηται παῖδιον ἐν ἐπὶ τῷ ὀνόματι μου, i. e. as resting upon or professing my name, as a Christian. Matt. ix. 37. Luke ix. 48. So Sept. for *ἐπὶ* דעוֹת Deut. xviii. 20.—Luc. Pisc. 15 γοήτας ἐπὶ τῷ ἡμετέρῳ ὀνόματι πολλὰ καὶ μισὰ πράττοντας. Dem. 495. 7 ταῦτ' ἐπὶ τῷ τῶν θεῶν ὀνόματι ποιεῖν. 917. 28.

(β) of the subject of an action or of discourse, *upon*, *in reference to*. Mark vi. 52 οὐ συνῆκαν [τὸ σημεῖον τὸ πεπινημένον] ἐπὶ ταῖς ἁρτοῖς, i. e.

wrought *upon* or *in respect to* the loaves.—Hdot. 3. 14 τῷτὸ ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρὶ.—Of discourse, etc. *on*, *of*, *concerning*; John xii. 16 ὅτι ταῦτα ἐπ' αὐτῷ γέγραμμένα. Luke xxiii. 38. Rev. x. 11 προφητεῦσαι ἐπὶ λαοῖς κ. τ. λ. xxii. 16 μαρτυρῆσαι ἐπὶ ταῖς ἐκκλησίαις. Heb. xi. 4. Comp. Winer § 52. c. γ. Matth. § 586. ε.—Barnab. Ep. 5 ὁ προφητεύων ἐπ' αὐτῷ. Hdot. 1. 66. Luc. D. Deor. 10. 12 λόγους ἐπὶ τινι. Thuc. 2. 34.

(γ) of a condition, law, sanction, *upon* or *under* which alone any thing takes place. 1 Cor. ix. 10 ἐπ' ἐλπίδι ἀροτριῶν κ. τ. λ. Heb. vii. 11. viii. 6 διαθήκη ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθίστηται i. e. under the sanction of, etc. ix. 17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία i. e. a testament is only valid the testator being dead. x. 28 ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει, i. e. was put to death *under* two or three witnesses, comp. Deut. xvii. 6 where Sept. for *ἐπὶ* 2, coll. Deut. xix. 15 where Sept. ἐπὶ στόματος for *ἐπὶ* 2-3. See Matth. § 585. β. Passow ἐπὶ II. F.—Jos. Ant. 2. 10. 2 pen. ib. 5. 2. 6. Luc. D. Deor. 1. 2 ult. Xen. Cyr. 3. 2. 23 ἐπὶ τούτοις ἔδοσαν καὶ ἔλαβον πάντες τὰ πιστά. H. G. 3. 2. 19.

(δ) of the ground, motive, exciting cause of any action, *upon*, *at*, i. e. *on account of*, *because of*, Matt. xix. 9 μὴ ἐπὶ πορνείᾳ. Luke ii. 20 αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν κ. τ. λ. v. 3 ἐπὶ τῷ ῥήματι σου χαλάσω τὸ δίκτυον. Acts iii. 16 ἐπὶ τῇ πίστει. iv. 21. xxvi. 6. 1 Cor. i. 4. viii. 11. 2 Cor. ix. 15. al. Seq. dat. of person, ἐπ' αὐτοῖς Acts xxi. 24, see in Δαπανᾶω. Comp. Matth. § 585 ult. Passow ἐπὶ II. E. Winer § 52. c. β.—Jos. Ant. 4. 5. 2 ἔκαμνον ἐπὶ δίψει. Hdot. 1. 137. Luc. Hermot. 80. Xen. Mem. 3. 14. 2. Conv. 3. 10.—Hence ἐφ' ᾧ, for ἐπὶ τούτῳ ὅτι, *on this account that*, *because*, Rom. v. 12. 2 Cor. v. 4. Phil. iv. 10. Comp. Buttm. § 150. p. 435.—Diog. Laert. 2. 12. 5. Thom. Mag. ἐφ' ᾧ, ἀντὶ τοῦ διότι, οὐ χάριν.

(ε) of the occasion *upon* or *at* which, in connexion with which, any thing takes place, *upon*, *at*, *over*, after words signifying an emotion of mind, as joy, sorrow, compassion, astonishment, etc.

Comp. Matth. § 399 n. 1. Passow ἐπί II. E. Matth. xviii. 13 χαίρει ἐπ' αὐτῷ ῥάλλον κ. τ. λ. Luke i. 14, 47 ἡγαλλίασε ἐπὶ τῷ θεῷ. xv. 7. Rev. xi. 10. al. Mark iii. 5 συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς κ. x. 22, 24. Luke xix. 41 ἐκλαυσεν ἐπ' αὐτῷ. Acts viii. 2. James v. 1. Rom. xviii. 9, 11. al. Matt. xiv. 14 ἐσπλαγχνίσθη ἐπ' αὐτοῖς. Mark vi. 34. al. Matt. vii. 28 ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ. xxii. 33. Luke i. 29 διαταράχθη ἐπὶ τῷ λόγῳ. v. 9. ix. 43. Acts iii. 12.—Jos. Ant. 6. 6. 3 ἡ ἐπὶ τῇ νίκῃ χαρά. Xen. Mem. 2. 6. 35 χαίρειν ἐπὶ. Test. XII Patr. p. 521 πενθῶν ἐπὶ τῇ ἀμαρτίᾳ. Luc. D. Deor. xii. 1. ib. 25. 3 ἐπ' αὐτῷ δακρύουσα ib. Toxar. 24. Æl. V. H. 12. 41 ἐκπλαγείς ἐπὶ. Xen. Cyr. 1. 4. 27.—So of the occasion of penitence and shame, 2 Cor. xii. 21 μὴ μετανοσάντων ἐπὶ τῇ ἀκαθαρσίᾳ. Rom. vi. 21 ἐφ' οὗ νῦν ἐπαισχύνεσθε.—Xen. Mem. 2. 2. 8 ἐφ' ᾧ ῥσχύνθη.

(ζ) of the object, purpose, end of any action, etc. *upon, unto, for*; comp. Winer § 52. c. δ. Matth. § 585. β. Gal. v. 13 ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε. 1 Thess. iv. 7. Eph. ii. 1. 2 Tim. ii. 14. Phil. iii. 12 ἐφ' ᾧ, *that for which*. So Acts xv. 14 ἐπὶ τῷ ὀνόματι αὐτοῦ in text. rec. where later edit. omit ἐπὶ.—Wisd. ii. 23. Hdian. 2. 1. 18 ἐπ' ὀλέθρῳ, ἐπὶ σωτηρίᾳ. Thuc. 1. 73. Xen. Mem. 2. 3. 19. An. 5. 7. 34 ἀγασθαι ἐπὶ θανάτῳ.—Hence ἐφ' ᾧ, *for what, wherefore*, Matt. xxvi. 50 in text. rec. for which others ἐφ' ὧ.

(η) of the norm or model *upon or to* which any thing is adjusted or conformed, *upon, after, according to*. Luke i. 59 ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ. So Sept. and ὅγ Ezra ii. 61. Neh. vii. 63.—Esdr. iv. 63. Plut. Rom. 19 ult. καλεῖσθαι μὲν Ῥώμην ἐπὶ Ῥωμύλῳ τὴν πόλιν. Plato Parm. p. 147. D. —Also Rom. v. 14 οὐ ἀμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς κ. τ. λ. 2 Cor. ix. 6 bis, ὁ σπειρὼν ἐπ' εὐλογίας, i. e. adv. bountifully.—Æschyl. Supp. 628, [636,] ἐπ' ἀληθείᾳ.

III. With the Accusative. E. g.

1. Of place, and generally combining the ideas of rest and motion *upon*; where sometimes however the idea of motion upon is more prominent, and

rarely, rest upon. Comp. Winer § 53. 1. Matth. § 586. c.

a) as implying rest and motion combined, where it marks an extension or spreading out *upon or over* any thing, a stretching or spreading out in various directions, distribution *upon, over, among*; hence pp. *along upon, along over, throughout*, etc. or else simply, *upon, over, at, among*, the direction of the implied motion being determined by the adjuncts. E. g.

(α) genr. Matth. xxvii. 45 σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν. x. 34 βαλεῖν εἰρήνην, μάχαιραν, ἐπὶ τὴν γῆν. xiv. 19 τοὺς δχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους. ver. 36 ἐπὶ τὴν θάλασσαν περιπατοῦντα. ver. 28, 29. xv. 35. xviii. 12 ἐπὶ τὰ ὄρη περυνθεῖς *about upon* the mountains. xxii. 9. xxiv. 16. Mark iv. 38 ἐπὶ τὸ προσκεφάλαιον καθεύδων i. e. stretched upon. Luke v. 36 ἐπίβλημα ἐπιβάλλει ἐπὶ ἱμάτιον. John ix. 6. Acts vii. 11. xxi. 3. Rev. ii. 17. vii. 1. xi. 8. xx. 4 οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον. ver. 9. al. So Matth. xiii. 2 ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει, stood or had stationed themselves *along upon* the shore, Rev. xv. 2. Matt. xix. 28 καθίσεσθε ὑμεῖς ἐπὶ δώδεκα θρόνους, i. e. *along upon* the row or circle of thrones, as in Rev. iv. 4. xx. 4.—Hom. Od. 11. 577 ἐπ' ἐννέα κῆτο πέλεσθρα. xiv. 120 ἐπὶ πολλὰ ἀλήθην. Palæph. Fab. 1. 10 ἀπῆτρεχον ἐπὶ τὰ ὄρη. Diod. Sic. 1. 27 ὁ στρατεύσας ἐπὶ πᾶσαν χώραν. Hdian. 4. 11. 12. Xen. H. G. 6. 5. 21.—So with accus. plur. of persons *upon, over, towards* all of whom, Matt. v. 45 bis ἐπὶ πονηροῦς καὶ ἀγαθοῦς κ. τ. λ. xii. 49 ἐκτείνας τὴν χεῖρα ἐπὶ τοὺς μαθήτας. Acts xix. 12. Rev. xiv. 6 in some edit.—Hom. Il. 10. 213 κλέος πάντας ἐπ' ἀνθρώπους.

(β) where the motion is directed to a higher place, implying elevation or placing *upon*, i. e. *up upon, up over, up to, out upon*, etc. or simply *upon, over*. Matt. iv. 5 ἵστησιν αὐτὸν ἐπὶ πτερύγιον τοῦ ἱεροῦ. v. 23. ix. 18. xiii. 48 ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλόν. xxi. 5 ἐπιβεβηκὼς ἐπὶ ὄνον i. e. mounted upon. xxii. 16 φεγγέτωσαν ἐπὶ τὰ ὄρη. xxvii. 29. Mark viii. 25. x. 16 τιθεῖς τὰς χεῖρας ἐπ' αὐτά. xi. 2. xv. 22 καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον. Luke v. 11, 19 ἀναβάντες ἐπὶ τὸ δῶμα. viii. 27. Acts xvii. 19.

xx. 13. xxvii. 43, 44 see in Διασώζω. Rom. xii. 20.—Palæph. Fab. 1. 9 ἀναβιβάζσαντες ἐπὶ τοὺς ἵππους, and so Xen. Conv. 9. 7. Cyr. 3. 1. 4 ἐπὶ λόφον καταφύγει. Thuc. 7. 37 ἐπὶ τὰ τεῖχη.—So of a yoke, burden, taken up and placed upon any one, Matt. xi. 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς. Acts xv. 10. Matt. xxiii. 4 φορτία—ἐπιτιθέασιν ἐπὶ τοὺς ὅμους τῶν ἀνθρ. trop. of a covenant, Heb. viii. 8.—Metaph. spoken of fear, evils, guilt, punishment, which come upon any one as a burden, as something laid upon one; so after γίνεσθαι, ἐπέρχεσθαι, ἐρχεσθαι, ἐπιπίπτειν, and the like; Matt. xxiii. 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον. ver. 36. Luke i. 12, 65 καὶ ἐγένετο ἐπὶ πάντας φόβος. xxi. 34, 35 ὡς παγὶς ἐπελεύσεται ἐπὶ πάντας. John iii. 36. xviii. 4. Acts v. 28. viii. 1. xiii. 11 χεῖρ κυρίου ἐπὶ σέ. xviii. 6. Rom. i. 18. xv. 3. 1 Pet. v. 7. In like manner of good, prosperity, etc. Matt. x. 13 ἐλθέτω ἡ εὐφροσύνη ὑμῶν ἐπ' αὐτήν sc. τὴν οἰκίαν. Luke x. 6. Gal. vi. 16. Acts iv. 33 χάρις ἦν ἐπὶ πάντας. Rom. iii. 22.—So of a lot i. e. any thing imposed by lot, Acts i. 26 ἐπέσειν ὁ κληρὸς ἐπὶ Μαρτίαν. Sept. for לַז לְיָזָא לְיָזָא Jon. i. 7. for לַז לְיָזָא Lev. xvi. 9.—Comp. Diod. Sic. 4. 42. ἐπανελθεῖν [τὸν κληρὸν] εἰς Ἡσιόνην.

(γ) where the motion is directed to a lower place, Matt. x. 29 ἐν εἰς αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν. xiii. 5, 7. xxi. 44. xxvi. 7 κατέχευεν ἐπὶ. Luke xxii. 44. Acts ii. 3. Rev. viii. 10. xvi. 2. xxii. 5 ὁ θεὸς φωτισεῖ ἐπ' αὐτούς, sc. like the sun.—Diod. Sic. 2. 19 οἱ μὲν ἐπὶ τὴν γῆν ἐπιπτον. Xen. Cc. 18. 7.—Trop. of the divine Spirit or power descending and abiding upon any one. Matt. iii. 16 τὸ πνεῦμα καταβαῖνον καὶ ἐρχόμενον ἐπ' αὐτόν. xii. 18. Luke i. 35. ii. 25. xxiv. 49. al. 2 Cor. xii. 9. Rev. vii. 15.

b) of place *whither*, implying motion upon, *to*, *towards*, any place or object as a limit, aim, end, with subsequent rest thereupon.

(α) pp. and genr. e. g. after πίπτω, ἐπιπίπτω, as πίπτειν ἐπὶ πρόσωπον, i. e. forwards, Matt. xxvi. 39. Luke v. 12. Rev. vii. 11. al. (Xen. Ven. 10. 13 πίπτειν ἐπὶ στόμα.) Matt. xv. 20 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ. John xxi. 20.

Acts x. 25 πεσὼν ἐπὶ τοὺς πόδας, upon, i. e. at his feet. Also Luke ix. 62 ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄρατρον. Pha. iii. 14 κατὰ σκοπὸν δώκω ἐπὶ τὸ βραβεῖον.—Jos. Ant. 6. 11. 8. ἀκόντια βαλὼν ἐπὶ τὸν σκοπόν. Diod. Sic. 2. 19 ἐπ' αὐτὴν τοξεύσας. Xen. Cyr. 1. 6. 29 ἐπὶ σκοπὸν βάλλειν.—So after verbs of going, coming, conducting, collecting, etc. equiv. to πρὸς c. accus. Matt. iii. 13 τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γ. ἐπὶ τὸν Ἰορδάνην, upon the Jordan, i. e. to the region of Jordan. xii. 28 ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τ. θ. v. 21 συνήχθη ὄχλος πολλὸς ἐπ' αὐτόν. xxvii. 27. Mark xi. 13. Luke xxiv. 24. John vi. 16. Acts i. 21. xxi. 32, 35. 2 Thess. ii. 1. 2 Tim. iv. 4. Heb. vi. 1. Rev. vii. 17. xviii. 7. al. So συναχθῆναι v. συνέρχεσθαι ἐπὶ τὸ αὐτό i. e. upon or to the same place, together, Matt. xxii. 34. Acts iv. 26. 1 Cor. xi. 20. also 1 Cor. vii. 5, see in Εἰμί II. h. ε.—Palæph. 2. 10. Luc. D. Deor. 4. 1 ult. Hadian. 8. 5. 13 ἐπὶ τὴν Ῥώμην χωρῆσαι. Xen. An. 1. 4. 11 ἐντεῦθεν ἐξελαύνει ἐπὶ τὴν Εὐφράτην.—Of judges, tribunals, upon, unto, i. e. up before. Matt. x. 18 καὶ ἐπὶ ἡγεμόνας καὶ βασιλεῖς ἀχθήσεσθε. Luke xii. 11, 58. Acts xvi. 19. (Hdot. 3. 156. Xen. Lac. 4. 6 ἀγχι αὐτὸν ἐπὶ τοὺς ἑφόρους. Comp. An. 6. 6. 6 ἀγειν πρὸς.) Of an oracle, miracle, testimony, etc. upon, unto. Luke iii. 2 ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην. Acts iv. 22 ἐφ' ὃν γεγόνει τὸ σημεῖον. 2 Thess. i. 10 τὸ μαρτύριον ἡμῶν [γενόμενον] ἐφ' ὑμᾶς. (So לַז לְיָזָא לְיָזָא 1 Chr. xxii. 8, Sept. dat. μοί. Usually Heb. לַז, Sept. πρὸς, Jer. i. 4, 11. al.) Also as implying accession, addition, Matt. vi. 27 προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα. Rev. xxii. 18.

(β) where the motion or direction upon implies also an affection of the mind *for* or *against*. E. g. favourable, kindly, Luke i. 48. ix. 38 ἐπιβλεψαὶ ἐπὶ τὸν υἱόν μου. 1 Pet. iii. 12 οἱ ὁφθ. κυρίου ἐπὶ τοὺς δικαίους, i. e. are directed upon, quoted from Ps. xxxiv. 16 where Sept. for לַז, comp. Ps. xxxi. 8.—So of disfavour, upon, against, Acts iv. 29 comp. in Ἐπεῖδεν. 1 Pet. iii. 12 πρόσωπον κυρίου ἐπὶ ποιῶντας κακά, i. e. is directed against, quoted from Ps. xxxiv. 17 where Sept. for אַ. In a hostile

sense, Matt. x. 21 ἐπαναστησονται τέκνα ἐπὶ γονεῖς. Luke xiv. 31 ἐρχομένου ἐπ' αὐτόν. xxii. 52, 53. John xiii. 18. Acts vii. 57 ὤρμησαν ἐπ' αὐτόν. Acts xiii. 50, 51. xix. 16. 2 Cor. x. 2. 2 Thess. ii. 4. So Sept. and 2 Gen. xvi. 12. — Diod. Sic. 2. 19. ib. 15. 41. Hdian. 7. 1. 13, 16. Xen. Cyr. 1. 5. 3, 4.—Trop. of conduct or testimony *against* any one, Mark x. 11 μοιχᾶται ἐπ' αὐτήν. Luke ix. 5 εἰς μαρτύριον ἐπ' αὐτοῦς. So in an imprecation, 2 Cor. i. 23 μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν.

(γ) trop. of measure, extent, *upon, unto*, i. e. *up to, about*, Rev. xxi. 16 ἐμέτρησα τὴν πόλιν ἐπὶ σταδίους δώδεκα χιλιάδων. Comp. Matth. § 586. c. p. 1169. Winer § 53. p. 345.—Æl. V. H. 3. 1 init. τὸ μῆκος ἐπὶ τεσσαράκοντα δῦναι σταδίους. Xen. An. 1. 7. 15.—So ἐφ' ὅσον, *in so far as, in as much as*, Matt. xxv. 40. Rom. xi. 13. ἐπὶ πλεῖον, *further on, further, the more*, Acts iv. 17. 2 Tim. ii. 16. iii. 9. Comp. Vig. p. 628.—ἐφ' ὅσον Diod. Sic. 1. 93. Luc. Amor. 13. ἐπὶ πλεῖον Æl. V. H. 1. 30 ult. Plato Phædr. p. 261.

c) rarely of place *where*, after words signifying rest *upon, on, in, at*, where however the idea of previous motion *upon* is implied. Rev. v. 1 ἐπὶ τὴν δεξιάν, *upon*, i. e. *in his right hand*. xx. 1.—Comp. Hom. Il. 7. 238. Xen. An. 6. 4. 1.—After verbs of sitting or standing, *upon, at, by*, etc. Matt. ix. 9 καθήμενον ἐπὶ τὸ τελώνιον. Acts x. 17 ἐπέστησαν ἐπὶ τὸν πυλῶνα. xi. 11. Rev. iii. 20. viii. 3. Comp. above in I. 1. a. II. 1. a. β.—Xen. Cyr. 3. 3. 12 παρῆναι ἐπὶ τὰς πόδας, *to stand up upon the feet*, Acts xiv. 10. xxvi. 16. Rev. xi. 11.—Also ἐπὶ τὸ αὐτό, *lit. upon the same place*, as adv. *together*, Luke xvii. 35. Acts i. 15. Comp. in Αὐτός III. a. β.

2. Of time, viz. a) time how long, *during, for*, Luke iv. 25 ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἑτῇ τρία. xiii. 31. xviii. 20. xix. 8, 10. Heb. xi. 30. Comp. Winer § 53. p. 345. Matth. § 586. c. p. 1169.—Palæph. 28. 2. Thuc. 2. 35. Xen. An. 6. 6. 36.—So ἐπὶ χρόνον, *for a time*, Luke xviii. 4. (Hdot. 9. 22.) ἐφ' ὅσον χρόνον *so long as*, Rom. vii. 1. Gal. iv. 1. ἐφ' ὅσον sc. χρόνον, *so long as*, Matt. ix. 15. (Arr.

Diss. Ep. 4. 10. 16.) ἐφ' ἱκανόν sc. χρόνον, *a long while, long*, Acts xx. 11. So adverbially, ἐπὶ πολὺ, ἐπιπολύ, *long*, Acts xxviii. 6. ἐπὶ πλεῖον, *longer, further*, Acts xx. 9. xxiv. 4.—ἐπιπολύ Luc. Toxar. 20. Thuc. 2. 64. ἐπὶ πλεον Hdian. 8. 6. 7.

b) implying a term or limit of time, *upon* the coming of which any thing is done or assigned, *upon, at, about*. Mark xv. 1 εὐθὺς ἐπὶ τὸ πρῶτ. Luke x. 35 ἐπὶ τὴν αὐριον. Acts iii. 1 ἐπὶ τὴν ὥραν τῆς προσευχῆς.—Arr. Alex. M. 3. 18. 11 ἐπὶ τὴν ἑω. Hom. Od. 7. 288. Pol. x. 8. 7.—Joined with an adverb in the later usage, e. g. ἐπὶ τρίς, *up to thrice*, i. e. *thrice*, Acts x. 16. xi. 10. See Winer § 54 ult. n. 1. p. 356. Lob. ad Phryn. p. 46, 48.—Comp. εἰς τρίς Jos. Ant. 5. 10. 4. Xen. Cyr. 7. 1. 4.

3. Tropically spoken a) of power, authority, care over, *upon, over*; Luke i. 33 βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ. ix. 1 δύναιμι καὶ ἐξουσίαν ἐπὶ δαιμόνια. x. 19. Acts vii. 10. Rom. v. 14. Heb. ii. 7. iii. 6 Χρ. ὡς νίδς ἐπὶ τὸν οἶκον αὐτοῦ. Rev. xii. 7. al. So Luke ii. 8 φυλάσσοντες φυλακὰς ἐπὶ τὴν πόμην αὐτῶν. Sept. and 2 Gen. xxxix. 5. Comp. Lob. ad Phryn. p. 474.—Xen. Cyr. 4. 5. 58 ἐπὶ τοὺς πεζοὺς καθιστάναί. H. G. 3. 4. 20.

b) as marking accession or addition, *upon, over*, Phil. ii. 27 λύπη ἐπὶ λύπῃ where text. rec. has ἐπὶ c. dat. see above in II. 3. b.

c) of an object or substratum *upon, over, in respect to* which any thing is done, felt, directed, etc. Comp. above in II. 3. c. Winer § 53 p. 345. E. g.

(α) of the subject of an action or of discourse, *upon, over, in respect to*. Mark xv. 24 βάλλοντες κληρὸν ἐπ' αὐτά. (Plut. Rep. 10. p. 617. E. ῥίψαι κλήρους ἐπὶ τινα.) 1 Cor. vii. 36 see in Ἀσχημονέω b. James v. 14 προσευξάσθωσαν ἐπ' αὐτόν, *let them pray over him*, i. e. in his behalf, in allusion also perhaps to the posture. Winer l. c. p. 345 marg.—So of a subject of discourse, writing, etc. *upon, of, concerning*. Mark ix. 12 γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρ. ver. 13. Rom. iv. 9. 1 Tim. i. 18. Heb. vii. 13. Sept. for 2 Jer. xxv. 13.—Palæph. 49. 3 ἐφ' ὃν ἄσμα ἐποίησε.

(β) of that on which the mind, heart, feelings, are directed, either in kindness or hostility, *upon, over, towards*. E. g. in kindness, Matt. xiv. 14 ἐσπλαγχνίσθη ἐπ' αὐτούς. xv. 32. Luke vi. 35 χρηστός ἐστιν ἐπὶ τοὺς ἀχ. κ. τ. λ. Rom. ix. 23. xi. 22. Eph. ii. 7. Sept. for עַל Gen. xlvii. 29.—Theophil. ad Autol. I. p. 71 χρηστός ἐστιν (ὁ θεὸς) ἐπὶ τοὺς ἀγαπῶντας αὐτόν. Not used in this sense in earlier classic writers.—So in hostility, *against*, Matt. xii. 26 ἐφ' ἐαυτὴν ἐμείςθη. Mark iii. 26. Luke xi. 17. Acts vii. 54 ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν.—Dem. 73. 27. ib. 537. 5 ἔχει τὴν ὀργὴν ἐπὶ Μειδίαν. Xen. Mem. 2. 3. 10.—Hence also of the object of trust, confidence, hope, Matt. xxvii. 43 πέποιθεν ἐπὶ τὸν θεόν. Acts ix. 42 πολλοὶ ἐπίστευσαν ἐπὶ τὸν κύριον. xi. 17. Rom. iv. 5. 2 Cor. ii. 3. Heb. vi. 1 πίστις ἐπὶ θεόν. 1 Tim. v. 5 ἡλπίκειν ἐπὶ τὸν θεόν. 1 Pet. i. 13. iii. 5.—Also of the occasion or object *upon* or *over* which joy or sorrow is felt, Rev. xviii. 20 εὐφραίνου ἐπ' αὐτήν in text. rec. others ἐπ' αὐτῇ. Luke xxiii. 28 μὴ κλαίετε ἐπ' ἐμὲ. Rev. i. 7. So Sept. of joy, for עַל Is. lxi. 10. Ps. xxxii. 11. of sorrow, for עַל Zech. xii. 10.

(γ) of that on which the will or intention is directed, the end, purpose, aim of an action, etc. *upon, for, for the sake of, after*. Matt. iii. 7 ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, i. e. in order to be baptized. xxvi. 55 ὡς ἐπὶ ληστίῃ. Luke vii. 44 ὕδωρ ἐπὶ τοὺς πόδας μου, *water for my feet*. xv. 4. xxiii. 48. Comp. Buttm. § 147. n. 4 ult. Matth. § 586. c.—Palaeph. 19. 1. ib. 40. 4. Hdot. 3. 14 εἶναι ἐπὶ ὕδωρ. Xen. Cyr. 1. 6. 12.—So of a result, 2 Tim. iii. 13 ἐπὶ τὸ χεῖρον. Heb. xii. 10.

(δ) from the Heb. spoken of persons *upon* or *over* whom a name is called, who are called by that name, implying property, relation, etc. James ii. 7. Acts xv. 17 ἐφ' οὗς ἐπικέκληται τὸ ὄνομα μου, quoted from Amos ix. 12 where Sept. for עַל עַשׂ אֶרֶץ, as also 2 Sam. xii. 28. Jer. xiv. 9. Comp. Gesen. Lex. art. אֶרֶץ Niph. β.—Bar. ii. 15.

NOTE. In composition ἐπί implies 1. motion, *upon, towards, against*, as ἐπάγω, ἐπύρχομαι, etc. 2. rest *upon, over, at*, as ἐπέχω, ἐπαναπαύω, etc. 3. acces-

sion, addition, as ἐπισυνάγω, ἐπαιτώ. 4. succession, as ἐπιεμι, ἐπιτάσσω. 5. repetition or renewal, as ἐπανόρθωσις. Very often it cannot be expressed in English, and is then to us simply intensive. Comp. Vig. p. 628. Passow ἐπί no. V, ult. AL.

Ἐπιβαίνω, f. ἴσσομαι, *to go upon, to tread upon*, intrans. Sept. γῆν ἐφ' ἧς ἐπέβη for עָרָב Deut. i. 36. Hdian. 1. 12. 18. Xen. Cyr. 3. 3. 61. Hence in N. T.

a) *to set foot upon, to come upon or into, to arrive in* a country, province, etc. εἰς τὴν Ἀσίαν Acts xx. 18 τῇ ἐπαρχίᾳ xxv. 1.—Diod. Sic. 14. 84 init. εἰς Βοιωτίαν. 16. 66 pen. τῇ Σικελίᾳ. Thuc. 1. 103 c. gen.

b) *to go up upon, to mount*, intrans. e. g. ἐπὶ ὄνον Matt. xxi. 5. So of a ship, *to embark*, sc. εἰς τὸ πλοῖον Acts xxi. 6. τῷ πλοίῳ xxvii. 2. absol. xxi. 2. Sept. for עָרָב Jer. xlvii. 9. עָרָב 1 Sam. xxv. 20. Gen. xxiv. 61.—Hom. Il. 5. 255 ἔππων ἐπιβ. Thuc. I. 111 et Xen. H. G. 3. 4. 1 ἐπὶ τὸν πλοῖον. Thuc. 7. 70 ταῖς ναυσίν.

Ἐπιβάλλω, f. βαλῶ, *to cast upon or over, to lay upon*, trans.

a) pp. and seq. dat. Mark xi. 7 ἐπιβ. αὐτῷ τὰ ἱμάτια. 1 Cor. vii. 35 βρόχον ὑμῖν ἐπιβάλλω. Sept. seq. ἐπὶ c. acc. for עָרָב Num. iv. 6, 7. Hos. vii. 12. עָרָב Num. xix. 2.—Hdian. 6. 8. 11. Xen. An. 3. 5. 10. Ven. 10. 7.—In the sense of *to put upon*, i. e. to sew on, sc. a patch, Matt. ix. 16. Luke v. 36.—Hesych. ἐπιβαλεῖν ἐπιβρόψει seu ἐπιβρόψει.—In the phrase ἐπιβάλλειν τὴν χεῖρα v. τὰς χεῖρας, seq. ἐπὶ τινα or dat. *to lay hands upon*, i. e. (a) *to seize, to do violence to* a person, seq. ἐπὶ τινα Matt. xxvi. 50. Mark xiv. 46. Luke xx. 19. xxi. 12. John vii. 30, 44. Acts v. 18. xxi. 27. seq. dat. Acts iv. 3. and by attraction, Acts xii. 1 ἐπέβαλεν τὰς χεῖρας κακῶσαι τινας, for ἐπὶ τινας ὥστε κακῶσαι αὐτούς, comp. Buttm. § 151. I. 4. So Sept. for עָרָב, seq. ἐπὶ τινα Gen. xxii. 12. seq. dat. Esth. vi. 2.—Seq. dat. Pol. 3. 5. 5. Diod. Sic. lib. 38 init. ed Tauchn. or X. p. 205. ed. Bip.—(β) in the sense of *to lay hold of, to undertake*, Luke ix. 62 ἐπιβ. τ. χ. ἐπ' ἄροτρον. So Sept. for עָרָב Deut. xii. 7, 18.

b) intrans. or pp. with αὐτόν implied, *to cast oneself upon*, i. e. *to rush upon*, *to fall upon*; comp. Buttm. § 113. n. 2. § 130. n. 2. Matth. § 496. 1. Winer § 39. 1. So seq. εἰς c. acc. Mark iv. 37 τὰ κύματα ἐπέβαλεν εἰς τὸ πλοῖον. Also absol. xiv. 72 καὶ ἐπιβαλὼν ἔκλειε, i. e. *rushing forward*, sc. out of the hall, comp. Matt. xxvi. 75 et Luke xxii. 62. (1 Macc. iv. 2. Hom. Od. 15. 297. Diod. Sic. 18. 14 med.) Others, ἐπιβαλὼν, sc. ἱμάτων, i. e. covering his face or head, comp. 2 Sam. xv. 30. xix. 4. Jer. xiv. 3. 4. Others, by impl. *beginning*, as in 2 Macc. xii. 38.—Hence impers. *to fall upon*, *to fall to*, i. e. *to pertain or belong to any one*, Luke xv. 12 τὸ ἐπιβάλλον (μοι) μέρος, i. e. the portion which falls to me.—1 Macc. x. 30. Hdot. 4. 115. Dem. 312. 2.

Ἐπιβαρέω, f. ἦσω, lit. *to burden upon*, in N. T. only metaph. *to be burdensome upon*, e. g. in a pecuniary sense, seq. accus. 1 Thess. ii. 9. 2 Thess. iii. 8. In 2 Cor. ii. 5 ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς, *that I may not burden you all*, i. e. bear too hard upon you all in my censure. Others take ἵνα μὴ ἐπιβαρῶ as parenthetic, *that I may not be too severe*, and then π. ὑμᾶς depends on λελύπηκεν. Seq. dat. Appian. Syr. p. 180. B. C. 4. p. 978.

Ἐπιβιδάζω, f. ἄσω, *to cause to mount*, trans. e. g. an animal for riding, seq. ἐπὶ c. acc. Luke x. 34 ἐπιβ. αὐτὸν ἐπὶ τὸ ἴδ. κτήνος. With ἐπὶ impl. Luke xix. 35. Acts xxiii. 24. Sept. for עֲבִירָה 1 K. i. 33. 2 K. ix. 28.—Hdian. 3. 7. 12. c. gen. Diod. Sic. 2. 11 c. πρὸς τι.

Ἐπιβλέπω, f. ψω, *to look upon*, *to fix the eyes upon*, Sept. seq. ἐπὶ c. acc. for עֲבִירָה Num. xxi. 9. seq. acc. Hdian. 5. 3. 15. In N. T. trop. *to look upon*, *to have respect to*, seq. ἐπὶ c. acc. sc. in kindness, favour, Luke i. 48. ix. 38. in partiality, James ii. 3. Sept. for עֲבִירָה 1 Sam. i. 11. ix. 16. קָרָב Lev. xxvi. 9. 1 K. viii. 28. Ps. xxv. 16.—Judith xiii. 4.—So ἐφορᾶω Jos. B. J. 6. 2. 4.

Ἐπίβλημα, ατος, τό, (ἐπιβάλλω,) lit. *any thing put on*, *an addition*, hence *a patch*, Matt. ix. 16. Mark ii. 21. Luke v. 36 bis.—Sept. Is. iii. 20. Arr. Alex.

M. 6. 29. 8 τάπητα ἐπιβλημάτων βαβυλωνίων.

Ἐπιβοάω, ῶ, f. ἦσω, (ἐπὶ intens.) *to cry out upon*, *to exclaim vehemently*, absol. Acts xxv. 24.—τινὶ Pol. 10. 12. 5. Thuc. 5. 65. c. acc. *to invoke*, Wisd. xiv. 1.

Ἐπιβουλή, ῆς, ἡ, (βουλή,) pp. *counsel upon or against*; hence *plot*, *conspiracy*, *insidiae*, Acts ix. 24. xx. 3. 19. xxiii. 30.—Sept. Esth. 2. 22. Jos. Ant. 2. 11. 1. Xen. H. G. 3. 3. 4, 5.

Ἐπιγαμβρεύω, f. εὔσω, (γαμβρεύω fr. γαμβρός,) *to contract affinity with*, *to intermarry with*, Sept. for עֲבִירָה Gen. xxxiv. 9. 1 Macc. x. 54, 56. of a son-in-law 1 Sam. xviii. 21, 22.—In N. T. *to marry by right of affinity*, trans. Matt. xxii. 24, (comp. Mark xii. 19. Luke xx. 28,) spoken of the marriage of a brother's widow according to the Jewish law, Deut. xxv. 5 sq. comp. Ruth. c. 4. Gen. xxxviii. 8, 12. See Jahn § 157. Sept. for עֲבִירָה Gen. xxxviii. 8.—Test. XII Pat. p. 599.

Ἐπίγειος, ου, ὁ, ἡ, adj. (ἐπὶ, γῆ,) *upon earth*, i. e. *earthly*, *terrestrial*, viz. belonging on earth or to the earth, as τὰ σώματα 1 Cor. xv. 40 bis. 2 Cor. v. 1. persons, Phil. ii. 10. (Lucian. Icar. 2. Diod. Sic. 1. 13 init.) τὰ ἐπίγεια, *earthly things*, i. e. relating to earth and to this life, John iii. 12. Phil. iii. 19. σοφία ἐπίγειος, *earthly wisdom*, i. e. imperfect and perverse, James iii. 15.—M. Antonin. 6. 23 or 30 εἰς καρπὸς τῆς ἐπιγείου ζωῆς.

Ἐπιγίνομαι, *to arise upon*, *to come on*, intrans. e. g. of a wind, *to spring up*, Acts xxviii. 13.—Thuc. 3. 74 εἰ ἀνεμὸς ἐπὶ γένετο. Pol. 1. 54. 6.

Ἐπιγινώσκω, f. γνῶσομαι, pp. *to know thereupon*, i. e. by looking on as a spectator, Hom. Od. 18. 30. Hence genr. with ἐπὶ intens. *to know fully*, both in an inchoative and completed sense; see in Γινώσκω init.

1. *to know fully*, inchoative, i. e. *to come to know*, *to gain or receive full knowledge of*, *to become fully acquainted with*, etc.

a) genr. seq. acc. of thing expr. or impl. Luke i. 4 ἵνα ἐπιγνῶς τὴν ἀσφά-

λειαν. Acts xxii. 24. 2 Pet. ii. 21 bis. 1 Cor. xiv. 37 where for the attraction with ὅτι, see Buttm. § 151. I. 6, 7 ult. Seq. περί c. gen. Acts xxiv. 8. absol. 1 Cor. xiii. 12. Sept. for וְיָ Jer. v. 5. Jon. i. 7.—Plut. Lysand. 31 pen. Pol. 2. 11. 3. Xen. CEC. 9. 12. Plato Apol. Soc. 7.—Seq. acc. of pers. τὸν υἱόν, τὸν πατέρα, Matt. xi. 27 bis. So with ἀπό τινος, *to know from or by any thing*, Matt. vii. 16, 20.—Pol. 1. 65. 6 ἐκ τινος.

b) in the sense of *to know well*, sc. from others, *to ascertain, to find out, to learn*, seq. ὅτι, Luke vii. 37 ἐπιγνούσα ὅτι ἀνάκειται κ. τ. λ. xxiii. 7. Acts xix. 34. xxii. 29. xxviii. 1. absol. Acts ix. 30.—1 Mace. vi. 17. absol. Thuc. 1. 132.

c) in the sense of *to perceive, to be fully aware of*, seq. acc. Luke v. 22 ἐπιγ. τοὺς διαλογισμούς. Mark v. 30, where for the particip. see Buttm. § 144. 4. b. (Xen. Cyr. 8. 1. 33.) Seq. ὅτι Mark ii. 8. Luke i. 22.

d) in the sense of *to recognise, to know*, sc. by sight or person, seq. acc. of person, Matt. xiv. 35. Mark vi. 33, 54. Luke xxiv. 16, 31. Acts iii. 10. et iv. 13, where for the attraction with ὅτι, see Buttm. § 151. I. 6, 7 ult. So of things, Acts xii. 14 ἐπιγ. τὴν φωνήν τινος. xxvii. 39 τὴν γῆν οὐκ ἐπιγινώσκον, i. e. did not know it from any other. Sept. for וְיָ Gen. xlii. 7, 8. Judg. xviii. 3. 1 Sam. xxvi. 17.—Test. XII Patr. p. 543. Plut. Agesi. 21 pen. Arr. Diss. Ep. 1. 6. 42. Xen. H. G. 5. 4. 12.

2. *to know fully*, in a completed sense, *to have a full knowledge of*, etc.

a) genr. and seq. acc. of thing, Rom. i. 32 τὸ δίκαιωμα τοῦ Θεοῦ ἐπιγινόντες. Col. i. 6. 1 Tim. iv. 3. Seq. acc. of pers. in attraction with ὅτι, 2 Cor. xiii. 5, comp. above in 1. d. Absol. Acts xxv. 10. Pass. 1 Cor. xiii. 12 καὶ ἐπεγνώσθη. Sq Sept. for וְיָ Job xxxiv. 27. וְיָ Ez. vi. 7.

b) in the sense of *to acknowledge*, sc. as being what one is or professes to be, a prophet, apostle, teacher, etc. Matt. xvii. 12 Ἡλίας ἦδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτόν. 2 Cor. i. 14. vi. 9. So of doctrines, an epistle, etc. 2 Cor. i. 13 bis. Sept. and וְיָ of a prophet, Jer. xxviii. 9.—Ecclus. xlv. 23 of an heir. xii. 12. Hdian. 2. 1. 24.

c) from the Heb. with the idea of good will, *to know and approve, to acknowledge and care for, to cherish*, seq. acc. 1 Cor. xvi. 18 ἐπιγινώσκετε οὖν τοὺς τοιοῦτους. So Sept. and וְיָ Num. xvi. 5. וְיָ Ps. cxlii. 5. Ruth ii. 10, 19. See in Γινώσκω 2. c.

Ἐπίγνωσις, εως, ἡ, (ἐπιγινώσκω,) pp. *full knowledge*, i. e.

a) the act of *coming to a full knowledge* of any thing, *cognition, acknowledgment*, e. g. ἐπιγ. τῆς ἀληθείας, 1 Tim. ii. 4. 2 Tim. ii. 25. iii. 7. Tit. i. 1. ἐπιγ. ἀγαθοῦ Philem. 6. ἐπιγ. τοῦ κυρίου. 2 Pet. i. 3. ii. 20. So ἐπιγ. ἁμαρτίας Rom. iii. 20.—Pol. 3. 7. 6. Hdian. 7. 6. 15.

b) objectively, *full knowledge*, spoken of what is known, in N. T. of God, Christ, divine things, etc. Rom. i. 28 τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, *to retain God in knowledge*, i. e. to retain a knowledge of him. x. 2. Eph. i. 17. iv. 13. Phil. i. 9. Col. i. 9, 10. ii. 2. iii. 10. 2 Pet. i. 2, 8. Heb. x. 26 μετὰ τὸ λαβεῖν τὴν ἐπ. τῆς ἀληθείας. Sept. for וְיָ Prov. ii. 5. Hos. iv. 1. vi. 6.

Ἐπιγραφή, ῆς, ἡ, (ἐπιγράφω,) *an inscription, superscription*, e. g. on coin, Matt. xxii. 20. Mark xii. 16. Luke xx. 24. on the breast or over the head of one crucified, stating his name and crime, Mark xv. 26. Luke xxiii. 38. For this Roman custom, see Sueton. Dom. 1. Calig. 32 or 38. Adam's Rom. Ant. p. 274.—Pol. 3. 56. 4. Thuc. 2. 43.

Ἐπιγράφω, f. ψω, *to make a mark upon, to graze upon*, sc. as a weapon, Hom. Il. 4. 139. In N. T. *to inscribe*, sc. with a stylus, etc. pp. of a public inscription, only in Pass. Mark xv. 26. Acts xvii. 23. Rev. xxi. 12. Sept. for וְיָ Num. xvii. 2, 3.—Æl. V. H. 2. 33. Xen. Cyr. 7. 3. 17.—Trop. *to impress deeply upon*, e. g. νόμους ἐπὶ καρδίας αὐτῶν Heb. viii. 10, and νόμους ἐπὶ τῶν διανοῶν x. 16, both quoted from Jer. xxxi. 33, where Heb. וְיָ Sept. γράφω. So Sept. ἐπιγράφω for וְיָ Prov. vii. 3.

Ἐπιδείκνυμι, f. δείξω, *to shew up, to shew before any one*, i. e. genr. *to shew, to exhibit*, trans. the idea of motion up to, towards, any one being implied.

a) pp. Matt. xxii. 19 ἐπιδείξατέ μοι τὸ νόμισμα. Luke xx. 24. xxiv. 40. Mid. Acts ix. 39 ἐπιδεικνύμεναι χιτῶνας, i. e. showing *their* tunics, etc. So Luke xvii. 14 ἐπιδ. ἑαυτοὺς τοῖς ἱεροῖς, *show yourselves*, i. e. present yourselves before the priests. —Hdot. ii. 42. Xen. An. 1. 2. 14. Mid. Jos. Ant. 10. 4. 1. Diod. Sic. 13. 27 ult. —So of deeds, miracles, to *show forth*, to *exhibit*, Matt. xvi. 1. Luc. Somn. 10. Æschin. 60. 8.—In the sense of *to point out before* or *to any one*, e. g. αὐτῷ τὰς οἰκοδομὰς, Matt. xxiv. 1.—Hdot. 3. 105. Xen. Œc. 9. 4.

b) trop. *to show*, sc. by arguments, *to demonstrate*, *to prove*, c. acc. Heb. vi. 17. c. acc. et infin. Acts xviii. 28.—Æl. V. H. 3. 7. Xen. Mem. 3. 9. 11 bis,

Ἐπιδέχομαι, f. δέξομαι, depon. Mld. *to receive upon* or *up* to oneself, i. e. genr. *to receive*, *to admit*, in N. T. in kindness, hospitality, trans. 3 John 10. Acts xxviii. 30 in some edit. —1 Macc. xii. 8. Pol. 22. 1. 3.—Trop. *to admit*, *to assent to*, 3 John 9.—Ecclus. li. 26. Pol. 6. 24. 7.

Ἐπιδημῶ, ὦ, f. ἦσω, (ἐπιδημος,) *to be among one's people*, *to be at home*, Xen. Cyr. 7. 5. 7 εἶτε ἐπιδημῶν—εἶτε καὶ ἀποδημῶν.—In N. T. *to come among a people*, sc. as a stranger, *to reside as a stranger*, intrans. Acts ii. 10 οἱ ἐπιδημοῦντες Ῥωμαῖοι, i. e. Roman residents at Jerusalem. xvii. 21 οἱ ἐπιδημοῦντες ξένοι, i. e. resident foreigners.—Jos. Ant. 5. 7. 3. Hdian. 8. 2. 9. Xen. Mem. 1. 2. 61.

Ἐπιδιτάσσομαι v. ἄττομαι, f. ἄξομαι, (ἐπί and Mid. διατάσσομαι,) *to arrange upon*, *to superadd unto*, sc. of oneself, e. g. other and further conditions, trop. Gal. iii. 15. —Comp. ἐπιδιδήκη, Jos. B. J. 2. 2. 3, 6.

Ἐπιδίδωμι, f. δώσω, *to give upon*, i. e. in addition to, Hom. Il. 23. 559. Xen. Cyr. 8. 5. 19.—In N. T. *to give forth*, sc. from oneself *upon* or *to another*, *to give over*, *to deliver over*, i. e. to put into one's hands, trans.

a) genr. Matt. vii. 9 μὴ λίθον ἐπιδώσει αὐτῷ. ver. 10. Luke xi. 11 bis, 12. Luke iv. 17 ἐπεδόθη αὐτῷ βιβλίον Ἅσ. xxiv. 30, 42. John xiii. 26. Acts xv. 30.—Test.

XII Patr. p. 702 ἐπιδ. τὴν διαίταν. Diod. Sic. 14. 47 ἐπιστολάς. Hdian. 7. 6. 19.

b) trop. *to give over*, *to commit to*, as a ship to the wind, Acts xxvii. 15 ἐπιδόντες [sc. τὸ πλοῖον v. τὰ ἱστία τῷ ἀνέμῳ] ἐφ' ἐρόμεθα.—Plut. de Fort. Rom. 319. D. cr VII. p. 267. ed. R. ἐπιδίδον τῇ τύχῃ τὰ ἱστία, καὶ δέχον τὸ πνεῦμα, τῷ πνέοντι πιστεύων. Luc. Hermotin. 28. comp. Achill. Tat. 1. p. 45 δούς δὲ ἑαυτὸν τῷ τοῦ δρόμου πνεύματι. See Wetstein and Elsner in loc.

Ἐπιδιορθῶ, f. ὥσω, pp. *to make straight upon*, i. e. *to put further to rights*, *to arrange further*, trans. In N. T. only Mid. Tit. i. 5 τὰ λείποντα ἐπιδιορθώσω. Comp. Matth. § 496. 7.—Philo in Flacc. II. p. 535 περὶ τῆς τῶν λειπόντων ἐπιδιορθώσεως.

Ἐπιδύω, f. δύσω, (δύω or δύνω q. v.) *to go down upon*, spoken of the sun, *to set upon* or *during any thing*, seq. ἐπὶ τινι, Eph. iv. 26, comp. in Ἐπί II. 2. a. So Sept. and נָחַד Deut. xxiv. 15.

Ἐπιείκεια, ας, ἡ, (ἐπιεικής,) *propriety*, *probity*, *moderation*, Dem. 919. 4. In N. T. *gentleness*, *clemency*, Acts xxiv. 4. 2 Cor. x. 1.—2 Macc. ii. 22. Jos. Ant. 6. 7. 4. Hdian. 5. 1. 12.

Ἐπιεικής, έος, οὗς, ὁ, ἡ, adj. (εἰκός fr. εἶκα), pp. *fitting upon*, i. e. *fit*, *suitable*, *proper*, hence neut. τὸ ἐπιεικές, i. q. ἐπιείκεια, *propriety*, *probity*, *moderation*, Phil. iv. 5.—Act. Thom. 20 τὸ ἀπλοῦν αὐτοῦ καὶ τὸ ἐπιεικές. Thuc. 1. 76.—By impl. *mild*, *gentle*, *clement*, 1 Tim. iii. 3. Tit. iii. 2. James iii. 17. 1 Pet. ii. 18. Sept. for נָחַד Ps. lxxxvi. 5.—Æl. V. H. 13. 2 init. πρῶς καὶ ἐπιεικής. Hdian. 1. 2. 5.

Ἐπιζητέω, ὦ, f. ἦσω, *to seek for*, *to inquire after*, trans.

a) genr. Acts xii. 19 ἐπιζητήσας αὐτὸν καὶ μὴ εὐρῶν. Luke iv. 42 in later edit. Sept. for נָחַד Ecc. vii. 28.—Jos. Ant. 4. 8. 29. Dem. 271. 16. Xen. Cyr. 2. 4. 25.—In the sense of *to seek at the hands of any one*, *to require*, *to demand*, Matt. xii. 39 σημεῖον ἐπιζητεῖ. xvi. 4. Mark viii. 12. Luke xi. 29. So Phil. iv. 17 τὸ δόμα. Acts xix. 39 τὸ περὶ ἐτέρων.—

1 Macc. vii. 13. Jos. Ant. 6. 7. 4. Pol. 1. 5. 3.

b) *to seek to acquire, to strive after, to long for*, trans. Matt. vi. 32 ταῦτα τὰ ἐξὶν ἐπιζητεῖ. Luke xii. 30. Rom. xi. 7. Phil. iv. 17 τὸν καρπὸν. Heb. xi. 14. xiii. 14.—Eccclus. xl. 26. comp. Diod. Sic. 17. 101.—Seq. infin. *to desire earnestly*, Acts xiii. 7 ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τ. θεοῦ.—Pol. 3. 57. 7.

Ἐπιθανάτιος, ου, ὁ, ἡ, (θάνατος,) *appointed to death, condemned*, 1 Cor. iv. 9.—Dion. Hal. Ant. 7. 35.

Ἐπιθεσις, εως, ἡ, (ἐπιτίθημι,) *a placing upon, laying upon, imposition*, sc. of hands, the emblem through which the Holy Ghost was imparted, Acts viii. 18. 1 Tim. iv. 14. 2 Tim. i. 6. Heb. vi. 2. Comp. Num. xxvii. 18, 23. Deut. xxxiv. 9. Gen. xlviii. 14. Matt. xix. 13.—genr. Plut. ed. Reisk. VI. p. 387. 3.

Ἐπιθυμέω, ὦ, f. ἦσω, (θυμός,) *to fix the desire upon, to desire earnestly, to long for*, viz.

a) genr. seq. gen. Acts xx. 33 ἀργυρίου—οὐδενὸς ἐπιθύμησα. 1 Tim. iii. 1. See Buttm. § 132. 5. 3.—1 Macc. xi. 11. Pol. 4. 33. 12. Xen. Mem. 1. 6. 5.—Seq. infin. aor. Matt. xiii. 17 ἐπεθ. ἰδεῖν. Luke xv. 16. xvi. 21. xvii. 22. 1 Pet. i. 12. Rev. ix. 6. Luke xxii. 15 ἐπιθυμία ἐπιθύμησα τοῦτο τὸ πάσχα φαγεῖν, comp. in Ἀγαλλιάω b. Seq. infin. pres. Heb. vi. 11.—Susann. 15, aor. Xen. Cyr. 1. 4. 6, pres. ib. 1. 4. 25, aor.—Seq. κατὰ τινος Gal. v. 17. absol. 1 Cor. x. 6. James iv. 2.—Sept. for תַּשׁ Deut. xiv. 26. 2 Sam. iii. 21. Prov. xxi. 10.

b) spoken of unlawful desire, *to covet*, Rom. vii. 7 et xiii. 9 οὐκ ἐπιθυμήσεις, comp. Ex. xx. 17 where Sept. for תַּשׁ, also Deut. v. 18 for תַּשׁ.—In regard to a woman, *to lust after*, seq. gen. Matt. v. 28.—Plut. ed. Reisk. VIII. p. 347. Xen. An. 4. 1. 14.

Ἐπιθυμητής, οὔ, ὁ, (ἐπιθυμέω,) *a desirer, one eager for any thing*, 1 Cor. x. 6 ἐπιθυμητα κακῶν. Sept. for תַּשׁ Num. xi. 34.—Jos. Ant. 8. 7. 8. Diod. Sic. 16. 55. Xen. Ap. Soc. 28.

Ἐπιθυμία, ας, ἡ, (ἐπιθυμέω,) *earnest desire, longing*, viz.

a) genr. Luke xxii. 15 see in Ἐπιθυμῶ a. Phil. i. 23 τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι. 1 Thess. ii. 17. Rev. xviii. 14. Sept. for תַּשׁ Hos. x. 10. תַּשׁ Prov. x. 24. xi. 23. תַּשׁ Dan. ix. 23. x. 3, 11.—Pol. 3. 63. 6. Xen. Cyr. 1. 1. 5.

b) more frequently in a bad sense, *irregular and inordinate desire, cupidity, appetite, lust*, viz. (a) genr. Col. iii. 5 ἐπιθυμίαν κακὴν. Mark iv. 19. Rom. vi. 12. vii. 7, 8. xiii. 14 εἰς ἐπιθυμίας *for its lusts*, i. e. to satisfy the carnal appetites. 1 Tim. vi. 9. 2 Tim. iii. 6. iv. 3. Tit. iii. 3. James i. 14, 15. 1 Pet. i. 14. iv. 2, 3. 2 Pet. i. 4. iii. 3. Jude 16, 18. So ἐπιθυμίας σαρκός, i. e. carnal desires, appetites, Gal. v. 16, 24. Eph. ii. 3. 2 Pet. ii. 18. 1 John ii. 16. ἐπιθ. σαρκικά, 1 Pet. ii. 11. ἐπ. κοσμικά, worldly desires, Tit. ii. 12. ἐπ. τῶν ὀφθαλμῶν, 1 John ii. 16. ἐπ. μiasμοῦ, i. e. polluted desires, 2 Pet. ii. 10, comp. Buttm. § 123. n. 4. All the above refer to those desires which are fixed on sensual objects, as pleasures, profits, honours, etc. Further, ἐπιθυμίας τῆς ἀπάτης, deceitful lusts, Eph. iv. 22, comp. Buttm. 1. c. ἐπ. νεωτερικά, youthful lusts, 2 Tim. ii. 22. So Sept. for תַּשׁ Prov. xxi. 25, 26.—Æl. V. H. 3. 18. Plat. Phædon. p. 82. C. οἱ ὁρθῶς φιλόσοφοι ἐπέχονται τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν ἀπασῶν. Xen. Men. 1. 2. 24, 64.—(β) Spoken of impure desire, lewdness, Rom. i. 24. 1 Thess. iv. 5.—Jos. Ant. 4. 6. 6, 7. Xen. Cyr. 1. 6. 34.—(γ) Meton. *lust*, i. e. object of impure desire, that which is lusted after, John viii. 44. 1 John ii. 17. So Sept. and תַּשׁ Dan. xi. 37.

Ἐπικαθίζω, f. ἴσω, (καθίζω,) *to cause to sit upon, to seat upon*, trans. Matt. xxi. 7 ἐπικάθισαν [αὐτὸν] ἐπάνω αὐτῶν, in text. rec. *they set him upon them*. So Sept. for תַּשׁ 1 K. i. 38, 44. Comp. in Καθίζω.—Intrans. *to sit upon*, e. g. as others here read, ἐπικάθισεν ἐπάνω αὐτῶν, i. e. *to sat upon them*. So Sept. for תַּשׁ Gen. xxxi. 34. Lev. 15. 20. Comp. Pol. 4. 61. 6. Buttm. § 113. 2.

Ἐπικαλέω, ὦ, f. ἴσω, *to call upon*, viz.

1. *to call upon*, sc. for aid, in N. T.

only Mid. *to call upon for aid* in one's own behalf, *to invoke*, trans.

a) pp. of invocation addressed to Christ for aid, Acts vii. 59 Στέφανον, ἐπικαλούμενον [τὸν κύριον] καὶ λέγοντα. So Sept. for נִרְיָ 1 Sam. xii. 17, 18. 2 Sam. xxii. 7.—Test. XII Patr. p. 562. Diod. Sic. 5. 73 θεόν. Xen. Cyr. 7. 1. 35 τοῦ θεοῦς. — Hence, genr. *to invoke, to pray to, to worship*, spoken of God, τὸν κύριον, Rom. x. 12, 14. 2 Tim. ii. 22. seq. τὸ ὄνομα κυρίου, Acts ii. 21. ix. 14. Rom. x. 13. Sept. genr. for נִרְיָ Deut. xxxiii. 19. for נִרְיָ Joel iii. 5. Gen. iv. 25. xxvi. 25 al. Also of Christ, seq. τὸ ὄνομα τοῦ κυρίου Ἰησοῦ Χρ. 1 Cor. i. 2. Acts xxii. 16. so Acts ix. 21.

b) in adjurations, imprecations, etc. *to call upon, to invoke*, sc. as a witness; 2 Cor. i. 23 μάρτυρα τὸν θεόν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν.—Pol. p. 874 pen. (ed. Gronov. 1670,) ὑμεῖς δὲ τότε τοὺς θεοὺς ἐπικαλῆσεσθε μαρτύρας. Heliodor. I. p. 46. comp. Hdot. 3. 65. Xen. H. G. 2. 3. 55.

c.) in a judicial sense, *to call upon, to invoke* a higher tribunal or judge, i. e. *to appeal to*, e. g. Καίσαρα, Acts xxv. 11, 12, 25. xxvi. 32. xxviii. 19. seq. infin. Acts xxv. 21 Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς κ. τ. λ. i. e. demanding by appeal that, etc.—Plut. Marcell. 2 pen. τοὺς δημάρχους ἐπικαλοῦμενος. ib. Cæs. 4 init.

2. *to call a name upon*, i. e. *to name* in addition, *to surname*, c. dupl. acc. Matt. x. 25 ἐπικάλεσαν in later edit. Sept. and נִרְיָ Num. xxi. 3. Judg. vi. 32. So Mid. 1 Pet. i. 17 εἰ πατέρα ἐπικαλεῖσθε τὸν κρινόντα κ. τ. λ. i. e. if ye call him your Father, comp. Jer. iii. 19 where Sept. Mid. for נִרְיָ.—Elsewhere only Pass. *to be surnamed*, viz.

a) pp. Matt. x. 3 ὁ ἐπικληθεὶς θαυδαλος. Luke xxii. 3. Acts i. 23. iv. 36. x. 5, 18, 32. xi. 13. xii. 12, 25. xv. 22. Also Heb. xi. 16. So Sept. for נִרְיָ Dan. x. 1. נִרְיָ impers. Mal. i. 4.—Hdian. 1. 7. 6. Luc. Macrob. 15. Xen. Mem. 1. 4. 2.

b) from the Heb. James ii. 7 et Acts xv. 17 ἡ οὗς ἐπικέκληται τὸ ὄνομά μου, *upon whom my name is called*, i. e. who are called or surnamed by my name, implying property, relation, etc. quoted

from Amos ix. 12 where Sept. for בְּיָ נִרְיָ, as also 2 Sam. xii. 28. Jer. xiv. 9. Comp. Gesen. Lex. art. נִרְיָ Niph. β.—Baruch. ii. 15.

Ἑπικάλυμμα, ατος, τό, (ἐπικαλύπτω,) *a covering*, Sept. for כִּתְרֹה Ex. xxvi. 14. כִּתְרֹה 2 Sam. xvii. 19. In N. T. trop. *a cloak, pretext*, 1 Pet. ii. 16. —Menand. Frag. p. 30 πλοῦτος δὲ πολλῶν ἐπικάλυμ' ἐστὶν κακῶν. Comp. Kypke II. p. 431.

Ἑπικαλύπτω, f. ψω, *to cover over*, pp. Sept. for כִּתְרֹה Num. iv. 11. Xen. Ven. 8. 1. In N. T. trop. *to cover over* sins, i. e. *to forgive, to pardon*, Rom. iv. 7 quoted from Ps. xxxii. 1, where Sept. and כִּתְרֹה.

Ἑπικατάρατος, ου, ὁ, ἡ, adj. (κατάρατος,) pp. 'one upon whom a curse rests,' i. e. *accursed*, devoted to curses, doomed to punishment, John vii. 49. Gal. iii. 10. Sept. for נִרְיָ Gen. ix. 25. Deut. xxvii. 15 sq.—Wisd. iii. 13. xiv. 8.—So Gal. iii. 13 ἐπικατάρατος πᾶς ὁ κρεμάρμενος ἐπὶ ξύλον, quoted from Deut. xxi. 23, where Heb. כִּתְרֹה, Sept. κεκατηραμένος.

Ἑπείκειμαι, f. εἰσομαι, (κείμεαι,) *to lie upon, to be laid upon*, intrans.

a) pp. seq. ἐπὶ τινί, John xi. 38 λίθος ἐπέκειτο ἐπ' αὐτῷ. absol. John xxi. 9.—2 Macc. i. 21. Xen. CEC. 19. 13 τινί.—Metaph. *to be laid upon, imposed*, e. g. necessity 1 Cor. ix. 16. by law Heb. ix. 10.—Thuc. 8. 15 of a fine.

b) by impl. *to lie heavy upon, to press upon*, c. dat. Luke v. 1 ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ. So of a tempest, absol. Acts xxvii. 20.—Jos. Ant. 6. 14. 2 τοὺς πολεμίους ἐπικεῖσθαι βαρεῖς αὐτῷ. Xen. Cyr. 7. 1. 28.—Trop. *to press upon, to be urgent*, sc. with entreaties, absol. Luke xxiii. 23.—Jos. Ant. 18. 6. 6. ib. 20. 5. 3.

Ἑπικούρειος, ου, ὁ, an Epicurean, a follower of Epicurus the Athenian philosopher, Acts xvii. 18.

Ἑπικουρία, ας, (ἐπικουρος helping, fr. ἐπί, κούρος,) *help*, Acts xxvi. 22.—Wisd. xiii. 18. Xen. Cyr. 6. 1. 53.

Ἑπικρίνω, f. νῶ, *to judge upon*, i. e. *to confirm by a like judgment*, Plut.

Lycurg. 6 pen. Hdian. 6. 1. 4. In N. T. *to give judgment upon, to adjudge*, seq. infin. Luke xxiii. 24.—3 Macc. iv. 2. Diod. Sic. 5. 71. Dem. 238. 12.

Ἐπιλαμβάνω, f. λήψομαι, *to take hold upon, to seize upon, to surprise*, seq. accus. Hdot. 8. 116. Æl. V. H. 7. 8. Thuc. 4. 27.—In N. T. only Mid. ἐπιλαμβάνομαι, *to take hold upon, to lay hold of*, sc. in order to hold or detain to or for oneself; construed usually c. gen. of the part, but also of person, where however only a *part* is implied; see Buttm. § 132. 6, 3. Matth. § 330, 331. Winer § 30. 5. 2. c. Sometimes apparently c. accus. which however depends more on the force of the subsequent verb, Acts ix. 27. xvi. 19. xviii. 17. See Matth. § 632. 7.

a) genr. *to take hold of*, e. g. τῆς χειρός, *to take the hand*, i. e. to take by the hand, Mark viii. 23. Acts xxiii. 19. trop. Heb. viii. 9. Sept. for רָחַץ Jer. xxii. 32. Zech. xiv. 13.—Diod. Sic. 17. 30. Xen. Ath. 1. 18. An. 4. 7. 2.—Seq. gen. of person expr. or impl. denoting that some *part* is laid hold of, e. g. in order to lead, to conduct, etc. Luke ix. 47. Acts xvii. 19. apparently c. accus. Acts ix. 27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε κ. τ. λ. i. e. ἤγαγε αὐτόν, see above. (Xen. An. 4. 7. 13.) So in order to succour, to heal, etc. Matt. xiv. 31. Luke xiv. 4. trop. Heb. ii. 16 bis. Sept. for רָחַץ Judg. xix. 25. Is. iv. 1.—Arr. Diss. Ep. 3. 24. 75. Dem. 533 ult. Plat. Gorg. p. 527. A.—With the idea of violence, *to lay hold of, to seize*, sc. by force, as a prisoner, etc. Luke xxiii. 26. Acts xxi. 30, 33. seq. accus. apparently, see above, Acts xvi. 19. xviii. 17. So Sept. for רָחַץ Judg. vi. 12. xvi. 21.—Pol. 8. 20. 8. ib. 8. 22. 5. Xen. Cyr. 7. 1. 31.—Trop. spoken of language, *to lay hold of* one's words, i. e. to cavil at, to censure, Luke xx. 20 ἵνα ἐπιλάβωνται αὐτοῦ λόγου, ver. 26.—Isocr. 223. B, ἐπιλ. τῶν εἰρημίων. Plut. ed. Reisk. VI. p. 467. 3. Plato Gorg. p. 469. C. Xen. H. G. 2. 1. 32.

b) trop. *to lay hold of*, in order to obtain and possess, 1 Tim. vi. 12 ἐπιλαβοῦ τῆς αἰώνιου ζωῆς, ver. 19.—Test. XII Patr. p. 595 τῶν ὑψηλῶν ἐπελαβόμεθα. Æl. V. H. 14. 27.

Ἐπιλανθάνω, f. ἐπιλήσω, *to cause to forget upon*, i. e. over or in consequence of something else, Hom. Od. 20. 85.—Hence Mid. ἐπιλανθάνομαι, f. λήσομαι, aor. 2 ἐπελασθῆναι, *to forget upon or over something else*, Hom. Od. 1. 57. In N. T. and genr. Mid. *to forget*.

a) pp. and seq. infin. aor. Matt. xvi. 5 et Mark viii. 14 ἐπελάθοντο ἄρτους λαβεῖν, seq. ὅποῖος James i. 24. Sept. c. gen. for פָּחַץ Gen. xl. 23. al.—Æl. V. H. 3. 31. c. gen. Xen. Mem. 1. 2. 21.—

b) in the sense of *to neglect, not to mind, not to care for*, seq. gen. Heb. vi. 10 ἐπιλ. τοῦ ἔργου ἡμῶν. xiii. 2, 16. seq. accus. Phil. iii. 14 τὰ μὲν ὀπίσω ἐπιλ. See Buttm. § 132. 5. 3. Matth. § 357. b, and n. 2. Sept. for פָּחַץ, c. gen. Deut. iv. 23. vi. 12. c. acc. 2 K. xvii. 38. Ps. cxix. 83.—c. gen. Luc. Nigr. 4. Xen. Ag. 2. 13. H. G. 4. 2. 3. c. acc. Xen. Cyr. 1. 4. 28.—So Pass. perf. particip. Luke xii. 6 ἢ ἐξ αὐτῶν οὐκ ἐστὶν ἐπιλησμένον ἐνώπιον τοῦ Θεοῦ, *is not forgotten, neglected, before God*. So Sept. particip. for פָּחַץ Is. xxiii. 16.

Ἐπιλέγω, f. ξω, *to speak or say upon* i. e. besides, in addition to, Thuc. 6. 28. Xen. An. 1. 9. 26. In N. T.

1. *to say or utter upon*, i. e. by impl. *to name, to call*, John v. 2 ἡ ἐπιλεγόμενη ἰβραϊστὶ Βηθεσδά.

2. *to choose upon*, i. e. in addition or succession to another, Mid. *to choose for oneself*, c. accus. Acts xv. 40 ἐπιλέξαμενος Σίλαν. So Sept. for רָחַץ, Act. Ex. xvii. 9. xviii. 25. Mid. 2 Sam. x. 9.—Act. Hdot. 3. 44. Mid. Jos. Ant. 4. 2. 4. Hdian. 4. 7. 3. Hdot. 3. 157.

Ἐπιλείπω, f. ψω, pp. *to leave or forsake upon* i. e. in or during any thing; hence, by impl. *to fail, not to suffice*, seq. acc. of pers. Heb. xi. 32 ἐπιλείψει γάρ με διηγ. ὁ χρόνος. Comp. Matth. § 412. 7.—Isoer. p. 4. A, ἐπιλίπο δ' ἂν ἡμᾶς ὁ πᾶς χρόνος. Dem. 324. 17 ἐπιλείψει με ἡ ἡμέρα λέγοντα. Xen. An. 1. 5. 6.

Ἐπιλησμονή, ἧς, ἡ, (ἐπιλανθάνομαι,) *forgetfulness*, James i. 25 ἀκροατῆς ἐπιλησμονῆς, i. e. a *forgetful hearer*, for ἀκρ. ἐπιλησμών, Buttm. § 123. n. 4.—Eccclus. xi. 27. ἐπιλησμών Xen. Mem. 4. 8. 8.

Ἐπίλοιπος, ου, ὁ, ἡ, adj. (ἐπί, λοιπός,) *remaining over, remaining*, spoken of time, 1 Pet. iv. 2. So Sept. for קָרַב Is. xxxviii. 10. קָרַב Lev. xxvii. 18.—Isocr. 39. Α, τὸν ἐπ. χρόνον. Pol. 15. 10. 3. Luc. Tim. 42.

Ἐπίλυσις, εως, ἡ, (ἐπιλύω q. v.) *solution*, i. e. in N. T. trop. *exposition, interpretation*, 2 Pet. i. 20 πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται, i. e. ‘no prophecy is of, comes from, any private exposition’ sc. of the will and purposes of God by the prophets themselves, i. e. it is not θελήματι ἀνθρώπου, but ὑπὸ πνεύματος ἁγίου, as in ver. 21. Comp. in Γίνομαι, I. c. a. Others less well: ‘no prophecy is [capable] of private interpretation’ sc. by the prophets themselves, i. e. the prophets cannot explain their own predictions. —Aquila for קָרַב Gen. xl. 8 where Sept. διασάφεις. Philo de Vita cont. p. 901. Α. Heliodor. 1. 18 ονειράτων ἐπιλύσις. 4. 9 τῶν χρησθέντων ἐπιλύσιν. See Bibl. Repos. II. p. 241 sq. Læsnier Obs. c. Philon. p. 488. Knapp. Script. var. Arg. init. Steiger Com. in 1 Pet. p. 114 sq.

Ἐπιλύω, f. ὕσω, *to let loose upon*, as dogs upon a hare, Xen. Ven. 7. 8. ib. 9. 18. of letters, *to break open thereupon*, Hdian. 4. 12. 14.—In N. T. trop. *to solve*, trans. the idea of *further* being implied, viz.

a) in the sense of *to explain, to interpret*, Mark iv. 34. Sept. for קָרַב Gen. xli. 12 in Cod. Alex.—Jos. Ant. 8. 6. 5. Athenæus X. p. 449. F.

b) in the sense of *to determine upon*, sc. a doubtful question, Acts xix. 39.

Ἐπιμαρτυρέω, ὦ, f. ἡσω, *to testify upon, to attest*, c. c. accus. et infin. 1 Pet. v. 12.—Jos. Ant. 7. 14. 4, Plut. Lysand. 22 med.

Ἐπιμελεία, ας, ἡ, (ἐπιμέλομαι,) *care for, attention*. Acts xxvii. 3 ἐπιμελείας τυχεῖν, i. e. to enjoy the kind attentions of his friends.—2 Macc. xi. 23. Xen. Cyr. 1. 6. 16. Mem. 4. 8. 10.

Ἐπιμέλομαι, or ἔομαι, οὔμαι, f. ἡσμαι, (μέλω, see Passow s. voc. 3,) depon. Passive, see Buttm. § 113. 3.

§ 136. 2. *to have care upon or over, to take care of or for*, seq. gen. e. g. of the sick, Luke x. 34. 35. of the church, 1 Tim. iii. 5. Comp. Buttm. § 132. 5. 3. Sept. for קָרַב Gen. xli. 21.—Jos. Ant. 1. 2. 1. Xen. Mem. 1. 1. 19. ib. 1. 3. 11.

Ἐπιμελῶς, adv. (ἐπιμελής,) *carefully, sedulously*, Luke xv. 8. Sept. for Ch. נִזְרָה Ezra vi. 8, 12, 13.—2 Macc. viii. 31. Xen. Mem. 2. 4. 2.

Ἐπιμένω, f. νῶ, aor. 1. ἐπίμεινα, *to remain upon*, i. e. in addition, longer, whence genr. *to remain, to continue*, intrans.

a) pp. in a place, seq. αὐτοῦ there, Acts xv. 34. xxi. 4. seq. ἐν c. dat. of place, 1 Cor. xvi. 8. Phil. i. 24. seq. ἐπὶ c. dat. of pers. Acts xxviii. 14. seq. πρὸς c. acc. of pers. 1 Cor. xvi. 7. Gal. i. 18. with an accus. of time how long, Acts x. 48. xxi. 10. xxviii. 12, 14. Sept. for קָרַב Ex. xii. 39.—c. ἐν Hdian. 4. 5. 1. Xen. Cyr. 5. 3. 52. ἐπὶ τῇ οὐδῃ Xen. Cyr. 5. 3. 52.

b) trop. *to continue in any state, course, etc. to be constant in, to persevere in*, c. c. dat. as τῇ πίστει Col. i. 23. τῇ χάριτι Acts xiii. 43. τῇ ἀμαρτίᾳ Rom. vi. 1. So Rom. xi. 22, 23. 1 Tim. iv. 16 ἐπίμεινε αὐτοῖς, i. e. in one's duties.—Jos. Ant. 8. 7. 5. Xen. Cæc. 14. 7.—Seq. particip. Acts xii. 16 ἐπέμεινε κρούων, as in Eng. *he continued knocking*. John viii. 7.—Philo de Agric. p. 197. D. ἐὰν δ' ἀπειθῶν ἐπιμένῃ. Comp. Buttm. § 144. 4, and n. 3.

Ἐπινεύω, f. εὔσω, *to nod or wink upon*, i. e. *to assent to by a nod or wink*, Luc. D. Deor. 20. 2. ib. 25. 2. In N. T. genr. *to assent, to consent*, intrans. Acts xviii. 20.—2 Macc. xiv. 20. Pol. 21. 3. 3. Dem. 360. 7.

Ἐπίνοια, ας, ἡ, (ἐπί, νοῦς,) pp. *thought upon*, i. e. *cogitation, purpose*, Acts viii. 22.—Wisd. xv. 4. Jos. Ant. 5. 6. 2. Thuc. 3. 46.

Ἐπιορκέω, ὦ, f. ἡσω, (ἐπίορκος q. v.) comm. fut. ἐπιορκήσομαι, Buttm. § 113. 4, and n. 7. *to forswear oneself* i. e. *to swear falsely, not to fulfil one's oath*, absol. Matt. v. 33.—Esdr. i. 48. Wisd. xiv. 28. Hdian. 3. 6. 16. Xen. An. 2. 5. 38, 41.

Ἐπιτορκος, ου, ὁ, ἡ, adj. (ἐπί, ὅρκος,) *forswearing, false-swearing, perjured*, pp. 'taking oath upon oath,' lightly, and therefore breaking all, Aristoph. Ran. 150 ἐπιτορκον ὅρκον ὤμοσε. In N. T. of persons, as subst. *a forswearer, a perjurer*, 1 Tim. i. 10.—Hesych. ἐπιτορκον· ὅρκον μὴ φροντίζοντα. Hdian. 8. 3. 10. Xen. Ag. 1. 12.

Ἐπιούσα, fem. part. see in Ἐπιμι.

Ἐπιούσιος, ου, ὁ, ἡ, adj. a word found only in N. T. Matt. vi. 11 et Luke xi. 3 ἄρτον ἡμῶν τὸν ἐπιούσιον, and formed, according to Origen, by the evangelists, de Orat. c. 27. One class of interpreters derive it from the particip. ἐπιούσα, sc. ἡμέρα, and then ἄρτος ἐπιούσιος would be *to-morrow's bread, bread for the coming day*, i. q. daily bread. Others, because this ἄρτος ἐπιούσιος is asked not for to-morrow, but *to-day*, σήμερον, derive ἐπιούσιος from ἐπί and οὐσία *being, existence*, and translate, *bread for sustaining life*, i. e. by impl. sufficient, necessary. So Origen, τὸν εἰς τὴν οὐσίαν συμβαλλόμενον ἄρτον.—Suidas, ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἀρμόζων, ἡ ὁ καθ' ἡμερινός. See Tholuck Bergpred. p. 407 sq.

Ἐπιπίπτω, f. πιεῶμαι, aor. 2 ἐπιπεσον, perf. ἐπιπέπτωκα, *to fall upon*, in N. T. only in respect to persons, viz.

a) pp. i. q. *to throw oneself upon*, seq. dat. Acts xx. 10 ἐπέπεσεν αὐτῷ, i. e. upon his body, comp. 1 K. xvii. 21. 2 K. iv. 34 sq.—Seq. ἐπὶ c. acc. Luke xv. 20 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, i. e. embraced him. Acts xx. 37. So Sept. and ἔρχ Gen. xli. 30. 1. 1. (Philo de Joseph. p. 563. c. dat.) John xiii. 25 ἐπιπεσὼν ἐπὶ τὸ στήθος αὐτοῦ, i. e. throwing himself back on Jesus' breast as he reclined at table; see in Ἀνάκειμαι 2.—In the sense of *to rush or press upon*, seq. dat. Mark iii. 10 ὥστε ἐπιπίπτειν αὐτῷ.—In a hostile sense, c. dat. Pol. 1. 24. 4. Xen. An. 4. 5. 17.

b) trop. *to fall upon, to come upon* or *over* any one, seq. ἐπὶ c. acc. of pers. e. g. φόβος Luke i. 12. Acts xix. 17. (Sept. and ἔρχ Ex. xv. 16.) ἔκστασις Acts x. 10. (Sept. and ἔρχ Dan. x. 7.)

ἄχλυσ xiii. 11. ὀνειδισμοί Rom. xv. 3, comp. Ps. lxix. 10 where Sept. and ἔρχ. —Hdian. 1. 4. 15. Thuc. 3. 87 νόσος ἐπέπ. τοῖς Ἀθηναίοις.—So of the Spirit, τὸ πνεῦμα, *to descend upon*, seq. ἐπὶ τινα, Acts x. 44. xi. 15. ἐπὶ τινι viii. 16. So ἔρχ Ez. xi. 5, Sept. ἔπεσε ἐπ' ἐμὲ πν. κυρίου.

Ἐπιπλήσσω or ττω, f. ξω, *to strike upon, to give blows upon, to beat*, Hom. Il. 10. 500. In N. T. trop. *to chide, to rebuke*, seq. dat. 1 Tim. v. 1.—Jos. Ant. 1. 16. 2. Pol. 5. 25. 5. Xen. Œc. 13. 12.

Ἐπιπνίγω, f. ξω, *to choke upon, to strangle*, in some MSS Luke viii. 7 for ἀποπνίγω, which see.

Ἐπιποθέω, ὦ, f. ἦσω, (ποθίω fr. πόθος,) *to desire upon*, i. e. over and above, besides, Hdot. 5. 93. Plato Protag. p. 329. D. —In N. T. by impl. *to desire earnestly, to long for*, seq. infin. Rom. i. 11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς. 2 Cor. v. 2. 1 Thess. iii. 6. 2 Tim. i. 4. Seq. acc. of thing, τὸ γάλα 1 Pet. ii. 2. So Sept. for πῆς Mic. vii. 1. ἔρχ Ps. cxix. 174. Seq. acc. of person, *to long after, to regard with longing, to love*, 2 Cor. ix. 14. Phil. i. 8. ii. 26. Comp. Ecclus. xxv. 21.—Diod. Sic. 17. 101.—Seq. πρὸς τι, *to incline towards, to tend to*, James iv. 5 πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα κ. τ. λ. So Sept. πρὸς θεόν for ἔρχ γῆγ Ps. xlii. 2.

Ἐπιπόθησις, εως, ἡ, (ἐπιποθέω,) *earnest desire, strong affection*, 2 Cor. vii. 7, 11.—Aquila for πῆς Ex. xxiii. 11.

Ἐπιπόθητος, ου, ὁ, ἡ, adj. (ἐπιποθέω,) *much desired, longed for*, Phil. iv. 1.

Ἐπιποθία, ας, ἡ, ἐπιποθέω, i. q. ἐπιπόθησις,) *earnest desire*, Rom. xv. 23.

Ἐπιπορεύομαι, f. εὔσομαι, *to go or come upon*, i. e. *to a place or person*, seq. πρὸς αὐτόν, Luke viii. 4. Sept. for γῆγ Ez. xxxix. 14.—2 Macc. ii. 29. Dion. Hal. 10. 43. seq. ἐπὶ τινα Pol. 4. 9. 2.

Ἐπιρράπτω, f. ψω, *to sew upon*, trans. and seq. ἐπὶ c. dat. Mark ii. 21

ἐπιβλημα ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ.
Comp. Sept. Job xvi. 15.

Ἐπιρρίπτω, f. ψω, to throw or cast upon, trans. and seq. ἐπὶ c. acc. Luke xix. 35 ἐπιρρ. τὰ ἱμάτια ἐπὶ τὸν πῶλον, comp. Matt. xxi. 7 et Mark xi. 7. Sept. for תָּרִץ Num. xxxv. 20. Ez. xliii. 24. —Jos. B. J. 4. 5. 3. Xen. An. 5. 2. 23. Trop. of care, etc. to cast off upon in filial confidence 1 Pet. v. 7, quoted from Ps. lv. 23 where Sept. for תָּרִץ.

Ἐπίσημος, ον, ὁ, ἡ, adj. (ἐπί, σῆμα,) lit. 'having a mark upon,' e. g. of money, stamped, coined, Jos. Ant. 17. 8. 1. Xen. Cyr. 4. 5. 40. In N. T. trop. noted, i. e. in a good sense, distinguished, eminent, Rom. xvi. 7.—3 Macc. vi. 1. Jos. B. J. 6. 1. 8. Hdot. 2. 20.—In a bad sense, notorious, Matt. xxvii. 16.—Jos. Ant. 5. 7. 1. Plut. Fab. M. 14.

Ἐπισιτισμός, οὔ, ὁ, (ἐπισιτίζω to supply with food, fr. σιτίζω, σίτος,) food, victuals, Luke ix. 12. Sept. for קָרַץ Josh. i. 11. ix. 5, 11.—Hdian. 6. 7. 3. Xen. An. 7. 1. 9.

Ἐπισκέπτομαι, f. ψομαι, depon. Mid. of which the present is rarely found in earlier Attic writers, Buttm. Ausf. Sprachl. II. p. 434.—To look upon, to look at, i. e. genr. to view, to inspect, Xen. Cyr. 6. 3. 21. In N. T.

a) to look at, sc. in order to select, to look out, to seek out, e. g. persons for office, trans. Acts vi. 3. Sept. for קָרַץ Lev. xiii. 36. Ezra vi. 1. שָׁרַף Ez. xx. 40. —Diod. S. 12. 11 οὗτος δὲ ἐπισκεψάμενος —ἐξελέξατο.

b) to look upon, i. e. to visit, to go to see, to look after, seq. accus. (a) pp. Acts vii. 23 ἐπισκέψασθαι τοὺς ἀδελφοὺς. xv. 36. Sept. and קָרַץ Judg. xv. 1.—Xen. Cyr. 5. 4. 10.—So of those who visit the sick or poor, Matt. xxv. 36, 43. James i. 27.—Eccclus. vii. 35. Hdian. 4. 2. 7. Xen. Mem. 3. 11. 10.—(β) From the Heb. spoken of God, who is said to visit men, to inquire as it were into their situation and afford them relief or aid, seq. accus. expr. or impl. Luke i. 68, 78. vii. 16 ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. Acts xv. 14 ὁ θεὸς ἐπεσκέψατο [τὰ ἔθνη] λαβεῖν κ. τ. λ. Heb. ii. 6 ὅτι ἐπισκέπτεται αὐτόν, quoted from Ps. viii. 5

where Sept. for קָרַץ, as also Gen. i. 24, 25. Ps. cvi. 4.—Eccclus. xlv. 14. Test. XII Patr. p. 549.—In Sept. often also to visit in order to punish, for קָרַץ Ps. lxxxix. 33. Jer. xiv. 10. Eccclus. ii. 14.

Ἐπισκευάζω, f. άσω, (σκευάζω,) to put all in readiness upon or for any thing, to furnish out upon, to equip, e. g. a ship, Pol. 3. 24. 11. Xen. H. G. 1. 5. 10. horses, Xen. ib. 5. 3. 1. pack-horses, i. e. to load, ib. 7. 2. 18. a temple, Jos. Ant. 9. 8. 2.—In N. T. only Mid. to furnish out oneself upon, i. e. to make preparation for a journey, absol. Acts xxi. 15 in later edit. See in Ἀποσκευάζω.

Ἐπισκηνόω, ῶ, f. ὠσω, pp. to pitch tent upon, and genr. to come and dwell upon or in, Pol. 4. 18. 8. ib. 4. 72. 1. In N. T. trop. of a divine influence, to descend and abide upon, to rest upon, e. g. ἐπ' ἐμέ 2 Cor. xii. 9.

Ἐπισκιάζω, f. άσω, (σκιάζω,) to cast a shadow upon, to overshadow, c. accus. Matt. xvii. 5. Luke ix. 34. c. dat. Mark ix. 7. Acts v. 15. Sept. c. dat. for קָרַץ Ps. xci. 4. c. ἐπὶ τι for קָרַץ Ex. xl. 32.—Anth. Gr. I. p. 114 τῷ θεῷ ἐπεσκίασεν. Ael. V. H. 3. 1 med.—Trop. of a divine power and influence, to overshadow, to rest upon, Luke i. 35 δύναμις ὑψίστου ἐπισκιάσει σε.—Just. Mart. Apol. 2. p. 75 ἡ γὰρ δύναμις ὑψίστου ἐπελθοῦσα τῇ παρθένῳ, ἐπεσκίασεν αὐτὴν κ. τ. λ.

Ἐπισκοπέω, ῶ, f. ἡσω, (σκοπέω,) to look upon, to behold, Xen. Ven. 12. 21. to inspect, Xen. H. G. 3. 2. 11. to visit, sc. the sick, etc. Xen. Œc. 15. 9.—In N. T. to look after, to see to, to take care of, absol. 1 Pet. v. 2 ἐπισκοποῦντες taking care of, sc. τὸ ποίμνιον. Seq. neg. μή τις, to take care lest, Heb. xii. 15. Sept. for שָׁרַף Dent. xi. 12.—Lycurg. 159. 33. Xen. Œc. 9. 14. Lac. 2. 2.

Ἐπισκοπή, ἥς, ἡ, (ἐπισκοπέω, ἐπισκοπος,) visitation, spoken

a) of the act of visiting or being visited, inspected, etc. in N. T. trop. of God, who is said to visit men for good, comp. in Ἐπισκέπτομαι b. β. Luke xix. 44 τὸν καιρὸν ἐπισκοπῆς σου, i. e. the time when God visited thee, was present to favour

thee. 1 Pet. ii. 12. So Sept. for $\pi\tau\rho\theta$ Job x. 12. $\pi\tau\rho$ Job xxxiv. 9.—Esdr. vi. 5.—In Sept. also for evil, in order to punish, Ex. xiii. 19. Is. x. 3. Jer. x. 15. Wisd. xiv. 11.

b) of the *duty* of visiting, inspecting, i. e. *charge, office*, genr. Acts i. 20 quoted from Ps. cix. 8, where Sept. for $\pi\tau\rho\theta$, as also Num. iv. 16.—Spoken of the *office of an ἐπίσκοπος*, i. e. the care and oversight of a Christian church, 1 Tim. iii. 1.

Ἐπίσκοπος, ου, ὁ, (ἐπισκέπτομαι,) *an inspector, overseer, guardian*, e. g. of treaties, etc. Hom. Il. 22. 255. Hdian. 7. 10. 6. of laws, etc. Plut. Sol. 19. of wares, Hom. Od. 8. 163. of public works, Sept. for $\tau\rho\theta$ 2 Chr. xxxiv. 12, 17. of cities, e. g. *a prefect*, Sept. for $\psi\lambda$ Is. lx. 17. Jos. Ant. 10. 4. 1. or *a patron*, as Minerva of Athens, Dem. 421. 27. Hence in Athens ἐπίσκοποι were magistrates sent out to tributary cities to organize and govern them, see Schol. in Aristoph. Av. 1023. Boeckh Staatshaush. der Ath. I. p. 168, 256. Neander Gesch. der Pflanz. u. Leit. der chr. Kirche, I. p. 176, and in Bibl. Repos. IV. p. 254.—In N. T. spoken of officers in the primitive churches, *an overseer, superintendent*, Acts xx. 28. Phil. i. 1. 1 Tim. iii. 2. Tit. i. 7. Trop. of Jesus, 1 Pet. ii. 25. This name was originally simply the Greek term equivalent to *πρεσβύτερος*, which latter was derived from the Jewish polity; see Neander l. c. and comp. Acts xx. 17, 28. Tit. i. 5, 7. 1 Pet. v. 1, 2.—Afterwards, *a bishop*.

Ἐπισπᾶω, ὦ, f. ἄσω, *to draw upon, to draw to*, e. g. τὴν Σύραν, to shut, Xen. H. G. 6. 4. 36. In N. T. Mid. *to draw upon or over*, sc. in respect to oneself, viz. to draw *over* the prepuce again, 1 Cor. vii. 18 $\mu\eta\ \epsilon\pi\iota\sigma\pi\acute{\alpha}\sigma\omega$, i. e. 'let him not become as if uncircumcised.' The allusion is to a mode of removing the mark of circumcision, described by Celsus 7. 25, and practised by Jews who abandoned their religion and national customs. 1 Macc. i. 15. Jos. Ant. 12. 5. 1. The Rabbins call such persons $\mu\eta\text{-}יִצְחָק$, see Buxtorf Lex. Rab. Ch. 1274 sq. Schoettg. Hor. Heb. 1159. sq.--

Hesych. $\mu\eta\ \epsilon\pi\iota\sigma\pi\acute{\alpha}\sigma\omega$ $\mu\eta\ \epsilon\lambda\kappa\acute{\nu}\epsilon\tau\omega$ το δέρμα.

Ἐπίσταμαι, f. στήσομαι, strictly Mid. to ἐφίστημι with Ionic form, and used to express the particular sense of ἐφίστημι τὸν νοῦν, etc. Matth. § 234. Buttm. § 114. p. 280. Passow in ἐφίστημι l. d. Hence pp. *to fix one's mind upon*, i. e. *to understand, to know how*, seq. infin. Xen. Mem. 1. 1. 9 bis. In N. T.

a) *to know well, to have knowledge of*, seq. acc. of thing, Acts xviii. 25 ἐπιστάμενος μόνον τὸ βάπτισμα Ἰω. James iv. 14. of pers. Acts xix. 15 Παῦλον ἐπίσταμαι. seq. περὶ τούτων Acts xxvi. 26. ὡς Acts x. 28. ὅτι Acts xv. 7. xix. 25. xxii. 19. πῶς xx. 18. ποῦ Heb. xi. 8. Sept. for $\gamma\tau$ Deut. xxviii. 36. Josh. ii. 5, 9. al.—c. acc. Luc. D. Deor. 25. 2. Xen. An. 1. 3. 12. ὡς Xen. Cyr. 2. 3. 22. ὅτι Hdian. 2. 5. 15. Xen. An. 1. 4. 8.—Seq. acc. and particip. Acts xxiv. 10 ὄντα σε κριτὴν ἐπιστάμενος. Comp. Buttm. § 144. 4. b. —Luc. D. Mort. 9. 2. Xen. An. 6. 6. 17.

b) in the sense of *to understand, to comprehend*, e. accus. Mark xiv. 68 οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὸ λέγεις. 1 Tim. vi. 4. Jude 10. Sept. for $\epsilon\pi\iota\sigma\tau\eta$ Is. xli. 29.—Xen. Conv. 3. 6.

Ἐπιστάτης, ου, ὁ, (ἐφίσταμαι to be set over,) pp. 'one set one,' *a prefect, master*, spoken of a king, Xen. Cyr. 8. 1. 8. of a commander of a ship, Xen. Œc. 21. 3. of a military officer, Sept. for $\tau\rho\theta$ 2 K. xxv. 19. of a director in gymnastics, παιδοτρίβης, Xen. Mem. 3. 5. 18. and genr. of directors of public works, Boeckh Staatshaush. der Ath. I. p. 218. —In N. T. only in Luke and addressed in the voc. to Jesus, *master*, as having the authority of a teacher, $\rho\alpha\beta\beta\acute{\iota}$, among his disciples, comp. *master and teacher* in English, Luke v. 5. viii. 24, 25. ix. 33, 49. xvii. 13. So $\rho\alpha\beta\beta\acute{\iota}$ Mark ix. 5, and κύριος Matt. xvii. 4, coll. Luke ix. 33. So διδάσκαλος Mark iv. 38, coll. Luke viii. 24. Comp. Kypke I. p. 227.

Ἐπιστέλλω, f. ἐλῶ, *to send upon, to send to*, i. e. to send word to any one verbally or by letter, e. g. verbally Xen. Cyr. 1. 4. 26.—In N. T.

a) *to send word by letter, to give direction by letter*, absol. Acts xxi. 25. c. dat.

Acts xv. 20 ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι κ. τ. λ. where for the infin. with τοῦ see Buttm. § 140. n. 1. Matth. § 540. n. 1. Winer § 45. 4. p. 269.—Jos. Ant. 8. 2. 7. Hdian. 4. 12. 7. Xen. H. G. 1. 5. 2.

b) in later usage, simply *to send a letter*, i. q. *to write to*, seq. dat. Heb. xiii. 22.—Æl. V. H. 10. 20. Plut. Agesi. 21 ult.

Ἐπιστήμων, ονος, ὁ, ἡ, (ἐπίσταμαι,) *knowing, endued with knowledge*, James iii. 13. Sept. for נָבִי Deut. i. 13. iv. 6.—Ecclus. x. 25. Xen. Cc. 21. 5.

Ἐπιστηρίζω, f. ἰσω, *to place firmly upon*, Pass. or Mid. *to rest or lean upon, to be supported on*, Sept. for נָשָׁא 2 Sam. i. 6. מָשָׁא Is. xxxvi. 6. Lucian. adv. Indoct. 6.—In N. T. trop. *to confirm, to establish*, trans. Acts xiv. 22 τὰς ψυχὰς τῶν μαθητῶν. xv. 32, 41. xviii. 23.

Ἐπιστολή, ἥς, ἡ, (ἐπιστέλλω,) *an epistle, letter*, Acts xv. 30. xxiii. 25, 33. Rom. xvi. 22. 1 Cor. v. 9. xvi. 3. 2 Cor. iii. 1. vii. 8 bis. x. 9—11. Col. iv. 16. 1 Thess. v. 27. 2 Thess. ii. 2, 15. iii. 14, 17. 2 Pet. iii. 1, 16. Trop. 2 Cor. iii. 2, 3. Sept. for נָשָׁא Ezra iv. 8, 11. נָשָׁא Neh. vi. 5, 17.—Diod. Sic. 1. 95. Xen. An. 1. 6. 3.—By impl. *letter of authority, despatch*, Acts ix. 2. xxii. 5. So Sept. for נָשָׁא Neh. ii. 7, 8.—Xen. Ag. 8. 3.

Ἐπιστομίζω, f. ἰσω, (ἐπί, στόμα,) pp. *to put upon the mouth*, i. e. *to stop the mouth*, sc. with a bit or curb, Philostr. Icon. 2. 18. *to check, to curb*, Philo de Agric. p. 201. B. In N. T. trop. *to stop the mouth, to put to silence*, seq. acc. Tit. i. 11.—Dem. 85. 4 ἐπιστομίζεν τοὺς αὐτῶ ἀντιλέγοντας. Plut. Cato Min. 38. Lucian. Icarom. 21.

Ἐπιστρέφω, f. ψω, aor. 2 pass. ἐπιστρέφην (Buttm. § 96. 3, 5. § 100. n. 5.) with mid. signif. Buttm. c 136, 2, *to turn upon, to turn towards*, trans. Hom. Il. 3. 370. trop. τὸ νόημα εἰς τι Theogn. 1079. [1083.] τὰς ὁψεις εἰς εἰσὶν Hdian. 5. 3. 15. In N. T. trans. and intrans.

1. trans. in a moral sense, *to turn upon or to, to convert unto*, Luke i. 16 πολλοὺς

ἐπιστρέφει ἐπὶ τὸν κύριον. ver. 17 ἐπιστρέφαι καρδίας πατέρων ἐπὶ τέκνα. So Sept. for נָשָׁא Ezra vi. 22, comp. Mal. iv. 6. —Ecclus. xlvi. 10.—In the sense of *to turn back again upon, to cause to return*, sc. from error, with ἐπὶ τὴν ἀλήθειαν or the like implied, James v. 19, 20. Sept. pp. for נָשָׁא 1 K. xiii. 18—20.—pp. Xen. H. G. 6. 4. 9.

2. intrans. i. e. in Act. with ἐαυτὸν implied, Buttm. § 113. n. 2. § 130. n. 2. Matth. § 496. 1. and also in Mid. *to turn oneself upon or towards*, i. e. *to turn towards or unto*, etc.

a) Act. intrans. (a) pp. Acts ix. 40 πρὸς τὸ σῶμα. Trop. e. g. ἐπιστρέφειν ἐπὶ τὸν θεόν v. κύριον, i. e. *to turn to the service and worship of the true God*, Acts ix. 35. xi. 21. xiv. 15. xv. 19. xxvi. 18, 20. πρὸς κύριον 2 Cor. iii. 16. 1 Thess. i. 9. ἐπὶ τὸν ποιμένα 1 Pet. ii. 25. Sept. for נָשָׁא Deut. xxxi. 18. pp. Gen. xxiv. 49. לָשׁוּב 1 Chr. xii. 19. נָשָׁא Josh. xix. 34. Hos. v. 4. Am. v. 6, 8. —Ecclus. xvii. 25. pp. Susann. 47. Pol. 7. 11. 4.—(β) by impl. *to turn about upon or towards*. Rev. i. 12 bis, καὶ ἐπιστρέψα βλέπειν τὴν φωνὴν μετ' ἐμοῦ κ. τ. λ. absol. Acts xvi. 18. Sept. for נָשָׁא Judg. xviii. 21.—Xen. Eq. 8. 12. Ven. 10. 15. —Hence, (γ) *to turn back upon, to return unto*, pp. and seq. ὀπίσω Matt. xxiv. 18. εἰς τὰ ὀπίσω Mark xiii. 16. Luke xvii. 31. (Æl. V. H. 1. 6.) seq. εἰς c. acc. Matt. xii. 44. seq. ἐπὶ c. acc. 2 Pet. ii. 22. [Luke xvii. 4.] absol. Luke ii. 20 in text. rec. Acts xv. 36. So of the breath or spirit returning to a dead body, Luke viii. 55. Sept. for נָשָׁא Ruth i. 7, 10. 2 Sam. vi. 20. 1 K. ii. 30.—Xen. H. G. 4. 5. 16.—Trop. spoken of a return to good, *to return, to be converted*, absol. Luke xxii. 32. Acts iii. 19. So Matt. xiii. 15. Mark iv. 12. Acts xxviii. 27, all quoted from Is. vi. 10 where Sept. for נָשָׁא. Also *to evil, to turn back unto*, Gal. iv. 9 πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ πτωχὰ στοιχεῖα. 2 Pet. ii. 21 ἐπιστρέψαι ἐκ τῆς ἐντολῆς, sc. ἐπὶ τὴν φθοράν, coll. ver. 19.

b) Mid. intrans. with aor. 2 pass. see above. (a) by impl. *to turn about upon or towards*, Matt. ix. 22 ὁ δὲ Ἰησοῦς ἐπιστραφεῖς. Mark viii. 33. John xxi. 20. ἐπ. ἐν τῷ ὄχλῳ, Mark v. 30. Sept. for

צב Num. xxiii. 6.—Wisd. xvi. 7. Xen. Cyr. 6. 4. 10.—(3) *to turn back upon, to return unto*, Matt. x. 13 ἡ εἰρήνη πρὸς ὑμᾶς ἐπιστραφήτω. Sept. for צב Ruth i. 11, 12, 15.—Plut. de Lib. educ. 17 mid. T. VI. p. 43. 1. ed. R.—Trop. *to return* sc. *to good, to be converted*. John xii. 40 ἐπιστραφῶσι, comp. Is. vi. 10 and in a. γ, above.—Dem. 133. 24.

Ἐπιστροφή, ἥς, ἡ, (ἐπιστρέφω,) *a turning about, conversion*, Pol. 5. 72. 8. In N. T. trop. *conversion*, sc. *to good, to Christianity*, Acts xv. 3.—Ecclus. xviii. 21. Jos. Ant. 2. 14. 1. Clem. Alex. Strom. 6. 6.

Ἐπισυνάγω, f. ἄξω, (συνάγω,) *to lead or bring together upon a place, to gather together, to assemble*, trans. Matt. xxiii. 37 bis. xxiv. 31. Mark i. 33. xiii. 27. Luke xii. 1. xiii. 34. Sept. for עָשָׂה Is. lii. 12. Zech. xiv. 2. עָשָׂה 1 K. xviii. 20. עָשָׂה 2 Chr. xx. 26.—2 Macc. ii. 14, 18. Pol. 5. 95. 7.

Ἐπισυναγωγή, ἥς, ἡ, (ἐπισυνάγω,) *act of assembling, a gathering together*, 2 Thess. ii. 1. Heb. x. 25.—2 Macc. ii. 7 assembly.

Ἐπισυντρέχω, f. εἰσίζομαι, (συντρέχω,) *to run together upon or to the scene of any action*, Mark ix. 25.

Ἐπισύστασις, εως, ἡ, (ἐπισυνίσταμαι *to come together upon*), *a concourse, crowd*, whence ποιεῖν ἐπισύστασιν *to excite a concourse, to raise a tumult*, Acts xxiv. 12. Sept. for עָשָׂה Num. xvi. 40.—Esdr. v. 90. Jos. c. Ap. 1. 20. Sext. Empir. Eth. 127.—Spoken of a crowd, constant ingress of persons coming to any one, 2 Cor. xi. 28 ἡ ἐπισύστασις μου ἡ καθ' ἡμέραν, i. q. *quotidiani hominum impetus*, Cic. pro Arch. 6.

Ἐπισημασία, εως, οὗς, ὅ, ἡ, (ἐπί, σφάλλομαι,) lit. 'near upon falling,' i. e. *ready to fall, not firm*, metaph. *insecure, dangerous*, Acts xxvii. 9 ἐπισημασίους τοῦ πλοῦς.—Jos. Ant. 5. 1. 16. Diod. Sic. 13. 77. Dem. 22. 14.

Ἐπισχύω, f. ὑσω, (ἐπί, ισχύω,) *to strengthen upon* i. e. *in addition, to make stronger*, trans. τὴν πόλιν Xen. Œc. 11. 13.—In N. T. intrans. *to be*

stronger, to grow stronger, trop. *to be more violent, to grow more fierce*, Luke xxiii. 5 ἐπισχυον λέγοντες.—So of power 1 Macc. vi. 6. Ecclus. xxix. 1.

Ἐπισωρεύω, f. εὔσω, *to heap up upon, to accumulate*, trans. τοὺς νεκρούς Plut. Pyrrh. 22 pen. In N. T. trop. διδασκάλους 2 Tim. iv. 3.—Plut. de vitant. aer. alien. 6. IX. p. 298 ult. ed. R Artemid. 3. 66.

Ἐπιταγή, ἥς, ἡ, (ἐπιτάσσω,) *charge, injunction, command*, e. g. of Christ, 1 Cor. vii. 6, 25. 2 Cor. viii. 8. of God, for will, decree, Rom. [14] xvi. 26. 1 Tim. i. 1. Tit. i. 3. genr. Tit. ii. 15 μετὰ πάσης ἐπιταγῆς, *with all injunction*, i. e. *strongly, severely*.—Esdr. i. 16. Wisd. xiv. 16. Pol. 13. 4. 3.

Ἐπιτάσσω or ττω, f. ξω, (τάσσω,) *to arrange upon*, e. g. soldiers i. e. *to arrange in ranks one upon another*, seq. acc. and dat. Xen. H. G. 1. 6. 29. *to station* sc. *as a garrison*, 1 Macc. iv. 61.—In N. T. by impl. *to enjoin upon, to charge, to command*, seq. dat. Mark i. 27 τοῖς πνεύμασι τοῖς ἀκαθ. ἐπιτάσσει. Luke iv. 36. viii. 25. Sept. for עָשָׂה Gen. xlix. 32. Esth. iii. 12.—2 Macc. ix. 8. Xen. Cyr. 4. 2. 33.—Seq. acc. and dat. Philem. 8 ἐπιτάσσειν σοι τὸ ἀνῆκον. c. acc. impl. Mark ix. 25.—Jos. Ant. 1. 9. Xen. Œc. 7. 23.—Seq. dat. and infin. aor. Mark vi. 39. Luke viii. 31. inf. pres. Acts xxiii. 2.—Xen. An. 7. 3. 13. An. 2. 3. 6.—Seq. acc. and inf. Mark vi. 27 ἐπέταξεν ἵνεχ-θῇ τὴν κεφαλὴν.—Sept. Dan. vi. 9. Xen. Lac. 5. 8.—Absol. Luke xiv. 22.

Ἐπιτελέω, ῶ, f. ἔσω, (ἐπί intens.) *to bring through to an end, to finish, to perform*, trans.

a) pp. spoken of any work, business, course, etc. Luke xiii. 32 ἰάσεις. Rom. xv. 28. 2 Cor. vii. 1 ἐπ. ἀγωνίστην, i. e. *to practice*. viii. 6, 11 bis. Phil. i. 6. Heb. viii. 5 ἐπ. τὴν σκηνήν, i. e. *to make*. Sept. for עָשָׂה Zech. iv. 9. עָשָׂה Num. xxiii. 23.—2 Macc. iii. 23. Pol. 1. 37. 7. Xen. H. G. 1. 1. 26.—Heb. ix. 6 τὰς λατρείας ἐπιτελοῦντες, *performing the sacred rites*.—Philo de Somn. p. 653 ἐπιτελεῖν λειτουργίας. Hdot. 2. 63 θυσίας. Diod. Sic. 1. 45.

b) Mid. *to come to an end, to finish*,

intrans. and seq. dat. of manner, Gal. iii. 3. ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελείσθε; *having begun in the Spirit, do ye now end in the flesh?* i. e. in attachment to carnal ordinances. So Sept. ἀρξομαι καὶ ἐπιτέλσω for פָּרָא 1 Sam. iii. 12.

c) trop. spoken of sufferings, etc. *to accomplish*, i. e. *to undergo, to endure*, Pass. 1 Pet. v. 9.—Mid. ἐπιτελείσθαι τὰ τοῦ γήρωτος, Xen. Mem. 4. 8. 8. id. Apol. Socr. 33.

Ἐπιτήδεος, α, ον, (ἐπιτηδῆς adv. see in Passow,) *apt, proper*, Wisd. iv. 5. Xen. Cyr. 1. 4. 17. In N. T. by impl. *needful, necessary*, James ii. 16 τὰ ἐπιτήδεα τοῦ σώματος, *things needful for the body*, i. e. the necessities of life.—1 Macc. xiv. 34. Jos. Ant. 2. 15. 4. Xen. Mem. 2. 2. 10.

Ἐπιτίθημι, f. θήσω, (τίθημι,) aor. 1 ἐπέθηκα, aor. 2 ἐπέθην. On 3 plur. pres. ἐπιτίθασι Matt. xxiii. 4, see Buttm. § 107. n. I, 1. for the imper. pres. ἐπιτίθει 1 Tim. v. 22, see Buttm. l. c. n. I, 5. and for the accent in imperat. aor. 2 ἐπίθες Matt. ix. 18, see Buttm. l. c. n. I, 13.—*To place or put upon, to lay upon, to impose*, trans.

a) pp. and (α) genr. seq. ἐπὶ c. accus. Matt. xxiii. 4 φορτία ἐπιτιθέασιν ἐπὶ τοῖς ὤμοις τῶν ἀνδρ. Luke xv. 5. Acts xv. 10 ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον κ. τ. λ. Mark iv. 21 λύχνον ἐπὶ τὴν λυχνίαν. Matt. xxvii. 29. John ix. 15. Acts xviii. 3. So Sept. for פָּשַׁח Gen. xxi. 14. Josh. x. 24. יָשַׁח Gen. xxv. 20, 30.—Palæph. 32. 14. Xen. Cyr. 7. 3. 14.—Seq. acc. and dat. Acts xv. 28 ἐπιτίθεσθαι ὑμῖν βάρος. Luke xxiii. 26. John xix. 2. Trop. of a name, Mark iii. 16, 17. Sept. for פָּשַׁח Dan. i. 7. v. 13.—Jos. Ant. 9. 7. 2 ult. Hdian. 4. 7. 12. Xen. Cæc. 17. 9.—Seq. ἐπὶ c. gen. Luke viii. 16 λύχνον ἐπὶ λυχνίας. seq. ἐπάνω c. gen. Matt. xxi. 7. xxvii. 37.—(β) In the phrase ἐπιτίθεναι τὴν χεῖρα, τὰς χεῖρας, *to lay the hand or hands upon*, as the symbol of healing power, etc. seq. ἐπὶ c. accus. Matt. ix. 18. Mark viii. 25. xvi. 18. Acts ix. 17. seq. dat. Matt. xix. 13, 15. Mark v. 23. vi. 5. vii. 32. viii. 23. Luke iv. 40. xiii. 13. Acts ix. 12. xxviii. 8.—or for benediction, inauguration, etc. seq. ἐπὶ

c. acc. Acts viii. 17. seq. dat. Acts vi. 6. viii. 19. xiii. 3. xix. 6. 1 Tim. v. 22. Com. in Ἐπίθεις. So Rev. i. 17 ἐπὶ, τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ in text. rec. Sept. c. ἐπὶ for פָּרָא Lev. i. 4. iii. 2, 13.—(γ) spoken of stripes, *to lay on*, i. e. *to inflict*, πληγὰς ἐπιθέντες Luke x. 30. c. dat. Acts xvi. 23. c. ἐπὶ τινα Rev. xxii. 18.—Of punishments Diod. Sic. 11. 19. Xen. Cyr. 1. 2. 2. So Cic. pro Sext. 19 plagas impono.—(δ) Trop. of gifts, *to lade with, to supply with*, c. dat. Acts xxviii. 10 ἐπέθεντο τὰ πρὸς τὴν χρεῖαν.—Comp. Xen. Cyr. 8. 2. 4.

b) Mid. *to set oneself upon or against* any one, *to set upon, to assail*, seq. dat. Acts xviii. 10 οὐδεὶς ἐπιθήσεται σοι. So Sept. for לָבַח Gen. xliii. 18. רָבַח 2 Chr. xxiv. 21, 25.—Jos. Ant. 1. 20. 1. Æl. V. H. 3. 19 med. Xen. Mem. 2. 1. 15. in war, Xen. An. 2. 4. 3.

c) by impl. *to add upon, to superadd*, seq. πρὸς c. acc. Rev. xxii. 18 ἴάν τις ἐπιθῇ πρὸς ταῦτα.—Hom. Il. 7. 364 Dem. 165. 2.

Ἐπιτιμάω, ᾧ, f. ἥσω, (τιμάω,) *to put further honour upon, to honour* e. g. the dead, Hdot. 6. 39. Plut. Artax. 14. of things, *to set a further value upon, to estimate higher*, e. g. in price, Dem. 918. 22. *to adjudge, to confirm, by a judgment*, Hdot. 4. 43.—In N. T. spoken of an estimate or judgment put upon what is wrong or contrary to one's will, and hence, *to admonish, to reprove, to rebuke*, seq. dat

a) genr. c. dat. of pers. Matt. xvi. 22. xix. 13 οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. Mark viii. 32, 33. x. 13. Luke ix. 55. xvii. 3. xviii. 15. xix. 39. xxiii. 40. absol. 2 Tim. iv. 2. Sept. for רָבַח Gen. xxxvii. 10. Ruth ii. 16.—Jos. Ant. 5. 1. 26. Dem. 558. 27. Xen. Cæc. 11. 24.—With the idea of punishment, Jude ix. ἐπιτιμήσαι σοι κύριος, quoted from Zech. iii. 2 where Sept. for רָבַח. comp. Jos. Ant. 18. 4. 6.—Seq. dat. of thing, and implying a desire of *restraining*, e. g. spoken of winds and waves, Matt. viii. 26. Mark. iv. 39. Luke viii. 24. So Sept. and רָבַח Ps. cvi. 9. and so רָבַח Nah. i. 4 where Sept. ἀπειλέω. Of a fever, Luke iv. 39.

b) by impl. *to admonish strongly*, with urgency, authority, i. e. *to enjoin*

upon, to charge strictly, the idea of rebuke or censure being implied, e. g. demons, seq. dat. Matt. xvii. 18. Mark i. 25. ix. 25. Luke iv. 35, 41. ix. 42. Of persons, c. dat. Luke ix. 21. So seq. dat. and ἵνα, Matt. xx. 31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς, ἵνα διωπλήσωσιν. Mark x. 48. Luke xviii. 39. Matt. xvi. 20 in MSS. Seq. dat. and ἵνα μή, i. q. to forbid strictly, Matt. xii. 16. Mark iii. 12. viii. 30.

Ἐπιτίμια, ας, ἡ, (ἐπιτιμάω,) the being in good repute, i. e. in full citizenship, Dem. 230. 10. Diod. Sic. 18. 18. In N. T. spoken of the estimate fixed upon a wrong by a judge, a judicial infliction, i. e. penalty, punishment, 2 Cor. ii. 6.—Wisd. iii. 10. Philode Præm. et Pæn. init. Classic writers prefer ἐπιτίμιον.

Ἐπιτρέπω, f. ψω, (τρέπω,) aor. 1 ἐπέτρεψα, aor. 2 pass. ἐπετράπην Acts xxviii. 16. Buttm. § 96. 3, 5. § 100. n. 5.—to turn upon, to direct upon, trans. i. e. by impl. to give over to, to commit to, Hom. Od. 2. 226. Xen. An. 6. 1. 31. Sept. for ὑπὸ Gen. xxxix. 6.—In N. T. to permit, to allow, to suffer, c. c. dat. of pers. and infin. of object expr. or implied, see Winer § 45. 2. Buttm. § 140. 1. Matt. viii. 21 ἐπίτρεψον μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. ver. 31. xix. 8. Mark v. 13. x. 4. Luke viii. 32 bis. ix. 59, 61. Acts xxi. 39. xxvi. 1. xxvii. 3. xxviii. 16. 1 Cor. xiv. 34. 1 Tim. ii. 12.—Sept. Esth. ix. 14. Job xxxii. 14. Jos. Ant. 4. 8. 21. Æl. V. H. 2. 5. Xen. Cyr. 8. 4. 29. An. 1. 2. 19.—Absol. John xix. 38. Acts xxi. 40. 1 Cor. xvi. 7 ἰὰν ὁ κύριος ἐπιτρέπῃ, if the Lord permit, Heb. vi. 3.—Xen. Cyr. 5. 5. 2.

Ἐπιτροπή, ἡς, ἡ, (ἐπιτρέπω,) commission, charge, full-power, Acts xxvi. 12.—Arr. Diss. Ep. 2. 8. 5. Pol. 3. 15. 7. ib. 18. 22. 5.

Ἐπίτροπος, ου, ὁ, (ἐπιτρέπω,) pp. 'one to whom a charge is committed,' i. e. a steward, manager, agent.

a) pp. Matt. xx. 8. Luke viii. 3 Χουζᾶ ἐπίτροπον Ἡρώδου, i. e. the manager of his private affairs.—Jos. Ant. 18. 6. 6 where king Agrippa makes Thaumastus,

a freedman, τῆς οὐσίας ἐπίτροπον. Xen. Œc. 12. 2. ib. 21. 9.

b) i. q. ὁ παιδαγωγός, which see, i. e. a tutor, guardian, curator, usually a slave or freedman, to whose care the boys of a family were committed, who trained them up, instructed them at home, or accompanied them to the public schools, Gal. iv. 2.—Plut. Cic. p. 880. B. τί οὖν οὐκ ἐπίτροπον αὐτὸν τοῖς τέκνοις φυλάσσεις; Æl. V. H. 13. 43 or 44. Xen. Mem. 2. 1. 40.

Ἐπιτυχάνω, aor. 2 ἐπέτυχον, (τυγχάνω,) to light upon, to chance to meet, c. dat. Thuc. 8. 14. Xen. Cyr. 3. 3. 5. to hit a mark, to attain one's aim, Arr. Diss. Ep. 4. 6. 28.—In N. T. genr. to attain unto, i. e. to obtain, to acquire, seq. gen. Heb. vi. 15 ἐπέτυχε τῆς ἐπαγγελίας. xi. 33. c. acc. τοῦτο Rom. xi. 7 in later edit. see Herm. ad Vig. p. 762. Absol. Rom. xi. 7. James iv. 2.—c. gen. Sept. Prov. xii. 27. Pol. 21. 3. 8. Xen. Œc. 2. 3. absol. Thuc. 6. 38.

Ἐπιφαίνω, f. φανῶ, aor. 1 ἐπέφηνα, aor. 2 pass. ἐπεφάνην, pp. to cause to appear upon or to, to shew before, to exhibit. trans. and trop. 3 Macc. ii. 19. Theogn. 359. Plut. Marcell. 1.—In N. T. Act. with ἑαυτὸν implied, and also Mid. or Pass. to shew oneself upon or to, i. e. to appear upon or to, spoken of light, to shine upon, intrans. Buttm. § 113. n. 2. § 130. n. 2. Matth. § 496. 1.

a) pp. in Act. pres. absol. Acts xxvii. 20 μητὲ ἀστρων ἐπιφαινόντων. aor. 1 seq. dat. Luke i. 79 ἀνατολὴ ἐξ ὄψεως—ἐπιφᾶναι τοῖς ἐν σκότει, where for the form ἐπιφᾶναι instead of ἐπιφῆναι (Act. Thom. § 30 pen.) see Buttm. § 101. n. 2. Lob. ad Phryn. p. 24 sq.—Æl. V. H. 13. 1 pen. καὶ ἀπροόπτως ἐπέφηνε, ὥσπερ ἀστήρ. Pol. 5. 6. 6 ἀρτι τῆς ἡμέρας ἐπιφαινούσης. Pass. Ep. of Jer. 61.

b) trop. in aor. 2 pass. to be conspicuous, to be known and manifest, Tit. ii. 11. ἡ χάρις. iii. 4. Comp. Sept. for תִּהְיֶה Gen. xxxv. 7.

Ἐπιφάνεια, ας, ἡ, (ἐπιφαίνω,) an appearing, appearance, spoken of the advent of Jesus, 2 Tim. i. 10. of his future advent, 2 Thess. ii. 8. 1 Tim.

vi. 14. 2 Tim. iv. 1, 8. Tit. ii. 13. Comp. Luke i. 78, 79.—Of splendid celestial appearances in aid of Israel, 2 Macc. iii. 24. v. 4. al. of the pillar of fire, Jos. Ant. 3. 14. 4. genr. Pol. 3. 94. 3. Diod. Sic. 1. 25.

Ἐπιφανής, ἑος, οὗς, ὁ, ἡ, adj. (ἐπιφαίνομαι,) *appearing upon or to, visible*, Thuc. 7. 19. *clear, manifest*, Xen. Mem. 3. 1. 10. In N. T. *splendid*, i. e. trop. *illustrious, memorable*. Acts ii. 20 τὴν ἡμέραν κύριον τὴν μεγάλην καὶ ἐπιφανῆ, quoted from Joel ii. 31 where Sept. for עֲרֵב, as also ver. 11. Heb. i. 7. —Pol. 1. 36. 3. ib. 1. 78. 11. of persons Jos. Ant. 5. 8. 2. Ael. V. H. 3. 19. Xen. Ag. 3. 2.

Ἐπιφαύω, f. αὖσω, (φαύω, φάω,) *to appear unto, to shine upon*, trop. *to give light to, to enlighten*, c. dat. Eph. v. 14.—Act. Thom. § 34 ἐπέφανσε γάρ μοι ἀπὸ φροντίδος. Not found in the classics, see H. Planck in Bibl. Repos. I. p. 660. Also the form φαύω exists only in the grammarians, see Passow in φαύω.

Ἐπιφέρω, f. ἐποίσω, aor. 2 ἐπήνεγκον, *to bear or bring upon or to a person*, viz.

a) pp. *to bring to any one*, seq. ἐπὶ c. acc. Acts xix. 12 ὥστε ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια. —Jos. Ant. 4. 8. 22. Thuc. 4. 87.

b) in the sense of *to add upon, to superadd to*, Phil. i. 17 οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου.—Philo Leg. ad Cai. p. 1009 πῦρ ἐπιφέρων πυρί. Aristoph. Rhet. 3. 6.

c) *to bring upon*, i. e. *against*, in a judicial sense, of accusation, etc. Acts xxv. 18 αἰτίαν. Jude 9 κρίσιν.—Jos. Ant. 4. 8. 23 post init. Hdtian. 3. 8. 13. Pol. 5. 41. 3.—So of wrath or punishment, Rom. iii. 5 ἐπιφέρων τὴν ὀργήν, i. e. inflicting punishment.—Jos. Ant. 2. 14. 2 ἄλλην τοῖς Αἰγυπτίοις ἐπιφέρει πληγὴν.

Ἐπιφωνέω, ὦ, f. ἦσω, *to cry out upon*, i. e. thereupon, Luke xxiii. 21. in acclamation, Acts xii. 22.—Esdr. ix. 47. Plut. de Herodot. malig. 34.—Seq. dat. of person upon i. e. *for or against* whom outcry is made, Acts xxii. 24

Comp. Butt. § 133. n. 2. Matth. § 389. —Plut. Timol. 36.

Ἐπιφώσκω, (φώσκω, φῶς,) *to grow light upon, to dawn upon*, intrans. Matt. xxviii. 1 τῇ ἐπιφωσκούσῃ sc. ἡμέρᾳ. Luke xxiii. 54.—Diod. Sic. 13. 18 in some edit. comp. Hdot. 3. 86.

Ἐπιχειρέω, ὦ, f. ἦσω, (χείρ,) *to lay hands upon*, e. g. δέιπνῃ, σίτῃ, Hom. Od. 24. 386, 395. *to attack*, Jos. de Vita sua 44.—In N. T. trop. *to take in hand, to undertake, to attempt*, c. c. infin. Luke i. 1 πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν. Acts ix. 29. xix. 13.—2 Macc. ii. 29. Pol. 1. 47. 3. Xen. Mem. 3. 6. 1. Œc. 10. 8.

Ἐπιχέω, f. εὔσω, (χέω,) *to pour upon*, trans. e. g. upon wounds, Luke x. 34. Sept. for ῥῶ Gen. xxviii. 18. xxxv. 14.—Jos. Ant. 2. 16. 3. Xen. Œc. 17. 9.

Ἐπιχορηγέω, ὦ, f. ἦσω, (χορηγέω q. v.) *to furnish upon*, i. e. besides, in addition, *to supply further, to superadd*, trans. 2 Cor. ix. 10 ὁ ἐπιχορηγῶν σπέρμα τῷ σπείροντι. Gal. iii. 5. 2 Pet. i. 5, 11. Comp. Is. lv. 10 where Heb. יָרָךְ Sept. δίδωμι.—Ecclus. xxv. 22 of a wife who brings with her a large dowry.—Mid. in a reciprocal sense, *to supply one another, to furnish aid mutually*, Col. ii. 19 τὸ σῶμα ἐπιχορηγούμενον καὶ συμβιβαζόμενον, where τὸ σῶμα is put collectively for all the parts or members, comp. Eph. iv. 16 τὸ σῶμα συναρμοζοούμενον καὶ συμβ.

Ἐπιχορηγία, ας, ἡ, (ἐπιχορηγέω,) *supply, aid, help*, Phil. i. 19. Eph. iv. 16 διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας through all the joints of supply, i. e. which afford mutual aid, comp. in Ἐπιχορηγέω.

Ἐπιχρίω, f. ἰσω, (χρίω,) *to rub or smear upon, to anoint upon*, seq. acc. and ἐπὶ c. acc. John ix. 6 ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς. Seq. acc. of the thing anointed, ver. 11 ἐπέχρισέ μου τοὺς ὀφθαλμούς sc. τῷ πηλῷ.—Lucian. Quom. Hist. conscr. 62 ἐπέχρισας, δὲ τιτάνῃ sc. τὸ ὄνομα.

Ἐποικοδομέω, ὦ, f. ἦσω, (ἐπί, οἰκοδομέω,) *to build upon*, sc. as a foun-

dition, Pass. seq. ἐπὶ c. dat. Xen. An. 3. 4. 11. — In N. T. only trop. *to build upon*, spoken of Christian faith and Christian life, both in the whole church and in its individual members, as *built upon* the only foundation, Christ, and implying the constant internal and external development of the kingdom of God and the visible church, like a holy temple progressively and unceasingly built up from the foundation; comp. 1 Cor. iii. 9, 10. See Neander Gesch. d. Pflanz. u. Leit. der chr. Kirche, I. p. 166, and in Bibl. Repos. IV. p. 245. So Pass. seq. ἐπὶ c. dat. Eph. ii. 20 ἰποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων κ. τ. λ. Col. ii. 7. Act. seq. acc. et ἐπὶ c. acc. 1 Cor. iii. 12. seq. acc. ver. 14. absol. ver. 10 bis.—By impl. *to build up further*, sc. in the faith and upon Christ, seq. accus. of pers. expr. or impl. Acts xx. 32 τῷ δυναμένῳ ἰποικοδομῆσαι, sc. ὑμᾶς. Jude 20 ἰποικ. ἱαντους.—Comp. Plut. de Monarch. et Democr. 1 init.

Ἑποκέλλω, f. ἐλῶ, (ὀκέλλω i. q. κέλλω,) *to drive or force upon*, e. g. a ship upon a shoal, etc. *to run aground*, trans. Acts xxvii. 41 ἐπώκειλαν τὴν ναῦν.—Hdot. 7. 182 τὴν νῆα. Pol. 4. 41. 2. Thuc. 4. 26.

Ἑπονομάζω, f. ἄσω, (ἐπὶ, ὀνομάζω,) *to name upon or after*, i. e. in allusion to some other name or circumstance, Sept. for נָקַד Gen. iv. 17, 24, 25. al. In N. T. Pass. *to be named in addition*, sc. to some other name, *to be also called*, Rom. ii. 17 τὸ Ἰουδαῖος ἑπονομάζω.—Pol. 1. 29. 2. Xen. Œc. 6. 17.

Ἑποπτεύω, f. εὔσω, (ὀπτεύω,) *to look upon*, i. e. *to oversee, to inspect*, τὰ ἔργα Hom. Od. 16. 140. Hes. Op. et. Di. 765. [712.] In N. T. genr. *to behold, to contemplate*, trans. 1 Pet. ii. 12. iii. 2.—Pol. 5. 69. 6. Dem. 168. 13.

Ἑπόπτης, ου, ὁ, (ἐπόφομαι fut. to ἰφοράω,) *a looker-on, spectator, eye-witness*, 2 Pet. i. 16.—2 Macc. vii. 35. 3 Macc. ii. 21. *overseer* Dem. 47. 4.

Ἐπος, εος, ους, τό, (εἶπον, ἔπω,) *a word*, Heb. vii. 9 ὡς ἔπος εἶπεν so to speak, see in Εἶπον a. init.

Ἐπουράνιος, ἰου, ὁ, ἡ, (ἐπί, οὐρανός,) pp. 'upon or above the heavens,' i. e. *heavenly, celestial*, viz.

a) spoken of those who dwell in heaven; Matt. xviii. 35 ὁ πατήρ ὁ ἐπουράνιος. Phil. ii. 10 οἱ ἐπουράνιοι, i. e. angels.—2 Macc. iii. 39. Hom. Od. 17. 484. Il. 6. 129.—Of those who come from heaven, 1 Cor. xv. 48 bis, 49, coll. ver. 47 et Phil. iii. 21.—Of the heavenly bodies, the sun, moon, etc. 1 Cor. xv. 40 bis, coll. ver. 41.

b) neut. plur. τὰ ἐπουράνια, i. e. *the heavens, heaven*, Eph. i. 20 ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις. ii. 6. iii. 10. So of the lower heavens, the sky, the air, as the seat of evil spirits, Eph. vi. 12, comp. in Οὐρανός and Ἀήρ.—Test. XII Patr. p. 546 sq.

c) spoken of the kingdom of heaven and whatever pertains to it, see in Βασιλεία c. E. g. of the kingdom itself, 2 Tim. iv. 18 εἰς τὴν βασ. τὴν ἐπουράνιον. So Heb. iii. 1 κλησίς ἐπουράνιος. vi. 4. viii. 5. ix. 23. xi. 16. xii. 22, coll. Rev. xxi. 2. Also τὰ ἐπουράνια, things pertaining to the kingdom of God, Eph. i. 3. or genr. things spiritual, John iii. 12.

Ἑπτά, οί, αἱ, τά, indec. *seven*, Matt. xv. 34, 36, 37. Acts xx. 6. al. The number *seven* was often put by the Jews for an indef. round number, Matt. xii. 45. xxii. 25. Luke xi. 26. al. comp. Gen. xviii. 41 sq. Ruth iv. 15. 1 Sam. ii. 5. Is. iv. 1. Prov. xxvi. 25. Likewise as a sacred number, of good omen, as also among the Egyptians, Arabians, Persians, etc. Acts vi. 3. Rev. i. 4, 12, 16. ii. 1. al. comp. Gen. xxi. 28. Ex. xxxvii. 23. Lev. iv. 6, 17. al. See Gesen. Lex. Heb. art. עֶבֶר.

Ἑπτάκις, num. adv. (ἐπτά), *seven times*, put for an indef. round number, Matt. xviii. 21, 22. Luke xvii. 4 bis. Sept. for עֶבֶר Ps. cxix. 164. עֶבֶר עֶבֶר 2 K. v. 10, 14.

Ἑπτακισχίλιοι, αι, α, (χίλιοι), *seven thousand*, Rom. xi. 4, quoted from 1 K. xix. 18 where Sept. ἐπτά χιλιάδες. Sept. for עֶבֶר עֶבֶר Num. viii. 22. 1 Chr. xxix. 4.

Ἐπω, see Εἶπον.

*Ἑραστός, ου, ὁ, (ἱράω,) *Erastus*, pr. name of a Christian, Acts xix. 22. Rom. xvi. 23. 2 Tim. iv. 20.

*Ἑργάζομαι, f. ἄσομαι, depon. Mid. (ἔργον,) imperf. ἐργαζόμεν, aor. 1 ἐργασάμην, perf. pass. ἐργασμαι as depon. 2 John 8. Xen. Mem. 2. 6. 6. comp. Buttm. § 136. 3. but also in pass. signif. John iii. 21. Xen. Mem. 3. 10. 9. comp. Buttm. § 113. n. 6. For the augm. see Buttm. § 84. 2.—*To work*, intrans. and trans.

1. intrans. *to work, to labour*, i. e. (a) pp. ἐν τῷ ἀμπελῶνι Matt. xxi. 28. at a trade, Acts xviii. 3. 1 Cor. iv. 12. 1 Thess. ii. 9. 2 Thess. iii. 8. genr. Luke xiii. 14. John ix. 4 ult. 1 Cor. ix. 6. 1 Thess. iv. 11. 2 Thess. iii. 10—12. Sept. for עָבַד Ex. v. 18. Deut. v. 13. —Test. XII Patr. p. 626 ἐργ. ἐν ἐργοῖς γῆς. Dem. 1048 pen. Xen. Mem. 1. 2. 57 bis. ib. 2. 7. 12.—(β) In the sense of *to be active*, i. e. to exert one's powers and faculties, etc. John v. 17 bis, ὁ πατήρ ἐργάζεται κ. τ. λ. Rom. iv. 4, 5.—(γ) Also, *to do business*, i. e. to trade, to traffic, Matt. xxv. 16 ἐργάσατο ἐν αὐτοῖς. —Dem. 957. 27 τινί.

2. trans. *to work, to form by labour*, i. e. *to do, to perform, to produce*, etc.

a) genr. of things wrought, done, performed, e. g. miracles, John vi. 30 τί ἐργάζῃ, sc. σημείων. Acts xiii. 41 ἔργον, comp. Hab. i. 5 where Sept. for לָבַד. Of sacred rites, τὰ ἱερὰ ἐργαζ. 1 Cor. ix. 13. So genr. Eph. iv. 28. Col. iii. 23. ἔργα τοῦ Θεοῦ ἐργάζεσθαι John vi. 28 ix. 4. ἔργον τοῦ κυρίου 1 Cor. xvi. 10. ἔργα ἐν Θεῷ ἐργασμένα, wrought in God, i. e. in conformity to his will, John iii. 21. Sept. for עָבַד Num. iii. 7. viii. 12. לָבַד Job xxxiii. 29. Ps. vii. 16.—Hdian. 8. 1. 14. Xen. An. 6. 3. 17. CEC. 7. 20. Antiphon. 14. 34 ἐργ. ἔργον τοιοῦτον.—Also ἐργάζομαι ἔργον καλὸν εἰς τινα Matt. xxvi. 10. [ἐν τινι] Mark xiv. 6. 3 John 5. τὸ ἀγαθὸν πρὸς πάντας Gal. vi. 10. τὸ κακὸν τινι Rom. xiii. 10, comp. Prov. iii. 30 where Sept. for לָבַד.—c. εἰς τινα Dem. 1252. 20. Palæph. A. 8, 11. τινα τὴν Luc. D. Mort. 2. 1. Xen. Conv. 4. 30. —Trop. *to work*, sc. good or evil, *to do, to commit, to practise*, c. acc. as τὸ ἀγαθόν Rom. ii. 10. τὴν δικαιοσύνην Acts

x. 35, but Heb. xi. 33 see in δικαιοσύνη a. τὴν ἀνομίαν Matt. vii. 23. ἀμαρτίαν James ii. 9. Sept. ἀνομίαν ἐργ. for לָבַד Ps. v. 6. vi. 9. Job xxxiv. 32.—Jos. Ant. 5. 1. 18 φόνον. Plut. Agesi. 23 mid. ἔργον δεινόν. Thuc. 3. 66.

b) in the sense of *to till, to cultivate*, e. g. τὴν γῆν, Sept. for עָבַד Gen. ii. 5, 15. Xen. CEC. 1. 8. In N. T. trop. spoken only of the sea, τὴν θάλασσαν ἐργάζεσθαι, *to cultivate the sea*, i. e. as in Engl. *to ply the sea, to follow the sea*, sc. as an occupation, as seamen, merchants, etc. Rev. xviii. 17.—Appian. Hist. R. 8. 2 ναυσι τε χρώμενοι, καὶ τὴν θάλασσαν οἷα Φοίνικες ἐργαζόμενοι. Plut. de Solert. An. 23. X. p. 61. ed. R. τοὺς ἐργαζομένους τὴν θάλατταν. Aristot. Probl. 38. 2. So θαλαττοῦργεῖν Pol. 6. 52. 1. θαλαττοῦργοι of fishermen Xen. CEC. 16. 7.

c) in the sense of *to work for, to labour for, to earn*, e. g. τὴν βρῶσιν John vi. 27. genr. 2 John 8. Sept. for עָבַד Prov. xxxi. 18.—Palæph. 21. 2. Dem. 1358. 12. Pen. Mem. 1. 3. 5.

*Ἑργασία, ας, ἡ, (ἐργάζομαι,) *work, labour*, Hdor. Vit. Hom. 3 ἀπὸ ἐργασίης χειρῶν. In N. T.

a) *labour*, i. e. trop. pains, effort, in the Latinism ἐργασίαν διδόναι, operam dare, Luke xii. 58, see fully in Δίδωμι d. a.—Jos. Ant. 3. 1. 7 μὴ συν πόνῳ μηδ' ἐργασίᾳ. Pol. 5. 100. 4.

b) *a working, doing*, i. e. practice, performance, sc. of evil, with εἰς final, Eph. iv. 19 εἰς ἐργασίαν ἀκαθ. πάσης, i. e. so as to work all uncleanness. Comp. Sept. for עָבַד 1 Chr. vi. 49. xxviii. 20.—Æschin. Dial. 2. 36 πρὸς ἐργασίαςπραγμάτων μοχθηρῶν.

c) *work*, i. e. occupation, trade, craft, Acts xix. 25. Sept. for עָבַד Jon. i. 8. comp. Ps. cvii. 23.—Dem. 503. 17. Xen. CEC. 6. 8, 9.

d) meton. earnings, gain, sc. from labour, Acts xvi. 16, 19. xix. 24.—Act. Thom. 16. Dem. 1283. 28. Xen. Mem. 3. 10. 1.

*Ἑργάτης, ου, ὁ, (ἐργάζομαι,) *a worker, labourer*, viz.

a) genr. sc. in the fields, Matt. ix. 37 ὁ μὲν θρῆσκός πολλός, οἱ δὲ ἐργάται ὀλίγοι. ver. 38. x. 10. xx. 1, 2, 8. Luke x. 2 bis, 7. 1 Tim. v. 18. James v. 4.—

Ecclus. xix. 1. Plut. Cato M. 4. Xen. Mem. 1. 6, 11.—Trop. by Paul of *labourers* in the church, i. e. *teachers*, etc. 2 Tim. ii. 15 ἐργάτην ἀνεπαίσχυντον. So with censure, 2 Cor. xi. 13. Phil. iii. 2.—Test. XII Patr. p. 746 ἐργάτης κυρίου.

b) c. gen. *a worker, doer*, of any thing, i. q. ὁ ἐργαζόμενος, Luke xiii. 27 ἐργάται τῆς ἀδικίας, *workers of iniquity, evil-doers*. —1 Macc. iii. 6. Xen. Mem. 2. 1. 27.

c) *a workman, artisan*, Acts xix. 25. —Luc. Somn. 2. Xen. Hiero 6. 11.

Ἔργον, ου, τό, (obsol. ἔργω to do,) *work*, i. e.

a) *labour, business, employment*, something to be done, viz. (α) genr. Mark xiii. 34 καὶ δοὺς ἐκάστῳ τὸ ἔργον αὐτοῦ. Eph. iv. 12 εἰς ἔργον διακονίας. 1 Tim. iii. 1. Sept. for עֲשֵׂה Gen. ii. 2. xxxix. 11. Ex. xxxv. 2. — Luc. D. Deor. 17. 1 ἐν ἔργῳ ἦσαν. Xen. Œc. 7. 6. ib. 20. 16, 19. —Of the work which Jesus was sent to fulfil on earth, τὸ ἔργον John xvii. 4. τὰ ἔργα John v. 20, 36. x. 38 τὸ ἔργον τοῦ πατρὸς, sc. ὃ δέδωκέ μοι ἵνα ποιήσω, John iv. 34. ix. 4. comp. xvii. 4. So τὸ ἔργον τοῦ κυρίου, *the work of the Lord*, i. e. which he began and left to be continued by his disciples, i. q. the cause of Christ, the gospel-work, 1 Cor. xv. 58. xvi. 10. Phil. ii. 30. Also of this work as committed to apostles and teachers, 2 Tim. iv. 5 ἔργον ποιήσον εὐαγγελιστοῦ, Acts xiii. 2. xiv. 26. xv. 38. Phil. i. 22. Further, ἔργον τοῦ Θεοῦ, *work of God*, i. e. which God requires, duty towards him, John vi. 28, 29. Rev. ii. 26. —(β) in the sense of *undertaking, attempt*, Acts v. 38. 2 Tim. iv. 18. Sept. for עֲשֵׂה Deut. xv. 10. עָשָׂה Job xxxiv. 21. —Wisd. ii. 12.

b) *work, i. e. deed, act, action*, something done, viz. (α) genr. as ἔργον ἐργάζεσθαι, *to work a work, to do a deed*, Acts xiii. 41 bis, quoted from Hab. i. 5 where Sept. for עָשָׂה, comp. Buttm. § 131. 3. —Hdian. 2. 3. 17. Xen. Conv. 1. 1. Mem. 3. 5. 3. —So of the works of Jesus, *miracles, mighty deeds*, Matt. xi. 2. John vii. 3. 21. xiv. 10.—12. xv. 24. Of God, Heb. iii. 9 εἶδον τὰ ἔργα μου, from Ps. xcv. 9 where Sept. for עָשָׂה.

(β) where λόγος and ἔργον, *word and deed*, stand in contrast. Luke xxiv. 19 δυνατὸς ἐν ἔργῳ καὶ ἐν λόγῳ. Col. iii. 17 ἐν λόγῳ ἢ ἐν ἔργῳ. Acts vii. 22. Rom. xv. 18. 2 Cor. x. 11. Tit. i. 16.—Ecclus. iii. 8. Lux. Toxar. 35. Xen. Hi. 7. 2. comp. Jos. Ant. 4. 2. 3.—So by impl. James i. 25 οὐκ ἀκροατὴς—ἀλλὰ ποιητὴς ἔργου, i. e. not a hearer of the word only, but *a doer of the deed*.

(γ) of the works of men in reference to right and wrong, as judged by the moral law, the precepts of the gospel, etc. (1) genr. Matt. xxiii. 3, 5 πάντα τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρ. John iii. 20, 21. Acts xxvi. 20. Rom. iii. 27. Gal. vi. 4. Σοκαρὰ τὰ ἔργα ἀποδιδόναι, etc. *to reward according to one's works*, Rom. ii. 6. 2 Cor. xi. 15. 1 Pet. i. 17. Rev. xx. 12. So Sept. and ἔργα Prov. xxiv. 12. Jer. l. 29.—(2) of good works, with epithets, e. g. ἔργον ἀγαθόν, ἔργα ἀγαθά, *a good deed, good works*, i. e. either *benefit, kindness*, Acts ix. 36. 1 Tim. vi. 18. or, *well-doing, virtue, piety*, Rom. ii. 7. xiii. 3. Eph. ii. 10. 2 Thess. ii. 17. Heb. xiii. 21. (comp. Xen. Cyr. 8. 1. 12. Mem. 2. 1. 20.) ἔργον καλόν, ἔργα καλά, *a good deed, good works*, i. e. a pious act, well-doing, virtue, etc. Matt. v. 16. Mark xiv. 6. Tit. ii. 7. Heb. x. 24. 1 Pet. ii. 12. (comp. Xen. Mem. 2. 6. 35.) τὰ ἔργα ἐν δικαιοσύνῃ, i. q. τὰ δίκαια, Tit. iii. 5. ἔργον τέλειον, *perfect work*, i. e. full, complete in well doing, James i. 4. Without epithet, John viii. 39 τὰ ἔργα τοῦ Ἀβραάμ. James iii. 13. —(3) of evil works, with epithets, e. g. ἔργα πονηρά, *wicked works, evil deeds*, John iii. 19. Col. i. 21. 1 John iii. 12. ἔργα νεκρά, *dead works*, i. e. sinful, Heb. vi. 1. ἔργα ἄνομα 2 Pet. ii. 8. ἔργα ἀσεβείας Jude 15. ἔργα τοῦ σκότους, i. e. of moral darkness, sin, Rom. xiii. 12. ἔργα τῆς σαρκός, *carnal works*, Gal. v. 19. (Xen. Cyr. 1. 2. 3 ἔργ. πονηρόν καὶ αἰσχρόν. An. 5. 7. 32 ἔργα ἀσεβείας.) So without epithet, by impl. Rev. ii. 6 ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν. ver. 13, 22. iii. 1. xviii. 6. 1 Cor. v. 2. John viii. 41, coll. ver. 44.—(4) of works of the law, ἔργα τοῦ νόμου, i. e. required by or conformable to the Mosaic moral law; so of a course required by this law,

Rom. ii. 15 τὸ ἔργον τοῦ νόμου. or conformable to this law, Rom. iii. 20. Gal. ii. 16. So with τοῦ νόμου implied, in Paul's writings, Rom. iv. 2, 6. ix. 11. xi. 6. Eph. ii. 9. 2 Tim. i. 9. al.—(5) of works of faith, ἔργα πίστεως, i. e. springing from faith, combined with faith, e. g. ἔργα πίστεως, 1 Thess. i. 3. 2 Thess. i. 11. So with τῆς πίστεως implied Heb. vi. 10, and in the Ep. of James c. ii. 14, 17—26. comp. esp. ver. 22, 26. See Bibl. Repos. IV. p. 696 sq.

c) *work*, i. e. *thing wrought*, something made, created, *genr.* of men, Acts vii. 41 ἐν τοῖς ἔργοις τῶν χειρῶν, i. e. an idol. 1 Cor. iii. 13—15. ix. 1. Sept. for פִּיגְמָ Deut. xxvii. 15. 2 K. xix. 18. חָפְזָ Ps. ix. 17.—Hdian. 8. 4. 4. Xen. Mem. 3. 10. 7. Eccl. 6. 13.—Of the works of God, *genr.* Acts xv. 18 γνωστὰ τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ. Rom. xiv. 20. Phil. i. 6. 2 Pet. iii. 10. Rev. xv. 3. Heb. i. 10 ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί, quoted from Ps. cii. 26 where Sept. for פִּיגְמָ, as also Ps. ciii. 22. civ. 31. comp. Is. lxiv. 8. for חָפְזָ Is. xlv. 11.—Hom. Il. 19. 22.—So of works implying power, and put for *power*, *might*, e. g. of God, John ix. 3 ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. Of Satan, 1 John iii. 8 ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου, i. e. destroy his power. AL.

Ἐρεθίζω, f. *ίσω*, (ἐρέθω, ἔρις,) to *excite*, pp. to *anger*, i. e. to *provoke*, to *irritate*, trans. Col. iii. 21 τὰ τέκνα ὑμῶν.—1 Macc. xv. 40. Test. XII Patr. p. 650 i. q. παροξύνειν. Hom. Il. 4. 5. Xen. Ven. 10. 14, 15.—Also to *action*, i. e. to *incite*, to *stimulate*, 2 Cor. ix. 2.—Arr. Diss. Ep. 2. 23. 13. to *enjoyment*, Anacr. 22. 5.

Ἐρείδω, f. *είσω*, to *fix firmly*, trans. Hom. Il. 22. 112. Pol. 2. 33. 3. In N. T. intrans. c. *εαυτὸν* impl. to *become fixed*, to *stick fast*, as a ship upon a sandbank Acts xxvii. 41. Comp. Butt. § 130. n. 2.—Hom. Od. 22. 450. Gr. Anth. II. 242 μαστὶ ἐπὶ μαστὸν ἐρείσας. trans. Pol. 3. 46. 1. See Butt. Lexil. p. 112 sq.

Ἐρεύγομαι, f. *ξομαι*, depon. Mid. pp. 'to eject through the mouth,' hence to *vomit*, Hom. Od. 9. 374. trop. of the

sea, a volcano, Hom. Od. 5. 403. Pind. Pith. 1. 40. of a river emptying itself, Diod. Sic. 2. 11. App. B. Mithr. 103. of a cry of men or animals, to *belch out*, to *bellow*, Theocr. Id. 13. 58. Hom. Il. 20. 403.—Hence in N. T. and in Alexandrine usage, to *speaking out*, to *utter*, trans. Matt. xiii. 35 ἐρεύξομαι κεκρυμμένα. Sept. for עָרַב Ps. xix. 2. cxix. 171. cxlv. 7. See Sturz. de Dial. Alex. p. 167 sq. Lob. ad Phr. p. 63 sq.

Ἐρευνάω, ὦ, f. ἥσω, to *search into*, to *investigate*, to *explore*, trans. τὰς γραφάς John v. 39. vii. 52. τὰς καρδίας Rom. viii. 27. Rev. ii. 23. τὰ βάθη τοῦ θεοῦ 1 Cor. ii. 10. seq. ποῖος 1 Pet. i. 11. Sept. for עָרַב Gen. xlv. 12. I K. xx. 6. עָרַב 2 Sam. x. 3.—Hdian. 7. 6. 12. Xen. Cyr. 1. 2. 12.

Ἐρέω, see in Εἶπον.

Ἐρημία, ας, ἡ, (ἔρημος,) a *solitude*, *desert*, i. e. an uninhabited and uncultivated tract of country, Matt. xv. 33. Mark viii. 4. 2 Cor. xi. 26. Heb. xi. 38. Sept. for עָרַב Ez. xxxv. 4.—Jos. Ant. 3. 10. 3. Xen. H. G. 5. 4. 41. Comp. Calmet art. *Desert*. Jahn § 17.

Ἐρημος, ου, ὁ, ἡ, adj. *solitary*, *desert*, viz.

a) pp. of a place or region uninhabited and uncultivated, Matt. xiv. 13 εἰς ἔρημον τόπον. ver. 15. Mark i. 35, 45. vi. 31, 32, 35. Luke iv. 42. ix. 10, 12. Sept. for עָרַב Jer. xxxiii. 10, 12.—Hdian. 8. 4. 23. Xen. Cyr. 3. 2. 1.—In the sense of *deserted*, *desolate*, *laid waste*, Matt. xxiii. 38 et Luke xiii. 35 ὁ οἶκος ὑμῶν ἔρημος, and so Acts i. 20. comp. Ps. lxxix. 26 where Niph. עָרַב, Sept. ἔρημωμένη. Acts viii. 26 see in Γάζα II. So Sept. and עָרַב Neh. ii. 17. עָרַב Lev. xxvi. 31, 33.—πόλις Pol. 9. 8. 9. Xen. An. 1. 5. 4.—Spoken of a female, *solitary*, *destitute*, sc. of a husband, unmarried, Gal. iv. 27 πολλὰ τὰ τέκνα τῆς ἐρήμου κ. τ. λ. quoted from Is. liv. 1 where Sept. for עָרַב.—Diod. Sic. 16. 37 ἔρημοι συμμαχῶν. comp. Xen. Cyr. 7. 3. 12.

b) as subst. ἡ ἔρημος, sc. χώρα, a *solitude*, *desert*, i. q. ἔρημία, i. e. an uninhabited and uncultivated tract of country, Matt. iii. 3 φωνὴ βοῶντος ἐν τῇ

ἐρήμῳ, and so Mark i. 3. Luke iii. 4. John i. 23, all quoted from Is. xl. 3 where Sept. for מִדְבָּר. Matt. xi. 7. xxiv. 26. Luke v. 16 ὑπόχωρῶν ἐν ταῖς ἐρήμοις. vii. 24. viii. 29. Rev. xii. 6, 14. xvii. 3. Of a desert as adapted to pasturage, i. e. uninhabited, etc. Luke xv. 4, coll. Matt. xviii. 12 τὰ ὄρη. Jahn § 17.—Spoken of the desert of Judea, i. e. the southeastern part of Judea, from the Jordan along the Dead sea, which was mostly uninhabited, Matt. iii. 1. Luke i. 80. iii. 2. Mark i. 4, coll. ver. 5. comp. Judg. i. 16 where Sept. for מִדְבָּר. Of the desert or mountainous region where Jesus was tempted, probably near Jericho, Matt. iv. 1. Mark i. 12, 13. Luke iv. 1. Of a desert prob. between the Mount of Olives and Jericho, Acts xxi. 38, comp. Jos. Ant. 20. 8. 6. John xi. 54 see in Ἑρραῖμ.—Of the Arabian desert, between Mount Sinai and Palestine, Acts vii. 30 ἐν τῇ ἐρ. τοῦ ὄρους Σ. ver. 36, 38, 42, 44. xiii. 18. John iii. 14. vi. 31, 49. 1 Cor. x. 5. Heb. iii. 8, 17. So Sept. and מִדְבָּר Ps. lxxviii. 15, 19. cxxxvi. 16. See Bibl. Repos. II. p. 765 sq. Calmet p. 412 sq.

Ἑρμῶ, ὦ, f. ὦσω, (ἐρημος,) *to desolate, to lay waste*, trans. Sept. for מִדְבָּר Is. xxxvii. 18. Thuc. 5. 4. In N.T. only pass. *to be made desolate, to be laid waste*, e. g. βασιλεία Matt. xii. 25. Luke xi. 17. πόλις Rev. xviii. 19. πλοῦτος, i. e. *to be destroyed, to come to nought*, Rev. xviii. 16. So of a person, Rev. xvii. 16 ἡρμωμένην ποιήσουσιν τὴν πόρνην, i. e. shall make her desolate, shall despoil her. So Sept. for מִדְבָּר Jer. xxvi. 9. Ez. xxvi. 19. Niph. מִדְבָּר Is. liv. 3. Ez. xxxii. 15.—Ecclus. xxi. 5 πλοῦτον. Xen. Ag. 1. 20 χώρα.

Ἑρῆμωσις, εως, ἡ, (ἐρημῶ,) *desolation, a laying waste*, Luke xxi. 20. Matt. xxiv. 15 et Mark xiii. 14 τὸ βδελύγμα τῆς ἐρημώσεως, see in βδελύγμα b. Sept. for מִדְבָּר Jer. vii. 34. מִדְבָּר Jer. iv. 7. 2 Chr. xxxvi. 21.—Arr. Al. M. 1. 9. 13.

Ἑριζῶ, f. ἰσῶ, (ἐρις,) *to strive, to wrangle*, Hom. II. 1. 277. Luc. D. Deor. 13. 1. In N. T. by impl. *to cry out, to be vociferous*, like wranglers, intrants, Matt. xii. 19 οὐκ ἐρίσει, οὐδὲ κραυγάζει,

quoted from Is. xlii. 2 where Heb. אֵין וְלֹא יִרְגֵז, Sept. οὐ κεκράζεται, οὐδὲ ἀνήσει, i. e. he shall not cry, neither lift up, sc. his voice.

Ἑριθεία, ας, ἡ, or ἐριθεία, (ἐριθεύω *to work for hire, to be hireling, venal*, sc. in striving for office, Aristot. Polit. 5. 3, fr. ἐριθός a hireling, a labourer, Hom. II. 18. 550. Dem. 1336. 6,) *party-strife, contention, rivalry*, Phil. i. 17 οἱ μὲν ἐξ ἐριθείας. ii. 3. James iii. 14, 16. Rom. ii. 8. plur. 2 Cor. xii. 20. Gal. v. 20.—*Ambitus*, venal strife for office, Aristot. Polit. 5. 2, 3. Hesych. ἐριθεία· ἡ διὰ λόγων φιλονεικία.

Ἑριον, ου, τό, (dim. fr. τὸ ἔρος, ἔρος, but only as to form,) *wool*, Rev. i. 14. Heb. ix. 19, where comp. Lev. xiv. 4 sq. 49 sq. Jos. Ant. 4. 4. 6. Sept. for מִדְבָּר Is. i. 18. Prov. xxxi. 13.—Hdian. 5. 5. 6. Xen. Mem. 2. 7. 12, 13.

Ἑρις, ἰδος, ἡ, acc. ἐριν Phil. i. 15, see Buttm. § 44. plur. ἐριδες 1 Cor. i. 11, also ἐρις 2 Cor. xii. 20, see Winer § 9. p. 61. Matth. § 80. n. 8.—*Strife, contention, wrangling*, Rom. xiii. 13 μὴ ἐριδι καὶ ζηλῶ. 1 Cor. i. 11. iii. 3. 2 Cor. xii. 20. Gal. v. 20. 1 Tim. vi. 4. Tit. iii. 9.—Ecclus. xl. 5. 9. Ael. V. H. 2. 21. Xen. Cyr. 2. 3. 15.—Meton. *love of strife*, Rom. i. 29. Phil. i. 15.—Hdian. 3. 2 13.

Ἑρίφιον, ου, τό, (dim. of ἐριφος,) *a young kid, kidding*, Matt. xxv. 33, coll. ver. 32.

Ἑριφος, ου, ὁ, ἡ, *a kid, a young goat*, pp. Luke xv. 29. Sept. for מִדְבָּר Gen. xxvii. 9. xxxviii. 17. מִדְבָּר Ex. xii. 5. מִדְבָּר Gen. xxxvii. 31.—Theocr. Id. 8. 50. Luc. Bacch. 1.—In Matt. xxv. 32, kids are put as the emblem of wicked men, because of their inferior value, lechery, etc. comp. Lev. xvi. 5—26.

Ἑρμᾶς, ᾱ, ὁ, *Hermas*, pr. n. of a Christian, Rom. xvi. 14.

Ἑρμηνεία, ας, ἡ, (ἐρμηνεύω,) *interpretation, explanation*, 1 Cor. xiv. 26. Meton. for *faculty of interpreting*, as a charisma, 1 Cor. xii. 10.—Ecclus. xlvii. 17. Luc. quom. Hist. conser. 45. *speech*, as the interpreter of thought Xen. Mem. 4. 3. 11.

Ἑρμηνεύω, f. εἰσω, *to interpret*, i. e. *to explain, to declare*, Luc. Abdic. 18. Xen. Mem. 1. 2. 52. In N. T. *to translate*, sc. from one language to another, John i. 39, 43, Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος. ix. 7. Heb. vii. 2. Sept. for Ch. עֲרַךְ Ezra iv. 7.—Xen. An. 5. 4. 4.

Ἑρμῆς, οὖν, ὁ, *Hermes*, pr. name, a) of a Christian at Rome, Rom. xvi. 14. —b) i. q. *Mercury* in heathen mythology, the son of Jupiter and Maia, the messenger of the gods, the patron of eloquence, learning, and traffic. Acts xiv. 12.

Ἑρμογένης, εὖς, οὖν, ὁ, *Hermogenes*, pr. n. of a man who deserted Paul, 2 Tim. i. 15.

Ἑρπετόν, οὖν, τό, (pp. neut. of ἑρπετός creeping, fr. ἔρπω,) *a creeping animal, reptile*, Acts x. 12. xi. 6. Rom. i. 23. James iii. 7. Sept. for עֲרֹךְ Gen. i. 24. vi. 7. גֶּרֶשׁ Gen. i. 20. Lev. xi. 41 sq.—Pind. Pyth. 1. 25. Luc. Philops. 9. comp. Xen. Mem. 1. 4. 11.

Ἑρυθρός, ἄ, όν, *red*, in N. T. only in ἡ ἐρυθρὰ θάλασσα, *the Red Sea*, Acts vii. 36. Heb. xi. 29. On the passage of this sea by the Israelites, see in Bibl. Repos. II. p. 753 sq. Sept. for עֲרֹךְ־יָם Ex. x. 19. xiii. 8. al.—1 Macc. iv. 9. Hdot. 1. 1. Diod. S. 3. 18.

Ἐρχομαι, f. ἐλεύσομαι, aor. 2 ἦλθον, perf. ἐλήλυθα, pluperf. ἐληλύθει. In the common Greek the forms of εἶμι were more used for the imperat, imperf. and future, but in N. T. imper. ἔρχου, pl. ἔρχεσθε, Matt. viii. 9. John i. 40. al. instead of ἔθι, ἔτε; imperf. ἡρχόμεν Mark i. 45. al. Plato de Leg. 3. p. 685. A, instead of ᾔειν or ᾔα; fut. ἐλεύσομαι Matt. ix. 15. 1 Cor. iv. 19, instead of the more Attic εἶμι, as also in Hdot. 1. 142. ib. 5. 125. See Buttm. § 114. p. 282. § 108. V. 4, 5. Matth. § 234. Winer § 15. p. 78. H. Planck in Bibl. Repos. I. p. 685.—*To come, to go, to move or pass along*, intrans. sc. in any direction, as marked by the adjuncts or often simply by the context. The forms from ἐλθεῖν, however, more frequently signify *to*

come, so that e. g. ἦλθεν is rarely used of one who *goes from or away* (Luke ii. 44), while the forms from ἔρχεσθαι are used indifferently of both directions; see Buttm. Ausf. Sprachl. II. p. 137 sq.

1. *to go*, with adjuncts implying motion *from* a place or person *to* another.

a) present and imperf. seq. εἰς c. acc. of place, John vi. 17 ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. Seq. acc. ὁδόν, *to go one's way*, Acts ix. 17. comp. Buttm. § 131. 2, 3. (Xen. An. 2. 2. 10.) Seq. σύν τινι John xxi. 3.—Present in a präter sense, in serm. obliq. Heb. xi. 8. see Buttm. § 137. n. 7.

b) improperly aor. 2 ἦλθον, absol. Mark xi. 13. seq. πρὸς τινα Luke xv. 20, coll. ver. 18. seq. acc. of distance, ὁδὸν ἡμέρας, Luke ii. 44. Buttm. § 131. 8.—Xen. An. 3. 1. 5, 6. See above.

2. *to come*, with adjuncts implying motion *to* or *towards* any person or place, viz.

a) pp. spoken of persons. (a) absol. Matt. viii. 9 λέγω σοῦτω, πορεύθητι, καὶ πορεύεται· καὶ ἄλλω, ἔρχου, καὶ ἔρχεται. Mark iv. 4. vi. 31. John i. 40. Acts v. 15. al. sæpiss.—Xen. An. 1. 3. 10.—Present in an *historical* sense, i. e. instead of the Aorist, Buttm. § 137. n. 7. Matth. § 504. 1. Winer § 41. 2. c. Matt. xxv. 11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, coll. ver. 10. Matt. xxv. 19. Mark ii. 18. John xx. 18. 3 John 3.—Present apparently in a *future* sense, but only of what is certainly to take place, Winer § 41. 2. Matth. § 504. 3. Luke iii. 16 ἔρχεται δὲ ὁ ἰσχυρότερός μου. John iv. 25. xiv. 3, 30. 1 Cor. iv. 5. Rev. i. 7. Especially in the phrase ὁ ἐρχόμενος, *the coming*, i. e. the future one, he who shall come, the Messiah, Matt. xi. 3. xxi. 9. Luke vii. 19, 20. John xii. 13. also John vi. 14. xi. 27. So in the periphrase of the name Jehovah, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος Rev. i. 4, 8. iv. 8. See in Εἶμι I. d.—By a species of pleonasm, the particip. ἐλθὼν is prefixed to other verbs in which the idea of *coming* is already presupposed, in order to render the idea more full and complete. Matt. ii. 23 καὶ ἐλθὼν κατήκησεν εἰς πόλιν λεγ. Ναζαρέτ, as in Engl. *he came and dwelt*. viii. 2. Mark v. 23.

xii. 14. xvi. 1. Luke vii. 3. Eph. ii. 17. al. Comp. in Ἀνίστημι II. d. See Winer § 67. 2. Matth. § 557. n. 1. Passow s. voc. 3 c.—Hom. II. 16. 521. Xen. Cyr. 2. 2. 6.

(β) with adjuncts marking *object* or *purpose*, e. g. seq. infin. Matt. ii. 2 ἡλθομεν προσκυνῆσαι αὐτῷ. Mark ii. 17. Luke iv. 34. al. Buttm. § 140. 2. Winer § 45. 3. b.—Seq. particip. fut. Matt. xxvii. 49 εἰ ἔρχεται Ἡλίας σώσων αὐτόν. Acts viii. 27. Buttm. § 144. 3.—Plato Euthyphr. 1. Xen. An. 7. 1. 28.—So c. part. pres. implying purpose and manner, Luke xiii. 7 τρία ἔτη ἔρχομαι ζητῶν καρπὸν. comp. Passow s. voc. 3. c.—Plato Phædo. p. 100. B.—Seq. ἵνα, John x. 10. xii. 9, 46, 47.

(γ) c. dat. of pers. either pleonastic, *in respect to, for*, Winer § 31. 3. Buttm. § 133. n. 2. Matth. § 389. or directly for *πρός τινα*, Winer § 31. 2. p. 174. Matt. xxi. 5 ὁ βασιλεὺς σου ἔρχεται σοι. Rev. ii. 5, 16.—Comp. Fabr. Pseudep. V. T. I. p. 594 ὡς ἡλθομεν τῇ πόλει. Hsian. 3. 1. 6 Ἀθηνοὶ δὲ ἡλθον αὐτῷ σύμμαχοι.—So c. dat. of thing, as manner or instrument. John xxi. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἡλθον. Buttm. § 133. 3.

(δ) c. adv. of place, Matt. viii. 29 ἦλθες ὧδε κ. τ. λ. Mark v. 27. Luke x. 1. John iv. 16. viii. 14. So c. adv. et infin. of purpose, John iv. 15 μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν. Also ἔρχ. ὧδε εἰς τοῦτο, Acts ix. 21.

(ε) construed with prepositions, viz. (1) ἀπό c. gen. of place Acts xviii. 2 ἐληλυθότα ἀπὸ τῆς Ἰταλίας. Mark i. 9. vii. 1. al. (Palæph. 6. 6.) c. gen. of pers. *from* a person, Mark v. 35. John iii. 2. Gal. ii. 12.—(2) εἰς c. acc. of place, *to come into*, e. g. εἰς τὴν οἰκίαν, *to enter*, Matt. ii. 11. Luke xiv. 1. a country, city, etc. *to come to or into*, Mark v. 1. viii. 10. John xi. 38. Acts viii. 40. Gal. ii. 11. 1 Tim. i. 15. al.—c. acc. of purpose, i. e. εἰς final, John i. 7 οὗτος ἦλθεν εἰς μαρτυρίαν. iv. 45 εἰς τὴν ἑορτήν, i. e. to attend the feast. xi. 56. With εἰς repeated, both of place and final, John ix. 39. 2 Cor. ii. 12.—(3) ἐκ c. gen. of place whence, Luke v. 17. John iii. 31. vii. 41. ἐκ et εἰς John iv. 54.—(4) ἐν c. dat. of manner, Luke xxiii. 42.—(5) ἐν c. gen. of thing, implying rest upon,

Matt. xxiv. 30 ἐπὶ τῶν νεφελῶν.—c. acc. of place *upon* or *to which* one comes, Mark vi. 53 ἐπὶ τὴν γῆν Γενν. Luke xix. 5. xxiv. 1. Acts xii. 10. c. acc. of object or purpose, Matt. iii. 7 ἐπὶ τὸ βάπτισμα αὐτοῦ. c. acc. of person, *to come to or before* any one, Acts xxiv. 8. *to come upon* any one, e. g. τὸ πνεῦμα, Acts xix. 6. Matt. iii. 16. (Test. XII Patr. p. 545.) also, *to come against*, Luke xiv. 31.—Xen. An. 3. 1. 24.—(6) ἐως αὐτοῦ, Luke iv. 42.—(7) κατὰ c. acc. *to move to, toward, along by*, Acts xvi. 7. Luke x. 33.—(8) μετὰ c. acc. of pers. *to come after* sc. in time, *to follow*, *to appear later*, Acts xiii. 25. xix. 4.—(9) ὀπίσω c. gen. of pers. *to come after*, i. e. *to follow*, trop. *to become the follower, disciple*, of any one, Matt. xvi. 24. Luke xix. 23. xiv. 27. Of time, *to come after*, *to appear later*, Matt. iii. 11. John i. 27.—(10) παρά c. gen. of person, *to come from* any one, i. e. as sent, Luke viii. 49.—c. acc. of place, *at, near, along*, π. τὴν θάλασσαν Matt. xv. 29.—(11) πρὸς c. acc. of person *to whom* one comes, and this is the more usual construction, Matt. vii. 15. Mark ii. 13. Luke vii. 7. John iii. 2. xi. 19. xiv. 6, 23. al. sæp. c. acc. of thing, John iii. 20, 21.

b) in the sense of *to come forth*, sc. before the public, *to appear, to make one's appearance*. Matt. xi. 14 αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. ver. 19. Mark ix. 11, 12. Gal. iii. 19. 2 Pet. iii. 3. al. Pres. in fut. sense, Matt. xvii. 11. 1 Cor. xv. 35. Comp. above in a. a.—Seq. part. pres. or manner, comp. above in a. β. Matt. xi. 19. Luke vii. 33. John i. 31.—So ἐν σαρκί, i. e. come, *appeared*, in the flesh, spoken of Christ, 1 John iv. 2. 2 John 7. (Ep. Barnab. c. 5.) ἐπὶ τῷ δνόματι τινος Matt. xxiv. 5, see in Ἐπί II. 3. c.

c) in the sense of *to come again* or *back, to return*, absol. Luke xv. 30 ἦλθεν, of the prodigal son. Rom. ix. 9. Heb. xiii. 23. ἕως ἔρχομαι, Luke xix. 13. John xxi. 22. ἔλθῶν pleonastic, see above in a. a. Matt. v. 24. Luke xviii. 8. al. So seq. infin. of purpose, 2 Thess. i. 10. seq. particip. pres. of manner, John ix. 7 ἦλθε βλέπων, *he came back seeing*, comp. above in a. β. seq. εἰς c. acc. of place, Matt. ii. 21. seq. πρὸς

c. accus. of person, John vii. 45. xiv. 18, 28.

d) metaph. of persons, e. g. seq. *διά*, as *ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος*, 1 John v. 6. see in *Διά* I. 4. b.—Seq. *εἰς*, as *εἰς ἑαυτὸν ἐλθὼν*, *coming to himself*, i. e. recovering his right mind, Luke xv. 17. *εἰς χεῖρον ἐλθοῦσα*, growing worse, Mark v. 26. *εἰς ἀπελεγμὸν* Acts xix. 27. *εἰς κρίσιν*, i. e. to be condemned, John v. 24. *εἰς ἐπίγνωσιν* 1 Tim. ii. 4. (Cebet. Tab. 12 *εἰς τὴν ἀληθινὴν παιδείαν ἐλθεῖν*.) 2 Cor. xii. 14. *εἰς τὴν ὥραν ταύτην*, John xii. 27.—Xen. Cyr. 6. 2. 29.—Seq. *ἐκ*, Rev. vii. 14 *ἐκ τῆς θλίψεως*, i. e. have escaped from.

e) trop. spoken of things, e. g. (α) of time, as *ἐλεύσονται ἡμέραι* Matt. ix. 15. *ἤλθεν* v. *ἐλήλυθεν ἡ ὥρα*, John xvi. 4. 32. Acts ii. 20. iii. 20. al. Present in a future sense, of a time near and certain, *to be coming, to be near*, comp. above in a. a. Luke xxiii. 29 *ἰδοὺ ἐρχονται ἡμέραι*. John iv. 35. ix. 4. Heb. viii. 8. So part. *ἐρχόμενος*, *coming*, i. e. future, as *αἰών* Mark x. 30. Luke xviii. 30. *τὰ ἐρχόμενα ἀπαγγελεῖ* John xvi. 13. (Sept. for *נִבֵּא* Is. xlv. 7.) *ἐορτή* Acts xviii. 21. —Jos. Ant. 6. 9. 1. ib. 6. 11. 9.—(β) of the kingdom of God, *to come*, i. e. to be established, Matt. vi. 10. Mark xi. 10. al. —(γ) of good or evil, e. g. of a good result, Rom. iii. 8. seq. *εἰς τι* Phil. i. 12. seq. *ἐπὶ τινα*, *to come upon*, e. g. *ἡ εἰρήνη* Matt. x. 13. So of evil, guilt, etc. seq. *ἐπὶ τινα*, *to come upon*, i. e. to happen to, to be laid upon, e. g. *πάντα* John xviii. 4. *ὀργή* Eph. v. 6, and so Rev. xi. 18. xviii. 10. *ἡ ὀργὴ ἡ ἐρχομένη*, *the wrath to come*, 1 Thess. i. 10. of guilt, *αἷμα*, Matt. xxiii. 35. So of offences, *to come, to arise*, Matt. xviii. 7.—(δ) genr. of a voice, c. *ἐκ*, Mark ix. 7. of a star, Matt. ii. 9. of floods, Matt. vii. 25, 27. of rain, Luke xii. 54. Heb. vi. 7. of wind, John iii. 8. of utensils, *to be brought*, Mark iv. 21. So of a law, faith, etc. *to come*, i. e. to be announced, made known, Rom. vii. 9. Gal. iii. 23. *ἐρχ. εἰς τὸ φανερόν*, *to come abroad*, i. e. be manifested, Mark iv. 22. *ὅταν δὲ ἐλθῇ τὸ τέλειον*, *when that which is perfect is come*, is established, 1 Cor. xiii. 10. AL.

*Ερω, see in Εἶπον

*Ερωτάω, ὦ, f. ἦσω, (kindred with *ἔρομαι*.) *to ask*, c. c. acc. of person and also acc. of thing or other adjunct. Buttm. § 131. 4, 5.

a) *to ask*, i. e. *to interrogate, to inquire of*, c. acc. of pers. Matt. xvi. 13 *ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων*. John i. 19. xvi. 5. Sept. for *ἔρω* Gen. xxiv. 47. xxxii. 17.—Luc. D. Deor. 7. 1. Xen. Cyr. 8. 5. 19.—Seq. acc. of pers. and of thing, Matt. xxi. 24 *ἐρωτήσω ὑμᾶς λόγον ἕνα*. Mark iv. 10. Luke xx. 3. Sept. for *ἔρω* Jer. xxxviii. 14.—Xen. Cyr. 3. 3. 48.—Seq. acc. of pers. et *περί* c. gen. of thing, Luke ix. 45. Sept. and *ἔρω* Jer. xlv. 11.—Hdot. 1. 32 *ἐπερωτάω*.—Absol. Luke xxii. 68. Sept. for *ῥῥῥ* Deut. xiii. 14.—2 Macc. vii. 2. Xen. An. 1. 6. 7.

b) from the Heb. *to ask, i. e. to request, to entreat, to beseech*, c. acc. of pers. Matt. xv. 23 *ἠρώτων αὐτόν, λέγοντες*. Luke xiv. 18, 19. John xii. 21. Phil. iv. 3. So Heb. *ἔρω* Is. vii. 11, Sept. *αἰτέω*.—Jos. Ant. 5. 1. 14.—Seq. acc. of thing, *τὰ πρὸς τὴν εἰρήνην*, Luke xiv. 32. So Sept. and *ἔρω* Ps. cxxii. 6.—Seq. acc. of person and prepositions, e. g. *περί τινος* Luke iv. 38. John xvi. 26. *ὑπὲρ τινος* 2 Thess. ii. 1. Comp. Heb. *לְ* *ἔρω* 1 K. ii. 22, Sept. *αἰτέω*.—Seq. acc. of pers. and *ἕνα* or *ὅπως*. Mark vii. 26 *ἠρώτα αὐτὸν ἕνα κ. τ. λ.* Luke vii. 36. John iv. 47. 1 Thess. iv. 1. *ὅπως* Luke vii. 3. Acts xxiii. 20. Seq. acc. of pers. and infin. aor. Luke v. 3. John iv. 40. Acts iii. 3. pres. 1 Thess. v. 12. AL.

*Εσθής, ἦτος, ἡ, (ἐννυμι, ἔσθην,) *a garment, vestment, raiment*, Luke xxiii. 11. Acts i. 10. x. 30. xii. 21. James ii. 2 bis, 3.—Esdr. viii. 73. Jos. Ant. 12. 4. 3. Xen. Mem. 2. 1. 22.

*Εσθησις, εως, ἡ, (ἐσθίω, ἐσθής,) *a garment, raiment*, Luke xxiv. 4.—Aquil. for *ἔσθης* Is. xliii. 18.

*Εσθίω, strengthened form from obsol. *ἔδω*, Att. fut. *ἐδομαι*, aor. 2 *ἔφαγον* from obsol. root *φάγω*, see Buttm. § 114. p. 282. § 95. n. 18. Matth. § 234. § 183.—Later fut. *φάγομαι*, Winer § 15. p. 81. Lob. ad Phr. p. 327, 347. Sturz de Dial. Alex. p. 199. Buttm. Ausf. Sprachl. § 95. n. 21. 2 pers. fut. *φάγεται* Luke xvii. 8, see Buttm. § 103.

III. 1.—*To eat, to take food*, spoken both of men and animals.

a) genr. and absol. of persons, ἐσθίειν, Matt. xii. 1 τῶν ἁγίων καὶ ἐσθίειν. xiv. 21. xxvi. 21, 26. Mark vii. 3. Luke vi. 1. Acts xxvii. 35. 1 Cor. x. 28. al. φαγεῖν, Matt. xv. 37. xxvi. 26. Mark vi. 42. viii. 8. Luke ix. 17. c. infin. final, διδόναι τινὶ φαγεῖν, Matt. xiv. 16. xxv. 35, 42. Mark v. 43. al. Buttm. § 140. 2. Sept for בָּרַךְ, ἐσθίειν 1 Sam. i. 7, 8. φαγεῖν Gen. iii. 13. xviii. 8.—ἐσθ. Ἀλ. V. H. 2. 17. Xen. Mem. 2. 7. 7. φαγ. Luc. Parasit. 12. Xen. Mem. 2. 1. 18.—Seq. μετὰ c. gen. *to eat with* any one sc. at table, to take a meal with, Luke vii. 36 ἡρώτα δὲ τις αὐτὸν, ἵνα φάγῃ μετ' αὐτοῦ. Matt. ix. 11 ἐσθίειν. So ἐνώπιόν τινος, *to eat before* any one, in his sight, Luke xxiv. 43. Sept. φαγεῖν for בָּרַךְ, c. μετὰ 1 Sam. i. 18. c. ἐνώπιον 2 Sam. xi. 13.

b) with an adjunct of the object, or thing eaten, viz. (α) Seq. gen. once, Luke xv. 16 κερατίων ὧν ἡσθιον εἰ χοῖροι i. e. *of which*, partitively, Buttm. § 132. 4. 2. d. comp. Matth. § 327. But the gen. is here more prob. by attraction instead of the accus. as below.—(β) Seq. ἐκ c. gen. *to eat of* any thing, i. e. a part of it, by Hebraism instead of the Attic simple gen. comp. Buttm. l. c. Matth. § 327. So ἐσθ. ἐκ τοῦ ἄρτου 1 Cor. xi. 28. φάγω Luke xxii. 16. John vi. 26, 50. Rev. ii. 7. So Sept. for מִן בָּרַךְ, ἐσθ. 2 Sam. xii. 3. 2 K. iv. 40. φαγ. Num. vi. 4. Ecclus. xi. 19.—In the sense of *to live from* 1 Cor. ix. 7. 13. Heb. xiii. 10. comp. Jos. B. J. 5. 13. 6 ἐξ αὐτοῦ τρέφεσθαι.—(γ) Seq. ἀπό c. gen. *to eat from* i. e. *of* any thing, a part of it, as in β, comp. Matth. l. c. so ἐσθίειν, spoken of dogs, Matt. xv. 27. Mark vii. 28. φαγ. Rev. ii. 17 in text. rec. Sept. φαγεῖν for מִן בָּרַךְ Gen. iii. 1, 2, 5. Lev. vii. 8, 11.—(δ) Seq. accus. of the thing eaten, viz. (1) genr. as φαγεῖν τὸ πάσχα Matt. xxvi. 17. Mark xiv. 12, 14. al. καρπὸν Mark xi. 14. also Mark ii. 26. Rev. x. 10. So of fowls, etc. σάρκας φαγ. *to devour*, Rev. xix. 18. trop. Rev. xvii. 16. So Sept. for בָּרַךְ Gen. iii. 14. Ex. xii. 8.—Ἀλ. V. H. 1. 1 πᾶν ὀνοῦν φαγ. ib. 2. 40. Æsop. Fab. 47.—1 Cor. xi. 20 κυριακὸν δεῖπνον φαγεῖν, i. e. *to celebrate*.—(2) from the

Heb. ἄρτον ἐσθίειν v. φαγεῖν, *to eat bread*, i. e. *to take food, to take a meal*, e. g. ἐσθ. Matt. xv. 2. Mark vii. 5. φαγ. Matt. xv. 20. John vi. 23. al. So Sept. for מִן בָּרַךְ ἐσθ. 1 K. xxi. 5. φαγ. Gen. xxxvii. 24. 2 K. iv. 8. Trop. of a banquet in the kingdom of God, Luke xiv. 15, see in Ἀνακλίνω b. For the phrases ἄρτον φαγεῖν παρά τινος 2 Thess. iii. 8, and τὸν αὐτῶν ἄρτον ἐσθίειν 2 Thess. iii. 12, see in Ἄρτος b.—(3) by impl. *to eat* sc. in order to support life, *to use as food, to live upon*, Mark i. 6 ἐσθίων ἀκριδᾶς καὶ μέλι ἀγριοῦ. John vi. 31 τὸ μάννα. Rom. xiv. 2, 3, 6. 1 Cor. x. 3, 25, 27. al. Trop. John vi. 53. With a negat. Luke iv. 2. 1 Cor. viii. 13.—Xen. Ag. 9. 3. Cyr. 8. 1. 44.—(4) in a partitive sense *to eat of*, to partake of, for ἐκ v. ἀπό τινος as above, 1 Cor. viii. 7, 10. xi. 26, 27. Rev. ii. 14, 20.

c) from the Heb. in the phrase ἐσθίειν v. φαγεῖν καὶ πίνειν *to eat and drink*, absol. or c. accus. (α) simply for *to take a meal*, etc. Luke x. 17. xvii. 8 bis. Sept. for מִן בָּרַךְ 1 K. xix. 6, 8. 2 K. vi. 23.—Bel and Drag. 6.—(β) for *to live* sc. in the usual manner, Matt. xi. 18 μήτε ἐσθίων μήτε πίνων, i. e. *not living as other men*, comp. Matt. iii. 4, etc. Matt. xi. 19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρ. ἐσθίων καὶ πίνων, i. e. *like other men*. Luke vii. 33, 34. 1 Cor. ix. 4. Hence in antith. with νηστεύειν, it signifies *not to fast*, Luke v. 33. But with a neg. οὐ φαγεῖν οὐδὲ πνεῖν, *not to eat or drink*, to abstain from food, to fast, Acts ix. 9. xxiii. 12, 21. So Sept. Ex. xxxiv. 28. 1 K. xiii. 8, 9.—(γ) by impl. *to feast, to banquet*, Luke xii. 19 ἀναπαύου, φάγε, πίε, εὐφραίνου. 1 Cor. x. 7. xv. 32. With the idea of luxury, revelling, etc. Matt. xxiv. 49. Luke xii. 45. xvii. 27, 28. 1 Cor. xi. 22, coll. ver. 21. So Sept. for מִן בָּרַךְ 1 Sam. xxx. 16. 1 K. i. 25. Job. i. 4, 18. al.—(δ) seq. ἐνώπιόν τινος. *to eat and drink in the presence of* any one, i. e. *to live in acquaintance and intercourse with him*, Luke xiii. 26. So trop. Luke xxii. 30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, i. e. *that ye may feast at my table, live in familiar intercourse with me*, etc. comp. in Ἀνακλίνω b.

d) trop. *to devour, to consume*, trans.

of fire, Heb. x. 27. of rust, James v. 3. So Sept. and חֲרָף of fire, Is. x. 17. חֲרָף and Sept. καταφαγεῖν Deut. xxxii. 22.—of fire, Hom. Il. 23. 182. AL.

Ἑσλί, ὁ, indec. *Esli*, pr. n. of a man, Luke iii. 25.

Ἑσοπτρον, ου, τό, (i. q. εἰσοπτρον, fr. εἰς, ὁψομαι,) a looking-glass, mirror; James i. 23 εἰκεν ἀνδρὶ κατανοοῦντι—ἐν ἐσόπτρῳ. 1 Cor. xiii. 12 βλέπομεν δι' ἐσόπτρου ἐν αἰνίγματι, i. e. we now see only a reflected image, obscurely, and not face to face as we shall hereafter.—Eccles. xii. 11. Anacr. 11. 3. Plut. ed. R. VI. p. 528. 8, 12.—The mirrors of the ancients were usually made of polished metal, see Ex. xxxviii. 8. Job xxxvii. 18. Plut. l. c. comp. Gesen. Comm. zu Jes. iii. 23.

Ἑσπέρα, ας, ἡ, (pp. fem. of ἑσπερος), evening, Luke xxiv. 29. Acts iv. 3. xxviii. 23. Sept. for עֶרָא Gen. i. 5, 8. al.—Hdian. 3. 12. 23. Xen. Cyr. 1. 4. 17.

Ἑσρώμ, ὁ, indec. *Esrom*, Heb. הֶזְרֹן (walled in) *Hezron*, pr. n. of the grandson of Judah, Matt. i. 3 bis. Luke iii. 35. comp. 1 Chr. ii. 5.

Ἑσχατος, ἀτη, τον, (prob. ἔχω, ἔσχον,) the last, the extreme, uttermost, spoken of place and time, viz.

a) of place. (a) pp. *extreme, remotest*, and neut. as subst. τὸ ἔσχατον, the *extremity*. Acts i. 8 et xiii. 47 ἕως ἔσχατου τῆς γῆς. Sept. for עֶרְא Jer. xvi. 18. עֶרְא Deut. xxviii. 49. Is. xlviii. 20.—ÆL V. H. 3. 18 med. Diod. Sic. 1. 60. Xen. Vect. 1. 6.—(β) trop. implying rank or dignity, the last, lowest, least. Luke xiv. 9, 10 εἰς τὸν ἔσχ. τόπον. So genr. Matt. xix. 30 bis, πολλοὶ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. So genr. Mark ix. 35. x. 31 bis. Luke xiii. 30 bis. John viii. 9. 1 Cor. iv. 9.—Comp. *homines postremi*, Cic. pro Rosc. Am. 47.—(γ) of order or number, the last, utmost, Matt. v. 26 τὸν ἔσχ. κοδράνην. Luke xii. 59.

b) of time, the last, the latest, only in the later Greek. (a) genr. of persons, Matt. xx. 8, 12, οἱ ἔσχατοι, i. e. the labourers latest hired. ver. 14, 16 bis. 1 Cor. xv. 26, 45 ὁ ἔσχατος Ἀδάμ, i. q. ὁ δεύτερος in ver. 45. (Phryn. ed. Lob. p. 135

ἔσχατον μάρτυρα παρέχειν.) In an adverbial sense, Mark xii. 6, 22 ἔσχατη πάντων ἀπέθανε καὶ ἡ γυνή, comp. Buttm. § 123. n. 3.—Of things, the last, and in reference to two the later, latter, e. g. τὰ ἔσχατά τινος, the latter state or condition of any one, Matt. xii. 45. Luke xi. 26. 2 Pet. ii. 20. Sept. and תְּחִלָּה Job viii. 7. xlii. 12. So ἡ ἔσχ. πλάνη Matt. xxvii. 64. τὰ ἔσχ. ἔργα Rev. ii. 19. ἔσχ. πληγαί Rev. xv. 1. xxi. 9. Also, ἐν τῇ ἔσχ. σάλπιγγι 1 Cor. xv. 52, i. e. the trumpet of the last day. Neut. ἔσχατον as adv. 1 Cor. xv. 8 ἔσχ. πάντων.—(β) With a noun of time, as ἡ ἔσχατη ἡμέρα, the last day, e. g. of a festival, John vii. 37. or of the world, the day of judgment, John vi. 39, 40, 44, 54. xi. 24. xii. 48. Further, in the phrase ἐν ἔσχαταις ἡμέραις, in the last or latter days, Acts ii. 17. 2 Tim. iii. 1. James v. 3 ἐπ' ἔσχατου τῶν ἡμέρων, Heb. i. 1. 2 Pet. iii. 3. ἐν καιρῷ ἔσχατῳ, in the last time, 1 Pet. i. 5. ἐν ἔσχατῳ χρόνῳ, in the last time, Jude 18. ἐπ' ἔσχατων τῶν χρόνων 1 Pet. i. 20. ἔσχατη ὥρα ἐστὶ, it is the last hour, 1 John ii. 18 bis, all which refer to the last times of ὁ αἰὼν οὗτος, the times since the coming of Christ, in which the power of this world is in part broken, but will be wholly destroyed only at his second advent, i. q. τὰ τέλη τῶν αἰώνων 1 Cor. x. 11; comp. in Αἰὼν 2, and Βασιλεία c. These expressions seem therefore strictly to cover the whole interval between the first and final advent of Christ; but they sometimes refer more particularly to the period in which the sacred writers lived, adjacent to the first coming, as Acts ii. 17. Heb. i. 1. 1 Pet. i. 20. Jude 18. 1 John ii. 18 bis; and elsewhere more to later times, before the second coming, as 2 Tim. iii. 1. James v. 3. 1 Pet. i. 5. 2 Pet. iii. 3.—(γ) In the phrase ὁ πρῶτος καὶ ὁ ἔσχατος, the first and the last, spoken of the Messiah in glory, Rev. i. 11, 17. ii. 8. xxii. 13, prob. in the sense of *eternal*, the beginning and the end; comp. Heb. הָאֵלֶּיךָ אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרֵון Is. xlv. 6 et xlviii. 12. coll. Is. xli. 4. See Gesen. Comm. ad Is. xli. 4. xlviii. 12. Others, the only one, the Supreme, i. e. the be-

ginning and end, the source and sum of all things; comp. Heb. and Sept. λόγοι οἱ πρῶτοι καὶ οἱ ἔσχατοι, first and last, i. e. all, 2 Chr. ix. 29. xii. 15. al. Test. XII Patr. p. 617. See also Clem. Alex. Strom. 4. 25, as quoted under art. Α, p. 1.

Ἐσχάτως, adv. *extremely*, i. e. *in extremity*, as ἔσχατως ἔχειν, Lat. *in extremis esse, to be at the last gasp*, at the point of death, Mark v. 23.—Artemidor. 3. 61. Diod. Sic. Excerpt. Vales. p. 242 πυθόμενος τὸν Φηρεκίδην . . . ἐν Δήλῳ νοσεῖν καὶ τελείως ἔσχατως ἔχειν. So ἔσχατως διακίμαι Diod. Sic. 18. 48 et ibi Wesseling. Pol. 1. 24. 2. Elsewhere, πονήρως ἔχειν Xen. Cyr. 7. 5. 75. θανάσιμως ἔχειν Arr. Epict. 3. 26. ἐπιθανάτως ἔχειν Ael. V. H. 13. 26 or 27. See Lob. ad Phr. p. 389.

Ἐσω, adv. of place, (pp. εἶσω fr. εἰς,) *into, in, within*, opp. to ἔξω.

a) pp. implying motion *into* a place etc. Matt. xxvi. 58 καὶ εἰσελθὼν ἔσω. Mark xiv. 54. c. gen. xv. 16 ἔσω τῆς αὐλῆς. Sept. for מִבְּרֵיחַ 2 Chr. xxix. 16, 18.—Hdot. 5. 20. εἶσω Xen. Cyr. 7. 5. 20. c. gen. Xen. Hi. 2. 10.

b) of place where, *within*, John xx. 26. Acts v. 23. Sept. for מִבְּרֵיחַ Gen. xxxix. 11. Comp. Lob. ad Phryn. p. 128.—Hence ὁ, ἡ, τὸ ἔσω, as adj. *inner, interior*, Buttm. § 125. 6. metaph. ὁ ἔσω ἀνδρ., *the inner man*, the mind, soul, Rom. vii. 22. Eph. iii. 16. οἱ ἔσω, *those within* sc. the church, Christians, 1 Cor. v. 12.—pp. Xen. Ven. 10. 7. Luc. Navig. 38 τὸ εἶσω.

Ἐσωθεν, adv. of place, (ἔσω,) *from within*, pp. implying motion from within. Mark vii. 21 ἔσωθεν ἐκ τῆς καρδίας κ. τ. λ. ver. 23. Luke xi. 7.—Epict. Ench. 16. Arr. Epict. 4. 1. 57.—By impl. like ἔσω, *within, internally*, of persons Matt. vii. 15 ἔσωθεν δὲ εἰσι λύκοι κ. τ. λ. xxiii. 25, 27, 28. 2 Cor. vii. 5. Rev. iv. 8. v. 1. So Sept. and מִבְּרֵיחַ Gen. vi. 14. Ex. xxv. 11. מִבְּרֵיחַ Ex. xxxix. 18.—Arr. Epict. 2. 8. 14. Xen. An. 1. 4. 4.—Hence ὁ, ἡ, τὸ ἔσωθεν as adj. *the inner, the inside*, trop. for the mind, heart, etc. Luke xi. 39, 40. 2 Cor. iv. 16. Comp. Buttm. § 125. 6.

Ἐσώτερος, α, ον, (compar. fr. ἔσω,) *inner, interior*, Acts xvi. 24. Heb. vi. 19, comp. Lev. xvi. 15 where Sept. for מִבְּרֵיחַ.

Ἐταῖρος, ου, ὁ, *a companion, comrade, friend*, Matt. xi. 16. Sept. for γῆ 2 Sam. xiii. 3. xvi. 17.—Hdian. 2. 1. 10. Xen. Cyr. 5. 1. 1. Mem. 2. 6. 15.—In a direct address, ἑταῖρε, *friend*, as in Engl. *my good friend*, Matt. xx. 13. xxii. xii. xxvi. 50.—Suid. sub ἑταῖρε· ὁ Πλάτων καὶ οἱ ἄλλοι φιλόσοφοι τοὺς γνησίους ἑραστὰς τῶν λόγων ἑταῖρους ἑκαλοῦν.

Ἐτερόγλωσσος, ου, ὁ, ἡ, adj. (ἕτερος, γλῶσσα,) *other-tongued*, of another language, 1 Cor. xiv. 21 ἐν ἑτερογλώσσῳ sc. λόγοις, or perhaps neut. for γλώσσῃς ἐτίραις, with allusion to Is. xxviii. 21.—Aquil. for יְהוּדִי Ps. cxiv. 1. Pol. 41. 9. 5.

Ἐτεροδιδασκαλέω, ὦ, f. ἤσω, i. q. ἕτερα διδασκ.) *to teach otherwise*, other doctrine, etc. 1 Tim. i. 3. vi. 3.—Ignat. ad Polyc. § 3. Euseb. H. E. 3. 32. Not found in classic writers.

Ἐτεροζυγέω, ὦ, f. ἤσω, (ἐτερόζυγος pp. having a different yoke, Phocyl. Sent. 13 σταθμὸς ἑτερόζ., an unequal balance, Sept. for מִבְּרֵיחַ of heterogeneous animals, Lev. xix. 19,) *to bear a different yoke, to be yoked unequally*, heterogeneously; in N. T. only trop. of Christians living in familiar intercourse with pagan idolaters, 2 Cor. vi. 14. coll. ver. 15 sq.

Ἔτερος, α, ον, correl. pron. *the other, other*, Buttm. § 78. 2, and n. 1. § 127. 5.

a) pp. and defin. ὁ ἕτερος, with the article, *the other* sc. of two, where one has been already mentioned, as Matt. vi. 24 τὸν ἕνα μισήσῃ, καὶ τὸν ἕτερον ἀγαπήσῃ. Luke v. 7. vii. 41. xxiii. 40. al. Luke iv. 43 ἐν ταῖς ἐτίραις πόλεσιν, in those other cities where the gospel has not yet been preached. In distinction from oneself, *another person*, i. q. τὸν πλησίον, Rom. ii. 1. 1 Cor. iv. 6. xiv. 17. Gal. vi. 4. James iv. 12.—Hdian. 5. 7. 1. Xen. Cyr. 2. 3. 17.—So ἡ ἐτίρα sc. ἡμέρα, *the other*, i. e. *the next* day, the day after, Acts xx. 15. xxvii. 3.—Xen. 4.

6. 10 ἦν αἰριον ἔως πρωῒ, τῇ ἑτέρᾳ ἀν ἀνλίζοιο παρ' ἡμῖν.

b) indef. and without the art. *other*, *another*, *some other*, i. q. ἄλλος, but with a stronger expression of difference; Buttm. § 127. 5.

(α) pp. Matt. viii. 21 ἕτερος δὲ τῶν μαθητῶν. Luke viii. 3. John xix. 37. Acts i. 20. al. Eph. iii. 5 ἐν ἑτέραις γενεαῖς, i. e. former. Sept. for ἡν Gen. iv. 24. viii. 10. al.—Hdian. 5. 7. 13. Xen. Cyr. 6. 3. 5.—Joined with τις indef. ἕτερός τις, *some other one*, *any other*, Acts viii. 34. xxvii. 1. Rom. viii. 39. 1 Tim. i. 10.—So distributively, either repeated, as 1 Cor. xv. 40 ἕτερα μὲν—ἕτερα δέ; or with other pronouns, Matt. xvi. 14 οἱ μὲν—ἄλλοι δέ—ἕτεροι δέ κ. τ. λ. Luke xi. 16. xiv. 19, 20. 1 Cor. xii. 9, 10. Sept. for ὧν Gen. xxxi. 49. πῶν Ex. xxvi. 3. Matth. § 288. n. 6.

(β) of another kind, etc. *another*, *different*, i. q. ἄλλοις, e. g. ἐν ἑτέρᾳ μορφῇ Mark xvi. 12. νόμος Rom. vii. 23. εὐαγγελίον Gal. i. 6. ὁδός James ii. 25. (Xen. Cyr. 1. 6. 2.) So of a priest out of a different line or family, Heb. vii. 11, 15. prob. also of a king from another race, Acts vii. 18, comp. Jos. Ant. 2. 9. 1.—In the sense of *foreign*, *strange*, and by impl. *wonderful*, Jude 7. Sept. for ἡ Ex. xxx. 9. For the phrase ἑτέρας γλώσσαις v. ἐν χεῖλεσιν ἑτέροις λαλεῖν Acts ii. 4 et 1 Cor. xiv. 21, see in Γλῶσσα b. γ. Comp. Is. xxviii. 11. AL.

Ἑτέρως, adv. (ἕτερος,) *otherwise*, Phil. iii. 15.—Jos. Ant. 2. 14. 5. Hom. Od. 1. 234.

Ἐτι, adv. *yet*, *still*, viz.

a) implying duration, e. g. (α) spoken of the present time, *yet*, *still*, *hitherto*, Lat. *adhuc*, Matt. xii. 46 ἐτι αὐτοῦ λαλοῦντος. xxvii. 63 εἶπεν ἐτι ζῶν. Luke ix. 42. xxiv. 6. John xx. 1. Rom. v. 6. al.—Jos. Ant. 7. 4. 2. Luc. D. Deor. 2. 1. Plut. Mor. II. p. 39 ult. ed. Tauchn. Xen. An. 1. 6. 8. Cyr. 4. 2. 9.—Of the present in allusion to the past, *yet*, *still*, *even now*, sc. as before. Mark viii. 17. Luke xxiv. 41. Acts ix. 1. Rom. iii. 7. Gal. i. 10. al. So ἐτι νῦν, *yet now*, *even now*, 1 Cor. iii. 2.—Jos. Ant. 2. 14. 6 νῦν ἐτι. Xen. Cyr. 1. 2. 16 νῦν δ' ἐτι.—In the sense of *even*, *already*, Luke i. 15 ἐτι ἐκ

κοιλίας μητρός. Heb. vii. 10.—(β) Of the future, *yet*, *still*, *still further*, *longer*. Luke xvi. 2 οὐ γὰρ δύνησιν ἐτι οἰκονομεῖν. Mark v. 35. John iv. 35. vii. 33. xiv. 19. Rom. vi. 2. 2 Cor. i. 10. al.—Xen. Mem. 2. 6. 20. Apol. Soc. 33 τοῦ ἐτι ζῆν.—Espec. with a negative, *not further*, *no more*, *no longer*, Lat. *non amplius*. Matt. v. 18 εἰς οὐδὲν ἰσχύει ἐτι. Luke xx. 40. John xiv. 30. Gal. iv. 7. Heb. viii. 12. Rev. iii. 12. vii. 16. al. Comp. Buttm. § 149. p. 430.—Luc. D. Deor. 3. 1. Hdian. 3. 11. 13. Xen. Cyr. 4. 2. 26 οὐδένα ἐτι. Comp. Οὐκέτι.

(b) implying accession, addition, etc. *yet*, *more*, *further*, *besides*. (α) genr. Matt. xviii. 16 παράλαβε μετὰ σου ἐτι ἓνα ἢ δύο. xxvi. 65. Heb. xi. 32, 36. al.—Hdian. 5. 2. 13. Xen. An. 6. 6. 13.—So ἐτι δὲ καί, *and further also*, *moreover also*, Luke xiv. 26. Acts ii. 26. xxi. 28.—Hdian. 3. 5. 4. Xen. Cyr. 2. 4. 14.—(β) With a comparative, intens. *yet*, *much*, *far*. Phil. i. 9 ἐτι μᾶλλον καὶ μ. Heb. vii. 15. Comp. Winer § 36. 3. n. 1.—ἐτι μᾶλλον Jos. Ant. 20. 4. 2. Xen. Cyr. 3. 2. 18. Hi. 2. 18. AL.

Ἑτοιμάζω, f. ἄσω, (ἕτοιμος,) *to make ready*, *to prepare*, trans.

a) pp. e. g. τὴν ὁδόν, the way, sc. of a king, as was customary before oriental monarchs in their journeys, pp. Rev. xvi. 12. trop. of the Messiah, Matt. iii. 3. Mark i. 3. Luke i. 76. iii. 4. all quoted from Is. xl. 3 where Sept. for πᾶς. See Jos. B. J. 3. 6. 2. Arr. Al. M. 4. 30. Diod. Sic. 2. 13.—Of a meal, banquet, etc. Matt. xxii. 4. Luke xvii. 8. τὸ πᾶσχα Matt. xxvi. 17, 19. Mark xiv. 12, 15, 16. Luke xxii. 8, 9, 12, 13. So Sept. for ἡ Gen. xliii. 16.—Hom. II. 19. 197.—Of a place, domicile, etc. τόπον John xiv. 2, 3. Rev. xii. 6. πόλιν Heb. xi. 16. ξενίαν Philem. 22. Luke ix. 52. Sept. for ἡ 1 Chr. xv. 3.—So ἐτ. κυρίῳ λαόν Luke i. 17. Comp. Sept. 2 Chr. xxvii. 6. Eccus. ii. 18.—Of persons, *to prepare*, *to put in readiness*, e. g. soldiers, Acts xxiii. 23. a bride, ἐαυτήν Rev. xix. 7. xxi. 2. a servant or minister, ἐαυτόν, Rev. viii. 6. ix. 15. Luke xii. 47. Pass. particip. ἡτομασμένος, *prepared*, i. e. trop. *apt*, *ready*, 2 Tim. ii. 21. pp. of horses, ἡτ. εἰς πόλεμον, Rev. ix. 7.—genr.

1 Macc. xiii. 22. Pol. 1. 38. 3. Thuc. 6. 95.—In the sense of *to provide*, e. g. ἀρώματα Luke xxiii. 56. xxiv. 1. ἀγαθά Luke xii. 20, coll. 19. So Sept. for קָרַן 2 Chr. xxvi. 14.

b) of God, as having in his counsels prepared good or evil for men, i. e. *to destine, to appoint*, Matt. xx. 23. xxv. 34, 41. Luke ii. 31. Mark x. 40. 1 Cor. ii. 9. So Sept. for קָרַן Ex. xxiii. 20. Is. xli. 21. קָרַן Gen. xxiv. 14, 44.—Tob. vi. 17.

Ἑτοιμασία, ας, ἡ, (ἔτοιμος,) *preparation, i. e. readiness, alacrity*, Eph. vi. 15 ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου, shod as to your feet with readiness, alacrity, in behalf of the gospel, i. e. let your feet be ever ready to go forth to preach the gospel, comp. 2 Tim. ii. 21. For the gen. see Winer § 30. 1. Sept. for קָרַן Ps. x. 17. Jos. Ant. 10. 1. 2. Artemid. 2. 57.

ἔτοιμος, η, ον, also ἔτοιμος, ό, ἡ, Matt. xxv. 10, in the classics sometimes ἑτοῖμος, η, ον, Winer § 6. p. 49.—*ready, prepared*, viz. of things, e. g. a banquet, Matt. xxii. 4, 8. Luke xiv. 17. a chamber, Mark xiv. 15. a contribution, 2 Cor. ix. 5. of time, John vii. 6. of things done, τὰ ἔτοια, 2 Cor. x. 16. (Thuc. 1. 70.) Seq. inf. *ready*, sc. to be done, σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι, 1 Pet. i. 5.—Wisd. xvi. 20. Hdian. 2. 12. 1. Xen. Cyr. 2. 1. 10. ib. 7. 5. 34.—Of persons, Matt. xxv. 10 αἱ ἔτοιμοι εἰσ-ἤλθον. seq. *πρὸς τι, ready for any thing*, Tit. iii. 1. 1 Pet. iii. 15. seq. infin. *ready*, sc. to do etc. Luke xxii. 33. Acts xxiii. 15. c. inf. impl. ver. 21. ἔτοιμος γίνομαι, *to become ready, be prepared*, Matt. xxiv. 44. Luke xii. 40. So Sept. for קָרַן קָרַן Ex. xix. 15. xxxiv. 2.—c. *πρὸς* Xen. Mem. 4. 5. 12. c. inf. Luc. Asin. 23. Xen. Cyr. 4. 1. 1.—So ἐν ἑτοιμῳ ἔχειν, *to be in readiness*, seq. inf. 2 Cor. x. 6.—Pol. 2. 34. 2.

Ἑτοιμῶς, adv. (ἔτοιμος,) *ready, in readiness*; hence ἑτοιμῶς ἔχειν, *to be ready*, Acts xxi. 13. 2 Cor. xii. 14. 1 Pet. iv. 5. Sept. for קָרַן קָרַן Dan. iii. 15.—Jos. Ant. 12. 4. 2. Æl. V. H. 4. 13.

ἔτος, εος, ους, τό, *a year*, Luke iii. 1. Acts vii. 30. Heb. i. 12. al. Sept.

for קָרַן 1 K. xv. 1. Jer. i. 2, 3.—Hdian. 1. 16. 5. Xen. Mem. 1. 4. 12.—Dat. plur. as marking a period in or during which, John ii. 20. Acts xiii. 20. Accus. plur. of time *how long*, Matt. ix. 20. Luke ii. 36. John v. 5. al.—Xen. Cyr. 1. 2. 9.—In the phrase εἶναι v. γίνομαι ἔτων, *to be of such and such an age*, Matt. v. 42 ἦν γὰρ ἔτων δώδεκα, i. e. twelve years old, Luke ii. 37, 42. Acts iv. 22. al. (Sept. Gen. v. 32. Xen. Mem. 1. 2. 40.) So John viii. 57 πεντήκοντα ἔτη οὐπω ἔχεις, *thou hast not yet 40 years*, i. e. art not 40 years old.—Kar' ἔτος, *year by year*, every year, Luke ii. 41.—Jos. Ant. 7. 5. 1. AL.

Εὖ, adv. (pp. neut. of εὖς,) *well, good*, viz.

a) pp. with verbs, εἶνα εὖ σοι γένηται, *that it may be well with thee*, that thou mayest be prosperous, Eph. vi. 3. Sept. for קָרַן Gen. xii. 13. Deut. iv. 40.—Arr. Epict. 2. 5. 30.—Mark xiv. 7 εὖ ποιῆσαι τινα, *to do good to any one*. Sept. for קָרַן Gen. xxxii. 9, 12. Deut. viii. 16.—Jos. Ant. 14. 14. 3. Xen. Mem. 2. 1. 19.—Acts xv. 29 εὖ πράσσειν, *to do well*, i. e. to do right, to act well. So קָרַן 1 K. viii. 18. 2 K. x. 30.—Jos. Ant. 4. 8. 38. Arr. Epict. 4. 6. Xen. Mem. 3. 9. 14.—Others in Acts i. c. *to do well*, i. e. to be prospered, comp. Jos. Ant. 12. 4. 1. Xen. Mem. 1. 6. 8.

b) in commendations, i. q. εὖγε, Lat. *euge, well! well done!* Matt. xxv. 21 εὖ δοῦλε ἀγαθέ. ver. 23. Luke xix. 17.—Xen. Ven. 6. 20, coll. 19 εὖγε.

NOTE. In composition, εὖ is *well, good*, and hence is often intensive.

Εὔα, ας, ἡ, *Eve*, קַיָּה (life), pr. n. of the first woman, 2 Cor. xi. 3. 1 Tim. ii. 13.

Εὐαγγελίζω, f. ἰσω, (εὐαγγέλιος messenger of good,) aor. 1 εὐαγγέλισα, for the augm. see Buttm. § 87. 2, *to bring glad tidings, to announce as glad tidings, to declare as matter of joy*. Not found in Mark nor in the Gospel and Epistles of John, only once in Matthew, and twice in Rev.

I. Act. c. c. acc. of pers. with an acc. of thing impl. Buttm. § 131. 4, 5; in N. T. twice, *to announce unto, to pub-*

lish unto, sc. as glad tidings, Rev. xiv. 6 εὐαγγελίσαι τοὺς καθήμενους κ. τ. λ. x 7 ὡς εὐηγγέλισε τοὺς αὐτοῦ δούλους τοὺς προφῆτας, where text. rec. has dat. τοῖς δούλοις κ. τ. λ. Sept. c. dat. for רַבָּנָא 1 Sam. xxxi. 9. 2 Sam. xviii. 19, 20.—Dio Cass. 61. 13. Polyæn. 5. 7. The Active form is not found in earlier writers, Lob. ad Phryn. p. 268. Passow s. voc. 2.

II. Mid. in earlier writers (Lob. l. c.) and in N. T. to announce, to publish, sc. as glad tidings, etc.

a) genr. and c. acc. of thing, Acts x. 36 εὐαγγελιζόμενος εἰρήνην. Rom. x. 15 bis, quoted fr. Is. lii. 7 where Sept. for רַבָּנָא, as also 1 K. i. 42. Seq. acc. of thing and dat. of pers. which was the more usual construction, Lob. ad Phr. p. 268. Winer § 31. 1. Luke i. 19 ἀπεστάλην εὐαγγελίσασθαι σοι ταῦτα. ii. 10. Eph. ii. 17. 1 Thess. iii. 6. So Sept. for רַבָּנָא 1 Chr. x. 9. c. ἐν τισι, 1 Sam. i. 20. Ps. xl. 10.—Jos. Ant. 5. 1. 5. Luc. Icarom. 34. Aristoph. Eq. 643. τινὶ περὶ τινος Jos. Ant. 15. 7. 2. Plut. Quæst. Rom. 9.—With an acc. of thing impl. Luke iv. 18, comp. Is. lxi. 1.—Dem. 332. 9.—Seq. acc. both of thing and of person in later Greek, pp. Alciph. 3. Ep. 12. Heliodor. II. 16. p. 64. Euseb. Vit. Const. 3. 26; in N. T. by attraction before ὅτι Acts xiii. 32, comp. Buttm. § 151. I. 6. Lob. l. c.

b) spoken of the annunciation of the gospel of Christ, and all that pertains to it, to preach, to proclaim, the idea of glad tidings being of course everywhere implied, viz. (a) εὐαγγ. τὴν βασιλείαν τοῦ Θεοῦ v. τὰ περὶ τῆς βασ. τ. θ. to preach the kingdom of God, etc. Luke viii. 1. Acts viii. 12. c. dat. of pers. Luke iv. 43.—So with τὴν βασιλείαν impl. absol. Luke ix. 6. xx. 1. c. acc. of pers. Luke iii. 18.—(β) εὐαγγ. Ἰησοῦν Χρ. v. τὸν κύριον Ἰησοῦν, etc. Acts v. 42. xi. 20. xvii. 18. c. dat. of pers. Acts viii. 35. seq. ἐν τοῖς ἔθνεσι Gal. i. 16. So Eph. iii. 8 τὸν πλοῦτον τοῦ Χρ. ἐν τοῖς ἔθνεσι.—(γ) genr. εὐαγγ. τὸ εὐαγγέλιον, τὸν λόγον, τὴν πίστιν, etc. Acts viii. 4 τὸν λόγον. xv. 35. Gal. i. 23 τὴν πίστιν. seq. dat. of pers. 1 Cor. xv. 1, 2 εὐαγγέλιον ἡμῖν. 2 Cor. xi. 7. Gal. i. 8 bis.—With τὸ εὐαγγέλιον, τὸν

λόγον, etc. impl. i. e. to preach the gospel, c. dat. of pers. Rom. i. 15. Gal. iv. 13. c. acc. of pers. (Winer § 32. 1. p. 182.) Acts xiv. 15. xvi. 10. Gal. i. 9. 1 Pet. i. 12. c. acc. of place for pers. Acts viii. 25, 40. xiv. 21. seq. εἰς c. acc. marking extent, 2 Cor. x. 16. Absol. Acts xiv. 7. Rom. xv. 20. 1 Cor. i. 17. ix. 16 bis, 18.

III. Pass. to be announced, to be published, sc. as glad tidings, viz. (a) pp. with a nominative of the thing announced, which in the Active construction would be the accus. of thing, Buttm. § 134. 2, 5. So Luke xvi. 16 ἡ βασιλεία τ. Θεοῦ. Gal. i. 11 τὸ εὐαγγέλιον. 1 Pet. i. 25. c. dat. of pers. 1 Pet. iv. 6.—(β) with a nominative of person, which in the Active construction would be the dat. or accus. of person, Buttm. § 134. 5. So genr. Heb. iv. 2 καὶ γὰρ ἴσμεν εὐηγγελισμένοι κατὰ πῶρ κακεῖνοι, i. e. to us has good tidings been proclaimed, as well as unto them. ver. 6. So Sept. for רַבָּנָא 2 Sam. xviii. 31. So in respect to the gospel, etc. to have the gospel preached, to hear the gospel tidings, Matt. xi. 5 et Luke vii. 22 πτωχοὶ εὐαγγελίζονται.

Εὐαγγέλιον, ον, τό, (εὐάγγελος,)eward for good news, Hom. Od. 14. 152. Aristoph. Eq. 661. good news, glad tidings, Sept. for רַבָּנָא 2 Sam. xviii. 20, 22. App. B. C. 4. 968. Cic. ad Att. 2. 3.—In N. T. spoken only of the glad tidings of Christ and his salvation, the gospel. Not found in Matthew and Luke, nor in the gospel and epistles of John, twice in Acts, once in Peter, once in Rev.

a) pp. in the sense of glad tidings everywhere except in the writings of Paul. (a) τὸ εὐαγγ. τῆς βασιλείας sc. τοῦ Θεοῦ, Matt. iv. 23. ix. 35. xxiv. 14. Mark i. 14. and so by impl. Mark i. 15. xiii. 10. xiv. 9. Matt. xxvi. 13. Rev. xiv. 6 εὐαγγ. αἰώνιον, comp. Luke ii. 10. Meton. annunciation of the gospel, sc. through Christ, Mark i. 1. Also εὐαγγ. τῆς χάριτος τ. Θεοῦ, sc. as manifested in Christ, Acts xx. 24.—(β) In respect to the coming and life of Jesus, as the Messiah, gospel, glad tidings, Mark viii. 35 et x. 29 ἔνεκεν ἰμοῦ καὶ τοῦ εὐαγγελίου. xvi. 15. Acts xv. 7. 1 Pet. iv. 17.

—Hence later, *gospel*, in the sense of 'a history of Jesus' life,' etc. as in the titles of the first four books of the N. T.

b) in the writings of Paul, *the gospel*, i. e. (α) *genr.* 'the gospel scheme,' its doctrines, declarations, precepts, promises, etc. Rom. ii. 16 *κατὰ τὸ εὐαγγέλιόν μου*, i. e. the gospel which I preach. xi. 28. xvi. 25. 1 Cor. ix. 14 *τοῖς τὸ εὐαγγ. καταγγέλλουσιν*. ver. 18. xv. 1. 2 Cor. iv. 3, 4. ix. 13. x. 14. Gal. i. 11 *τὸ εὐαγγ. τὸ εὐαγγελισθὲν ὑπ. ἰμοῦ*. ii. 2, 5, 14. Eph. i. 13. iii. 6. vi. 19. Phil. i. 5, 7, 16, 27 bis. ii. 22. Col. i. 5, 23. 1 Thess. i. 5. ii. 4. 2 Tim. i. 10. ii. 8. So *τὸ εὐαγγ. τοῦ Χριστοῦ, the gospel of Christ*, made known by him as its founder and chief corner stone, Rom. xv. 19, 29. 1 Cor. ix. 12, 18. Gal. i. 7. 1 Thess. iii. 2. 2 Thess. i. 8. *εὐαγγ. τοῦ Θεοῦ*, i. e. of which God is the author through Christ, Rom. xv. 16. 2 Cor. xi. 7. 1 Thess. ii. 2, 8, 9. 1 Tim. i. 11.—By antithesis, *ἕτερον εὐαγγέλιον, a different gospel*, including other precepts, etc. 2 Cor. xi. 4. Gal. i. 6.—*genr.* Barnab. Ep. 5. Clem. Alex. Strom. 6. 13.—(β) Meton. *the gospel-work*, i. e. the preaching of the gospel, labour in the gospel, etc. Rom. i. 1 *ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ*. ver. 9, 16. 1 Cor. iv. 15. ix. 14 *ἐκ τοῦ εὐαγγ. ζῆν*. ver. 23. 2 Cor. ii. 12. viii. 18. Eph. vi. 15, see in *Ἑτοιμασία*. Phil. i. 12. iv. 3, 15. 2 Thess. ii. 14. 2 Tim. i. 8. Philem. 13 *ἐν τοῖς δεσμοῖς τοῦ εὐαγγ.* in bonds on account of labours in the gospel. Gal. ii. 7 *πεπίστευμαι τὸ εὐαγγ.* τῆς ἀκροβυστίας, i. e. I was entrusted to preach the gospel to the Gentiles. So Rom. x. 16 *οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ*, all have not obeyed the preaching of the gospel, i. e. the gospel as preached.

Εὐαγγελιστής, οὗ, ὁ, (εὐαγγελίζομαι,) pp. 'a messenger of good tidings,' in N. T. *an evangelist, a preacher of the gospel*, not located in any place, but travelling as a missionary to preach the gospel and found churches, Acts xxi. 8. Eph. iv. 11. 2 Tim. iv. 5. See Neander Gesch. d. Pflanz. u. Leit. d. chr. Kirche, I. p. 185. in Bibl. Repos. IV. p. 259. Theodoret. ad Eph. iv. 11, *ἐκείνοι περιῶντες ἐκήρυττον*.

Εὐαρεστέω, ὦ, f. ἦσω, (εὐάρεστος,) perf. *εὐηρέστηκα*, for the augm. see Buttm. § 86. 2, *to please well*, c. c. dat. Heb. xi. 5, 6. Comp. Matth. § 393. 5. —Sept. Gen. v. 22, 24. Ecclus. xlv. 16. Diod. Sic. 14. 4.—Mid. *to take pleasure in, to be pleased with*, c. c. dat. Heb. xiii. 16. Comp. Matth. § 411. n. 2.—Diod. S. 20. 79. Diod. Laert. 4. 6.

Εὐάρεστος, ου, ὁ, ἡ, adj. (εὖ, ἀρέσκω,) *well-pleasing, acceptable, approved*, c. c. dat. expr. or impl. Rom. xii. 1 *εὐάρεστον τῷ Θεῷ*. ver. 2. xiv. 18. 2 Cor. v. 9. Eph. v. 10. Phil. iv. 18. Tit. ii. 9.—Wisd. iv. 10.—Seq. *ἐνώπιόν τινος* instead of a dat. Heb. xiii. 21. comp. in *Ἐνώπιον* c. Seq. *ἐν* c. dat. of pers. *ἐν κυρίῳ* Col. iii. 20, where text rec. has *τῷ κυρίῳ*. Conmp. in *Ἐν* 1. e.—Wisd. ix. 10 *παρά σοι*.

Εὐαρέστως, adv. (εὐάρεστος,) *so as to please, acceptably*, Heb. xii. 28.—Arr. Epict. 1. 12. 21.

Εὐβουλος, ου, ὁ, *Eubulus*, pr. n. of a Christian, 2 Tim. iv. 21.

Εὐγενής, ἑος, οὗς, ὁ, ἡ, adj. (εὖ, γένος,) *well-born, noble*, of high rank, Luke xix. 12. 1 Cor. i. 26. Sept. for *ἕγῃ* Job i. 3.—Jos. Ant. 10. 10. 1. Hdian. 1. 8. 10. Xen. 8. G. 4. 1. 7.—Metaph. *noble-minded, generous*, Acts xvii. 11.—Jos. 12. 5. 4 *τὰς ψυχὰς εὐγενεῖς*. Cic. ad Att. 13. 21 penult.

Εὐδία, ας, ἡ, (εὖδιος, fr. εὖ and Διός *gen.* of Ζεύς,) *serene sky, fair weather*, Matt. xvi. 2 *εὐδία*, sc. *ἔσται*—Ecclus. iii. 15. Pol. 1. 60. 8. Xen. H. G. 2. 4. 14.

Εὐδοκέω, ὦ, f. ἦσω, (εὖ, δοκέω,) aor. 1 *εὐδόκησα*, also *ἠεδοόκησα* Luke v. 22, see Buttm. § 86. 2; pp. *to seem good*, by impl. *to think good*, see in Δοκέω a, found only in the later Greek, Sturz de Dial. Alex. p. 168. Hence *genr.* *to be well-disposed*, sc. towards any person or thing, seq. dat. e. g. of pers. *to favour*, Diod. S. 17. 47. ib. 14. 61. of thing, *to assent to*, 1 Macc. i. 43. Diod. S. 4. 23. ib. 14. 110.—In N. T. *to think good*, i. e. *to please, to like, to take pleasure in*, viz.

a) *genr.* to view with approbation,

seq. *ἐν* c. dat. of pers. Matt. iii. 17 ὁ νιός σου, *ἐν* ᾧ εὐδόκησα. xvii. 5. Mark i. 11. Luke iii. 22. 1 Cor. x. 5. Heb. x. 38. seq. *ἐν* c. dat. of thing, 2 Cor. xii. 10. 2 Thess. ii. 12. So Sept. for *אֵלֶּיךָ* 2 Sam. xxii. 20. Is. lxii. 4. *אֵלֶּיךָ* Ps. xlv. 4. 1 Chr. xxix. 3.—1 Macc. viii. 1. Ecclus. xxxi. 19. Polyb. 2. 12. 3.—Seq. *εἰς* c. acc. of pers. implying direction of mind, Matt. xii. 18 *εἰς* ὃν εὐδόκησα ἡ ψυχὴ μου. 2 Pet. i. 17.—Seq. acc. of thing, by Hebr. Heb. x. 6, 8, ὁλοκαύματα κ. π. ἃ οὐκ εὐδόκησας. So Sept. for *אֵלֶּיךָ* Ps. li. 18. *אֵלֶּיךָ* Ps. li. 21.

b) in the sense of *to will, to desire*, seq. infin. expr. or impl. viz. (a) genr. *to be willing, to be ready*, 2 Cor. v. 8 εὐδοκοῦμεν μάλλον ἐκδημιῶσαι ἐκ τοῦ σώμ. 1 Thess. ii. 8.—Ecclus. xxv. 16. 1 Macc. vi. 23. Pol. 1. 8. 4.—(β) by impl. *to determine, to resolve*, the idea of benevolence being implied, Rom. xv. 26 εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κ. τ. λ. ver. 27. 1 Thess. iii. 1. Spoken of God, Luke xii. 32 εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλ. 1 Cor. i. 21. Gal. i. 15. Col. i. 19.—1 Macc. xiv. 46, 47.

Εὐδοκία, *ας, ἡ*, (εὐδοκίω,) *a being well pleased, pleasure*, viz.

a) pp. *delight* in any person or thing, and hence *good-will, favour*. Luke ii. 14 *ἐν ἀνθρώποις εὐδοκία*, sc. on the part of God. Comp. in Εὐδοκίω a. So Sept. and *רָצוֹן* Ps. v. 13. xix. 15. so *רָצוֹן* Prov. xi. 1, 20, Sept. *δεκτός, προσδεκτός*.—Ecclus. xi. 17.—Of men, *good-will, kind intention*, Phil. i. 15 δι' εὐδοκίαν τὸν Χρ. κηρύσσουν. By impl. *desire, longing*, Rom. x. 1. Comp. Ecclus. xviii. 31.

b) in the sense of *good-pleasure, will, purpose*, the idea of benevolence being included, spoken of God, Eph. i. 5 κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. ver. 9. Phil. ii. 13. 2 Thess. i. 11 πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης, i. e. fulfil in you the virtue which his good pleasure hath purposed, i. q. πᾶσαν ἀγαθωσύνην εὐδόκητον, Buttm. § 123. n. 4. Winer § 34. 2. a. So Matt. xi. 26 et Luke x. 21 οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου, *such was thy good pleasure*, see in Γίνομαι

II. b. β. Ἐμπροσθέν II. a. So *רָצוֹן*, Sept. *שֵׁלֶמָה*, Ps. xl. 9. ciii. 21.

Εὐεργεσία, *ας, ἡ*, (εὐεργέτης,) *a good deed, benefit*, Acts iv. 9.—2 Macc. ix. 26. Jos. Ant. 2. 10. 1. Xen. Mem. 3. 11. 11.—Also genr. *well-doing, duties*, sc. as required by the gospel, 1 Tim. vi. 2, see in Ἀντιλαμβάνω a. (Hom. Od. 22. 374.) Others, *beneficence*, as in Clem. Alex. Pæd. 3. 7. Xen. An. 2. 5. 22.

Εὐεργετέω, *ῶ, f. ἦσω*, (εὐεργέτης,) *to do good, to confer benefits*, absol. Acts x. 38. Sept. for *שָׁלַח* Ps. xiii. 6. Jos. Ant. 4. 8. 13. Æl. V. H. 12. 59.

Εὐεργέτης, *ου, ὁ*, (εὖ, obsol. *ἐργω*), *a well-doer, benefactor*, 2 Macc. iv. 2. Xen. Ag. 4. 4. In N. T. as a title of honour, *Euergetes, Benefactor*, corresponding to the Lat. *pater patriæ*, Luke xxii. 25 οἱ ἐκουσιάζοντες εὐεργέται καλοῦνται.—Comp. Ptolemy *Euergetes*, king of Egypt, Ecclus. Prol. Jos. B. J. 3. 9. 8 σωτήρα καὶ εὐεργέτην ἀνακαλοῦντες. Diod. Sic. 11. 26 ἀποκαλεῖν εὐεργέτην καὶ σωτήρα. Xen. An. 7. 6. 38.

Εὐθέτος, *ου, ὁ, ἡ*, adj. (εὖ, *τίθημι*), *well-situated, convenient*, Diod. Sic. 2. 57 πηγὰς εἰς λουτρά εὐθέτους. In N. T. *fit, meet, proper*, Luke ix. 62 οὐκ εὖθ. εἰς τὴν βασιλ. τ. οὐρ. xiv. 35.—Sept. Ps. xxxii. 6. Susann. 15. Diod. Sic. 5. 37.—By impl. *useful*, Heb. vi. 7.

Εὐθέως, adv. (εὐθύς,) *straightway, immediately, forthwith*, Matt. viii. 3. xiii. 5. Mark i. 31. Acts xii. 10. al. sæp. Sept. for *עֲשֵׂה* Job v. 3.—Hdian. 1. 1. 7. Xen. Cyr. 2. 4. 18.—By impl. *shortly*, 3 John 14. AL.

Εὐθυδρομέω, *ῶ, f. ἦσω*, (εὐθυς, *δρόμος* fr. *τρέχω*), *to run straight*, e. g. of a ship, *to sail a straight course*, seq. *εἰς* c. acc. of place, Acts xvi. 11. xxi. 1.—Philo 2 Alleg. p. 102. C. de Agric. p. 213. A.

Εὐθυμέω, *ῶ, f. ἦσω*, (εὐθυμος,) *to be of good cheer, to be of cheerful mind*, Acts xxvii. 22, 25. James v. 13.—Symm. for *לֵב-טוֹב* Prov. xv. 15, Sept. *ἡσυχάζω*. Plut. de tranquill. Anim. 2 et 9. VII. p. 822, 837. ed. R. Mid. Xen. Cyr. 2. 3. 19.

Εὐθυμος, ου, ὁ, ἡ, adj. (εὖ, θυμός,) *well-minded*, i. e. *well-disposed*, *benign*, Hom. Od. 14. 63. In N. T. *of good cheer, cheerful*, Acts xxvii. 36.—2 Macc. xi. 26. Xen. Ag. 8. 2.—Hence neut. of comparat. εὐθυμότερον as adv. *the more cheerfully*, Acts xxiv. 10 in text. rec.—Xen. Cyr. 2. 2. 27.

Εὐθύμως, adv. (εὐθυμος,) *cheerfully*, Acts xxiv. 10 in Griesb. and MSS. See in Εὐθυμος.—Pol. 3. 34. 9.

Εὐθύνω, f. νυν, (εὐθύς,) *to make straight*, trans.

a) pp. of a way, *to make straight* and level, trans. τὴν ὁδόν, John i. 23. Comp. Matt. iii. 3, and see in Ἐτοιμάζω a.—trop. Eccles. ii. 6. xxxvii. 19.

b) genr. *to guide straight*, i. e. *to direct, to steer*, sc. a ship, and hence ὁ εὐθύνων, a *steersman, pilot*, James iii. 4.—Luc. D. Mort. 10. Eurip. Hec. 39. horses, Philo de Abr. p. 360. B.

Εὐθύς, εἶα, ὅ, straight, viz.

a) pp. as adj. Matt. iii. 3 et Mark i. 3 et Luke iii. 4, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, i. e. *make the ways straight and level before the king*, quoted from Is. xl. 3 where Sept. for יָשָׁר; see in Ἐτοιμάζω a. So Luke iii. 5, from Is. xl. 4 where Sept. for יָשָׁר. Acts ix. 11.—Luc. Zeux. 10. Xen. Cyr. 1. 3. 4.—Trop. of the heart and life, *right, true*; Acts viii. 21 ἡ καρδία. xiii. 10 ὁδὸς κυρίου εὐθείας. 2 Pet. ii. 15. So Sept. and יָשָׁר 1 Sam. xii. 23. Hos. xiv. 10. 1 K. xi. 33.

b) εὐθὺς, as adv. of time, *straight, immediately, forthwith*, i. q. εὐθέως, Matt. iii. 16. xiii. 20, 21. Mark i. 12, 28. (xi. 2.) John xiii. 32. xix. 34. xxi. 3. Comp. Buttm. § 115. n. 4. § 117. 1. Lob. ad Phr. p. 144 sq.—Jos. Ant. 11. 6. 9. Hdian. 1. 7. 12. Xen. Cyr. 8. 8. 2.

Εὐθύτης, τητος, ἡ, (εὐθύς,) *straightness*, trop. *rectitude*. Heb. i. 8 ῥάβδος εὐθύτης, i. q. ῥάβδος εὐθεῖα, a *just sceptre*, quoted from Ps. xlv. 7, where Sept. for יָשָׁר. Comp. Buttm. § 123. n. 4.

Εὐκαιρέω, ῶ, f. ἥσω, (εὐκαιρος,) imperf. εὐκαίρουν and ἡκαίρουν, for the augm. see Buttm. § 86. 2; pp. *to have*

good time, i. e. *to have leisure, opportunity*, etc. genr. Mark vi. 31 οὐδὲ φαγεῖν ἡνέκαίρουν. 1 Cor. xvi. 12.—Pol. 20. 9. 4. Plut. Mor. II. p. 138. Tauchn. or VI p. 835. ed. R.—So seq. εἰς final, *to have leisure for*, i. e. *to spend one's time in any thing*; Acts xvii. 21 Ἀθηναῖοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν κ. τ. λ.—So Phil. in Flacc. p. 969 πλῆθος δ' ἐστὶν ἐνευκαίρουν διαβολαῖς καὶ βλασφημίαις.—The word belongs only to the later Greek, Lob. ad Phr. p. 125.

Εὐκαιρία, ας, ἡ, (εὐκαιρος,) *fit time, opportunity*, Matt. xxvi. 16. Luke xxii. 6.—1 Macc. xi. 42. Æl. V. H. 12. 10. Plato Phædr. p. 272. A. Comp. Lob. ad Phr. p. 126.

Εὐκαιρος, ου, ὁ, ἡ, (εὖ, καιρός,) *well-timed, opportune*, Mark vi. 21 γενομένης ἡμέρας εὐκαίρουν, col. ver. 19. Heb. iv. 16.—2 Macc. xiv. 29. Hdian. 1. 4. 7 καιρός εὐκαιρος. Diod. S. 2. 48.

Εὐκαίρως, adv. (εὐκαιρος,) *in good time, opportunely*, Mark xiv. 11. 2 Tim. iv. 2 see in Ἀκαίως.—Eccles. xviii. 22. Xen. Ag. 8. 3.

Εὐκοπος, ου, ὁ, ἡ, (εὖ, κόπος,) *easy, facile*, Eccles. xxii. 15. Pol. 18. 1. 2. In N. T. only neut. of comparat. εὐκοπώτερον, *easier, lighter*, Matt. ix. 5. xix. 24. Mark ii. 9. x. 25. Luke v. 23. xvi. 17. xviii. 25.

Εὐλάβεια, ας, ἡ, (εὐλαβής q. v.) *caution, circumspection*, Dem. 1403. 1. *timidity, fear*, Wisd. xvii. 8. Hdian. 5. 2. 5. In N. T. *fear of God, reverence, piety*. Heb. v. 7. xii. 28.—Philo de Cherub. p. 113 εὐλ. θεοῦ. Plut. Camill. 21 πρὸς τὸ θεῖον εὐλ. Diod. Sic. 13. 12 ult. See Tittm. de Synon. N. T. p. 146.

Εὐλαβέομαι, οὔμαι, f. ἥσομαι, depon. Pass. (εὐλαβής q. v.) *to act with caution, to be circumspect*, Xen. Mem. 3. 6. 8. In N. T. *to fear*, seq. μή, Acts xxiii. 19 εὐλαβηθεὶς ὁ χιλ. μὴ διασπασθῇ ὁ Παῦλος. Sept. for שָׁרַח 1 Sam. xviii. 29.—1 Macc. iii. 30. Jos. Ant. 1. 19. 1. Diod. Sic. 16. 22.—In reference to God, *to fear, to reverence*, Heb. xi. 7. Sept. for פָּחַד Zech. ii. 13. פָּחַד Nah. i. 7. See Tittm. de Synon. N. T. p. 146.

b) from men towards men and things, *blessing*, i. e. *benediction*, invocation of good sc. from God; upon persons, Heb. xii. 17. James iii. 10 εὐλογία καὶ κατάρα. So Sept. and בִּרְכָּה Gen. xxvii. 12, 35 sq. —Ecclesi. iii. 8, 9. Jos. Ant. 4. 8. 44, 48. —Also upon things, 1 Cor. x. 16 τὸ ποτήριον εὐλογίας ὃ εὐλογοῦμεν, *the cup*

of blessing, i. e. of benediction, consecration, in allusion to the כְּבֹד הַסֵּדֶר drunk at the paschal supper; comp. Lightfoot Hor. Heb. ad Matt. xxvi. 27. Jahn § 354.

c. meton, blessing, i. e. favour conferred, gift, benefit, bounty, viz. (α) from God to men, etc. Rom. xv. 29 ἐν πληρωματι εὐλογίας τοῦ εὐαγ. τ. Χρ. i. e. in the full, abundant, blessings of the gospel. Gal. iii. 14 ἡ εὐλογία τοῦ Ἀβραάμ, the blessing promised of God to Abraham and his seed, Eph. i. 3. 1 Pet. iii. 9. Sept. and כְּבֹד Gen. xlix. 25. Is. lxxv. 8.—Act. Thom. § 26.—So Heb. vi. 7 ἡ γῆ μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ. Comp. כְּבֹד כְּבֹד, Sept. ἐτεδός εὐλογίας, Ez. xxxiv. 26.—(β) from men to men, gift, bounty, present; 2 Cor. ix. 5 τὴν προκ. εὐλογίαν ὑμῶν, i. e. your gift, contribution. So Sept. and כְּבֹד Gen. xxxiii. 11. 1 Sam. xxv. 27. 2 K. v. 15. Hence by impl. for liberality, generosity, 2 Cor. ix. 5 ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν. ver. 6 bis, ἐπ' εὐλογίας as adv. liberally, generously, comp. in Ἐπ' II. 3. c. η.

Εὐμετάδοτος, ου, ὁ, ἡ, adj. (εὖ, μεταδίδωμι,) ready to impart, i. e. liberal, bountiful, 1 Tim. vi. 18.—M. Antonin. 3. 14 τὸ εὐμετάδοτον καὶ εὐποιητικόν.

Εὐνίκη, ἡ, Eunice, pr. n. of the mother of Timothy, 2 Tim. i. 5.

Εὐνοέω, f. ἴσω, (εὖνοος fr. εὖ, νοῦς,) to be well-minded, to be well-disposed, c. c. dat. Matt. v. 25 ἴσθι εὖνοῶν τῷ ἀντιδίκῳ σου ταχύ i. e. be reconciled.—Hdian. 8. 8. 11. Xen. Cyr. 8. 2. 1.

Εὐνοία, ας, ἡ, (εὖνοέω,) good will, willing mind; Eph. vi. 7 μετ' εὖνοίας δουλεονόντες. By euphemism, 1 Cor. vii. 3 in text. rec.—1 Macc. xi. 33, 53. Diod. Sic. 1. 54.

Εὐνουχίζω, f. ἴσω, (εὖνοῦχος,) to eunuch, to make a eunuch; Pass. to be made a eunuch, pp. Matt. xix. 12.—Jos. Ant. 10. 2. 2.—Trop. εὐνουχίζειν ἑαυτόν, to make oneself a eunuch, i. e. to live like a eunuch in voluntary abstinence, Matt. xix. 12.

Εὐνοῦχος, ου, ὁ, (εὐνή bed, ἔχω,) pp. 'bed-keeper,' keeper of the bed-

chamber; hence eunuch, one who has been emasculated, such persons only being employed as the keepers of oriental harems. In N. T.

a) pp. a eunuch, Matt. xix. 12 εὖνοῦχοι οἱ τινες εὖν. ὑπὸ τῶν ἀνδρ. Sept. for כְּרִי Is. lvi. 3, 4. Esth. ii. xiv. 15.—Luc. Eun. 6, 7. Xen. Cyr. 7. 5. 60.—Trop. Matt. xix. 12 bis, of those impotent from birth, and also of those who live like eunuchs in voluntary abstinence.—Clem. Alex. Pæd. 3. 4. Strom. 3. 1.

b) by impl. a minister of court, Acts viii. 27, 34, 36, 38, 39. Eunuchs often rose to stations of great power and trust in eastern courts; so that the term apparently came to be applied to any high officer of court, though not emasculated; so prob. Gen. xxxvii. 6. xxxix. 1, (comp. Jos. Ant. 2. 4. 1,) where the Targum renders Heb. כְּרִי by נָפֶרֶץ prince, Sept. εὖνοῦχος. See Gesen. Lex. Heb. art. כְּרִי.—Comp. Hdot. 8. 105. Test. XII Patr. p. 716 ἀρχιευνοῦχος παρὰ τῷ Φαραὲ ἔχων γυναῖκα καὶ παλλακὰς καὶ τέκνα.

Εὐδοία, ας, ἡ, Euodia, pr. name of a female Christian, Phil. iv. 2.

Εὐδοῶ, ὦ, f. ὦσω, (εὖδοος, fr. εὖ, δόος,) to lead in a good way, to prosper one's journey, pp. Sept. for כְּבֹד Gen. xxiv. 27, 48. Theophr. de Caus. Plant. 5. 6. Trop. to make prosperous, to give success to, Sept. for כְּבֹד Gen. xxiv. 21, 40. Neh. ii. 20.—In N. T. only Pass. to be led in a good way, i. e.

a) pp. to have a prosperous journey. Rom. i. 10 εἴπως ἦδη ποτὲ εὖδοῶθήσεται ἰλθεῖν πρὸς ὑμᾶς. Others trop. as below.

b) trop. to be prospered. 1 Cor. xvi. 2 ζησανρίζων, ὅ,τι εὖδοῶται. 3 John 2 bis. Perhaps Rom. i. 10, if I shall be prospered, permitted, to come unto you. So Sept. for כְּבֹד 1 Chr. xxii. 13. 2 Chr. xxxii. 30. Prov. xxviii. 13.—Test. XII Patr. p. 684. Hdot. 6. 73.

Εὐπάρεδρος, ου, ὁ, ἡ, (εὖ, πάρεδρος assessor, Dem. 1332. 14,) pp. 'sitting diligently by,' i. e. assiduous, c. c. dat. 1 Cor. vii. 35 πρὸς τὸ εὐπάρεδρον τῷ κυρίῳ, i. q. assiduity, devotedness. Text.

rec. has εὐπρόσεδρον q. v.—Hesych. et Suid. εὐπάρεδρον· καλῶς παραμένον καὶ διηλεκῶς.

Εὐπειδής, ἑός, οὗς, ό, ή, adj. (εὖ, πείθομαι,) *easily persuaded, compliant*, James iii. 17.—Hdian. 3. 8. 10. Xen. Mem. 3. 5. 5.

Εὐπερίστατος, ου, ό, ή, (εὖ, περι-
τσταμαι to stand around,) pp. 'standing
well around,' i. e. *easily besetting*, as
εὐπερ. ἀμαρτία, Heb. xii. 1. So Chry-
sost. τὴν εὐκόλως περιῤσταμένην ἡμᾶς.
Comp. Elsner Obs. Sac. in loc.—Others,
since περιστάσις sometimes signifies im-
pediment, calamity, e. g. 2 Macc. iv. 16.
Max. Tyr. Diss. 20. p. 207, translate
εὐπερίστατον ἀμαρτίαν by the sin so full
of peril, which so easily subjects one to
calamity. See Kypke Obs. Sac. in loc.

Εὐποιΐα, ας, ή, (εὐποιέω,) *well-
doing*, i. e. *a doing good, beneficence*, Heb.
xiii. 16.—Jos. Ant. 7. 15. 1. Arrian.
Alex. M. 7. 28. 8. Luc. Abdic. 25. This
word is disapproved of by Pollux 5. 140,
comp. Lob. ad Phr. p. 353.

Εὐπορέω, ὦ, f. ἦσω, and as depon.
Pass. εὐπορέομαι, οὔμαι, imperf. ὑπο-
ρούμην, (εὐπορος well to live, prosperous,)
to be well to live, to be prosperous, absol.
Acts xi. 29 καθὼς ὑπορεῖτό τις. For the
augm. see Buttm. § 86. 2. Sept. for
רַחֵם Lev. xxv. 26, 49.—Pol. 1. 66. 5.
Luc. bis Accus. 27. Active, Diod. Sic.
4. 98. Xen. Mem. 2. 7. 4.

* Εὐπορία, ας, ή, (εὐπορέω,) *prospe-
rity*, genr. Xen. An. 7. 6. 37, coll. 38.
In N. T. *abundance, wealth*, Acts xix. 25.
—Diod. Sic. 1. 45, 55. Xen. Cyr. 3.
3. 7.

Εὐπρέπεια, ας, ή, (εὐπρεπής well-
becoming fr. εὖ, πρέπει,) *gracefulness,
beauty*, James i. 11. Sept. for רָחֵם
Lam. i. 7. לִלְבָּב Ps. 1. 2.—Jos. Ant.
1. 11. 3. Thuc. 6. 31

Εὐπρόσδεκτος, ου, ό, ή, adj. (εὖ,
προσδέχομαι,) *well-received*, i. e. *accept-
able, approved*, c. dat. Rom. xv. 31. 1
Pet. ii. 5. absol. Rom. xv. 16. 2 Cor.
viii. 12.—Plut. ed. R. IX. p. 196. ult.—
By impl. *favourable*, as καιρὸς εὐπρ.
2 Cor. vi. 2, i. e. a time of favour, from

Is. xlix. 8 where Heb. יִצַּח נַח, Sept.
καιρὸς δεκτός.

Εὐπρόσεδρος, ου, ό, ή, adj. (εὖ,
πρόσεδρος,) pp. i. q. εὐπάρεδρος, *assidu-
ous*; hence also τὸ εὐπρόσεδρον, *assi-
duity, devotedness*, c. dat. 1 Cor. vii. 35
in text. rec. See in Εὐπάρεδρος.—Comp.
προσεδρεύω Jos. c. Apion. 1. 7. Diod.
Sic. 1. 63.

Εὐπροσωπείω, ὦ, f. ἦσω, (εὐπροσωπῶ
well-faced, beautiful, Sept. Gen. xii. 11.
Xen. Mem. 1. 3. 10. specious, Hdor. 7.
168. Dem. 277. 4,) *to make a fair show,
to strive to please*, Gal. vi. 12.—Not
found in the classics.

Εὐρίσκω, f. εὐρήσω, aor. 1. unus.
εὐρησα Rev. xviii. 14. Æsop. Fab. 131.
comp. Winer § 15. p. 79. Lob. ad Phr.
p. 721.—perf. εὐρηκα, aor. 2 εὐρον, aor.
2 pass. εὐρέσθην, aor. 2 mid. later εὐρά-
μην once Heb. ix. 12. Pausan. 7. 11. 1.
Andocid. 9. 7. see Buttm. § 96. n. 1.
marg. Winer § 13. 1. Lob. ad Phr. p. 139.
For the augm. not found in N. T. and
rarely elsewhere, see Buttm. § 84. n. 2.
§ 86. 2. Winer § 12. 3. Lob. ad. Phr.
p. 140.—*To find*, trans.

a) genr. *to find*, sc. without seeking,
to meet with, to light upon. (a) pp. and
seq. acc. of pers. Matt. xviii. 28 εὕρεν ἕνα
τῶν συνδούλων. John i. 42, 44, 46. ii.
14. Acts ix. 33. xxviii. 14. Heb. xi. 5. al.
Seq. acc. of thing, Matt. xiii. 44. Luke
iv. 17. xviii. 8. John xii. 14. Acts xxi.
2. Sept. for נִצַּח of pers. Gen. iv. 13.
1 Sam. x. 2, 3. of thing Gen. xlv. 8.
Jon. i. 3.—Hdian. 3. 2. 7. of thing, ib.
3. 8. 12. Xen. An. 4. 4. 13.—(β) Trop.
to find, i. e. *to perceive, to learn* by ex-
perience, sc. that a person or thing is
or does so and so; the accusative usually
having with it a participle or adjective,
viz. (1) c. c. accus. et particip. comp.
Buttm. § 144. 4. b. Matt. xii. 44.
Mark vii. 30 εὕρε τὸ δαιμόνιον ἐξεληλυθός.
Luke viii. 35. xxiv. 2. John xi. 17. Acts
ix. 2. 2 John iv. al. So in the Pass.
construction, Matt. i. 18 εὐρέθη ἐν
γαστρὶ ἔχουσα. Luke xvii. 18.—Hdian.
8. 5. 2. Plut. Lucul. 13. Xen. Cyr. 2.
2. 14.—(2) c. c. accus. et adj. or other
adjunct, the acc. of ὧν being implied;
Acts v. 10 οἱ νεανίσκοι εὕρον αἰτήν

νεκράν, xxiv. 5. Rom. vii. 18. 2 Cor. ix. 4. Rev. ii. 2. So in Pass. construction, Luke ix. 36 εὐρέθη μόνος. Acts v. 39. Rom. vii. 10. 1 Cor. iv. 2. 2 Cor. v. 3. 1 Pet. i. 7. Rev. v. 4. al.—Hdian. 2. 1. 8 οὐδένα οὕτως ἐπιγέδειον εὐρίσκον. Xen. H. G. 7. 4. 2. Mem. 4. 3. 14.

b) *to find*, sc. by search, inquiry, etc. *to find out*, *to discover*, trans. (a) pp. and absol. Matt. vii. 7 ζητεῖτε καὶ ἐρρήσετε. ver. 8. (Arr. Epict. 4. 1. 51 ζήτει καὶ ἐρρήσεις.) Seq. acc. of pers. expr. or impl. Mark i. 37 κατεδίωξαν αὐτὸν, καὶ ἐρόντες αὐτόν. Luke ii. 45. John vii. 34, 35. Acts v. 22. viii. 40. 2 Tim. i. 17. al. Seq. accus. of thing expr. or impl. Matt. vii. 14 ὅλγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν sc. τὴν πύλιν. xii. 43. xiii. 46. Mark xi. 13. Luke xv. 4. John x. 9. Acts vii. 11. al. So of a judge, after examination, John xviii. 38 ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. xix. 4, 6. Acts xiii. 28. xxiii. 9. al. So Sept. and נִשְׁפָּח of pers. Josh. ii. 22. 1 Sam. ix. 13. x. 21. of things, 1 Sam. ix. 4. 2 K. xii. 10, 18. comp. 1 Sam. xxix. 3, 6, 8.—Luc. Asin. 45. Xen. Cyr. 4. 2. 21. of things, Xen. H. G. 5. 3. 23. Vect. 4. 4. —(β) Trop. in different senses, viz. (1) εὐρίσκειν θεόν, *to find God*, i. e. to be accepted of him on humbly and sincerely turning to him, comp. in Ἐκζητέω c. Acts xvii. 27 ζητεῖν τὸν θεόν εἰ ἄραγε αὐτόν καὶ εἵροισιν. Pass. Rom. x. 20, quoted from Is. lxx. 1 where Sept. and נִשְׁפָּח, as also 1 Chr. xxviii. 9.—(2) spoken of computation, measurement, etc. *to find*, *to make out*, Acts xix. 19 εὐρον ἀργύριον μυριάδας πέντε. xxvii. 28 bis, εὐρον ὀργυιάς εἰκοσι κ. τ. λ.—Xen. Cyr. 8. 2. 18. H. G. 3. 2. 10.—(3) *to find out* mentally, i. e. *to invent*, *to contrive*, before an indirect clause with τό expr. or impl. Luke xix. 48 οὐκ εὐρίσκον τὸ, τί ποιήσωσιν. Acts iv. 21. Luke v. 19 μὴ εὐροντες ποίας εἰσεγκλωσιν αὐτόν.—Test. XII Patr. p. 637 εὐρον, τί εἵπωμεν. c. acc. Pakeph. 16. 2.

c) Mid. *to find for oneself*, i. e. *to acquire*, *to obtain*, once c. acc. Heb. ix. 12 αἰωνίαν λύτρωσιν εὐράμενος.—Jos. Ant. 1. 19. 1 ὁδὸν ἀρετῆς εὐράμενος. Arr. Alex. M. 1. 7. 16. Xen. An. 2. 1. 8.—So also the Act. in N. T. but less often in classic writers, Lob. ad Phryn. p. 140

to acquire, *to obtain*, *to get*, for oneself or another; Matt. x. 39 ὁ ἐυρών τὴν ψυχὴν κ. τ. λ. Luke ix. 12 καὶ εὐρωσιν ἐπισιτισμόν. John xxi. 6. Rom. iv. 1. Heb. xii. 17. Rev. ix. 6. xviii. 14. c. dat. Matt. xi. 29 ἐρρήσετε ἀνάπανσιν ταῖς ψυχαῖς ὑμῶν. Acts vii. 46 εὐρεῖν σκηνώμα τῷ θεῷ, comp. Sept. and הִשְׁכִּיחַ Ps. cxxxii. 5. So Prov. iii. 13.—Eccles. vi. 16. Luc. Asin. 35. Hdian. 4. 13. 6.—By Hebr. in the phrase εὐρίσκειν χάριν παρὰ τῷ θεῷ, *to find grace*, *to obtain favour with God*, Luke i. 30. ἐνώπιον τοῦ θεοῦ, Acts vii. 46. absol. Heb. iv. 16. So εὐρεῖν ἔλεος παρὰ κυρίου, 2 Tim. i. 18. Sept. and הִשְׁכִּיחַ Gen. vi. 8. xxxii. 5. xlvii. 25. AL.

Εὐροκλύδων, ὠνος, ὁ, *Euroclydon*, a tempestuous wind, Acts xxvii. 14, from Εὐρος, *Eurus*, east-wind, and κλύδων a wave. Comp. Heb. עֵצֶר, Sept. πνεῦμα βίαιον, Ps. xlviii. 8. Gesen. Lex. art. עֵצֶר.—Other MSS. read Εὐρυκλύδων, *Euryclydon*, from εὐρύς broad, and κλύδων. Cod. Alex. and the Vulg. have Εὐρακύλων, *Euroaquilo*.

Εὐρύχωρος, ου, ὁ, ἡ, (εὐρύς, χῶρος, χώρα,) pp. 'broad spaced,' i. e. *broad*, *spacious*, as ἡ ὁδός, Matt. vii. 13. Sept. for עָרָב Is. xxx. 23.—Esdr. ix. 41. Jos. Ant. 1. 18. 2. εὐρυχωρία Xen. Cyr. 4. 1. 18.

Εὐσέβεια, ας, ἡ, (εὐσεβής,) *piety*, *reverence*, in N. T. only as directed towards God, and denoting the spontaneous feeling of the heart, thus differing from εὐλάβεια, see Tittm. de Synon. N. T. p. 146; hence, *godliness*, *religiousness*, Acts iii. 12. 1 Tim. ii. 2. iv. 7, 8. vi. 3, 5, 6, 11. 2 Tim. iii. 5. Tit. i. 1. 2 Pet. i. 3, 6, 7. iii. 11. Sept. for עֲבָדָה Prov. i. 7. Is. xi. 2.—Jos. Ant. 3. 2. 3. Diod. S. 19. 7. Xen. Ag. 3. 5.—Meton, for *religion*, the gospel scheme, 1 Tim. iii. 16. Comp. Jos. c. Apion. 1. 12 ἡ κατὰ οὐς νόμους παραδεδομένη εὐσέβεια.

Εὐσεβέω, ᾧ, f. ἦσω, (εὐσεβής,) *to be pious towards* any one, c. c. accus. Matth. § 413. 11; e. g. towards God, *to reverence*, *to worship*, Acts xvii. 23. towards parents, etc. ἰδίον οἶκον, *to respect*, *to honour*, 1 Tim. v. 4.—Jos. Ant. 10.

3. 2 τὸν θεόν. Isocr. 26. B, τὰ περὶ τ. θεούς. genr. Xen. H. G. 1. 7. 26.

Εὐσεβής, ἑος, οὗς, ὁ, ἡ, adj. (εὖ, εἰσομαι,) *pious*, in N. T. towards God, *religious, devout*, Acts x. 2, 7. xxii. 12. 2 Pet. ii. 9. Sept. for רַחֵם Is. xxiv. 16. xxvi. 7. — Ecclus. xi. 17, 22. Xen. Mem. 4. 6. 2, 4.

Εὐσεβῶς, adv. *piously, religiously*, 2 Tim. iii. 12. Tit. ii. 12. — Jos. Ant. 8. 12. 3. Xen. Mem. 2. 2. 13.

Εὖσημος, ου, ὁ, ἡ, (εὖ, σῆμα,) pp. 'well-marked,' trop. of *good omen*, Plut. J. Cæs. 43. In N. T. *distinguishable*, sc. by certain marks; trop. of *speech, easy to be understood, distinct*, 1 Cor. xiv. 9. — Pol. 10. 44. 3. Porphy. de Abstin. 3. 4. Hesych. εὖσημον· εὐδηλον, φανερόν.

Εὖσπλαγχνος, ου, ὁ, ἡ, (εὖ, intens. σπλάγχνον q. v.) *tender-hearted, full of pity, compassionate*, Eph. iv. 32. 1 Pet. iii. 8. — Prayer of Manass. 6. Test. XII Patr. p. 537.

Εὖσχημόνως, adv. (εὖσχήμων,) *becomingly, decorously*, in a proper manner, Rom. xiii. 13. 1 Cor. xiv. 40. 1 Thess. iv. 12. — Xen. Cyr. 1. 3. 8, 9. Mem. 3. 12. 4.

Εὖσχημοσύνη, ης, ἡ, (εὖσχήμων,) *becomingness, decorum*, e. g. of dress etc. 1 Cor. xii. 23. — Diod. Sic. 5. 32. Xen. Cyr. 5. 1. 5.

Εὖσχήμων, ονος, ὁ, ἡ, (εὖ, σχῆμα fr. ἔχω,) *well-fashioned, well-formed, comely*.

a) pp. 1 Cor. xii. 24 τὰ εὖσχήμονα ἡμῶν, sc. μέλη. — Xen. Eq. 1. 17. — Metaph. τὸ εὖσχημον, *decorum, propriety*, 1 Cor. vii. 35.

b) trop. in the later Greek, of *high standing, honourable, noble*; Mark xv. 43 εὖσχήμων βουλευτής. Acts xv. 30. xvii. 12. — Jos. de Vita s. § 9. Plut. Parall. 15. or VII. p. 230. ed. R. Comp. Phryn. et Lob. p. 333. H. Planck in Bibl. Repos. I. p. 645.

Εὐτόνως, adv. (εὐτονος, fr. εὖ, τείνω,) *intensely*, i. e. *powerfully, vehemently*, Luke xxiii. 10. Acts xviii. 28. — Sept. Josh. vi. 8. Diod. Sic. 11. 65. Xen. Hi. 9. 6.

Εὐτραπελία, ας, ἡ, (εὐτράπελος well-turned, courteous, sportive, fr. εὖ, τρέπω,) pp. *urbanity*, Jos. Ant. 12. 4. 3. Cic. Ep. ad Div. 7. 32. *humour, wit*, Plut. M. Anton. 43. Diod. Sic. 15. 6. In N. T. in a bad sense, *levity, jesting*, frivolous and indecent discourse, Eph. v. 4. — Aristot. Ethic. 1. 31. Diod. Sic. 20. 63 τὴν ἐν τοῖς πότοις εὐτραπελίαν.

Εὐτυχος, ου, ὁ, *Eutychus*, pr. n. of a youth, Acts xx. 9.

Εὐφημία, ας, ἡ, (εὐφημος,) *words of good import or omen*, Plut. ed. R. VI. 125. 8. Jos. 10. 11. 7. *acclamation*, Hdian. 1. 13. 13. In N. T. *good report, good fame*, 2 Co. vi. 8. — Diod. S. 1. 2. Æl. V. H. 3. 47.

Εὐφημος, ου, ὁ, ἡ, (εὖ, φῆμη, φημί,) pp. 'well-spoken, well-worded;' hence, of *good import*, εὐφήμοις οἰωνοῖς Dion. Hal. Ant. 1. 16. *laudatory*, e. g. λόγονος Pol. 31. 14. 1. In N. T. of *good report, praiseworthy, laudable*, Phil. iv. 8. — Anthol. Gr. IV. p. 183, αἰσχροὶν ἐπ' εὐφήμοις δόξαν ἐνεγκάμενη.

Εὐφορέω, ῶ, f. ἦσω, (εὐφορος, φέρω,) *to bear well, to yield abundantly*, intrans. spoken of the earth, Luke xii. 16. — Jos. B. J. 2. 21. 2 οὐσης δὲ τῆς Γαλιλαίας ἐλαιοφόρου, μάλιστα καὶ τότε εὐφορηκνίας. So εὐφορος fertile, Hdian. 1. 6. 3.

Εὐφραίνω, f. ανῶ, (φρῆν, εὐφρων glad-minded,) *to make glad-minded, to make glad, to cause to rejoice*, trans. Mid. and aor. 1 pass. in mid. signif. Butt. § 136. 2, *to be glad, to rejoice, to exult*, intrans.

a) genr. in Act. once, 2 Cor. ii. 2 καὶ τίς ἐστιν ὁ εὐφραίνων με; Sept. for פָּרַח Ps. xix. 9. — Ecclus. iv. 21. Xen. Cyr. 8. 7. 12. — Mid. Luke xv. 32 εὐφρανθήσονται δὲ καὶ χαρῆναι ἔδει. Acts ii. 26. Rom. xv. 10. Rev. xi. 10. xii. 12. Gal. iv. 27, comp. Is. liv. 1. c. c. ἐν τινι Acts vii. 41. ἐπὶ τινι v. τινί, *to rejoice over*, Rev. xviii. 20. Sept. for רָגַח Deut. xxxii. 43. Is. xii. 6, פָּרַח 1 Chr. xvi. 10, 31. c. ἐν 1 Sam. ii. 1. — Æl. V. H. 2. 21. Xen. Œc. 9. 12. c. ἐν ib. Hi. 1. 16. c. ἐπὶ ib. Conv. 7. 5.

b) as connected with feasting, Mid. *to rejoice, to be merry*; Luke xii. 19

πάγε, πίε, εὐφραίνου. xv. 23, 24. Sept. for עֲפֹרָה Deut. xiv. 26. xxvii. 7.—Hom. Og. 2. 311. Æl. V. H. 10. 9. Xen. Conv. 1. 15.—Hence by impl. simply, for *to feast, to banquet*, Luke xv. 29. xvi. 19.

Εὐφράτης, ου, ὁ, *Euphrates*, Heb. נַחֲשׁוֹן Gen. ii. 14, a large and celebrated river of western Asia, rising in the mountains of Armenia, and flowing through Syria and Mesopotamia into the Persian gulf. Rev. ix. 14. xvi. 12. See Calmet art. *Babylonia*.

Εὐφροσύνη, ης, ἡ, (εὐφρων,) *gladness, joy*, Acts ii. 28. xiv. 7. Sept. for עֲפֹרָה Esth. ix. 18, 19. Ps. iv. 8.—Ecclus. iv. 13. Xen. Cyr. 3. 3. 7.

Εὐχαριστέω, ὦ, f. ἦσω, (εὐχάριστος,) *aor. 1 εὐχαρίστησα and ἡχαρίστησα* Rom. i. 21 in later edit. Butt. § 86. 2; pp. 'to show one's self grateful,' i. e. *to requite a favour*, i. q. δίδοναι χάριν, Dem. 257. 2. In later Greek and in N. T. *to give thanks, to thank*, i. q. εἰδέναι χάριν, to express one's gratitude, Lob. ad Phryn. p. 18; c. c. dat. of person, Luke xvii. 16 εὐχαριστῶν αὐτῷ, sc. Ἰησοῦ. Rom. xvi. 4.—Jos. Ant. 14. 10. 7. Plut. de Garrul. c. 7 pen.—Elsewhere in N. T. used only in reference to God, *to give thanks to God*, usually seq. τῷ Θεῷ etc. and also other adjuncts, as with περί, ὑπέρ, ὑπὲρ, ἵνα, etc. Luke xviii. 11 ὁ φαρισαῖος ταῦτα προσερχέτο· ὁ δὲ Θεός, εὐχαριστῶ σοι κ. τ. λ. John xi. 41. Acts xxviii. 15. Rom. i. 8. vii. 25. 1 Cor. i. 4, 14. xiv. 18. Eph. v. 20. Phil. i. 3. Col. i. 3, 12. iii. 17. 1 Thess. i. 2. ii. 13. Philem. 4. Rev. xi. 17. absol. Eph. i. 16. 1 Thess. v. 18. Pass. c. acc. 2 Cor. i. 11 ἵνα εὐχαριστήσῃ [τῷ Θεῷ] τὸ χάρισμα, comp. Butt. § 134. 6, and n. 2.—Judith viii. 22. Jos. Ant. 1. 10. 5. Arr. Epict. 1. 4. 32. Diod. Sic. 16. 11. absol. Philo de Somn. p. 1145. A.—Spoken of giving thanks before meals, etc. seq. τῷ Θεῷ, Acts xxvii. 35. Rom. xiv. 6 bis. absol. Matt. xv. 36. xxvi. 27. Mark viii. 6. xiv. 23. Luke xxii. 17, 19. John vi. 11, 23. 1 Cor. x. 30. xi. 24.—By impl. for *to praise, to bless, to worship*, Rom. i. 21. 1 Cor. xiv. 17 καλῶς εὐχαριστοῦντες, corresponding to εὐλογεῖν in ver. 16.

Εὐχαριστία, ας, ἡ, (εὐχάριστος,) *gratitude, thankfulness*, Acts xxiv. 3.—Philo de Plant. Noë p. 231. Dem. 256. 19.—In Paul's writings and Rev. *thanksgiving, thanks*, i. e. the expression of gratitude to God; so seq. dat. τῷ Θεῷ, etc. comp. in Εὐχαριστέω, and Matth. § 390. 2 Cor. ix. 11, 12. Rev. iv. 9. vii. 12. genr. 1 Cor. xiv. 16. 2 Cor. iv. 15. Phil. iv. 6. Col. ii. 7. iv. 2. 1 Thess. iii. 9. 1 Tim. ii. 1. iv. 3, 4. So in the Pauline usage Eph. v. 4, where others *grateful discourse*.—Aquil. for עֲפֹרָה Am. iv. 5. Wisd. xvi. 28. genr. Jos. Ant. 4. 8. 25. Pol. 8. 14. 8.

Εὐχάριστος, ου, ὁ, ἡ, (εὐ, χαρίζομαι,) *grateful, i. e. pleasing*, Xen. Cyr. 2. 2. 1. Sept. γυνὴ εὐχ. for נְיָוָה Prov. xi. 16.—In N. T. *grateful, i. e. thankful*, full of gratitude to God, Col. iii. 15.—Jos. Ant. 16. 6. 2. Xen. Cyr. 8. 3. 49.—Others, by impl. *well-pleasing, acceptable*, sc. to God. Others *liberal*, as in Diod. Sic. 18. 28.

Εὐχή, ης, ἡ, (εὐχομαι,) 1. *prayer*, sc. to God, James v. 15, coll. ver. 16. Sept. for עֲפֹרָה Job xvi. 17. Prov. xv. 9.—Æschin. Dial. 3. 10. Xen. Conv. 8. 15.

2. *a vow*, spoken of the vow of the Nazarite, Acts xxi. 23. So Sept. for עֲפֹרָה Num. vi. 2, 21. See Num. c. 6. Jahn § 395. In the case of indigent Nazarites, it was customary among the Jews for others to be at the expense of the sacrifice by which their vow was terminated, who thus became partners in their vow; see the passages from the Rabbins cited by Wetstein in loc. and Jos. Ant. 19. 6. 1.—Acts xviii. 18 κειράμενος τὴν κεφαλὴν ἰν Κεγχρεαῖς, εἶχε γὰρ εὐχὴν, prob. a *votum civile*, usual among the Jews as well as the Gentiles, by which persons in distress or danger or any necessity vowed in case of deliverance to cut off their hair and offer sacrifices in honour of God; see espec. Jos. B. J. 2. 15. 1. Luc. de Merc. cond. 1. Luc. Hermotim. 86. Diod. Sic. 1. 18. comp. Wetstein in loc. Some, supposing such a vow to be inconsistent with Paul's views, refer κειράμενος to Ἀκύλας. Others suppose the

vow of a Nazarite to be meant.—Diod. Sic. 1. 83. Xen. Mem. 2. 2. 10.

Εὐχομαι, f. ξομαι, depon. Mid. imperf. εὐχόμεν et ὑπόμεν, Buttin. § 86. 2, pp. 'to speak out, to utter aloud;' hence *to pray*, sc. to God, Xen. An. 4. 3. 13. *to vow*, Xen. An. 4. 8. 25. *to boast*, Pol. 5. 43. 1.—In N. T. only in the first signif. *to pray*, viz.

a) pp. to God, c. dat. τῷ Θεῷ, Acts xxvi. 29, see in Ἄν I. 1. a. πρὸς τὸν Θεόν 2 Cor. xiii. 7. absol. et seq. ὑπὲρ τινα James v. 16. Sept. for לְעִשְׂתִּי Num. xi. 2. xxi. 8. חָנַן Ex. viii. 29, 30.—c. dat. Demosth. 225. 1. Xen. An. 4. 3. 13. c. πρὸς 2 Macc. ix. 13. Xen. Mem. 1. 3. 2. ὑπὲρ Act. Thom. § 9.

b) by impl. *to pray for*, i. e. *to wish for*, *to desire earnestly*, c. accus. et infin. Acts xxvii. 29 ἡῤῃχοντο ἡμέραν γενέσθαι. Rom. ix. 3. 3 John 2. c. acc. τοῦτο, 2 Cor. xiii. 9. Sept. for וְעַתָּה Jer. xlii. 22.—Æschin. Dial. 3. 6. Xen. An. 1. 4. 7, 17. Conv. 4. 33.

Εὐχρηστος, ου, ὁ, ἡ, adj. (εὖ intens. χράσμαι), *very useful*, 2 Tim. ii. 21. iv. 11. Philem. 11.—Sept. Prov. xi. 16. Diod. Sic. 5. 40. Xen. Mem. 3. 8. 5.

Εὐψυχίω, ὦ, f. ἦσω, (εὐψυχος, ψυχή,) *to be animated*, *to be in good spirits*, Phil. ii. 19.—Anth. Gr. IV. p. 275. So εὐψυχία good spirits, courage, Dem. 1408. 15. Plut. ed R. VIII. 318. 2.

Εὐωδία, ας, ἡ, (εὐώδης, fr. ὤζω, pf. ὤωδα,) *good odour*, *sweet savour*, fragrance, pp. Ecclus. xxiv. 15. Xen. Conv. 2. 3. In N. T. only trop. of persons or things well-pleasing to God, 2 Cor. ii. 15. Eph. v. 2. Phil. 4. 18. Comp. Sept. and וְחַיִּים לְךָ Lev. i. 9, 13, 17. Num. xxviii. 13. also Test. XII Patr. p. 547.

Εὐώνυμος, ου, ὁ, ἡ, (εὖ, ὄνομα,) pp. *of good name*, *honoured*, Hes. Theog. 409. Pind. Ol. 2. 13. Hence, *of good omen*, used by way of euphemism instead of ἀριστερός, *the left*, which was a word of ill omen, since all omens on the left were *sinister* or regarded as unfortunate by the Greeks, and in part by the Romans; see Potter's Gr. Ant.

I. p. 323. Adam's Rom. Ant. p. 301. Viger. p. 92.—In N. T. *the left*, spoken chiefly of the left hand, in opp. to the right, Matt. xx. 21, 23. xxv. 33, 41. xxvii. 38. Mark x. 37, 40. xv. 27. of the left foot, Rev. x. 2. So adverbially, Acts xxi. 3 καταλιπόντες αὐτὴν εὐώνυμον, i. e. on the left hand. Sept. for בְּיָמֶיךָ Josh. xxiii. 6. Neh. viii. 6.—Hdot. 7. 109. Pol. 5. 7. 11. Xen. Ven. 10. 12.

Ἐφάλλομαι, f. αλοῦμαι, (ἐπί, ἄλλομαι,) *to leap or spring upon*, i. e. *to assault*, seq. ἐπί c. acc. Acts xix. 16. Sept. for פָּלַח of τὸ πνεῦμα *rushing upon* Saul, 1 Sam. x. 6. xi. 6. xvi. 13.—Hom. Il. 11. 421. of mounting a horse, c. dat. Plut. ed R. VI. p. 526.

Ἐφάπαξ, adv. (ἐπί, ἅπαξ), lit. 'upon once,' i. e. *once, once for all*, Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10. So 1 Cor. xv. 6 *once*, i. e. not several times.—Luc. Demosth. Enc. 21.

Ἐφεσίνος, η, ου, *Ephesian, of Ephesus*, Rev. ii. 1 in text. rec.

Ἐφέσιος, ία, ου, *Ephesian, an Ephesian*, Acts xix. 28, 34, 35 bis. xxi. 29.

Ἐφεσος, ου, ἡ, *Ephesus*, a celebrated city, the capital of Ionia, on the western coast of Asia Minor, between Smyrna and Miletus. It contained a temple of Diana so splendid as to be reckoned one of the seven wonders of the world. When this was burnt by the fool Herostratus in A. C. 356, in order to immortalize his name, it was rebuilt at the common expense of all Greece. See Pausan. 7. 2. Pliny 5. 37. Strabo 14. 948. Here was also gathered one of the chief Christian churches of the apostolic age. Acts xviii. 19, 21, 24. xix. 1, 17, 26. xx. 16, 17. 1 Cor. xv. 32. xvi. 8. Eph. i. 1. 1 Tim. i. 3. 2 Tim. i. 18. iv. 12. Rev. i. 11. See Calmet, art. *Ephesus*.

Ἐφευρετής, ου, ὁ, (ἐφευρίσκω to find upon, sc. any one, Hom. Od. 24. 145. to invent, Pind. Pyth. 12. 13,) *an inventor, deviser*, Rom. i. 30 ἐφευρετὰς κακῶν.—Comp. κακῶν εὐρεταί, Philo in Flacc. p. 968.

Ἐφημερία, ας, ἡ, (ἐφήμερος,) not found in the classics; in Sept. pp. *daily service* of the priests in the temple, for מְלָאכָה 2 Chr. xiii. 10, comp. ver. 11. Esdr. i. 16. Suid. ἡ τῆς ἡμέρας λειτουργία.—Hence in N. T. meton. *a course, class*, into which the priests were divided for the daily temple-service, each class continuing for a week at a time, Luke i. 5, 8. See in Ἀβιά, and comp. 1 Chr. c. 24. 2 Chr. viii. 14. Jos. Ant. 7. 14. 7. So Sept. for מְלָאכָה 1 Chr. xxiii. 6. xxviii. 13. מְשָׁכֵר Neh. xii. 24. מְשָׁכֵר 2 Chr. xxv. 8. Neh. xii. 9. —Esdr. i. 2.

Ἐφήμερος, ου, ὁ, ἡ, adj. (ἐπί, ἡμέρα,) pp. 'for the day,' ὁ ἐφ' ἡμέραν ὢν, i. e. *ephemeral*, Thuc. ii. 52. In N. T. *daily*, James ii. 15 τῆς ἐφημέρου τροφῆς.—Diod. Sic. 3. 32 τὰς ἐφημέρους τροφάς.

Ἐφικνέομαι, οὔμαι, aor. 2 ἐφικόμην (ἐπί, ἵκνέομαι,) *to come upon or to arrive at*, seq. ἄχρι c. gen. 2 Cor. x. 13. seq. εἰς c. acc. 2 Cor. x. 14.—Pol. 3. 81. 3. Xen. Cyr. 1. 1. 5.

Ἐφίστημι, f. ἐπιστήσω, (ἐπί, ἵστημι,) trans. *to place upon or over*, Hdian. 5. 6. 15. Xen. H. G. 3. 1. 7. *to set over*, Xen. Lac. 2. 1.—In N. T. only in the intransitive forms, Act. aor. 2 ἐπίστην, perf. particip. ἐφίστάς, and Mid. ἐφίσταμαι, *to place oneself upon or near, to stand upon, by, near, etc.* See Buttm. § 107. II. 1 and 3.

a) pp. of persons, *to stand by, near, etc.* genr. Luke ii. 38 καὶ αὐτὴ αὐτῷ τῷ ᾧ ἔρχεται πιστῶσα κ. τ. λ. Acts xxii. 13, 20. c. dat. of pers. Acts xxiii. 11. seq. ἐπὶ τι Acts x. 17. xi. 11. ἐπάνω τινος, *to stand by and over*, Luke iv. 39. Sept. for עָמַד 1 Sam. xvii. 51. Zech. i. 10, 11. c. ἐπάνω 2 Sam. i. 9. for עָמַד Gen. xxiv. 43. Amos ix. 1.—Dem. 346. 2. Xen. Conv. 2. 7. c. dat. Luc. D. Deor. 17. 2. c. ἐπὶ Pol. 4. 40. 1.

b) implying also approach, *to come and stand by, to come to or upon* any person or place; Luke xx. 1 ἐπίστησαν οἱ ἀρχιερεῖς κ. τ. λ. x. 40.—Dem. 66. 23. Hdian. 3. 12. 18.—So with the idea of sudden appearance, Acts xii. 7 ἄγγελος κυρίου ἐπέστη. c. dat. Luke ii. 9. xxiv. 4.—Plut. Amat. Narr. 3. Hdot. 5. 56.

—In a hostile sense, *to come upon, to assail*, genr. Acts vi. 12. xxiii. 27. c. dat. Acts iv. 1. xvii. 5. Sept. for מְלָאכָה Jer. xxi. 2.—Jos. Ant. 7. 11. 1.

c) trop. (a) of persons, *to stand fast by*, i. e. *to be instant, pressing, earnest*; 2 Tim. iv. 2 ἐπίστηθι εὐκαιρῶς ἀκαιρῶς sc. κηρύσσων τὸν λόγον.—Dem. 70. 16.—(β) of things, e. g. ἐνὶ, *to come upon, to fall upon, to befall*, seq. ἐπὶ c. acc. Luke xxi. 34. c. dat. 1 Thess. v. 3. So of a tempest, Acts xxviii. 2.—Wisd. vi. 5, 8. xix. 1. Ζόφος Pol. 18. 3. 7.—In the sense of *to impend, to be at hand*, 2 Tim. iv. 6 ὁ καιρὸς ἐφίστηκε.—Jos. Ant. 2. 4. 3. Dem. 287. 5.

Ἐφραΐμ, ὁ, indec. *Ephraim*, Heb. עֲפְרַיִם, in N. T. pr. n. of a town or city, John xi. 54. Eusebius says it was eight Roman miles north of Jerusalem, while Jerome, with more probability, makes the distance twenty Roman miles, Onomast. in voc. Josephus mentions Ephraim and Bethel as being small towns, apparently near each other, B. J. 4. 9. 9. Comp. 2 Sam. xiii. 23. 2 Chr. xiii. 19. Reland Palæst. p. 765. Rosenm. B. Geogr. II. ii. p. 148.

Ἐφφαθά, Ephphatha, an Aramean imperative, i. q. διανοίχθητι, *be opened*, Mark vii. 34. It comes from the verb פתח to open, and is either for imper. Niphal. פתח, or imper. Ithpacl פתח.

Ἐχθρα, ας, ἡ, (pp. fem. of ἔχθρος,) *enmity, hatred*, Luke xxiii. 12. Rom. viii. 7. Gal. v. 20. James iv. 4. Sept. for מְלָאכָה Num. xxxv. 20. Prov. xxvi. 26.—Hdian. 3. 6. 10. Xen. Mem. 1. 2. 10.—Meton. *cause of enmity*, Eph. ii. 15, 16.

Ἐχθρός, ὁ, ὄν, (ἐχθός,) 1. pass. *hated, odious*, object of enmity; Rom. xi. 28 ἐχθροὶ δι' ὑμᾶς, in antith. with ἀγαπῶνται.—Wisd. xv. 18. τοῖς θεοῖς ἐχθροὶ Ἄλ. V. H. 2. 23. Xen. Cyr. 5. 4. 35.

2. Act. *inimical, hostile*. a) pp. as adj. Matt. xiii. 28 ἐχθρὸς ἄνθρωπος, i. e. an enemy. Rom. v. 10 ἐχθροὶ ὄντες. Col. i. 21.—Sept. Esth. vii. 6. Xen. Mem. 4. 2. 15. ib. 4. 4. 17.

b) as subst. ὁ ἐχθρός, *an enemy, adversary*, Buttm. § 123. 3. (a) genr. and

seq. gen. of pers. Matt. v. 43, 44. x. 36. xiii. 25. Luke i. 71, 74. vi. 27, 35. xix. 27, 43. Rom. xii. 20. Gal. iv. 16. 2 Thess. iii. 15. Rev. xi. 5, 12. c. gen. of thing, Acts xiii. 10. So Sept. for עֶבֶר Gen. xlix. 8. Lev. xxvi. 7. al. sæp. — Dem. 1121. 12. Thuc. vi. 18.—(β) of the adversaries of the Messiah, seq. gen. Matt. xxii. 44 ἔως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον κ. τ. λ. so Mark xii. 36. Luke xx. 43. Acts ii. 35. 1 Cor. xv. 25. Heb. i. 13. x. 13. also 1 Cor. xv. 26. Phil. iii. 18 τοῦ σταυροῦ. So ἐχ. τοῦ θεοῦ James iv. 4. —(γ) spec. ὁ ἐχθρός, *the adversary*, Satan; Luke x. 19 ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, comp. ver. 18. So Matt. xiii. 39. —Test. XII Patr. p. 657, 658. Act. Thom. § 29, 30.

Ἐχιδνα, ης, ἡ, (ἐχτε,) *a viper*, Acts xxviii. 3.—Diod. Sic. 2. 43. Luc. Alex. 10.—Trop. of wicked men, γεννήματα ἐχιδνῶν, *progeny of vipers*, Matt. iii. 7. xii. 34. xxiii. 33. Luke iii. 7.—Eurip. Ion. 1262. [1276.]

Ἐχω, f. ἔξω, also σχήσω, imperf. εἶχον, aor. 2 ἔσχον, perf. ἔσχηκα, see Buttm. § 114. sub voc. *to have, to hold*, i. e. *to have and hold*, implying continued *having* or possession, trans.

a) pp. and primarily, *to have* in one's hands, *to hold* in the hand; Rev. i. 16 ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χερὶ ἀστέρας ἑπτὰ. vi. 5. x. 2. xvii. 4.—Hom. Il. 1. 14 ἐν χερσὶν ἔχων. al. sæp. Luc. D. Deor. 11. 2 τῇ λαῖᾳ μὲν ἔχων. comp. Hdot. 7. 16.—So by impl. Matt. xxvi. 7. Heb. viii. 3. Rev. iii. 1. v. 8. vi. 2. viii. 3, 6. ix. 14. al.

b) genr. and most frequently, *to have, to possess*, sc. externally. (a) c. accus. of things in one's possession, power, charge, control, etc. (1) genr. and simply, e. g. property, Matt. xiii. 12. xix. 21, 22. Mark x. 22, 23. Luke xviii. 24. xxi. 4. al. μηδὲν ἔχειν, *to have nothing*, to be poor, 2 Cor. vi. 10. (Hom. Il. 2. 282. Xen. Cyr. 2. 4. 9.) Hence in later usage, ἔχειν simply, with τὰ χρήματα or the like impl. *to have*, sc. much, *to be rich*, etc. and οὐ v. μὴ ἔχειν, *to have not, to be poor*, Matt. xiii. 12. xxv. 29. 1 Cor. xi. 22. 2 Cor. viii. 11, 12. James iv. 2. —Palæph. 49. 1. Dem. 1123. 25. Xen. Cyr. 8. 3. 44, coll. 45.—So of flocks, πρόβατον ἔχειν Matt. xii. 11. (Luc. D.

Deor. 4. 2 ult.) of produce, estates, etc. Luke xii. 19. xiii. 6. κληρονομίαν trop. Eph. v. 5, and μέρος μετὰ τινος John xiii. 8, comp. Gen. xxxi. 14. Num. xviii. 20. Deut. xii. 12.—Of arms, utensils, etc. Luke xxii. 36 bis. Rev. xviii. 19. (Luc. D. Mort. 11. 1.) garments, Luke iii. 11. ix. 3. provisions, Matt. xiv. 17. Mark viii. 1, 2, 5, 7. John ii. 3. 1 Tim. vi. 8. (Hdian. 3. 9. 17. Xen. An. 2. 3. 27.) a home, place, etc. Matt. viii. 20. Mark v. 3. Luke xii. 17. members or parts of the body, ὡτα Matt. xi. 15. ὀφθαλμοὺς Mark viii. 18. (Palæph. 32. 1.) Luke xxiv. 39. Rev. ix. 10. Acts xi. 3 ἀκροβυστίαν ἔχοντες, uncircumcised, Gentiles. καρδίαν heart, trop. Mark viii. 17. 2 Pet. ii. 14. power, faculty, dignity, etc. John iv. 44. vi. 68. xvii. 5. Heb. ii. 14. vii. 24. Rev. ix. 11. xvi. 9. xvii. 18.—Palæph. 29. 3. Plut. Cat. Min. 16. Xen. Cyr. 1. 6. 11.—So of any good, advantage, benefit, etc. μισθόν Matt. v. 46. χάριν πρὸς τὸν λαόν, i. e. favour with, Acts ii. 47. (Sept. for נְסֻחָ Ex. xxxiii. 12.) Acts xxiv. 16. Rom. iv. 2. v. 2. ix. 10. πίστιν faith, as a gift, etc. xiv. 22. 1 Cor. xiii. 2. James ii. 1, 14, 18. ζῶν αἰώνιον John iii. 36. vi. 40, 47, 53, 54. al.—Of a law, etc. John xix. 7. 1 Cor. vii. 25. 1 John iv. 21. So of age, years, John viii. 57. ix. 21.—Jos. Ant. 1. 13. 2. Xen. Cyr. 1. 6. 34.—Of a ground of complaint, etc. seq. κατά τινος or πρὸς τινα, Matt. v. 23. Acts xix. 38. xxiv. 19. xxv. 19. 1 Cor. vi. 1. Rev. ii. 4, 14, 20. or a ground of reply, 2 Cor. v. 12. Of a definite beginning and end, Heb. vii. 3 μήτε ἀρχὴν ἡμέρων μήτε ζωῆς τέλος ἔχων.—(2) With an adjunct qualifying the accusative, e. g. an adj. or particip. in the accus. Acts ii. 44 εἶχον ἅπαντα κοινά. Acts xx. 24 οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν nor do I hold my life dear. Luke xix. 20. So with a noun in apposit. 1 Pet. ii. 16 μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἰλευθερίαν.—Luc. D. Deor. 9. 1 τοσάδα γὰρ τὴν κεφαλὴν ἔχει.—(3) By impl. with the notion of charge, trust, etc. Rev. i. 18 ἔχω τὰς κλεῖς τοῦ θανάτου. xii. 12. xv. 1, 6, ἔχοντας πλῆγὰς ἑπτὰ κ. τ. λ.—Dem. 1153. 4.—(4) In the sense of *to have at hand, to have ready*, 1 Cor. xiv. 26 ἕκαστος ψαλμὸν ἔχει κ. τ. λ.

(β) c. accus. of person, implying some special relation or connexion, viz. (1) genr. and simply, e. g. of a husband or wife, Matt. xiv. 4 οὐ ἐξῆστί σοι ἔχειν αὐτήν, sc. as a wife. xxii. 28. Mark xii. 23. al. John iv. 17 ἡ γυνὴ εἶπεν· οὐκ ἔχω ἄνδρα. ver. 18. Comp. Schæf. ad Greg. Cor. p. 931.—Schol. Ven. ad Il. 6. 398 ἡ γὰρ γυνὴ ἔχετο, ὃ δὲ ἀνὴρ ἔχει. Odyss. 4. 569. Luc. D. Mort. 16. 1.—So ἀδελφοὺς ἔχειν Luke xvi. 28. ἀρχιερεῖα Heb. iv. 14. (ὑπατον Plut. Cat. Min. 21.) δεσπότας 1 Tim. vi. 2. οἰκονόμον Luke xvi. 1. τέκνα Tit. i. 6. υἱούς Gal. iv. 22. φίλον Luke xi. 5. χήρας 1 Tim. v. 16. etc. etc. Matt. ix. 36. xxvii. 16, 35. Luke iv. 40. John v. 7. Rev. ii. 14, 15. al.—Xen. Cyr. 1. 6. 11. An. 3. 4. 13.—(2) With an adjunct qualifying the accus. e. g. a noun in apposit. Matt. iii. 9 πατέρα ἔχομεν τὸν Ἀβραάμ. John viii. 41. Acts xiii. 5 εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. Phil. iii. 17. Philem. 17. Heb. xii. 9. (Diod. Sic. 4. 61.) With an adj. or partic. in the accus. Luke xvii. 7 δοῦλον ἔχων ἀροτριῶντα. xiv. 18, 19 ἔχει με παρηγμένον. 1 Cor. vii. 12, 13. Phil. ii. 20, 29. (Hdian. 1. 16. 9.) So with a prep. and its case, Acts xxv. 16 πρὶν ἢ κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦς. Matt. xxvi. 11 πτωχοὺς ἔχετε μεθ' αὐτῶν. John xii. 8. (Xen. Cyr. 1. 4. 17.) So ἔχειν ὅφ' αὐτόν Matt. viii. 9. Luke vii. 8. ὅφ' αὐτοῦ Rev. ix. 11.

(γ) where the subject is a thing, *to have*, implying the existence of some thing *in* or *in* close connexion with the subject; c. acc. of thing, Matt. xiii. 5 οὐκ εἶχε γῆν πολλήν—διὰ τὸ μὴ ἔχειν βάθος γῆς. ver. 6, 27. Luke xi. 36. xx. 24. Acts xxvii. 39. So Acts i. 12 ὅρος σαββάτου ἔχον ὁδόν, *having a sabbath day's journey*, i. e. being thus far from the city. 1 Cor. xii. 23. 1 Tim. iv. 8. 2 Tim. ii. 17 νομὴν ἔξει, i. e. shall eat around, spread. Heb. ix. 8 ἔχουσις στάσιν, *having yet a standing*. James i. 4. Rev. iv. 7, 8.—Plut. Cat. Min. 5. Diod. Sic. 5. 13.

c) spoken of what one is said *to have* *in* or *on*, *by* or *with* himself, i. e. of any condition, circumstances, state, external or internal, in which one is, etc.

(α) genr. of any obligation, duty, course, etc. Acts xxi. 23 εὐχὴν ἔχοντες

ὅφ' αὐτῶν. xviii. 18. Rom. xii. 4 πρᾶξιν. 2 Cor. iv. 1 διακονίαν. Phil. i. 30 et Col. ii. 1 ἀγῶνα. (Plut. Cat. Min. 24.) Luke xii. 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, see in Βαπτίζω 2. b. Of sin, guilt, etc. ἁμαρτίαν ἔχειν John ix. 41. xv. 22. ἔγκλημα Acts xxiii. 29. κρίμα 1 Tim. v. 12. But κρίματα ἔχειν, *to have lawsuits*, 1 Cor. vi. 7. (Lat. *lites habeo*, Hor. Sat. 1. 7. 5.) ver. 4. Acts xxviii. 29.—So τέλος ἔχειν, *to have an end*, i. e. pp. to come to an end, be destroyed, as ὁ Σαρανᾶς, Mark iii. 26. or trop. to have an accomplishment, be fulfilled, as prophecy, Luke xxii. 37.—pp. Diod. Sic. 16. 91. trop. Hom. Il. 18. 378.—Of effects or results depending on the subject as a cause or antecedent; Heb. x. 35 ἥτις ἔχει μισθοποδοσίαν μεγάλην, i. e. which has or brings with it great reward. 1 John iv. 18 ὁ φόβος κόλασιν ἔχει.

(β) of any condition or affection of body or mind, where one is said *to have* such and such an affection, etc. (1) Of the body, as μαστίγας v. ἀσθενείας ἔχειν, *to have disease, infirmity*, etc. Mark iii. 10. Acts xxviii. 9. Heb. vii. 28. wounds, Rev. xiii. 14. δαιμόνιον v. πνεῦμα ἀκάθαρτον ἔχειν, *to have a devil*, etc. to be possessed, Matt. xi. 18. Mark iii. 22, 30. ix. 17. Luke xiii. 11. Acts xvi. 16. xix. 13.—(2) Of the mind, as ἀγαπήν ἔχειν, John v. 42. xiii. 35. ἀνάγκην Luke xiv. 18. xxiii. 17. (Jos. Ant. 16. 9. 3. Plut. Cat. Min. 24 fin.) ἀπάπαντα Rev. iv. 8. εἰρήνην John xvi. 33. Acts ix. 31. (comp. Dem. 13. 12.) ἐλπίδα Acts xxiv. 15. (Hdian. 2. 3. 4.) ἐπιθυμίαν Phil. i. 23. ἑλπίην 1 Cor. vii. 28. θυμόν Rev. xii. 12. νοῦν Χριστοῦ 1 Cor. ii. 16. παῖδείαν Eph. iii. 12. πίστιν, as an affection of mind, Matt. xvii. 20. πνεῦμα Χριστοῦ Rom. viii. 9. πν. ἁγίων 1 Cor. vi. 19. πνεῦμα Jude 19. πόνον Col. iv. 13. φόβον 1 Tim. v. 20. χαράν 3 John 4. χάριν τινί, *to have favour towards any one*, Lat. *gratias habeo*, i. q. *to thank*, Luke xvii. 9. Tim. i. 12. (Dem. 12. 11. Xen. Cyr. 5. 1. 1.) χρεῖαν ἔχειν, *to have need, to be in want*, seq. gen. Matt. vi. 8 ὦν χρεῖαν ἔχετε. Luke v. 31. 1 Cor. xii. 21. Heb. v. 12. genr. Mark ii. 25. Acts ii. 45. iv. 35. seq. infin. Matt. iii. 14.—1 Thess. i. 8. seq. ἴνα, John ii. 25. xvi. 30. 1 John ii.

27.—Arr. Epict. 1. 29. 27. Pol. 9. 12. 1. —By an inversion of the subject and predicate such an affection or emotion is in Greek writers often said *to have, to possess* a person; in N. T. only Mark xvi. 8 *εἶχε δ' αὐτὰς τρόμος καὶ ἔκστασις*.—Hom. Il. 18. 247 *πάντας γὰρ ἔχε τρόμος*. 3. 342 *θάμβος*. 1. 82 *χόλος*. Hdot. 4. 115 *φόβος*. Xen. H. G. 7. 2. 9 *κλαυσίγελως*. See Passow in ἔχω 1. b.

(γ) pp. of things which one *has in, or about* himself, including the idea of *to bear, to carry*; e. g. *in oneself*, as *ἐν γαστρὶ ἔχειν, to be pregnant*, Matt. i. 18 et Rev. xii. 2; see in *Γαστήρ*. Trop. 2 Cor. i. 9. iv. 7. Phil. i. 7.—So *on oneself*, of garments, arms, ornaments, etc. i. q. *to bear, to wear*; Matt. iii. 4. *εἶχε τὸ ἐνδύμα*. John xii. 6 *τὸ γλωσσόκομον εἶχε*. xviii. 10 *μάχαιραν*. Rev. ix. 17 *θώρακα*. So seq. *ἐπὶ* expr. or impl. 1 Cor. xi. 10. Rev. ix. 4. xiii. 17. xiv. 1. 14. xvi. 2. xix. 16.—Luc. D. Deor. 2. 2. Xen. Cyr. 1. 4. 26. ib. 7. 5. 29. c. *ἐπὶ* Luc. D. Deor. 26 1 med.—1 Cor. xi. 4. *ἔχειν κατὰ κεφαλῆς, to have upon the head*, pp. so as to hang down from it, like a veil, toga, etc. Comp. Plut. Quæst. Rom. xiv. *ιδὼν κατὰ κεφαλῆς τὸ ἱμάτιον*. —Trop. of persons wearing an appearance, etc. Col. ii. 23. 2 Tim. iii. 5. Rev. iii. 1. (Hdot. 7. 138.) Of a tree having leaves, Mark xi. 13.

(δ) in the sense of *to contain*, i. e. to have within oneself, Heb. ix. 4 bis. Rev. xxi. 11.—Trop. *ρίζαν ἐν ἑαυτῷ*, Matt. xiii. 21. Mark iv. 17.

d) trop. and intens. *to have firmly*, sc. in mind, *to hold to, to hold fast*, viz.

(α) genr. e. g. of things, John xiv. 21 *ὃ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς*. 1 Cor. xi. 16. Phil. iii. 9. 1 Tim. iii. 9. 2 Tim. i. 13. Heb. vi. 19. 1 Pet. ii. 12. 1 John v. 10. Rev. ii. 24, 25.—So *ἔχειν θεόν, τὸν πατέρα, τὸν υἱόν, to have God and Christ, to hold fast to them*, i. e. to acknowledge with love and devotedness, 1 John ii. 23 bis. v. 12 bis. 2 John 9 bis.

(β) by impl. *to hold for or as, to regard, to count*, c. acc. of pers. with a noun in apposit. Matt. xiv. 5 *ὡς προφήτην αὐτὸν [Ἰωάννην] εἶχον, they counted him as a prophet*. xxi. 26, 46. So Mark

xi. 32, where for the attraction, see Buttm. § 151. I. 6.—Isocr. p. 239. A, *τίνας οὖν ἔχω πεπαιδευμένους κ. τ. λ.* Theogn. Sent. 487.

e) seq. infin. strictly with an accus. *τι, οὐδέν*, etc. viz. *ἔχω τι [ὥστε] εἰπεῖν* v. *ποιῆσαι*, or the like, as in Engl. *to have something to say or do*, i. e. by impl. *to be able to say or do something, I can*, implying only an objective or external ability, and thus differing from *δύναμαι* q. v. Usually c. infin. aor. Luke vii. 40 *ἔχω σοί τι εἰπεῖν*. xii. 4 *μὴ ἐχόντων περ. τι ποιῆσαι*. Acts iv. 14 *οὐδὲν εἶχον ἀντειπεῖν*. Acts xxiii. 17, 18. xxv. 26. xxviii. 19. c. infin. pres. 2 John 12.—Æl. V. H. 2. 23 *εἶχον τι εἰπεῖν*. Hdian. 6. 1. 24. Palæph. 32. 10. Xen. Cyr. 7. 5. 42 *οὐδὲν ἂν ἔχοιμεν μέμψασθαι*. c. infin. pres. Xen. An. 2. 2. 11.—More direct is the meaning *to be able, I can* when the accus. is suppressed, e. g. seq. infin. aor. Matt. xviii. 25 *μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι*, lit. *he not having to pay*, i. e. not being able to pay. Heb. vi. 13. c. infin. pres. John viii. 6 *ἵνα ἔχωσι κατηγορεῖν αὐτοῦ*. 2 Pet. i. 15.—c. inf. aor. Jos. Ant. 3. 1. 1. Luc. D. Deor. 26. 1 *ἔχεις μοι εἰπεῖν πότερος κ. τ. λ.* Xen. Mem. 2. 7. 11 *οὐχ ἔξω ἀποδοῦναι*. c. inf. pres. Sept. Prov. iii. 27. Luc. D. Deor. 17. 1 *ὡς καὶ ἔχω ξυγγελαῖν*. Xen. Cyr. 3. 3. 7 *ἀφ' ὧν τιμῶν ἔσομεν οὖς κ. τ. λ.*—So where the infin. is suppressed; Mark xiv. 8 *ὃ ἔσχεν αὐτῇ [ποιῆσαι], ἐποίησε*. Acts iii. 6 *ὃ δὲ ἔχω [διδόναι], τοῦτό σοι δίδωμι*.—Dem. 425. 10 *οὐδ' ὅτι χρή ποιεῖν ἔξετε*.

f) intrans. or with *ἑαυτόν*, etc. impl. Buttm. § 130. n. 2. Matth. § 496; always with an adverb or adverbial phrase, *to have oneself so and so, to be circumstanced, to be*, etc. e. g. *ἐτοίμως ἔχω, to be ready*, Acts xxi. 13. 2 Cor. xii. 14. comp. in Ἐτοίμως. (Æl. V. H. 4. 13.) *ἐσχάτως ἔχει, to be at extremity*, Mark v. 23, see in Ἐσχάτως. So *κακῶς ἔχειν, to be sick*, Matt. iv. 24. Luke vii. 2. (Xen. Œc. 3. 11.) *καλῶς ἔχειν, to be well*, i. e. to recover from sickness, Mark xvi. 18. also John iv. 52. (genr. Xen. Cyr. 7. 5. 47.) *οὕτως ἔχειν, to be so*, Acts vii. 1. xii. 15. al. *πῶς* xv. 36. *ἄλλως* 1 Tim. v. 25.—Xen. An. 3. 1. 32 *οὕτως*. Æl. V. H. 2. 36 *πῶς*. —Acts xxiv. 25 *τὸ νῦν*

ἔχον πορεύου, *as it now is*, as the matter now stands, i. e. adverbially, *for the present*. Comp. Viger. p. 9.—Tob. vii. 11. Plut. Amator. 1. Luc. Anachar. 40 ult.—Seq. ἐν c. dat. adverbially; John v. 5, 6, ἐν ἀσθενείᾳ ἔχειν. 2 Cor. x. 6. So of place, ἔχειν ἐν, *to be in a place*, John xi. 17 ἔχοντα ἐν τῷ μνημείῳ.—Jos. Ant. 7. 1. 1. comp. Arr. Al. M. 6. 17. 9.

g) Mid. ἔχομαι, *to hold one's self upon or to, to adhere to*, Hom. Il. 7. 248. seq. gen. of person, Sept. for רצף Deut. xxx. 20. Theogn. Sent. 32. *to be near to, adjacent, contiguous*, seq. gen. Diod. Sic. 2. 49 init. Xen. H. G. 7. 1. 20.—In N. T. only particip. ἐχόμενος, η, ον, *near, next*, e. g. of place, Mark i. 38 εἰς τὰς ἐχομένας κωμοπόλεις, i. e. next, adjacent.—Jos. Ant. 6. 1. 1. Xen. Mem. 3. 5. 10.—Of time, τῇ ἐχομένῃ, sc. ἡμέρᾳ, *the next day*, in full Acts xxi. 26. absol. Luke xiii. 33. Acts xx. 15. τῇ δὲ ἐχ. σαββάτῳ Acts xiii. 44.—Sept. 1 Chr. x. 8. 2 Macc. xii. 39. Jos. Ant. 5. 9. 2. Pol. 3. 112. 1.—Trop. Heb. vi. 9 τὰ ἐχόμενα σωτηρίας, *things pertaining to salvation*, conjoined with it.—Luc. Hermot. 69 ταῦτ' ἐλπίδος οὐ μικρᾶς ἐχόμενα λέγεις. Plat. Euthyd. p. 213. A. comp. Xen. An. 6. 3. 17. AL.

Ἔως, adv. and later also as prep. c. gen.

I. As adv. a) *until*, i. e. *as long as until*, marking the continuance of an action up to the time of another action, and followed by the Indicative, Subjunct. or Opt. according as the latter action is certain or uncertain; Buttm. § 146. 3. Matth. § 522. 1. Winer § 42. 3.—(α) Seq. Indic. of a past action; Matt. ii. 9 ἕως ἡλθὼν ἔστη. xxiv. 39.—Xen. Cyr. 1. 3. 7.—Of a future action, where the earlier Greeks prefer the Subjunctive, but later writers employ the future; comp. Herm. ad Vig. p. 927. So with ἔρχομαι in a fut. sense, see ἔρχομαι 2. a. Luke xix. 13 ἕως ἔρχομαι. John xxi. 22, 23. 1 Tim. iv. 13, coll. iii. 14.—Plut. Lycin. 29 δεῖν ἐκείνους ἐμμένειν κ. τ. λ. ἕως ἐπάνεισιν ἐκ Δελφῶν αὐτός, *for the fut.* signif. see Buttm. § 108. V. 5.—(β) Seq. Subjunct. aor. with ἄν, where the later action is only probable; here in Lat. we find the fut. exactum,

and in Engl. either the first or second future; Matt. l. c. p. 1010. Winer l. c. p. 245. Matt. ii. 13 ἕως ἂν εἴπω σοι. v. 18, 26. x. 11. xii. 20. Mark ix. 1. xii. 36. Luke ix. 27. xiii. 35. xxi. 32. 1 Cor. iv. 5. James v. 7. al. sæp.—Sept. Job xxvii. 5. Xen. An. 5. 1. 11. Cyr. 3. 3. 46.—With ἂν suppressed, see Matth. § 522. note. Lob. ad Phryn. p. 14. Mark vi. 45 ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. xiv. 32. Luke xv. 4. xvii. 8. 2 Thess. ii. 7. Heb. x. 13. Rev. vi. 11. xx. 5.

b) by impl. *so long as, while*, i. e. during the continuance of another action, until it ends, etc. John ix. 4 ἕως ἡμέρας ἰστίν. xii. 35, 36, ἕως τὸ φῶς ἔχετε.—Ecclus. xxx. 20. Dem. xv. 5. Plato Phædo. 38 ult. ἕως ἔτι φῶς ἔστι. Xen. An. 2. 6. 2. Comp. Buttm. l. c. etc.

II. As prep. governing the genitive in later writers, *until, unto*, marking a *terminus ad quem*, and spoken both of time and place; comp. Passow sub voc. 1. b. Winer § 58. 6.

1. Of time, viz. a) seq. gen. of a noun of time; Matt. xxvi. 29 ἕως τῆς ἡμέρας ἐκείνης. Mark xv. 33. Luke i. 80. Acts xxviii. 23. 1 Cor. xvi. 8. al. (Sept. for 72 2 Sam. vi. 23. Ezra ix. 4.) Seq. gen. of person or event, Matt. i. 17 ter, ἕως Δαβὶδ, ἕως τῆς μετοικεσίας Βαβ. ἕως τοῦ Χριστοῦ. Luke xvi. 16. Matt. xxviii. 20. Luke xi. 51. al.—Diod. S. l. 4 ἕως τῆς Ἀλεξάνδρου τελευτῆς. Dion. Hal. de Demosth. 24. T. II. p. 178. 26. ed. Sylburg.

b) seq. gen. of a pronoun, e. g. (α) ἕως οὗ, sc. χρόνου, *until what time, until when*, i. e. simply, *until*, c. c. Indic. or Subjunct. like ἕως above in I. a. So seq. Indic. Matt. i. 25 ἕως οὗ ἔτεκε τὸν υἱόν κ. τ. λ. xiii. 33. Acts xxi. 26.—Palaeph. 4. 2.—Seq. Subjunct. aor. without ἄν, see above; Matt. xiv. 22 ἕως οὗ ἀπολύσῃ τοὺς ὄχλους, comp. Mark vi. 45. So Matt. xxvi. 36, coll. Mark xiv. 32. also Matt. xvii. 9. xviii. 30. Luke xii. 50, 59. xxiv. 49. John xiii. 38. Acts xxiii. 12, 14, 21. al.—Sept. Ecc. xii. 2. Act. Thom. § 16. Jos. Ant. 5. 1. 3.—(β) ἕως ὅτου, sc. χρόνου, *until when, until*, c. Indic. as above, John ix. 18 ἕως ὅτου ἐφώνησαν κ. τ. λ. Matt. v. 25. c. Subjunct. without ἄν, see above; Luke xiii. 8 ἕως ὅτου σκάψω περὶ αὐτήν. xv. 8. coll. ver. 4. xxii. 16, 18.

c) seq. adv. of time, with or without τοῦ, Lob. ad Phryn. p. 45 sq. So ἕως τοῦ νῦν, *until now*, Matt. xxiv. 21. Mark xiii. 19. (Sept. for πρὶν γὰρ Gen. xlv. 34.) ἕως τῆς σήμερον Matt. xxvii. 8. Rom. xi. 8; but ἕως σήμερον 2 Cor. iii. 15.—So genr. without τοῦ, more usually in later writers, but sometimes thus found in earlier ones, Lob. l. c. Winer § 58. 6. p. 395. ἕως ἄρτι, *until now*, see in ἄρτι, Matt. xi. 12. John ii. 10. al. ἕως πότε, *until when?* i. e. *how long?* Matt. xvii. 17. Mark ix. 19. John x. 24. al. Sept. for πρὶν γὰρ Ps. xiii. 2. חַיָּיָה 2 Sam. ii. 26. Comp. ἕως ὅτε, Zosim. Hist. 1. 5. Xen. Cyr. 5. 1. 25.

2. Of place, *as far as to, unto*, etc.

a) pp. in various constructions. (a) seq. gen. of place, Matt. xi. 23 ἕως τοῦ οὐρανοῦ, *to, up to, heaven*. xxiv. 31. xxvi. 58 ἕως τῆς ἀλλῆς τοῦ ἁρχ. Luke ii. 15. ἕως Βηθλεέμ. iv. 29. Acts i. 8. xi. 22. xxiii. 23. xxvi. 11 ἕως καὶ εἰς τὰς ἔξω πόλεις, *to and even into foreign cities*, the construction being here adapted to εἰς

and not to ἕως. So c. gen. of pers. as marking a place, Luke iv. 42.—Diod. Sic. 1. 27 ἕως ὧκεανοῦ. Ael. V. H. 3. 18 med.—(β) seq. adv. of place, e. g. ἕως ἄνω, *to the brim*, John ii. 7. ἕως κάτω, *to the bottom*, Matt. xxvii. 51. ἕως ἔσω Mark xiv. 54. ἕως ὧδε Luke xxiii. 5. —(γ) seq. prep. and its case, e. g. ἕως εἰς Βηθσαιαν, *as far as into Bethany*, i. e. quite thither, Luke xxiv. 50.—Diod. Sic. 1. 27 ἕως εἰς τοὺς ἀοικήτους τόπους. Ael. V. H. 12. 22.—So ἕως ἔξω τῆς πόλεως, *as far as to without the city*, i. e. quite out of the city, Acts xxi. 5.

b) trop. seq. gen. of a term or limit marking extent; Matt. xxvi. 38 ἕως θανάτου. (Sept. for γὰρ Jon. iv. 9. Test. XII Patr. p. 520. Jos. de Macc. 14 ult.) Mark vi. 23. Luke xxii. 51 ἔατε ἕως τοῦ-του. Seq. gen. of pers. in a like sense; Matt. xx. 8 ἕως τῶν πρώτων. John viii. 9. Acts viii. 10. Rom. iii. 12 οὐκ ἐστὶν ἕως ἐνός, *not so much as one*.—Dion. Hal. Ant. 6. 37 ἕως ἐκγόνων. AL.

Z

Ζαβουλών, ὁ, Zabulon, Heb. זְבֻלֹן (dwelling), pr. n. of the tenth son of Jacob, born of Leah, Gen. xxx. 20. In N. T. meton. *the tribe of Zabulon*, Matt. iv. 13, 15. Rev. vii. 8.

Ζακχαῖος, ον, ὁ, Zaccheus, Heb. זַכַּי (pure), pr. name of a chief publican, Luke xix. 2, 5, 8. Comp. Jahn § 242.

Ζαρά, ὁ, indec. Zara, Heb. זָרָה (dawn, rising), pr. n. of a son of Judah by Thamar, Matt. i. 3. Comp. Gen. xxxviii. 30.

Ζαχαρίας, ἰον, ὁ, Zacharias, Heb. זְכַרְיָה (God-remembered), Zechariah, pr. n. of two men in N. T.

1. The father of John the Baptist, a priest of the class of Abia; see Ἀβιά. Luke i. 5, 12, 13, 18, 21, 40, 59, 67. iii. 2.

2. A person killed in the temple, Matt. xxiii. 35 et Luke xi. 51 Ζαχαρίον υἱοῦ Βαραχίου. The allusion is probably to Zechariah the son of Jehoida (prob. also called Barachias), who was stoned by order of Joash, 2 Chr. xxiv. 20 sq. Others refer it to the prophet Zechariah son of Barachiah, Zech. i. 1; but history gives no account of his death. Others again make the reference to Zacharias the son of Baruch, who was slain by the Zelotæ in the temple just before the destruction of Jerusalem, Jos. B. J. 4. 5. 4; but the aor. ἐφονεύσατε is against this supposition. See Olshausen on Matt. l. c.

Ζάω, ὦ, ζῆς, ζῆ, infin. ζῆν, Buttm. § 105. n. 5; fut. ζήσω Rom. vi. 2. Heb. xii. 9. Aristoph. Plut. 263. Plat. Rep. V. p. 465. D. X. p. 591. C. also later fut. ζήσομαι Matt. iv. 4. al. Dem. 794. 19.

aor. 1 ἐζήσα Rev. ii. 8. Æl. V. H. 3. 23. Hidian. 3. 12. 26. The Attics rarely employed this verb except in pres. and imperf. supplying the other tenses from βίωω, Buttm. § 114. Matth. § 236. Winer § 15. p. 79.—to live, intrans.

a) to live, to have life, spoken of physical life and existence, as opp. to death or non-existence, and implying always some duration. (a) genr. of human life, etc. Acts xvii. 28 ἐν αὐτῷ γὰρ ζῶμεν. xxii. 22. Rom. vii. 1—3. 1 Cor. xv. 45. Heb. ix. 17. ἐτι ζῶν Matt. xxvii. 63. ζῶντες καὶ νεκροί Acts x. 42. Rom. xiv. 9. 1 Pet. iv. 5. τὸ ζῆν, subst. life, Phil. i. 21, 22. 2 Cor. i. 8. Sept. for יח Gen. ii. 7, 9. xliii. 7. תח Gen. xlii. 2. Ex. xix. 13.—Xen. Cyr. 7. 3. 3. ib. 8. 7. 8. τὸ ζῆν Jos. Ant. 2. 3. 1. Diod. Sic. 1. 21.—Of persons raised from the dead; Matt. ix. 18 ἡ θυγ. μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἰλθῶν—καὶ ζήσεται. Mark xvi. 11. Luke xxiv. 23. John v. 25. Acts i. 3. ix. 41. Rev. xx. 4, 5. al. So Sept. and תח 2 K. xiii. 21. Spoken also of those restored from sickness, not to die, by impl. to mend, to be well; John iv. 50 ὁ υἱός σου ζῆ. vers. 51, 53, comp. 52. So Sept. and תח 2 K. viii. 8, 9.—(β) In the sense of to exist, absolutely and without end, now and hereafter, to live for ever; so of human beings, Matt. xxii. 32 οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζώντων. Mark xii. 27. Luke xx. 38. (Jos. de Macc. 16 ult.) John xi. 25. xiv. 19. 1 Thess. v. 10. 1 Pet. iv. 6. by impl. Heb. vii. 8. Of Jesus, John vi. 57. xiv. 19. Rom. vi. 10. 2 Cor. xiii. 4. Heb. vii. 25. Rev. i. 18. ii. 8. Of God John vi. 57 ὁ ζῶν πατήρ, i. q. ὁ ἔχων ζωὴν ἐν ἑαυτῷ. v. 26. also in an oath by Hebr. Rom. xiv. 11 ζῶ ἐγώ, λέγει κύριος, as I live; so Sept. and יח Num. xiv. 21, 28. comp. Judg. viii. 19. 1 Sam. xvii. 56.—Part. ζῶν, ever living, eternal, ὁ θεὸς ὁ ζῶν, Matt. xvi. 16. Rom. ix. 26. 1 Tim. vi. 17. Heb. iii. 12. xii. 22. Rev. iv. 9, 10. x. 6. and as opp. to idols, which are dead, non-existing, Acts xiv. 15. 2 Cor. vi. 16. 1 Thess. i. 9. So Sept. and יח Deut. v. 26. 2 K. xix. 16.—Beland Drag. v.—(γ) Trop. of things, only in particip. ζῶν, ζούσα, ζῶν, living, lively, active, also enduring, opp. to what is dead, torpid, inactive, and

also transient; e. g. 1 Pet. i. 3 ἱλπῆς ζ. lively enduring hope. Rom. xii. 1 θυσία ζ. living and constant sacrifice, opp. to the interrupted sacrifice of slaughtered victims. Heb. iv. 12 ὁ λόγος τ. θεοῦ, the divinity threatenings are living, sure, never in vain; also 1 Pet. i. 23 ὁ λόγος ζ. ὁ. the living, efficient, enduring word. 1 Pet. ii. 4 λίθος ζῶν, of Christ as the corner-stone of the church, not inactive as dead, but living and efficient; so Christians in ver. 5. So ἑδωρ ζῶν, living water, i. e. the water of running streams and fountains, opp. to that of stagnant cisterns, pools, marshes, John iv. 10, 11. vii. 38. Rev. vii. 17. So Sept. and תח Gen. xxvi. 19. Lev. xiv. 5, 50. Zech. xiv. 8.—By impl. and also by Hebr. part. ζῶν, life-giving, like Pi. תח, e. g. John vi. 51 ὁ ἄρτος ὁ ζῶν, living, i. e. life-giving bread, which imparts eternal life, comp. the foll. clause. Acts vii. 38 λόγια ζώντα. Heb. x. 20 ὁδοὺς ζωσα. Comp. below in d. So Sept. trans. ζῆσόν με κ. τ. λ. for תח Ps. xix. 25, 37, 40, 50. al. Ez. xiii. 22.

b) to live, i. e. to sustain life, to live on or by any thing. Matt. iv. 4 οὐκ ἐπ' ἄρτου μόνου ζήσεται ὁ ἄνθρ. 1 Cor. ix. 14 ἐκ τοῦ εὐαγγελίου ζῆν.—Dem. 1309. 26. c. διὰ Xen. Mem. 3. 3. 11.

c) to live in any way, to pass one's life in any manner; Luke xv. 13 ζῶν ἀσώτως. Acts xxvi. 5 ἐζήσα φαρισαῖος. Gal. ii. 14 ἐθνικῶς ζῆν. 2 Tim. iii. 12 εὐσεβῶς ζῆν. Tit. ii. 12 ζ. σωφρόνως κ. τ. λ. Luke ii. 36 ζήσασα ἐτη μετὰ ἀνδρός. Rom. vii. 9 ἐξων χωρὶς νόμου.—Wisd. xi. 28. Jos. Ant. 12. 4. 7. Xen. Ag. 11. 8. Cyr. 8. 1. 33.—Hence ζῆν τινι, ἐν τινι, κατὰ τινα, to live to, in, according to any one, i. e. to be devoted to, to live conformably to the will, purpose, precepts, example, of any person or thing; e. g. τῷ θεῷ Luke xx. 38. Rom. vi. 10, 11. Gal. ii. 19. τῷ κυρίῳ, Christ, Rom. xiv. 8. 2 Cor. v. 15. τῷ πνεύματι Gal. v. 25. ἑαυτῷ Rom. xiv. 7. 2 Cor. v. 15. τῷ δικαιοσύνῃ 1 Pet. ii. 24.—Alciph. 1. 37. Dem. 80. 26 Φίλιππῳ ζῶντες καὶ οὐ τῇ ἑαυτῶν πατρίδι—So ἐν ἁμαρτίᾳ, under the power of sin, Rom. vi. 2. ἐν πίστει, full of faith, under the power of faith, Gal. ii. 20. ἐν κόσμῳ, in conformity to the world, Col

ii. 20. ἐν αὐτοῖς iii. 7.—Æl. V. H. 3. 13 ζ. ἐν οἴνῳ. Comp. *vivo in litteris*, Cic. ad Div. 9. 26.—Κατὰ σάρκα ζῆν, *to live after, according to, the flesh*, Rom. viii. 12, 13.—Jos. Ant. 4. 8. 44 μὴ κατὰ τοὺς νόμους.

d) by impl. *to live and prosper, to be blessed*, genr. Rom. x. 5 et Gal. iii. 12 ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς, comp. Lev. xviii. 5 where Sept. for יָחַד. 1 Thess. iii. 8 ὅτι νῦν ζῶμεν, *we live, feel ourselves happy*. So Sept. and תָּחַד Deut. viii. 1. 1 Sam. x. 24. Ps. xxii. 27.—Dem. 434. 6. Comp. *vivo* Catull. 5. 1.—In the sense of *to have eternal life*, to be admitted to the bliss and privileges of the Redeemer's kingdom; Luke x. 28 τοῦτο ποιεῖ, καὶ ζήσῃ. John vi. 51, 58. Rom. i. 17. Gal. iii. 11. Heb. xii. 9. 1 John iv. 9 ἵνα ζήσομεν δι' αὐτοῦ sc. τοῦ υἱοῦ. AL.

Ζεβεδαῖος, ου, ὁ, *Zebedee*, Heb. זַבְדִּי *Zabdi*, i. q. יְהוָה's gift), pr. name of the husband of Salome, and father of James and John, Matt. iv. 21 bis. x. 2. xx. 20. xxvi. 37. xxvii. 56. Mark i. 19, 20. iii. 17. x. 35. Luke v. 10. John xxi. 2.

Ζεστός, ἡ, ὄν, (ζέω,) *boiling, hot*, Dioscor. ζεστόν ὕδωρ. In N. T. trop. *fervid, fervent*, Rev. iii. 15 bis, 16.

Ζεύγος, εος, ους, τό, (ζεύγνυμι,) *a yoke*, i. e. two or more animals yoked or working together, Luke xiv. 19 ζεύγη βοῶν ἡγόρασα πέντε. Sept. for תָּרַב 1 K. xix. 19. Is. v. 10.—Æl. V. H. 9. 25. Xen. Mem. 2. 4. 5.—Hence genr. *a pair, couple*, e. g. of doves, Luke ii. 24. So Sept. for דָּוָד Lev. v. 11.—Pol. 31. 3. 5. Xen. Œc. 7. 18.

Ζευκτηρία, ας, ἡ, (ζευκτήρ, ζεύγνυμι,) *a band, fastening*, Acts xxvii. 40.—Comp. Eurip. Hel. 1536 or 1556.

Ζεύς, Διός, ὁ, *Jupiter*, the supreme god of the heathen mythology. Acts xiv. 12, 13 Διὸς τοῦ ὄντος πρὸ τῆς πόλεως, i. e. whose temple was in front of the city.

Ζέω, f. ζέσω, *to boil, to be hot*, of water, Hom. Il. 21. 365. Od. 10. 360.—In N. T. trop. *to be fervid, fervent*, τῷ πνεύματι Acts xviii. 25. Rom. xii. 11.—Act. Thom. § 34 ζέουσα ἀγάπη. Anth.

Gr. III. p. 169. v. 218, 219.—The forms of this verb are not usually contracted, Buttm. § 105. n. 2. Lob. ad Phr. p. 220 sq.

Ζηλεύω, f. εὖσω, i. q. ζηλόω q. v. Rev. iii. 19 in some MSS.—Simpl. in Epict. c. 26. p. 131 ed. Salmas.

Ζῆλος, ου, ὁ, (ζέω, for ζέελος,) *zeal, fervour*, viz.

a) genr. and in a good sense, *ardour*, for any person or cause, e. g. seq. gen. of that *for* which, John ii. 17 ὁ ζῆλος τοῦ οἴκου σου. Rom. x. 2 ζῆλον θεοῦ ἔχουσιν. seq. ὑπέρ c. gen. 2 Cor. vii. 7. Col. iv. 13. absol. 2 Cor. vii. 11. ix. 2. κατὰ ζῆλον, *zealously, ardently*, Phil. iii. 6. Sept. for תְּשַׁבֵּר Ps. lxxix. 10. cxix. 138.—1 Macc. ii. 58. Test. XII Patr. p. 639. Plut. Lycurg. 4 med.—2 Cor. xi. 2 ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλω, *I am zealous for you with a zeal from God*, inspired of God, see in Ζηλόω a. Others by Hebr. *ardent zeal, intense affection*, comp. in Ἀστέιος.

b) in a bad sense, viz. (a) *heart-burning, envy, jealousy*, Acts xiii. 45. Rom. xiii. 13. 1 Cor. iii. 3. James iii. 14, 16. Plur. ζῆλοι, 2 Cor. xii. 20. Gal. v. 20.—Etym. M. ὁ φθόνος. 1 Macc. viii. 16. Hdian. 3. 2. 16. Plut. Thes. 6 ult.—(β) *anger, indignation*, Acts v. 17. Heb. x. 27 καὶ πυρὸς ζῆλος *fiery wrath*. Buttm. § 123. n. 4. So Sept. and תְּשַׁבֵּר Zeph. i. 19. iii. 9.

Ζηλόω, ὦ, f. ὠσω, (ζῆλος,) *to be zealous towards*, i. e. *for or against*, any person or thing, trans.

a) genr. *for* a person or thing, and usually in a good sense, e. g. of things, i. q. *to desire ardently, to be eager for*; 1 Cor. xii. 31 ζηλοῦτε δὲ τα χαρίσματα τὰ κρείττονα. xiv. 1. 39. So Sept. for תְּרַב Prov. iii. 31.—Eccelus. li. 18. 2 Macc. iv. 16. Diod. Sic. 1. 95 med. Dem. 500. 2 ζ. ἀρετῇ.—Of persons, in a good sense, i. q. *to have ardent affection for, to love*, 2 Cor. xi. 2 see in Ζήλος a. Gal. iv. 18. Sept. for תְּרַב 2 Sam. xxi. 2. Prov. xxiv. 1. (Soph. Ajax. 552. Electr. 1027.) In a bad sense, *to make a show of zeal, to profess affection for* any one, in order to gain him as a follower, Gal. iv. 17 bis.—Absol. Rev. iii. 19 in text. rec.

b) *against a person, to be jealous of, to envy*; Acts vii. 9 *ζηλώσαντες τὸν Ἰωσήφ.* absol. xvii. 5. 1 Cor. xiii. 4. James iv. 5 *φονεύετε καὶ ζηλοῦτε*, lit. *ye kill and envy*, i. e. *ye have heart-burnings even so as to kill one another.*

Ζηλωτής, οὗ, ὁ, (*ζηλώω*), 1. *a zealot*, i. e. *one zealous for any thing, eagerly desirous of*, genr. 1 Cor. xiv. 12 *ζηλωταί ἐστε πνευμάτων.* Tit. ii. 14.—Hdian. 6. 8. 5. Pol. 10. 25. 2.—So of *zealots* in behalf of the ancient Jewish law and institutions, Acts xxi. 20 *ζηλωταὶ τοῦ νόμου.* (2 Macc. iv. 2.) Acts xxii. 3. Gal. i. 14. —Comp. Num. xxv. 13. Jos. c. Ap. 1. 22.—In the age of Christ the name *Ζηλωταί*, *Zelotæ*, was applied to an extensive association of private persons, who professed great attachment to the Jewish institutions, and undertook to punish without trial those guilty of violating them; under which pretext they committed the greatest excesses and crimes. See Jos. B. J. 4. 3. 9. ib. 4. 5. 1 sq. ib. 4. 6. 3. ib. 7. 8. 1.

2. *Zelotes*, a surname of Simon one of the apostles, probably so called from his having been one of the *Zelotæ*. Luke vi. 15. Acts i. 13. See more in *Κανανίτης*.

Ζημία, ας, ἡ, *damage, loss, detriment*, Acts xxvii. 10, 21. Phil. iii. 7, 8, *ἡγεῖσθαι ζημίαν*, *to count as loss*.—Test. XII Patr. p. 651. Jos. Ant. 4. 8. 29. Xen. Mem. 2. 3. 6.

Ζημιώω, ὤ, f. ὠσω, (*ζημία*), *to bring loss upon any one*, Æl. V. H. 3. 23. Xen. Cyr. 3. 1. 30. pp. with two accus. Matth. § 411. 4. Buttm. § 131. 4, 5.—In N. T. only Pass. or Mid. *to suffer loss, to receive detriment*, 1 Cor. iii. 15. *ἐν μηδενί* 2 Cor. vii. 9. Phil. iii. 8 *τὰ πάντα ἐζημιώθην*, *I have suffered the loss of all things*, where for the acc. retained in the pass. constr. see Buttm. § 134. 6. Xen. Cyr. 3. 1. 16.—Aor. 1 Pass. *ἐζημιώθην* in Mid. signif. *to bring loss upon one's self*, i. e. *to lose*, e. g. *τὴν ψυχὴν* Matt. xvi. 26. Mark viii. 36. *ἐαυτόν*, Luke ix. 25. See Buttm. § 136. 2.

Ζηνᾶς, ᾶ, ὁ, *Zenas*, prob. a christian teacher, Tit. iii. 13.

Ζητέω, ὦ, f. ἤσω, *to seek*, trans.

a) pp. *to seek after, to look for, to strive to find*; (a) genr. e. g. absol. in the proverbial phrase, Matt. vii. 7, 8 *ζητεῖτε καὶ εὐρήσετε.* seq. acc. of pers. Matt. ii. 13 *ζητεῖν τὸ παῖδιον.* Mark iii. 32. Luke ii. 45. John vii. 11. Acts ix. 11. 2 Tim. i. 17. al. Sept. for *שׁוּבָא* Gen. xxxvii. 15. (Xen. An. 2. 3. 2.) So *ζητεῖν τὸν θεόν*, *to seek after God*, i. e. *to turn to him, to strive humbly and sincerely to follow and obey him*, Acts xvii. 27. Rom. x. 20, comp. Is. lxxv. 1 where Sept. for *בְּשׁוּבָא*. Sept. for *שׁוּבָא* Ex. xxxiii. 7. Ps. xxiv. 6. See in *Ἐκζητέω* c.—Seq. acc. of thing, pp. something lost, Matt. xviii. 12 ζ. *τὸ πλανώμενον.* Luke xix. 10. c. acc. impl. Luke xv. 8. So Sept. and *שׁוּבָא* 1 Sam. x. 2, 14. (comp. Xen. Vect. 4. 4.) genr. Matt. xii. 43 ζ. *ἀνάπανσιν.* xxvi. 59 *ψευδομαρτυρίαν.* Mark xiv. 55. Luke xiii. 6, 7 *καρπὸν ἐν αὐτῷ.* xxii. 6. Rev. ix. 6 *τὸν θάνατον.* So of what one *seeks to buy*, e. g. *μαργαρίτας* Matt. xiii. 45. (Theophr. Char. 6 or 23. Xen. Cyr. 2. 2. 26.) Hence from the Heb. *ζητεῖν τὴν ψυχὴν τινος*, *to seek the life of any one*, i. e. *to seek to kill him*, Matt. ii. 20. Rom. xi. 3, comp. 1 K. xix. 10, 14. So Sept. for *שׁוּבָא שׁוּבָא* Ex. iv. 19. 2 Sam. xvi. 11. Jer. xlv. 30.—In the constr. *ζητεῖν πῶς*, *to seek how*, i. e. *to seek opportunity*, Mark xi. 18. xiv. 1, 11.—(β) *to seek*, in the sense of *to endeavour, to try*, e. g. seq. acc. of thing, *to try to gain, to strive after*, with the idea of earnestness and anxiety; Matt. vi. 33 *ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ κ. τ. λ.* Luke xii. 29 *μὴ ζητεῖτε τί φάγητε κ. τ. λ.* John v. 44. vii. 18. viii. 50. 1 Cor. x. 24, 33. Phil. ii. 21. Col. iii. 1. Sept. and *שׁוּבָא* Ps. iv. 3. xxxiv. 15.—1 Macc. ii. 29. Luc. Phalar. prior 5. Plut. Mor. II. p. 40. ed. Tauchn.—So genr. *to endeavour, to strive*, seq. ἵνα 1 Cor. xiv. 12. seq. infin. e. g. aor. Matt. xxi. 46 *ζητούντες αὐτὸν κρατῆσαι.* Luke v. 18. xvii. 33. John x. 39. xix. 12. Acts xiii. 8. xvi. 10. Rom. x. 3. c. inf. pres. Luke vi. 19. Gal. i. 10. c. inf. impl. John v. 30 *οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν sc. ποιεῖν.* Sept. for *שׁוּבָא* Deut. xiii. 10. 1 Sam. xix. 10.—Plut. Thes. 35 med. Xen. An. 5. 4. 33.—(γ) by impl. *to desire, to wish*, seq. infin. aor. Matt. xii.

46, 47, ζητούντες αὐτῷ λαλῆσαι. (comp. Luke viii. 19.) Luke ix. 9 ἐζητεῖ ἰδεῖν αὐτόν. xi. 54. John vii. 4. Acts xxvii. 30. seq. accus. John i. 38 et iv. 27 τί ζητεῖτε; (Sept. and ܙܪܒܐ Gen. xxxvii. 14.) 2 Cor. xii. 14 οὐ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. 1 Cor. vii. 27 μὴ ζῆτει λύσιν . . . μὴ ζῆτει γυναῖκα.—Soph. Œd. R. 658 sq. Xen. Mem. 4. 2. 5.

b) to seek, for to require, to demand, to expect, c. acc. of thing, 1 Cor. i. 22 οἱ Ἕλληνες σοφίαν ζητοῦσιν. 2 Cor. xiii. 3. Heb. viii. 7. seq. παρά τινος Mark viii. 11 ζητούντες παρ' αὐτοῦ σημεῖον. Luke xi. 16. xii. 48. seq. ἐν τινι 1 Cor. iv. 2 ζητεῖται ἐν τοῖς οἰκονόμοις ἡ κατὰ τὴν αἰσθησιν. John iv. 23. Sept. for ܙܪܒܐ Neh. v. 12, 18.—Aristot. de gen. et corrupt. 2. 5. c. παρά Dem. 374. 16.

c) by impl. to inquire, to ask, c. c. περί, John xvi. 19 περὶ τούτου ζητεῖτε μετ' ἀλλήλων;—Æl. V. H. 2. 13 pen. Xen. Cyr. 8. 5. 13. AL.

Ζήτημα, ατος, τό, (ζητέω,) pp. something sought or inquired about, question, i. e. topic of inquiry or dispute. Acts xv. 2 περὶ τοῦ ζητήματος τούτου. xviii. 15. xxiii. 29. xxv. 19. xxvi. 3.—Cic. ad Div. 9. 26. ad Att. 7. 3.

Ζήτησις, εως, ἡ, (ζητέω,) act of seeking, search, Jos. Ant. 6. 4. 1. Thuc. 1. 20.—In N. T. inquiry, discussion, dispute; John iii. 25 ἐγένετο ζήτησις. 1 Tim. i. 4.—Hdot. 2. 54. ib. 5. 21.—Meton. i. q. ζήτημα, question, i. e. topic of inquiry or dispute, Acts xxv. 20. 1 Tim. vi. 4. 2 Tim. ii. 23. Tit. iii. 9.

Ζιζάνιον, ον, τό, zizanium, Suid. ἡ ἐν τῷ σίτρῳ αἶρα, Lat. lolium, a general name for weeds in grain, like our cockle, darnel, etc. In N. T. spoken of a plant common in Palestine, which infests fields of grain and resembles wheat in appearance, but is worthless, bastard wheat, triticum adulterinum, Matt. xiii. 25, 26, 27, 29, 30, 36, 38, 40. The Rabbin call it ܙܒܐ bastard, comp. Buxt. Lex. Rab. 680 sq. Wetstein on Matt. xiii. 25.

Ζοροβάβελ, ὁ, indec. Zorobabel, Heb. ܙܪܒܒܐܝܝ Zerubbabel, pr. n. of the leader of the first body of Jewish exiles from Babylon to Jerusalem, Matt. i. 12,

13. Luke iii. 27. Comp. Ezra ii. 2. iii. 2, 8. 1 Chr. iii. 19.

Ζόφος, ου, ὁ, (kindr. with γνόφος, νέφος,) darkness, murkiness, thick gloom, Heb. xii. 18 ζόφῳ in MSS. for σκοτῳ in text. rec. Elsewhere of the darkness of Tartarus or Gehenna, see in Ἀΐδης; e. g. 2 Pet. ii. 4 σειραῖς ζόφον ταρταρώσας παρέδωκεν κ. τ. λ. thrusting them down to Tartarus into chains of darkness, i. e. where darkness lies like chains upon them. Jude 6. Intens. ζόφος τοῦ σκοτούς, thickest darkness, 2 Pet. ii. 17. Jude 13. See Gesen. Lehrs. p. 671. Stuart § 456.—Hom. II. 15. 191. Pol. 18. 3. 7. Luc. Contempl. 1.

Ζυγός, οῦ, ὁ, (ζεύγνυμι,) a yoke, serving to couple any two things together, e. g. cattle, Æl. V. H. 5. 14. Sept. for ܙܝܓ 1 Sam. vi. 7. Hence in N. T.

a) trop. a yoke. (α) as an emblem of servitude, 1 Tim. vi. 1 ὑπὸ ζυγὸν δουλοῦ. So Sept. and ܙܝܓ Lev. xxvi. 13.—Dem. 322. 12 ζυγὸς δουλοσύνης—(β) as denoting severe precepts, moral bondage, e. g. of the Mosaic law, Acts xv. 10. Gal. v. 1. Hence by antith. the precepts of Christ, Matt. xi. 29, 30. Sept. for ܙܝܓ Jer. v. 5.

b) beam of a balance, which unites the two scales, hence by synecd. a balance, pair of scales, Rev. vi. 5 ἔχων ζυγὸν ἐν τῇ χ. Sept. for ܙܝܓ Lev. xix. 36. Hos. xii. 7.—Ecclus. xxi. 25. Æl. V. H. 10.6.

Ζύμη, ης, ἡ, (prob. ζέω,) leaven, sour dough. Matt. xiii. 33 et Luke xiii. 21 ὁμοία ἐστὶν ἡ βασ. τῶν οὖρ. Ζύμη, κ. τ. λ. Matt. xvi. 12. Sept. for ܙܝܓ Ex. xii. 15. xiii. 7.—Jos. Ant. 3. 10.6. Plut. Quæst. Rom. 109. Mor. ed. Tauchn. II. p. 299. ed. Reiske VII. p. 164.—Hence, as leaven causes to ferment and turn sour, spoken proverbially, 1 Cor. v. 6 et Gal. v. 9, μικρὰ ζύμη ὅλον τὸ φέραμα ζυμοῖ, a little leaven leavens the whole mass, i. q. 'a few bad men corrupt a multitude.'—Trop. for corruptness, perverseness of life, doctrine, heart, etc. Matt. xvi. 6, 11. Mark viii. 15 bis. Luke xii. 1. 1 Cor. v. 7, 8 bis.

Ζυμώω, ὦ, f. ὥσω, (ζύμη,) to leaven, to make ferment, trans. Matt. xiii. 33 et Luke xiii. 21. Proverbially 1 Cor. v. 6

et Gal. v. , see in Ζύμη. Sept. for צָחַק Ex. xii. 34, 39. Hos. vii. 4.

Ζωγράφω, ὦ, f. ἦσω, (ζωός, ἀγρεύω,) *to ake alive*, Hom. II. 6. 46. Xen. An. 4. 7. 22. In N. T. trop. *to take, to capture*, for *to win over*, trans. Luke v. 10. ἀνθρώπους ἔσθ' ζωγράων, comp. ver. 11, and see in Εἰμί II. f. Pass. part. perf. 2 Tim. ii. 26 ἐζωγραφμένοι ὑπ' αὐτοῦ, *taken captive by him*, Satan, in a moral sense, i. q. *ensnared, seduced*.

Ζωή, ἡς, ἡ, (ζάω,) *life*, i. e.

a) genr. physical life and existence, as opp. to death and non-existence.

(α) pp. and genr. of human life, etc. Luke xvi. 25. Acts xvii. 25 διδοὺς πᾶσι ζωήν. 1 Cor. iii. 22. xv. 19. Heb. vii. 3. James iv. 14. Rev. xi. 11. xvi. 3 in later edit. ψυχὴ ζωῆς, i. q. ψυχὴ ζωσα in text. rec. *every living soul*. Sept. for חַיָּה Gen. ii. 7. xxv. 7.—Luc. Tox. 38. Plat. Phædo 16.—Of life or existence after rising from the dead, only of Christ Rom v. 10. 2 Cor. iv. 10, 11, 12. trop. of the Jewish people, Rom. xi. 15.—

(β) In the sense of *existence, life*, absolutely and without end, Heb. vii. 16 κατὰ δύναμιν ζωῆς ἀκατάλυτον. So ξύλον ζωῆς, *tree of life*, which preserves from death, Rev. ii. 7. xxii. 2, 14. (Sept. Gen. ii. 9. iii. 22.) ὕδωρ ζωῆς, *water of life*, Rev. xxi. 6. xxii. 1, 17. But ἐπὶ ζωῆς πηγὰς ὑδάτων Rev. vii. 17 in later edit. is equivalent to ἐπὶ ζωσας πηγὰς ὑδάτων in text. rec. *to living fountains of water*, i. e. perennial; see in Ζάω α. γ. ἄρτος ζωῆς John vi. 35. Comp. below in c. β.—Meton. of God and Christ or the Logos, *life*, absolutely, for *the source of all life*, John i. 4. v. 26. 1 John i. 1, 2.

b) *life*, i. e. manner of life, conduct, in a moral respect, Rom. vi. 4 ἐν καινότητι ζωῆς περιπατήσωμεν. Eph. iv. 18 τῆς ζωῆς τοῦ Θεοῦ, i. e. which God requires, a *godly life*, 2 Pet. i. 3.

c) *life*, i. e. happy life, *welfare, happiness*. (α) genr. Luke xii. 15. John vi. 51 ὑπὲρ τῆς τοῦ κόσμου ζωῆς. 2 Cor. ii. 16 ὁσμὴ ζωῆς *savour of life*, i. e. salutary. Acts ii. 28 ὁδοὺς ζωῆς, *the ways of life* and happiness, from Ps. xvi. 11 where Sept. for חַיָּה. 1 Pet. iii. 10 ὁ γὰρ εἰλὼν ζωὴν ἀγαπᾷ, from Ps. xxxiv. 13.

for חַיָּה —(β) In the christian sense of *eternal life*, i. e. that life of bliss and glory in the kingdom of God, which awaits the true disciples of Christ after the resurrection; so ζωὴ αἰώνιος Matt. xix. 16, 17. John iii. 15, 16. v. 24. al. ἡ ζωὴ ἡ μέλλουσα 1 Tim. iv. 8. ἡ ὄντως ζωὴ vi. 19. absol. ἡ ζωὴ, Matt. vii. 14. xviii. 8, 9. John v. 40. vi. 33, 53. Acts v. 20 τὰ ῥήματα τῆς ζωῆς ταύτης, *the words, doctrine, of eternal life*, Rom. v. 17 ἐν ζωῇ βασιλεύσουσι. ver. 18. vii. 10. viii. 2, 6, 10. Phil. ii. 16. 2 Tim. i. 1. 1 John v. 12, 13, 16. iii. 14. al. For βίβλος v. βιβλίον ζωῆς, see in Βίβλος. So ὁ στέφανος τῆς ζωῆς, *crown of life*, reward of eternal life, James i. 12. Rev. ii. 10. χάρις τῆς ζωῆς, *gift of eternal life*, 1 Pet. iii. 7.—Meton. for *the author and giver of eternal life*, John xi. 25. xiv. 6. Col. iii. 4. 1 John i. 2. v. 20. For *the cause, source, means of eternal life*, John v. 39. xii. 50. xvii. 3. AL.

Ζώνη, ἡς, ἡ, (ζώννυμι,) *a zone, belt, girdle*, Matt. iii. 4. x. 9. Mark i. 6. vi. 8. Acts xxi. 11 bis. Rev. i. 13. xv. 6. Sept. for חֲגָרֶת 2 K. i. 8. חֲגָרֶת 1 K. ii. 5.—Hdian. 1. 11. 13. Xen. An. 1. 4. 9.—The girdle was worn by both sexes among the Jews, because of their long flowing dress; it was often hollow, and served as a pocket or purse for money, Matt. x. 9. Mark vi. 8. In this sense the Rabbins call it חֲגָרֶת and חֲגָרֶת, see Buxtorf. Lex. Rab. 1753. Jahn § 121.—Plut. Symp. IV. qu. 2. § 3, ζώνην χαλκοῦς ἔχουσιν. Liv. 33. 29 argentum in zonis habentes.

Ζώννυμι v. ζωννύω, f. ζώσω, *to gird, to put on a girdle*, John. xxi. 18 bis. Sept. for חֲגָר Job xxxviii. 3. xl. 2. חֲגָר Ex. xxix. 9. 2 K. iv. 28.—Hom. Od. 18. 76. Theocr. Id. 16. 81. Pausan. 9. 17.

Ζωογονέω, ὦ, f. ἦσω, (ζωογόνος, fr. ζωός and absol. γένω,) *to bring forth alive*, and Pass. *to be born alive*, Diod. Sic. 1. 7, 10.—In N. T. *to preserve alive*, Acts vii. 19. Luke xvii. 33. So Sept. and חַיָּה Pi. Hiph. Ex. i. 17. Judg. viii. 19. 1 K. xx. 31.—Theoph. ad Autol. I. p. 74, ἡ πνοὴ τ. Θεοῦ ζωογονεῖ τὸ πᾶν.

Ζῶον, ου, τό, (ζῶς fr. ζάω,) a living thing, *animal, beast*, Heb. xiii. 11. 2 Pet. ii. 12. Jude 10. Symbolically, Rev. iv. 6, 7 quater, 8, 9. v. 6, 8, 11, 14. xvi. 1, 3, 5, 6, 7. vii. 11. xiv. 3. xv. 7. xix. 4. Comp. Dan. vii. 3 sq. Ez. i. 5 sq. Sept. for חַיִּי Ez. l. c. Ps. lxxviii. 11.—Xen. Mem. 4. 3. 10.

Ζωοποιέω, ὦ, ῥ. ἤσω, (ζωοποιός, fr. ζῶς, ποίω), *to make alive, to endue with life, to quicken*, trans.

a) pp. 1 Tim. vi. 13 τοῦ Θεοῦ τοῦ ζωοποιούντος τὰ πάντα. Sept. for חַיִּי Pi. Hiph. 2 K. v. 7. Neh. ix. 6.—Act.

Thom. 10 ὁ Θεὸς τὸν κόσμον ζωοποιῶν.—Of the dead, *to recall to life, to quicken, to reanimate*, John v. 21 bis. Rom. iv. 17. viii. 11. 1 Cor. xv. 22. 1 Pet. iii. 18.—Test. XII Patr. p. 679 τοὺς νεκροὺς ζωοποιῆσαι.—Of seeds, *to quicken*, Pass. *to germinate*, 1 Cor. xv. 36.

b) by impl. *to give eternal life, to make alive* sc. for ever in the bliss and privileges of the Redeemer's kingdom, comp. in Ζωή c. John vi. 63. 1 Cor. xv. 45. 2 Cor. iii. 6. Gal. iii. 21. Comp. Sept. and חַיִּי Ecc. vii. 12.—Clem. Alex. Strom. 5. 11.

H

*H, a particle disjunctive, interrogative, comparative; see Passow in voc. Buttm. § 149. p. 424. Matth. § 619. Winer § 57. 3. p. 370.

1. Disjunctive, *or, aut.* a) genr. Matt. v. 17 τὸν νόμον ἢ τοὺς προφῆτας. ver. 36. Mark iv. 30. Luke ix. 25. John vi. 19. Acts iii. 12. Heb. ii. 6. al. sæpiss.—Hdian. 3. 15. 18. Xen. Mem. 1. 2. 18. H. G. 3. 9.

b) ἢ—ἢ, repeated, *either—or, aut—aut*; Matt. vi. 24 ἢ γὰρ τὸν ἑνα μισήσῃ—ἢ ἐνὸς ἀνέξεται. Luke xvi. 13. 1 Cor. xiv. 6. 2 Cor. i. 13.—Luc. D. Deor. 18. 1 or 3. Xen. Mem. 1. 2. 16.

2. Interrogative, where however the primary force *or* is strictly retained, *or whether? or if perhaps? an forte?* comp. Buttm. l. c. Winer § 61. 1. b.

a) pp. indirect, in the latter clause of a double interrogation after *πότερον, whether—or*, e. g. John vii. 17 γινώσεται πότερον ἐκ τ. Θεοῦ ἐστίν, ἢ ἐγὼ κ. τ. λ. Winer l. c. Matth. § 619. 2.—Luc. D. Deor. 20. 3. Xen. Cyr. 1. 3. 2, 15.—So genr. where *πότερον* or something equivalent is implied, Matt. ix. 5. xxii. 17. Luke vii. 19, 20. Acts viii. 34. Rom. ii. 4.—Xen. Conv. 4. 52.

b) genr. and in a direct question, where the interrogation implies a nega-

tion of something preceding. Matt. vii. 9 ἢ τίς ἐστίν ἐξ ὑμῶν ἄνθρωπος; xx. 15. Rom. iii. 29. 1 Cor. i. 13. ix. 6, 8, 10. 2 Cor. i. 17. al.

3. Comparative, *than, e g.* a) after comparatives and words implying comparison. Matt. x. 15 ἀνεκτότερον—ἢ τῇ πόλει ἐκείνῃ. Mark x. 25. Luke xvi. 17. John iv. 1. Rom. xiii. 11. μᾶλλον ἢ, *more than, rather than*, Matt. xviii. 13. John iii. 19. Acts iv. 19. πρὶν ἢ, *sooner than, before*, Matt. i. 18. Mark xiv. 30. Luke ii. 26. Acts ii. 20. comp. Buttm. § 149. 1. p. 430. So after θέλω. 1 Cor. xiv. 19 θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι . . . ἢ μυρίους λόγ. κ. τ. λ.—Luc. D. Deor. 18. 1. Xen. Œc. 10. 6. Conv. 2. 3. c. θέλω Arr. Epict. 3. 1. Comp. Buttm. § 149. 1. p. 424. Matth. § 691. 3.

b) after ἄλλος, ἕτερος, and the like; Acts xvii. 21 Ἀθηναῖοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν κ. τ. λ. Comp. Matth. l. c.—Xen. Cyr. 3. 2. 17. Œc. 3. 3.—So with ἄλλος etc. implied, John xiii. 10 ὁ λελουμένος σὺ χρείαν [ἄλλην] ἔχει ἢ τοὺς πόδας κ. τ. λ. Acts xxiv. 21 τί ἀδίκημα [ἄλλον] ἢ περὶ μᾶς κ. τ. λ.

c) after the positive, where it may be rendered *rather than, more than*, i. q. μᾶλλον ἢ, so that the positive with ἢ is equivalent to the comparative. The

grammarians supply μάλλον, but the construction is found also in classic writers, perhaps from negligence, and in N. T. would seem to come rather through the Sept. from the Heb. mode of comparison with מִן; see Winer § 36. 1. Matth. § 457. n. 1. Herm. ad Vig. p. 884. Matt. xviii. 8 καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν ὡλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. ver. 9. Mark ix. 43, 45, 47. Luke xvii. 2. xviii. 14. So Sept. and מִן Gen. xxxviii. 26. xlix. 12. Ps. cxviii. 8. Jon. iv. 3. al.—Tob. iii. 6. Ecclus. xxii. 15. Menand. καλὸν τὸ μὴ ζῆν, ἢ ζῆν ἀθλίως. Phocyl. 77. Soph. Ajax 945 or 966. Diod. Sic. 11. 11. Thuc. 6. 21. Hdot. 9. 26. Comp. Plaut. Rud. 4. 4. 70, ‘tacita mulier est bona semper, quam loquens.’ See also Kypke ad Matt. xviii. 9.

4. With other particles, viz. (α) ἀλλ’ ἢ, *unless, except*, see in Ἀλλά 4.—(β) ἢ καὶ, *or also, or even*; Luke xviii. 11 οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ . . . ἢ καὶ ὡς οὗτος κ. τ. λ. 1 Cor. xvi. 6. 2 Cor. i. 13. Interrogatively, Luke xi. 11, 12. xii. 41. Rom. iv. 9. xiv. 10. non. al.—(γ) ἢπερ, *than perhaps, than indeed*, after μάλλον, John xii. 43. non. al.—2 Macc. xiv. 42. Luc. D. Mort. 6. 3.—(δ) ἢτοι, i. q. ἢ, *or, but stronger*; in N. T. only ἢτοι—ἢ, *whether indeed—or*, Rom. vi. 16. non. al. See Herm. ad Vig. p. 787, 410.—Menand. XIII, in Poet. Gnom. p. 155. ed. Tauchn. Xen. Mem. 3. 12. 2. ib. 4. 6. 13. AL.

‘H, a particle of affirmation, *truly, assuredly, certainly*, in N. T. only in the connexion ἢ μὴν, the usual intensive form of oaths, *most certainly, most surely*. Heb. vi. 14 ἢ μὴν εὐλογῶν εὐλογῆσω σε, quoted from Gen. xxii. 17 where Sept. for מִן, as also Gen. xlii. 16. for מִן Num. xiv. 23. מִן מִן Judg. xv. 7. See Buttm. § 149. p. 424, 432. Passow in ἢ no. 1.—Jos. Ant. 5. 1. 2 ὁμόσαντες ἢ μὴν σώσειν αὐτήν. Xen. An. 2. 3. 26. Cyr. 6. 1. 3.—In the classics used also as an interrogative, Buttm. l. c. p. 424.

‘Hγεμονεύω, f. εὔσω, (ἡγεμών,) *to go before, to go first*, c. dat. Hom. Od. 3. 386. ib. 8. 4. *to be a leader, chief*, c. gen. Æl. V. H. 12. 17. Xen. Ag. 1. 3.—In N. T. *to be governor*, sc. of a Ro-

man province, c. gen. either as a legatus Cæsaris, Luke ii. 2 τῆς Συρίας, or as a procurator, Luke iii. 1 τῆς Ἰουδαίας. See in ἡγεμών 2.

‘Hγεμονία, ας, ἡ, (ἡγεμών,) *leadership, dominion, reign*, Luke iii. 1 ἡ ἡγεμονία Τιβερίου Καίσαρος.—Jos. Ant. 18. 2. 2. Hdian. 1. 5. 26. ib. 2. 9. 12. Xen. H. G. 7. 1. 33.

‘Hγεμών, όνος, ό, (ἡγέομαι,) *a leader, guide*, Hom. Od. 10. 505. Xen. An. 4. 2. 1. Zonar. Suid. Phavor. ἡγεμών. ό τῆς οδοῦ ἡγούμενος. *leader, commander of an army*, i. q. στρατηγός, Xen. Mem. 3. 2. 4. Sept. for מִן Jer. xlii. 1, 8.—In N. T.

1. *a leader, chief, head*, Matt. ii. 6 ἐν τοῖς ἡγεμόσιν Ἰουδα, quoted from Mic. v. 1 where Heb. מִן מִן מִן, Sept. ἐν χελεύσιν Ἰουδα. But מִן מִן in Mic. l. c. is pp. *the families* into which each tribe was divided, the heads of which were called מִן מִן Zech. xii. 5, 6; and Matthew by meton. puts ἡγεμόνες *heads* of families, for the families themselves, and so for the cities in which they dwelt. So Sept. ἡγεμών for מִן מִן Gen. xxxvi. 15, 16 sq.—Jos. Ant. 11. 4. 4 οἱ τῶν πατριῶν ἡγεμόνες τῶν Ἰσραηλιτῶν. Of Lacedemon as the leading state in Greece, Xen. An. 6. 1. 27. Conv. 8. 39. genr. Ag. 1. 3 ὥστε οὐ δευτέρων πρωτεύουσιν, ἀλλ’ ἡγεμόνων ἡγεμονεύουσιν.

2. *a governor, president, prefect*, of a Roman province, whether proconsul, legate, or procurator. Augustus made a new partition of the provinces of the Roman empire, into *provinciae senatoriae* and *provinciae imperitoriae* vel *Cæsarium*, ἐπαρχίαι τοῦ δήμου v. Καίσαρος, the former being left under the nominal care of the senate, while the latter were under the direct control of the emperor. Of the latter kind was Syria, including Phenicia and Judea. To the former the senate sent officers for one year, called *proconsuls*, ἀνθύπατοι, though sometimes only of prætorian rank; they had only a civil power, and no military command nor authority over the taxes, both these latter being under the care of persons appointed by the emperor. Those sent to command in the *provinciae Cæsarium* were called

legati Cæsaris pro consule, prætores, legati consulares, etc. They were usually, but not always, chosen from among the senators, during the pleasure of the emperor, and had much greater powers than the proconsuls. Such were Cyrenius, Lat. Quirinus, Luke ii. 2, and Vitellius, Jos. Ant. 18. 4. 2. For a list of all the presidents of Syria in that age, see Bibl. Repos. II. p. 381.—In all these provinces, of both kinds, there was, besides the president, an officer called *procurator Cæsaris*, who had charge of the revenue, and also had a judicial power in matters pertaining to the revenue; they were chosen usually from the equites, but occasionally were freedmen. Sometimes a procurator discharged the office of a governor or president, especially in a small province, or in a portion of a large province where the president could not reside; as did Pilate, who was *procurator* of Judea which was annexed to the province of Syria, Suet. Vesp. 4. Tacit. Ann. 12. 23. Hence he had the power of punishing capitally, which the procurators did not usually possess, ib. 15. 4. ib. 4. 15. So also Felix, Festus, and the other procurators of Judea, for a list of whom see Bibl. Repos. II. p. 382. See Adam's Rom. Ant. p. 165 sq. Jahn § 241. Krebs. Obs. e Jos. p. 61 sq.—Hence spoken

a) genr. of a proconsul, legate, president, Matt. x. 18. Mark xiii. 9. Luke xxi. 12. 1 Pet. ii. 14.—Hdian. 2. 9. 12. ib. 6. 2. 2.

b) of the procurator of Judea, viz. Pilate, Matt. xxvii. 2, 11 bis, 14, 15, 21, 23, 27. xxviii. 14. Luke xx. 20. Felix, Acts xxiii. 24, 26, 33, 34. xxiv. 1, 10. Festus, Acts xxvi. 30.—Jos. Ant. 18. 3. 1, Πλάτος ὁ τῆς Ἰουδαίας ἡγεμὼν. The usual Greek word for *procurator* is ἐπίτροπος, so of Pilate, Jos. B. J. 2. 9. 2. Philo Leg. ad Cai. p. 1033. E. genr. Hdian. 7. 4. 5, 11. ib. 4. 6 8 ἡγεμόνας τε καὶ ἐπιτρόπους.

ἡγέομαι, οὔμαι, f. ἡσομαι, dep. on. Mid. (ἀγω,) to lead, i. e. to go before, to go first, to lead the way, Hom. Od. 10. 263. Jos. Ant. 6. 5. 2. Xen. Cyr. 4. 5. 13. to be leader, chief, in war, i. q. στρατηγέω, Xen. Mem. 3. 2. 4 of

a navy, Xen. An. 1. 4. 2.—Hence in N. T.

1. to be a leader, chief, genr. only in part. ἡγούμενος, ὁ, a leader, chief, i. q. ἡγεμὼν. So Acts xiv. 12 ὁ ἡγούμενος τοῦ λόγου, chief-speaker. Comp. Jamblic. de Myster. init. Θεὸς ὁ τῶν λόγων ἡγεμὼν ὁ Ἑρμῆς. Luc. Pseudolog. 24.—Spoken genr. of those who have influence and authority, Luke xxii. 26. Acts xv. 22. of officers and teachers in the churches, Heb. xiii. 7, 17, 24. of a chief magistrate, as Joseph in Egypt, Acts vii. 10. of the Messiah, a ruler, prince, Matt. ii. 6, quoted from Mic. v. 1 where Heb. מָשַׁל, Sept. ἀρχων. Sept. ἡγούμενος for מָשַׁל 2 Chr. vii. 18. ix. 26. מָשַׁל Ez. xliii. 7, 9. רָאשׁ Deut. i. 13. v. 23. שָׂר 2 Sam. iii. 38. Jer. li. 57.—Ecclus. xxxii. [xxxv.] 1. Diod. Sic. i. 4 καὶ ὃν ἡγούμενος Γάιος Ἰούλιος Καῖσαρ. Pol. 1. 15. 4. comp. Xen. Lac. 14. 5.

2. ἡγούμαι and also perf. ἡγήμαι Acts xxvi. 2. Phil. iii. 7, with pres. signif. Buttm. § 113. 6, like Lat. *ducere*, trop. to lead out before the mind, i. e. to view, to regard as being so and so, to esteem, to count, to reckon, spoken, e. g. of things, c. acc. 2 Pet. iii. 9 ὡς τινὲς βραδυνήτα ἡγοῦνται. c. acc. et infin. Phil. iii. 8 bis, ἡγοῦμαι πάντα ζημίαν εἶναι . . . καὶ ἡγοῦμαι σκύβαλα εἶναι. (Hdian. 3. 12. 7. Xen. Cyr. 6. 1. 8.) c. acc. et εἶναι impl. 2 Cor. ix. 5 ἀναγκαῖον οὖν ἡγησάμην παρακαλεῖσαι κ. τ. λ. Phil. ii. 25. 2 Pet. i. 13. James i. 2 πᾶσαν χαρὰν ἡγήσασθε, ὅταν κ. τ. λ. c. dupl. acc. et εἶναι impl. ἡγεῖσθαι τί τι, to think to be such and such, to esteem as any thing, Phil. ii. 6. iii. 7 ταῦτα ἡγήμαι ζημίαν. Heb. x. 29. xi. 26. 2 Pet. ii. 13. iii. 15. Sept. for בָּשָׁב Job xli. 19.—Wisd. xv. 9. Jos. Ant. 7. 2. 1. Xen. Cyr. 8. 1. 47.—So of persons, to hold or esteem one as such and such, c. dupl. acc. et εἶναι impl. Acts xxvi. 2 ἡγήμαι ἑμαυτὸν μακάριον. Phil. ii. 3. 1 Tim. i. 12. vi. 1. Heb. xi. 11. μὴ ὡς ἐχθρόν 2 Thess. iii. 15. Sept. for בָּשָׁב Job xix. 11. xxxiii. 10.—Wisd. i. 16. Xen. Cyr. 3. 1. 20.—With an accus. and adverb, 1 Thess. v. 13 ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ, i. e. to regard them as very highly deserving of love.

Ἠδέως, adv. (ἡδύς), *sweetly*, i. e. with relish, of eating, Xen. Mem. 1. 3. 5. In N. T. trop. *with pleasure, gladly*, Mark vi. 20. xii. 37. 2 Cor. xi. 19.—2 Macc. vi. 30. Jos. Ant. iii. 8. 1. Xen. Cyr. 1. 4. 10.

Ἠδη, adv. *now, even now, already*, spoken

a) in reference to time past and present, marking an action as completed; Matt. iii. 10 ἡδη δὲ καὶ ἡ ἀξίωη κεῖται κ.τ.λ. v. 28 ἡδη ἰμοίχευσεν αὐτήν. xxiv. 32. Mark xv. 42, 44. Luke vii. 6. John iii. 18. iv. 35. al. sup. 1 John iv. 3 νῦν ἡδη *now even already*. Phil. iv. 10 ἡδη ποτέ, *now at length*.—Tob. iii. 6. Jos. Ant. 5. 1. 13. Hdian. 1. 9. 10. Xen. Cyr. 4. 1. 4. ἡδη ποτέ Dion. Hal. Ant. 7. 51.

b) by impl. of the immediate future, *now, presently, soon*. Rom. i. 10 εἰπως ἡδη ποτέ εὐδοκῶσά μου κ.τ.λ. *if perhaps I may shortly or at length be prospered to come etc.* See Viger. p. 413 sq.—Jos. Ant. 3. 14. 1 τὴν μὲν ἡδη ἔχετε, τὴν δὲ ἡδη λήψετε. Luc. D. Deor. 4. 2 bis. Thuc. 8. 69. Al.

Ἠδίστα, adv. pp. acc. plur. neut. of ἡδιστος superl. of ἡδύς, Buttm. § 115. 5, lit. *most sweetly*, i. e. with high relish, of eating and drinking, Xen. Mem. 1. 6. 5. In N. T. trop. *most gladly*, 2 Cor. xii. 9, 15.—Xen. Mem. 2. 7. 10. Comp. in Ἠδέως.

Ἠδονή, ἡς, ἡ, (ἡδος, ἡδομαι, ἀνδάνω,) *pleasure, gratification, enjoyment*, in N. T. only of the pleasures of sense, Luke viii. 14 ὑπὸ ἡδονῶν τοῦ βίου. Tit. iii. 3. James iv. 3. 2 Pet. ii. 13.—Test. XII Patr. p. 605. Jos. Ant. 3. 12. 1. Xen. Cyr. 8. 2. 4.—Meton. *desire, appetite, lust*, James iv. 1.—Jos. Ant. 4. 5. 2. Xen. Mem. 1. 5. 6.

Ἠδόοσμον, ου, τό, (neut. of adj. ἡδόοσμος sweet-scented, fr. ἡδύς, ὀσμή,) *mint, mentha viridis* Linn. garden or spear mint, i. q. μίνθη, Matt. xxiii. 23. Luke xi. 42. The Rabbins call it שֶׁחָרְדֵּי; it was strewed by the Jews on the floors of their houses and synagogues, Buxt. Lex. Rab. 1228.—Dioscor. 3. 41, ἡδόοσμον, οἱ δὲ μίνθην, γινώριμον ζοράριον.

Ἠθος, εος, ους, τό, (Ion. for ἔθος fr. ἔζομαι,) *accustomed seat, haunt, dwelling*, of animals and men, Hom. II. 6. 511. Hes. Op. 169. Hdot. 1. 15. In N. T. *wont, custom, usage*, Plur. τὰ ἡθη, *manners, morals, character*, 1 Cor. xv. 33, quoted from Menander in Sentent. Comicor. Gr. p. 248 ed. Steph. p. 78 ed. Cler.—Sing. Ecclus. xx. 26. Luc. Phalar. pr. 7 χρηστὸν ἡθος. Xen. Mem. 3. 10. 3. Plur. Hdian. 2. 6. 1.

Ἠκω, f. ἦξω, later aor. 1 ἦξα Rev. ii. 25. iii. 9, see Lob. ad Phryn. p. 743 sq. Winer § 15. Buttm. Ausf. Sprachl. § 114. p. 146; *to come*, i. e. *to have come, to be here*, in the sense of a preterite, Buttm. l. c. p. 155. Gram. § 137. n. 8. Matth. § 504. I. 2. Gehr. of persons, seq. ἀπό c. gen. of place whence, Matt. viii. 11 et Luke xiii. 29 ἀπὸ ἀναταλῶν καὶ δυσμῶν ἦξουσιν. Mark viii. 3. seq. ἐκ c. gen. John iv. 47, and in the sense of *to come forth, to arise*, Rom. xi. 26. seq. πρὸς c. acc. of pers. Acts xxviii. 23 ἦκον πρὸς αὐτὸν εἰς τὴν ἐνίαν. (Sept. for נִבֵּי Ex. xx. 24. Ael. V. H. 3. 19 pen.) trop. John vi. 37. seq. ἐπὶ τινα, *to come upon one*, in a hostile sense, Rev. iii. 3 bis. (Sept. for נִבֵּי 2 Sam. xvii. 12. Dem. 319. 7.) absol. Matt. xxiv. 50 ἦξει ὁ κύριος τοῦ δούλου ἐκείνου. Luke xii. 46. xv. 27. John viii. 42 ἐκ τοῦ Θεοῦ ἐξηλθον καὶ ἦκω, i. q. ἐξελθὼν ἦκω. Heb. x. 7, 9. (Sept. for נִבֵּי Ps. xl. 8.) ver. 37. 1 John v. 20. Rev. iii. 9. xv. 4. Sept. for נִבֵּי 1 K. viii. 42. Zech. viii. 20, 22.—Hdian. 2. 1. 20. Xen. An. 2. 1. 3.—Trop. of things, e. g. of time, John ii. 4 ὥρα ἦκει. Luke xiii. 35. 2 Pet. iii. 10. (Sept. and נִבֵּי Ps. cii. 14. Dem. 11. 26.) of the end or consummation of any thing, Matt. xxiv. 14. of evils, calamities, Rev. xviii. 8. So seq. ἐπὶ τινα, *to come upon any one*, i. e. spoken of evil times, Luke xix. 43. of guilt and its punishment, *to be laid upon*, Matt. xxiii. 36.—Dem. 624. 19.

Ἠλί or Ἠλεί, ὁ, indec. *Heli*, Heb. אֵלִי *Elī*, pr. n. of the father of Joseph, Luke iii. 23.

Ἠλί, indec. Heb. אֵלִי *elī*, i. e. *my God!* Matt. xxvii. 46, from Ps. xxii. 2.

Ἡλίας, ου, ὁ, *Elias*, Heb. אֱלִיָּהּ and יְהוָה (my God is Jehovah) *Elijah*, the celebrated prophet of the O. T. and the expected forerunner of the Messiah, Matt. xvii. 12. Mark ix. 13. Luke i. 17. iv. 25, 26. al. See 1 K. c. 17 sq. Mal. iii. 23. [iv. 5.] AL.

Ἡλικία, ας, ἡ, (ἡλιξ adult, full-aged,) *adulthood, maturity*, of life, mind, person, i. e..

a) *age, full-age, vigour*; John ix. 21 αὐτοῦς ἡλικίαν ἔχει. ver. 23. Heb. xi. 11. Luke ii. 52.—2 Macc. iv. 40. Jos. Ant. 7. 8. 4. Diod. Sic. 2. 5 init. Xen. An. 3. 1. 14.

b) *stature, size*. Luke xix. 3 τῷ ἡλικίᾳ μικρός. Matt. vi. 27. Luke xii. 25. trop. Eph. iv. 13. Sept. for παιδί Ez. xiii. 18.—Plut. Philop. 11. Hdot. 3. 16.

Ἡλίκος, η, ου, correl. pron. (ἡλιξ,) *how great, quantus*, Col. ii. 1. James iii. 5.—Jos. Ant. 8. 7. 7 fin. Diod. Sic. 1. 55. See Buttm. § 79. 6.

Ἡλιος, ου, ὁ, (ἥλιος,) *the sun*, Matt. xiii. 43. Mark i. 32. al. Sept. for ἡμέρα Gen. xv. 12, 17.—Dem. 197. 7. Xen. Mem. 3. 8. 9.—Meton. for *light, daylight*, Acts xiii. 11. Comp. Ps. lviii. 9. AL.

Ἡλος, ου, ὁ, *a nail*, John xx. 25 bis, τὸν τόπον τῶν ἡλῶν.—Sept. 1 Chr. xxii. 3. Æl. V. H. 9. 3 init. Xen. Ven. 9. 12.

Ἡμέρα, ας, ἡ, 1. *day*, i. e.

a) pp. the time from one sunrise or sunset to another, i. q. *νυχθήμερον*. (α) genr. Matt. vi. 34 ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς. Mark vi. 21. John xi. 9 ὥραι τῆς ἡμέρας. Acts ii. 15. xxi. 26. Rom. xiv. 5, 6. al. Luke ix. 28 ὥσει ἡμέραι ὀκτώ, as a parenthetic clause, see Winer § 64. 1. p. 436. So Matt. xv. 32. Mark viii. 2. (Comp. ὁσημέραι, Arr. A. M. 3. 26. 3. also Luc. D. Meretr. 10. 1, οὐ γὰρ ἑώρακα, πολὺς ἤδη χρόνος, αὐτὸν παρ' ἡμῖν.) Luke xxiv. 21 τρίτην ταύτην ἡμέραν ἄγει, see in Ἄγω 2. a. 2 Pet. ii. 13 τὴν ἐν ἡμέρᾳ τρυφῆν, *daily riot*; others under b below. Rev. ii. 10 ἑλῖψις ἡμερῶν δέκα, *affliction of or for ten days*, Buttm. § 132. 4. 4. Luke i. 23 αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, *the days of his official duty*. James v. 5 ὥς ἐν

ἡμέρᾳ σφαγῆς, as for the day of slaughter. So seq. gen. of a festival, etc. ἡ ἡμέρα τῶν σάββατων v. τοῦ σαββάτου, *the sabbath-day*, Luke iv. 16. John xix. 31. Sept. for ἡμέρη Jer. xvii. 24, 27. ἡμ. τῶν ἀζύμων, *day or days of unleavened bread*, the passover, Acts xii. 3. xx. 6. Luke xxii. 7. see in Ἄζυμος a. ἡμέρα τῆς πεντεκοστῆς, *day of Pentecost*, Acts ii. 1. xx. 16.—Often in specifications of time, viz. in the *Genitive*, of time *when*, i. e. indefinite and continued, e. g. τῆς ἡμέρας, *in a day*, every day, Luke xvii. 4. comp. Buttm. § 132. 6. 4. (Xen. An. 1. 7. 18.) In the *Dative*, of time *when* i. e. definite; Matt. xvi. 21 τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. Mark ix. 31. Luke ix. 22. xiii. 14. John ii. 1. Acts vii. 8. al. Buttm. § 133. 3. 4. (Xen. An. 4. 7. 21.) By Hebr. 2 Cor. iv. 16 ἡμέρα καὶ ἡμέρα, *day by day*, every day, daily; so Heb. יום ביום, Sept. καθ' ἐκάστην ἡμέραν, Esth. iii. 4. יום ביום, Sept. ἡμέραν καθ' ἡμέραν, Ps. lxxviii. 20. See Gesen. Lehrs. p. 669. Stuart § 438. c. In the *Accusative*, of time *how long*, implying duration. Matt. xx. 6 ὅλην τὴν ἡμέραν ἀργοί. xxviii. 20 πάσας τὰς ἡμέρας i. e. always. Mark i. 13. John i. 40. Acts ix. 9. Gal. i. 18. Rev. xi. 9. So Matt. xx. 2 συμφωνήσας . . . ἐκ δηνarioν τὴν ἡμέραν, for a denarius the day, i. e. for a day's work. Acts v. 42 πᾶσάν τε ἡμέραν, every day, i. e. the whole time. 2 Pet. ii. 8 ἡμέραν ἐξ ἡμέρας, see in Ἐκ 2. See Buttm. § 131. 8. Matth. § 425. 2. (Xen. An. 6. 4. 1.) In these and similar specifications of time, ἡμέρα is very often construed with a preposition, viz. in the gen. after ἀπό, ἀχρι, διά, ἕως, πρό; in the dat. after ἐν; in the acc. after εἰς, ἐπί, κατά, μετά, πρὸς; for which constructions see these prepositions respectively.—(β) Emphatically, *a certain day, set day*, Acts xvii. 31 διότι ἐστησεν ἡμέραν ἐν ᾗ μέλλει κρίναι κ. τ. λ. Heb. iv. 7. 1 Cor. iv. 3 see in Ἀνθρώπινος b.—Dem. 1072. 27.—(γ) Spec. ἡμέρα τοῦ κυρίου, *day of the Lord*, when the Saviour will return to judge the world and fully establish his kingdom, 1 Cor. i. 8 coll. ver. 7. v. 5. 2 Cor. i. 14. 1 Thess. v. 2, 4, coll. iv. 13 sq. 2 Pet. iii. 10. al. Luke xvii. 24 ὁ υἱὸς τοῦ ἀνθρ. ἐν ἡμέρᾳ αὐτοῦ,

comp. ver. 30 ἡ ἡμέρα ὁ νόμος τοῦ ἀνθρ. ἀποκαλύπτεται. absol. 1 Cor. iii. 13. So *ἐκείνη ἡ ἡμέρα*, *that day*, the great day of judgment, Matt. vii. 22. Mark xiii. 32. 2 Thess. i. 10. With a gen. of what is then to take place, e. g. ἡμέρα κρίσεως Matt. x. 15. xi. 22, 24, 36. al. comp. Rom. ii. 16 ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ θεός κ.τ.λ. and Jude 6 εἰς κρίσιν μεγαλῆς ἡμέρας. Also ἡμ. ὀργῆς Rom. ii. 5. Rev. vi. 17. ἡμ. ἀπολυτρώσεως Eph. iv. 30. Further, ἡ ἐσχάτη ἡμέρα, John vi. 39, 40. So in the constr. ἡ ἡμέρα τοῦ θεοῦ, the day of God, by whose authority Christ sits as judge, 2 Pet. iii. 12.—Once ἡ ἡμέρα κυρίου, of Jehovah, Acts ii. 20, quoted from Joel iii. 4, [ii. 31.] where Sept. for יְהוָה יוֹם, the day of God's retribution in general; comp. Joel i. 15. Is. ii. 12. xiii. 6. Ez. xiii. 5. xxx. 3. Zeph. i. 7, 14. Also ἡ ἡμ. ἡ μεγάλη τοῦ θεοῦ Rev. xvi. 14. prob. Heb. x. 25, comp. ver. 27, 31.

b) *day, day-light*, from sunrise to sunset, e. g. in antith. with *νύξ*, as in *Gen.* of time when, ἡμέρας καὶ νυκτός or νυκτός καὶ ἡμέρας, *by day and by night*, Luke xviii. 7. Acts ix. 24. Mark v. 5. 1 Thess. ii. 9. comp. above in a. (Xen. Cyr. 2. 3. 23.) or in *Accus.* of time how long, Matt. iv. 2 νηστεύσας ἡμέρας τεσσ. καὶ νύκτας τεσσ. and so νύκτα καὶ ἡμέραν, *night and day*, i. e. continually, incessantly, Mark iv. 27. Luke ii. 37. Acts xx. 31. xxvi. 7. comp. above in a. (Xen. An. 6. 1. 14.) genr. Rev. viii. 12 ἡ ἡμ. μὴ φαίνῃ . . . καὶ ἡ νύξ ὁμοίως.—Simply, e. g. τὰς ἡμέρας, *the days*, i. e. during the day time, every day, Luke xxi. 37. (Xen. Cyr. 1. 3. 12.) So ἡμέρας μέσες, *at mid-day*, Acts xxvi. 13. ἡμέρας γενομένης, *day being come*, when it was day, Luke iv. 42. Acts xii. 18. xvi. 35. al. (Xen. An. 7. 2. 34.) ἡ ἡμέρα κλίνει, *the day declines*, Luke iv. 42. (comp. Æl. Alex. M. 3. 4. 4.) John ix. 4 ἕως ἡμέρα ἵστί, *so long as it is day*. xi. 9 περιπατεῖν ἐν τῇ ἡμέρᾳ.—Trop. for *the light* of true and higher knowledge, moral light, Rom. xiii. 12. 1 Thess. v. 5, 8. 2 Pet. i. 19.

2. *time*, in general, nearly, i. q. χρόνος.

a) sing. of a point or period of time; Matt. xiii. 1 ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελεῖθων ὁ Ἰ. John xiv. 20. Eph. vi. 13 ἐν τῇ ἡμ. τῇ πονηρᾷ. (Xen. H. G. 2. 4. 17.)

Seq. gen. of pers. Luke xix. 42 ἐν τῇ ἡμέρᾳ σου ταύτῃ, *in this thy time*, whilst thou yet livest, etc. So John viii. 56 ἵνα ἴδῃ τὴν ἡμέραν ἐμὴν, *my time*, the time of my manifestation. Seq. gen. of thing, e. g. ἕως ἡμέρας ἀναδείξεως Luke i. 80. ἡμ. σωτηρίας 2 Cor. vi. 2. ἡμ. τοῦ πειρασμοῦ Heb. iii. 8. ἡμ. ἐπισκοπῆς 1 Pet. ii. 12, see in Ἐπισκοπή. 2 Pet. iii. 18 ἡμ. αἰῶνος, i. q. ἡμ. αἰώνιος, *time eternal*, for ever; Buttm. § 123. n. 4.

b) from the Heb. plur. ἡμέραι, *days*, i. e. *time*. (α) genr. Matt. ix. 15 ἐλεύσονται δὲ ἡμέραι. Mark ii. 20. xiii. 20. Luke xvii. 22. c. adj. Acts xv. 7 ἀφ' ἡμερῶν ἀρχαίων. Acts ii. 17 et James v. 3 ἐν ταῖς ἐσχάταις ἡμέραις, see in Ἐσχατος. Acts iii. 24 καταγγ. τὰς ἡμέρας ταύτας. xi. 27. al. Matt. iii. 1 ἐν ταῖς ἡμ. ἐκείναις. Mark xiii. 24. Rev. ix. 6. al. also Heb. x. 32. xii. 10. Seq. gen. of pers. Matt. xi. 12. Luke iv. 25 ἐν ταῖς ἡμ. Ἡλίου. Acts vii. 45 ἕως τῶν ἡμ. Δαβίδ. Seq. gen. of an event, e. g. Luke ii. 6 αὐτὴν ἡμ. τοῦ τέκειν αὐτήν. Acts v. 37 ἐν ταῖς ἡμ. τῆς ἀπογραφῆς. Heb. v. 7. Matt. xxiv. 38. So Heb. יָמַי and Sept. Ex. ii. 11. Judg. xviii. 1. 2 Sam. xxi. 1. 1 K. x. 21. Jer. i. 2. Gen. xxv. 24.—(β) spec. the time of one's life, i. e. one's *days, years, age, life*, e. g. fully, Luke i. 75 πάσας τὰς ἡμέρας τῆς ζωῆς, comp. Gen. xlvii. 8, 9. Absol. Luke i. 7 προβεβηκότας ἐν ταῖς ἡμέραις αὐτῶν, *advanced in years*, in age, and so ver. 18. ii. 36. genr. Heb. vii. 3. So Sept. and Heb. יָמַי Gen. vi. 3. Job xxxii. 7 יָמַי נָפָא Gen. xxiv. 1. Josh. xiii. 1. AL.

Ἡμέτερος, α, ον, (ἡμεῖς,) possess. pron. of first pers. plur. *our, our own*, Acts ii. 11. xxiv. 6. xxvi. 5. Rom. xv. 4 1 Cor. xv. 31. 2 Tim. iv. 15. Tit. iii. 14. 1 John i. 3. ii. 2.—Xen. Cyr. 2. 1. 4. Comp. Buttm. § 72. 4.

Ἡμιθανής, ἑος, οὗς, ὅ, ἡ, adj. (ἡμ. for ἡμισυ, ἡνίσκω), *half-dead*, Luke x. 30. Diod. Sic. 12. 62.

Ἡμισυς, εια, υ, Att. gen. εως, plur. εια, *half, dimidius, a, um*, Xen. H. G. 5. 3. 21. In N. T. only neut. τὸ ἡμισυ, as subst. *a half*, gen. ἡμίσιος Matt. vi. 23, plur. τὰ ἡμίση Luke xix. 8, both being forms of the later Greek,

Buttm. § 51. n. 5. Winer § 9. 1. a, and 2. d. Lob. ad Phr. p. 246 sq. — Mark vi. 23 ὥς ἡμίονος τῆς βασιλείας. Luke xix. 8. Rev. xi. 9 ἡμέρας τρεῖς καὶ ἡμῖον. ver. 11. xii. 14. Sept. for יצח Ex. xxiv. 6. Zech. xiv. 2. — Tob. viii. 21. Jos. Ant. 7. 6. 1 τὰ ἡμίση τῶν γενεῶν. Xen. H. G. 2. 4. 10.

Ἡμιώριον, ον, τό, (ἡμι for ἡμῖον, ὥρα,) a half-hour, half an hour, Rev. viii. 1.

Ἡνίκα, correl. adv. *when, whenever*, Buttm. § 116. 4. constr. c. indic. 2 Cor. iii. 15. c. subj. et ἄν ver. 16. — c. indic. Sept. Gen. xxxi. 10. Xen. Cyr. 1. 4. 27. c. subj. Jos. Ant. 5. 1. 2.

Ἡπερ, see in Ἡ no. 4. γ.

Ἡπιος, ον, ό, ή, adj. *mild, gentle, kind*, 1 Thess. ii. 7. 2 Tim. ii. 24. — Hdian. 2. 6. 3. Hdot. 3. 89.

Ἡρ, ό, indec. *Er*, Heb. ער (awake), pr. n. of a man, Luke iii. 28.

Ἡρεμος, ον, ό, ή, adj. *placid, quiet, tranquil*, 1 Tim. ii. 2 ἡρεμον καὶ ἡσύχιον βίον. — Xen. Cyr. 7. 5. 63 ἡρεμέστεροι γίγνονται, sc. οἱ ἄνθρωποι. Comp. Passow in ἡρέμα. Titm. de Synon. N. T. p. 65.

Ἡρώδης, ον, ό, *Herod*, pr. n. of four persons in N. T. Idumeans by descent, who were successively invested by the Romans with authority over the Jewish nation in whole or in part. Their history is related chiefly by Josephus, as cited below; comp. also Noldius *de vita et gestis Herodum* appended to Joseph. Opp. Tom. II. ed. Haverc. Relandi *Palæst.* p. 174 sq. Schlosser *Gesch. der Familie Herodes* Leipz. 1818.

1. *Herod*, surnamed *the Great*, Matt. ii. 1, 3, 7, 12, 13, 15, 16, 19, 22. Luke i. 5. He was the son of Antipater an Idumean in high favour with Julius Cæsar, and at the age of fifteen was made procurator of Galilee, in which he was confirmed by Antony with the title of tetrarch, about B. C. 41. Being driven out by the opposite faction, he fled to Rome, where by the influence of Antony he was declared king of Ju-

dea; he now collected an army, recovered Jerusalem, and extirpated the Maccabean family, B. C. 37. After the battle of Actium he joined the party of Octavius, who confirmed him in his possessions. He now rebuilt and decorated the temple of Jerusalem, built and enlarged many cities, especially Cesarea, and erected theatres and gymnasia in both these places. He was notorious for his jealousy and cruelty, having put to death his own wife Mariamne and her two sons Alexander and Aristobulus. He died A. D. 2, aged 70 years, after a reign of about 40 years as king. See Jos. Ant. 14. c. 9 sq. 15. c. 6 sq. 16. c. 5 sq. et al. Jos. B. J. lib. 1 passim. — It was near the close of his life that Jesus was born, and the massacre of infants took place in Bethlehem, Matt. ii. 16, comp. Macrob. Saturn. 2. 4. At Herod's death, half his kingdom, viz. Idumea, Judea, and Samaria, was given by Augustus to his son Archelaus with the title of ethnarch, see in Ἀρχέλαος, — the remaining half being divided between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant. 18. 5. 1, the former having Galilee and Perea, and the latter Batanea, Trachonitis, and Auranitis (now Haouran). Luke iii. 1. Jos. Ant. 17. 11. 4.

2. *Herod Antipas*, Ἀντίπας, often called *Herod the tetrarch*, Matt. xiv. 1, 3, 6 bis. Mark vi. 14, 16, 17, 18, 20—22. viii. 15. Luke iii. 1, 19 bis. viii. 3. ix. 7, 9. xiii. 31. xxiii. 7 bis, 8, 11, 12, 15. Acts iv. 27. xiii. 1. He was the son of Herod the Great by Malthace, and own brother to Archelaus, Jos. Ant. 17. 1. 3. After his father's death, Augustus gave him Galilee and Perea with the title of tetrarch, Luke iii. 1, comp. above; whence also he is called by the very general title βασιλεύς Matt. xiv. 9. Mark vi. 14. comp. in βασιλεύς b. He first married a daughter of Aretas, whom he dismissed on becoming enamoured of Herodias; see in Ἀρέτας. This latter, his own niece and the wife of his brother Philip Herod, he induced to leave her husband and live with him; and it was for his bold remonstrance on this occasion that John the Baptist was put to

death, through the arts of Herodias. (Mark vi. 17 sq. al.) Herod went to Rome at the instigation of Herodias, to ask for the title and rank of king; but was there accused before Caligula at the instance of Herod Agrippa her own brother, and banished with her to Lugdunum (Lyons) in Gaul, about A. D. 41. His territories were given to Herod Agrippa. Jos. Ant. 18. c. 5. c. 7.—In Mark viii. 15 Ἡρώδης is put collectively for Ἡρώδιοι q. v.

3. *Herod Agrippa*, the elder, called by Josephus only Ἀγρίππας, Acts xii. 1, 6, 11, 19—21. xxiii. 35. He was grandson of Herod the Great and Mariamne, and son of Aristobulus. On the accession of Caligula he received with the title of king the provinces which had belonged to his uncle Philip and to Lysanias, see above in no. 1, and in Ἀβιληνή. To these were added those of Herod Antipas, see in no. 2; and Claudius afterwards gave him in A. D. 43 all those parts of Judea and Samaria which had belonged to Herod the Great. He died suddenly and miserably at Cesarea, A. D. 44. Acts xii. 21. Jos. Ant. 18. c. 5 sq. 19. c. 4 sq.

4. *Herod Agrippa*, the younger, called in N. T. and by Josephus only Agrippa, Ἀγρίππας, Acts xxv. 13, 22—24, 26. xxvi. 1, 2, 7, 19, 27, 28, 32. He was the son of the elder Herod Agrippa, and at his father's death received from Claudius the kingdom of Chalcis, which had belonged to his uncle Herod, he being then 17 years old. In A. D. 53 he was transferred with the title of king to the provinces which his father at first possessed, viz. Batanea, Trachonitis, Auranitis, and Abilene, to which other cities were afterwards added. It was before him that Paul was brought by Festus. Jos. Ant. 19. c. 9. ib. 20. 5. 2. ib. 20. c. 6. c. 7.

Ἡρώδιοι, ὧν, οἱ, *Herodians*, Matt. xxii. 16. Mark iii. 6. xii. 13. Prob. *partizans of Herod* (Antipas) and therefore supporters of the Roman domination, which the Pharisees were not. Hence prob. in general, i. q. Sadducees; comp. Mark viii. 15 with Matt. xvi. 6.

Ἡρωδιάς, ἄδος, ἡ, *Herodias*,

granddaughter of Herod the Great and sister of Herod Agrippa the elder. She was first married to her uncle Philip (Herod), but left him to live with Herod Antipas; see in Ἡρώδης no. 2.—Matt. xiv. 3, 6. Mark vi. 17, 19, 22. Luke iii. 19.

Ἡρωδίων, ὠνος, ὁ, *Herodion*, a Christian whom Paul calls his kinsman, συγγενής, Rom. xvi. 11.

Ἡσαίας, ου, ὁ, *Esaias*, Heb. יְהוֹשָׁעָה (Jehovah's deliverance) *Isaiah*, the celebrated Hebrew prophet, Matt. iii. 3. iv. 14. Mark vii. 6. al.—Meton. for the book of *Isaiah*, Acts viii. 28, 30. AL.

Ἡσαῦ, ὁ, indec. *Esau*, Heb. עֵשָׂו (hairy), pr. n. of the elder son of Isaac and brother of Jacob, the ancestor of the Edomites, Rom. ix. 13. Heb. xi. 20. xii. 16. See Gen. xxv. 25 sq. xxvii. 6 sq.

Ἡσυχάζω, f. ἄσω, (ἡσυχος,) *to be quiet, tranquil, still*, intrans. spoken of life, 1 Thess. iv. 11. Sept. for שָׁקֵט Judg. iii. 11, 30.—Thuc. 1. 12. ib. 6. 38.—By impl. *to rest*, sc. from labour, Luke xxiii. 56. (Herodian. 7. 5. 5.) from further cavil, discussion, etc. *to hold one's peace, to be silent*, Luke xiv. 4. Acts xi. 18. xxi. 14. Sept. for שָׁקֵט Neh. v. 8.—Jos. Ant. 1. 21. 1. Hdian. 8. 3. 7.

Ἡσυχία, ας, ἡ, (ἡσυχος,) *quiet, tranquillity, stillness*, e. g. quiet life, 2 Thess. iii. 12.—1 Macc. ix. 58. AEl. V. H. 3. 17. Dem. 145. 20.—In the sense of *stillness, silence*, Acts xxii. 2. 1 Tim. ii. 11, 12.—Sept. Job xxxiv. 29. Jos. Ant. 3. 4. 1. Hdian. 3. 12. 13.

Ἡσύχιος, ου, ὁ, ἡ, adj. i. q. ἡσυχος, *quiet, tranquil*, undisturbed from without, 1 Tim. ii. 2. 1 Pet. iii. 4.—Sept. Is. lxvi. 2. Rom. II. 21. 598. Dem. 150. 11.

Ἡτοί, see in Ἡ no. 4. δ.

Ἡττάομαι, ὦμαι, f. ἡσσομαι, depon. Pass. (ἡττων,) *to be inferior*, genr. 2 Cor. xii. 13 τί . . . ὃ ἡττήθητε ὑπὲρ τὰς λ. ἐκκλ.—AEl. V. H. 2. 30. Xen. An. 2. 2. 23.—Hence, *to be overcome, to be vanquished by any one*, c. dat. 2 Pet. ii. 19 ᾧ γὰρ τις ἡττηται κ. τ. λ. Buttm. § 134. 4. absol. 2 Pet. ii. 20.—Jos. Ant. 1. 19. 4 ἔρωτι ἡττηθείς. In war, Hdian

5. 4. 10. Xen. Cyr. 3. 1. 24.—An Act. ἡττώ, *to subdue*, is found in a few late writers, Sept. Is. liv. 17. Pol. 1. 75. 3. ib. 3. 18. 5. Passow s. voc. Buttm. Ausf. Sprachl. II. p. 146.

Ἡττημα, ατος, τό, (ἡττάομαι,) *a being inferior, a worse state*, sc. as compared with any other or former state, duty, etc. Rom. xi. 12 ἡττημα αὐτῶν, i. e. their being brought into a worse state, i. q. diminution, degradation. Hence, *failure, fault*, 1 Cor. vi. 7.—Sept. Is. xxxi. 8 defeat.

Ἡττων or ἥσσων, ονος, ό, η, used as an irreg. comparative to κακός, viz. *worse, inferior, weaker*, see Buttm. § 68. 2. In N. T. only neut. ἥσσον, e. g. 1

Cor. xi. 17 εἰς τὸ ἥττον *for the worse*.—Luc. Somn. 18 εἰ τις πρὸς τὰ ἥττω ἀποκλίνει.—Adv. 2 Cor. xii. 15 ἥττον ἀγαπῶμαι, *the less* am I loved.—Dem. 104. 13. Thuc. 1. 8.

Ἡχέω, ὦ, f. ἥσω, (ἦχος,) *to sound, to resound*, intrans. 1 Cor. xiii. 1 χαλκός ἡχῶν.—Sept. Ex. xix. 16. Hes. Theog. 42.—Of the sea, *to roar*, Luke xxi. 25. Sept. for πῦρ Jer. 1. 42. li. 50.—Hom. Il. 1. 157.

Ἡχος, ου, ό, (i. q. ἡχή,) *sound, noise*, Acts ii. 2. Heb. xii. 19. Sept. for γρῆ Ps. cl. 3.—Jos. Ant. 11. 4. 2. Hdian. 4. 8. 19.—Metaph. *fame, rumour*, Luke iv. 37, comp. Mark i. 28 ἀκοή.

Θ

Θαδδαῖος, ου, ό, *Thaddeus*, a surname of the apostle Jude, also called Lebbeus, the brother of James the less. Matt. x. 3. Mark iii. 18. Comp. Luke vi. 16.

Θάλασσα, Att. τα, ης, ή, (prob. ἄλς,) *the sea, a sea*, viz.

a) genr. and as implying the vicinity of land, Matt. xiii. 47 σαγήνην βληθείσῃ εἰς τὴν θάλασσαν. xviii. 6 πέλαιος τῆς θαλ. *depth of the sea*. Mark ix. 42. Luke xxi. 25. Rom. ix. 27. 2 Cor. xi. 26. Rev. xviii. 17 see in Ἐργάζομαι 2. b. Sept. for τῷ Gen. xxii. 17. Is. v. 30.—Æl. V. H. 9. 16. Xen. An. 1. 5. 1. ib. 5. 1. 2.—Also *for the ocean*, Rev. xx. 13. xxi. 1. ή γῆ και ή θάλασσα, *land and sea*, for the whole earth, Rev. vii. 1—3. xii. 12. (Jos. Ant. 1. 19. 1.) ό οὐρανός, ή γῆ, και ή θάλασσα, *heaven, earth, and sea*, for the universe, Acts iv. 24. xiv. 15. Rev. v. 13. So Sept. and τῷ Ex. xx. 11. Hag. ii. 7.—Jos. Ant. 4. 3. 2.—Poet. of the waters above the firmament, on which the throne of God is said to be founded, θάλασσα ὑάλινη, *crystal sea*, Rev. iv. 6, xv. 2. Comp. Gen. i. 7. Ps. xxix. 10. cxlviii. 4. Others compare the

brazen sea or laver, τῷ, 1 K. vii. 23. 2 K. xxv. 13.

b) of particular seas and lakes, viz. (α) by impl. *the Mediterranean*, Acts x. vi. 32. xvii. 14. al. So Sept. and τῷ Gen. xiii. 14. Jon. i. 4.—(β) *the Red sea*, ή ἔρυθρά θάλασσα, fully Acts vii. 36. absol. 1 Cor. x. 1, 2. Sept. and τῷ Ex. xiii. 18. xiv. 2. al. See in Ἐρυθρός.—(γ) *the sea of Galilee or Tiberias*, ή θάλ. τῆς Γαλιλαίας ή τῆς Τιβερίδος, fully Matt. iv. 28. Mark i. 16. John xxi. 1. al. absol. Matt. iv. 15. John vi. 16—19. al. Sept. and τῷ Num. xxxiv. 11. See the description of this lake under Γεννησαρέτ.—Aristot. Meteor. 1. 13, ἐπὶ τὸν Καύκασον λίμνη, ή κάλουνσιν οἱ ἐκεῖ θάλατταν. AL.

Θάλλω, f. ψω, *to warm, to make warm*, by fire, Hom. Od. 21. 179, 246. by warmth imparted, Sept. 1 K. i. 2, 4. Jos. Ant. 7. 14. 3. of a fowl brooding, Deut. xxii. 6.—In N. T. trop. *to cherish, to nourish*, trans. 1 Thess. ii. 7 ὡς ἂν τροφός θάλπῃ τὰ ἑαυτῆς τέκνα. Eph. v. 29.—Jos. A. J. 4. 3. 14. Anth. Gr. II. p. 239. III. p. 167.

Θάμαρ, ή, indec. *Thamar*, Heb

תמר (palm-tree), the widow of Er, Matt. i. 3. See Gen c. 38.

Θαμβέω, ὦ, f. ἦσω, (θάμβος,) *to be astonished, to be amazed*, Acts ix. 6 *τρέμων τε καὶ θαμβῶν*.—Sept. 1 Sam. xiv. 15. Hom. Il. 8. 77. Od. 1. 323.—Later also trans. Sept. 2 Sam. xxii. 5; and hence Pass. *θαμβιόμαι, to be astonished, to be amazed*, Mark i. 27. x. 24, 32.—Wisd. xvii. 3. 1 Macc. vi. 8. Plut. Cæs. 45.

Θάμβος, εος, ους, τό, (θάμαι,) *astonishment, amazement*, from admiration, Luke iv. 36. v. 9. Acts iii. 10.—Hom. Il. 4. 79. Thuc. 6. 31.

Θανάσιμος, ου, ὅ, ἡ, adj. (θάνατος,) *deadly*, e. g. poisonous, Mark xvi. 18.—Jos. Ant. 4. 8. 34. Diod. S. 1. 87. Comp. Lob. ad Phr. p. 651.

Θανατηφόρος, ου, ὅ, ἡ, adj. (θάνατος, φέρω,) *death-bringing, deadly*, James iii. 8 *μεστή τοῦ θαν.* Sept. for תמית Num. xviii. 22.—Diod. Sic. 3. 50. Xen. H. G. 2. 3. 32. Comp. Lob. ad Phr. p. 651.

Θάνατος, ου, ὅ, (θνήσκω, θανεῖν,) *death*, the extinction of life, naturally or by violence.

a) genr. and of natural death, John xi. 4 *αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον*. ver. 13. Rom. viii. 38. Phil. i. 20. Heb. vii. 23. al. So γεένεσθαι v. *ἰδεῖν τὸν θάνατον*, see in Γεῖω b. Εἶδω I. c. Also Matt. xxvi. 38 et Mark xiv. 34 *περίλυπος ἕως θανάτου sorrowful even unto death*, comp. Engl. 'to grieve oneself to death.' Rev. xiii. 3 *εἰς θάνατον*. ib. *πληγὴ θανάτου*, deadly wound; Buttm. § 123. n. 4. John xii. 33 *ποῖω θανάτῳ ἡμελλεν ἀποθνήσκειν*, *by what death he should die*. xviii. 32. xxi. 19. comp. Buttm. § 133. 3. 2.—Epict. Ench. 5. Xen. Ag. 10. 3. *θανάτῳ θανεῖν* Hom. Od. 11. 412. *ποῖω θανάτῳ* Act. Thom. § 21.—Plur. *θάνατοι*, deaths, i. e. exposures to death, 2 Cor. xi. 23.—Plut. Romul. 24, *λοιμὸς θανάτους μὲν αἰφνιδίους ἀνθρώποις ἀνέν νόσων ἐπιφέρειν*.—Hence meton. for *plague, pestilence*, Rev. vi. 8. xviii. 8. So Sept. and תמית Ex. x. 17. Jer. xviii. 21. Sept. for תמית 1 K. viii. 37. Jer. xxi. 7. al.

b) spoken of a violent death, e. g. as a punishment, *ἐνοχος θανάτου*, Matt. xxvi. 66. Mark xiv. 64. *ἄγιος θαν.* Luke xxiii. 15. Acts xxiii. 29. al. *κατακρίνειν τινὰ θανάτῳ* Matt. xx. 18. Mark x. 33. *θάνατος σταυροῦ* Phil. ii. 8. genr. Matt. x. 21. Mark xiii. 12. Luke xxiii. 22. xxiv. 20. Acts xxii. 4. 2 Cor. i. 9, 10. Rev. ii. 10. al. So of the death of Jesus, 1 Cor. xi. 26. Phil. ii. 8. Heb. ii. 9. v. 7. as piacular, Rom. v. 10. Col. i. 22. Heb. ii. 14. ix. 15. Also by Hebraism, Matt. xv. 4 et Mark vii. 10 *θανάτῳ τελευτάω*, quoted from Ex. xxi. 17 where Sept. for תמית מוֹת, comp. ver. 17. Rev. ii. 23 *τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ*, and so Sept. for תמית מוֹת Ex. xxii. 18.—Hdian. 2. 2. 14. Xen. An. 2. 6. 29 bis.

c) Heb. תמית and Sept. *θάνατος* often have the sense of *destruction, perdition, misery*, implying both physical death and exclusion from the presence and favour of God, in consequence of sin and disobedience, opp. *ζωή* to Sept. *ζωή* life and happiness; so Deut. xxx. 19. Prov. xi. 19. xii. 28. Is. xxv. 8. Ps. xvi. 11 coll. Acts ii. 28. In N. T. this notion is applied with more definiteness to the gospel scheme; and as *ζωή* is used to denote the bliss and glory of the kingdom of God, including the idea of a joyful resurrection, (see *ζωή* c. β,) so *θάνατος* is put for the opposite, viz. rejection from the kingdom of God, including the idea of physical death as aggravated by eternal condemnation; the idea of physical death being sometimes more prominent, and sometimes that of subsequent perdition. John viii. 51 *θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα*. Rom. vi. 16 *δοῦλοι ἁμαρτίας εἰς θάνατον*. ver. 21 *τὸ γὰρ τέλος ἐκείνων, θάνατος*. ver. 23. vii. 5, 10. viii. 2, 6. 2 Cor. ii. 16. iii. 7. 2 Tim. i. 10 *καταργήσαντος μὲν τὸν θάνατον, φωτήσαντος δὲ ζωὴν . . . διὰ τοῦ εὐαγγελίου*. Heb. ii. 15. James v. 20. 1 John iii. 14. v. 16, 17. al. Called also ὁ δεῦτερος θάνατος, *the second death*, Rev. ii. 11. xx. 6, 14. xxi. 8. Comp. in Ἀποθνήσκω c.—In this sense ὁ θάνατος is used in a species of half-personification, the idea of physical death being prominent, Rom. v. 12, 14, 17, 21. 1 Cor. xv. 26, 54, 55, 56, coll. Is. xxv. 8. Hos. xiii. 14.

d) poet. ὁ θάνατος personified, *death*, as the king of Hades, Rev. vi. 8. xx. 13, 14. xxi. 4. also i. 18. Acts ii. 24. So Sept. and מָוֶת Ps. xlix. 15. comp. Job xviii. 13.—Meton. for ἄδης itself, Matt. iv. 16 et Luke i. 79 ἐν χώρᾳ καὶ σκιᾷ θανάτου *death-shade*, the shades of Orcus, i. e. *thickest darkness*, quoted from Is. ix. 1 where Sept. for מְצַלָּה. Comp. Prov. vii. 27. AL.

Θανατόω, ὤ, f. ὥσω, (θάνατος,) *to put to death*, in N. T. by the intervention of others, i. q. *to cause to be put to death, to deliver over to death*, trans.

a) pp. Matt. x. 21 θανατώσουσιν αὐτούς. xxvi. 59. xxvii. 1. Mark xiii. 12. xiv. 55. Luke xxi. 16. 2 Cor. vi. 9. 1 Pet. iii. 18. Also hyperbol. Rom. viii. 36, quoted from Ps. xlv. 23 where Sept. for מָוֶת. Sept. for מְצַלָּה 1 K. xi. 40. Jer. xxxviii. 15.—Pol. 24. 4. 5. Xen. An. 2. 6. 4.

b) trop. *to mortify, to subdue* evil desires, etc. Rom. xiii. 13. Pass. *to become dead* to any thing, to be freed from its power, c. dat. Rom. vii. 4.

Θάπτω, f. ψω, aor. 2 ἐτάφην, *to perform funeral rites*, pp. including burning and burial, Hom. Od. 12. 12. Il. 21. 323. In N. T. genr. *to bury, to inter*, trans. Matt. viii. 21, 22. xiv. 12. Luke ix. 59. 60. xvi. 22. Acts ii. 29. v. 6, 9, 10. 1 Cor. xv. 4. Sept. for Gen. מָצַץ xxiii. 4 sq.—Jos. Ant. 4. 8. 6. Hdian. 4. 3. 19. Xen. Cyr. 5. 4. 23.

Θάρα, ὁ, indec. Thara, Heb. תָּרָח Terah, pr. n. of the father of Abraham, Luke iii. 34. See Gen. xi. 24 sq. Josh. xxiv. 2.

Θαῤῥέω, ὤ, f. ἤσω, (θάῤῥος later Att. for θάρσος,) *to be of good cheer, to have good courage*, to be full of hope and confidence, intrans. 2 Cor. v. 6. θαῤῥούντες οὖν πάντοτε, ver. viii. Heb. xiii. 6.—Sept. Prov. i. 21. Ceb. Tab. 30. Xen. Mem. 2. 6. 32.—Seq. ἐν τινι, *to have hope and confidence in any one*, 2 Cor. vii. 16. comp. Ἐν no. 3. c. γ. So Sept. θαῤῥεῖ ἐπ' αὐτῇ for אֲבִימֶלֶךְ Prov. xxxi. 11. (Pol. 5. 29. 4 ἐπὶ τινι.) Seq. εἰς τινα, *to be bold towards any one*, 2 Cor. x. 1. 2.

Θαρσέω, ὤ, f. ἤσω, (θάῤῥος), i. q. θαῤῥέω q. v. In N. T. *only imperat.* θάρσει, θαρσεῖτε, *be of good cheer, have good courage*, spoken by way of encouragement, Matt. ix. 2, 22. xiv. 27. Mark vi. 50. x. 49. Luke viii. 48. John xvi. 33. Acts xxiii. 11. Sept. for אֲבִימֶלֶךְ Gen. xxxv. 17. Joel ii. 21, 22.—Ecclus. xix. 10. Xen. Cyr. 1. 3. 18.

Θάρσος, εος, ους, τό, *cheer*, i. e. cheerful mind, *courage, spirit*, e. g. λαμβάνειν θάρσος, *to take courage*, i. e. to be encouraged, to be full of hope and confidence, i. q. θαῤῥέω, Acts xxviii. 15.—1 Macc. iv. 35. Jos. Ant. 5. 5. 4. Xen. Mem. 3. 5. 5.

Θαῦμα, ατος, τό, (prob. θάομαι,) *a wonder*, Xen. An. 6. 3. 23. In N. T. *wonder, admiration*, Rev. xvii. 6 θαύματα θαῦμα μέγα, comp. Buttm. § 131. 3.—Sept. Job xvii. 8. Hdian. 1. 1. 8. Xen. Ag. 2. 27.

Θαυμάζω, f. άσομαι Rev. xvii. 8, comp. Buttm. § 113. n. 7, aor. 1 θαύμασα, (θαῦμα,) *to wonder*, viz.

a) intrans, *to be astonished, to be amazed*, absol. Matt. viii. 10 ὁ ἴη. θαύμασε καὶ εἶπε. ver. 27. ix. 8, 33. xv. 31. xxi. 20. xxii. 22. xxvii. 14. Mark v. 20. vi. 51. xv. 5. Luke i. 63. viii. 25. xi. 14. xxiv. 41. John v. 20. vii. 15. Acts ii. 7. iv. 13. xiii. 41. Rev. xvii. 7, 8. Sept. for נִתְחַשֵּׁף Is. xli. 23.—2 Macc. i. 22 Luc. D. Deor. 23. 1. Xen. Cyr. 7. 1. 6. — With adjuncts, *to wonder at* any thing, e. g. seq. acc. of pron. as remote object, John v. 28 μὴ θαυμ. τοῦτο. Luke xxiv. 12. See Buttm. § 131. 7. For Rev. xvii. 6 see in θαῦμα. Seq. διὰ τι Mark vi. 6. John viii. 21. ἐν τινι Luke i. 21, comp. Ἐν 3. c. γ. ἐπὶ τινι Mark xii. 17. Luke ii. 33. iv. 22. ix. 43. xx. 26. Acts iii. 12. comp. Ἐπὶ II. 3. c. ε. περὶ τινος Luke ii. 18. Seq. ὅτι, *to wonder that, because*, etc. Luke xi. 38. John iii. 7. iv. 27. Gal. i. 6. (Xen. Ven. 1. 3.) Seq. εἰ, *to wonder if, whether*, Mark xv. 44. 1 John iii. 13. Comp. Ei I. 2. g. a.—Xen. An. 3. 2. 35.

d) by impl. trans. *to wonder at*, i. e. to admire, c. acc. comp. Matth. § 317. n. Luke vii. 9 ὁ ἴη. θαύμασεν αὐτόν. Acts vii. 31. Pass. 2 Thess. i. 10.—Diod.

Sic. 4. 31 τὴν ἀρετὴν. Luc. D. Deor. 16. 2. Xen. Lac. 1. 2.—From the Heb. Jude 16 θαυμάζοντες πρόσωπα, *admirers of persons*, i. e. having respect to persons, partial; so Sept. for יִשְׁתָּחֲוּ Is. ix. 15. Job xiii. 10. xxii. 8. קָדַר Lev. xix. 15. In constr. prægnaus, Rev. xiii. 3 θαυμάζειν ὀπίσω τοῦ θηρίου, *to wonder after the beast*, i. e. to admire and follow him, to become his worshipper, comp. ver. 4.

Θαυμάσιος, ου, ό, ή, adj. (θαυμάζω), *wonderful, admirable, wondrous*. Luc. D. Mort. 20. 5. Xen. An. 2. 3. 15. In N. T. neut. τὸ θαυμάσιον, *a wonder, miracle*, Matt. xxi. 15. Sept. for מִלְאָה Ps. lxxvii. 12, 15. הִתְאֵלֵף Josh. iii. 5. Ps. ix. 2.—Ecclus. xlviii. 4.

Θαυμαστός, ή, όν, (θαυμάζω), *wonderful, admirable, wondrous*. 1 Pet. ii. 9 εἰς τὸ θαυμαστὸν αὐτοῦ ὥς. Rev. xv. 1, 3, σημείον, ἔργα, θαυμ. Matt. xxi. 42 et Mark xii. 11 αὐτὴ [for τοῦτο] ἵστί θαυμαστὴ ἐν ὁφθ. ήμ. quoted from Ps. cxviii. 23 where Sept. for מִלְאָה נִיחָ, comp. Gesen. Lehrs. p. 661. Stuart 436. Sept. for מִלְאָה Ps. viii. 1. מִלְאָה Ex. xv. 11. xxxiv. 10.—Luc. Somn. 9, 10. Hdian. 2. 4. 11. Xen. Cyr. 1. 6. 7.—In the sense of *strange, unusual*, 2 Cor. xi. 14 καὶ οὐ θαυμαστόν, *no wonder*, John ix. 30.—Xen. Mem. 1. 1. 17. Cyr. 4. 6. 4.

Θεά, ᾤς, ή, (fem. of θεός,) *a goddess*, e. g. Diana, Acts xix. 27, 35, 37 in text. rec.—Xen. Ven. 1. 6.

Θεάομαι, f. ᾤομαι, depon. Mid. (θεῖν, θάομαι), aor. 1 pass. θεάσθην in pass. sense, Buttm. § 113. n. 6; *to see, to look at, to behold*, trans.

a) pp. including the notion of desire, pleasure, etc. Tittm. de Syn. N. T. p. 111, 120. So Matt. xi. 7 et Luke vii. 24 τί ἐξηλάθετε θεάσασθαι; Matt. xxii. 11. Luke xxiii. 55. John i. 14. iv. 35. xi. 45. 1 John i. 1. iv. 14. So πρὸς τὸ θεᾶσθαι αὐτοῖς *in order to be seen by them*, Matt. vi. 1. xxi. 5. comp. Buttm. § 134. 4.—2 Macc. ii. 4. Jos. Ant. 3. 6. 4 pen. Hdian. 3. 4. 11. Xen. An. 3. 5. 13.—In the sense of *to visit*, Rom. xv. 24. So Sept. and מִלְאָה 2 Chr. xxii. 6.—Jos. Ant. 7. 1. 2.

b) simply *to see*, to perceive with the eyes, i. q. ἰδεῖν, c. accus. John viii. 10 μηδένα θεασάμενος. Acts xxi. 27. xxii. 9. 1 John iv. 12. Pass. θεάσθην ὑπ' αὐτῆς Mark xvi. 11.—Jos. Ant. 1. 11. 2. Xen. Cœc. 8. 11.—Seq. acc. and particip. Mark xvi. 14. Luke v. 27 θεάσατο τελέωνην . . καθήμενον κ. τ. λ. John i. 32, 38. Acts i. 11. (Xen. Cyr. 7. 1. 17.) Seq. ὅτι John vi. 5. Acts viii. 18.

Θεαρίζω, f. ἰσω, (θεάτρον,) *to be an actor in the theatre*, Suid. sub v. ἡθο-λόγος. Also *to bring upon the theatre, to present as a spectacle*, trans. Hence in N. T. genr. *to make a public spectacle of, to expose to public scorn*, Pass. Heb. x. 33. Criminals were sometimes exposed and punished in the theatre, see Philo in Flacc. p. 977.

Θέατρον, ου, τό, (θεάομαι,) *theatre*, i. e. place where dramatic and other public spectacles were exhibited, Æl. V. H. 3. 8. Xen. H. G. 4. 4. 3. Here too the people were accustomed to convene on other occasions, to hear harangues, to hold public consultations, etc. see Xen. H. G. 6. 5. 7. Diod. Sic. 16. 84. Pol. 29. 10. 2. Jos. Ant. 17. 6. 3. B. J. 7. 3. 3. Cic. pro Flacc. 7. comp. Kypke II. p. 100. Wetstein II. p. 585. So Acts xix. 29, 31. Meton. *a spectacle*, public show, trop. 1 Cor. iv. 9. comp. Heb. x. 33.—Æsch. Dial. Socr. 3. 20 θέατρα ποιητῶν.

Θεῖον, ου, τό, (prob. neut. of θεῖος, see Passow sub v.) *sulphur, brimstone*, Rev. xix. 20 τὴν καυομένην ἐν τῷ θεῖῳ. So πῦρ καὶ θεῖον, *fire and brimstone*, i. e. sulphurous flames, Luke xvii. 29. Rev. xiv. 10. xx. 10. xxi. 8. πῦρ καὶ καπνὸς καὶ θεῖον, *sulphurous flames and smoke*, Rev. ix. 17, 18. So Sept. and מִלְאָה Gen. xix. 24. Ez. xxxviii. 22.—Act. Thom. § 53. Hdian. 8. 4. 26.

Θεῖος, α, ου, (θεός,) *divine*, pertaining to God, 2 Pet. i. 3, 4. Sept. πνεῦμα θ. for מִלְאָה Ex. xxxi. 3. xxxv. 29.—Hdian. 1. 11. 10. Xen. Mem. 2. 1. 32.—Neut. τὸ θεῖον, *the divine nature, divinity*, Acts xvii. 29.—Diod. Sic. 16. 60. Xen. Mem. 1. 4. 18.

Θεiotης, ητος, ή, (θεός,) *divinity, Godhead*, i. e. the divine nature and

perfections, Rom. i. 20.—Wisdom. xviii. 9. Clem. Alex. Strom. 5. 10.

Θειώδης, εος, ους, ό, ή, (Θείον,) sulphurous, i. e. made of sulphur, Rev. ix. 17.—Philostr. Imag. I. 27. p. 802. A form only of the later Greek, Lob. ad Phryn. p. 228.

Θέλημα, ατος, τό, (Θέλω,) a form not Attic, Lob. ad Phryn. p. 7, *will*, i. e. active volition.

a) pp. *will*, the act of willing, *wish*, *good pleasure*; Matt. xxvi. 42 γεννηθήτω τὸ θέλημά σου. Acts xxi. 14. 1 Cor. xvi. 12 οὐκ ἦν θέλημα. Eph. v. 17. 1 Pet. ii. 15. iv. 2, 3, 19. 1 John v. 14. So θέλημα σαρκός, carnal desire, John i. 13. Sept. for γὰρ Ps. i. 2. ἡσυχ. Dan. viii. 4. xi. 3.—Ecclesi. viii. 15.

b) meton. *will*, thing willed, what one wills to do or to have done, Matt. vii. 21 ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς. xii. 50. xxi. 31. Mark iii. 35. John v. 30. vi. 38. Acts xiii. 22. Rom. xii. 2. Eph. vi. 6. Heb. xiii. 21. al. Eph. ii. 3 τὰ θελήματα τῆς σαρκός. Sept. and γὰρ 1 K. v. 8, 9. ἡσυχ. Ps. ciii. 21. cxliii. 10.—Hence by impl. *will*, i. e. *purpose*, *counsel*, *decree*, *law*. Matt. xviii. 14 οὕτως οὐκ ἔστιν θέλημα ἐμπρ. τοῦ πατρὸς. John vi. 39, 40. Acts xxii. 14. Heb. x. 7, 9, 10, 36. So collect. τὸ θέλημα τοῦ Θεοῦ, the counsels, the eternal purposes of God, Matt. vi. 10. Luke xi. 2.

d) meton. *will*, the faculty of willing, *free-will*. 1 Cor. vii. 37 ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος. Luke xxiii. 25. 2 Pet. i. 21. of God, Eph. i. 5, 11. 1 Pet. iii. 17 εἰ θέλει τὸ θέλημα τοῦ Θεοῦ. AL.

Θέλησις, εως, ή, (Θέλω,) *will*, *good-pleasure* of God, Heb. ii. 4.—Sept. Ez. xviii. 23. 2 Macc. xii. 16. A form of the later Greek, Lob. ad Phr. p. 7.

Θέλω and Ἐθέλω, f. θελήσω, both forms being used alike by the Atticists, though not indiscriminately; for the distinction see Passow in θέλω and ἐθέλω. Lob. ad Phryn. p. 7.—*To will*, *to wish*, *to desire*, pp. implying active volition and purpose, and thus differing from βούλομαι, see in Βούλομαι init.

a) pp. *to will*, i. e. *to have in mind*, *to purpose*, *to intend*, *to please*, viz. (a) of

God and Christ, seq. inf. aor. Rom. ix. 22 εἰ δὲ θέλων ὁ Θεός ἐνδείξασθαι κ. τ. λ. Col. i. 27. (Hom. Il. 13. 743. Hdot. 2. 13.) seq. inf. et acc. 1 Tim. ii. 4. (Xen. Mag. Eq. 9. 9.) absol. c. inf. impl. John v. 21. Acts xviii. 21 τοῦ Θεοῦ θέλοντος. 1 Cor. iv. 19. James iv. 15.—Hom. Il. 20. 243. Xen. Cyr. 2. 4. 19 ult. —(β) of men, seq. infin. e. g. aor. Matt. v. 40. Mark vi. 19 καὶ ἤθελεν αὐτὸν ἀποκτεῖναι. John i. 44. Acts vii. 28. al. c. inf. pres. Matt. xix. 21 εἰ θέλεις τέλειος εἶναι. John vi. 67. Acts xiv. 13. x. 10. xviv. 6. al. seq. inf. et acc. Luke i. 62. absol. c. inf. impl. Matt. viii. 2 ἐὰν θέλῃς. Mark iii. 13. 1 Cor. vii. 36. Rev. xi. 6. al. (Palæph. 24. 4. Xen. Cyr. 1. 4. 10.) So c. neg. οὐ θέλω, *not to will*, *not to have in mind*, and by impl. *to will not*, *to determine not* to do this or that, *to refuse*, etc. seq. inf. aor. Matt. ii. 18 οὐκ ἤθελε παρακληθῆναι. Mark vi. 26. Luke xv. 28. al. c. inf. pres. John vii. 1. 2 Thess. iii. 10. absol. c. inf. impl. Matt. xviii. 30. xxi. 29. Rom. vii. 15 sq. —Palæph. 2. 6. Xen. Cyr. 1. 4. 10.—In antith. of *to will* and *to do*, Rom. vii. 18. 2 Cor. viii. 10, 11. Phil. ii. 13. Comp. Winer § 65. 6.—Further, with a negative the idea of θέλω sometimes approaches that of δύναμαι, *to be able*, *I can*, e. g. Matt. i. 19 μὴ θέλων αὐτὴν παραδειγματίζειν, being unwilling, unable, i. e. not being able to bring himself to do so and so. Luke xviii. 13 οὐκ ἤθελεν οὐδὲ τοὺς ὄφθ. ἐπάραι, would not, could not, dared not. Comp. Passow in ἐθέλω. Schæf. in Greg. Cor. p. 135.—Hom. Il. 13. 106. Xen. Cyr. 8. 1. 16. H. G. 5. 4. 61.—(γ) trop. of the wind, John iii. 8 ὕπνου θέλει, πνεῖ, i. e. pro lubitu.—Xen. Cyr. 2. 4. 19 ὁ, τι ἤθελεν, of an eagle.

b) genr. *to wish*, *to desire*, *to choose*, seq. infin. e. g. aor. Luke viii. 20 ἰδεῖν σε θέλοντες. xxiii. 8. c. inf. pres. John xvi. 19. Gal. iv. 20. seq. infin. et accus. Mark vii. 24. 1 Cor. vii. 7. xi. 3. xiv. 5. (Hdian. 1. 2. 3.) absol. c. inf. impl. Matt. xv. 28 γεννηθήτω σοι ὡς θέλεις. Mark ix. 13. John xv. 7. 1 Cor. iv. 21. (Palæph. 28. 3.) So c. neg. οὐ θέλω, *to will not*, *to be unwilling*, *to choose not*, seq. infin. aor. Luke xix. 14 οὐ θέλομεν τοὺς βασιλεῖς ἐφ' ἡμᾶς. 1 Cor.

x. 20. (Palæph. 39. 3.) c. inf. pres. Rom. i. 13. 1 Cor. x. 1. 2 Cor. i. 8. (Luc. D. Mort. 2. 1 ult.) absol. c. inf. impl. John xxi. 18.—Seq. εἰ, Luke xii. 49 τί θέλω, εἰ ἤδη ἀνήψῃ; sometimes with an accus. simply, where however an infin. is strictly implied, e. g. Luke v. 39 οὐδεὶς πῶν παλαῖον, εὐθέως θέλει νέον, sc. πίνειν. 2 Cor. xi. 12 τῶν θελούντων ἀφορμήν, sc. εὐρεῖν.—Seq. ἵνα c. subjunct. Matt. vii. 12 ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρ. Mark vi. 25. John xvii. 24. So in interrogations, seq. fut. indic. or more properly aor. subjunct. pp. with ἵνα implied; e. g. Matt. xx. 32 τί θέλετε [ἵνα] ποιήσω ὑμῖν; as in Engl. *what will ye [that] I should do unto you?* xxvi. 17. Mark xiv. 12. xv. 9, 12. Luke ix. 54. al. But see Winer § 42. 4. p. 235. Herm. ad Vig. p. 742. (Anacr. 12. 1. Soph. CEd. R. 651. c. fut. Luc. Navig. 4 et 26.) Once with ἥ, i. e. *to choose rather, to prefer*, 1 Cor. xiv. 19, see in "H 3. a.—Sometimes θέλειν (but not θέλω) when followed by an infin. is to be rendered as an adverb before a finite verb, *willingly, gladly*, as John vi. 21 ἡθέλον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, *they gladly received him into the vessel*. See Buttm. § 150. p. 440. Winer § 58. 4.—Xen. Hi. 7. 9. Cyr. 1. 1. 3. ib. 5. 1. 20.

c) by impl. *to be disposed, inclined to* any thing, *to delight in, to love*, i. q. φιλέω; so seq. infin. Luke xx. 43 τῶν θελούντων περιπατεῖν ἐν σόδοις, καὶ φιλοῦντων ἀσπασμούς, comp. Mark xii. 38 τῶν θελούντων ἐν στ. περιπατεῖν καὶ ἀσπασμούς, where it seems to take the accus. as being synonymous with φιλέω. But this is better referred to Hebraism, comp. Winer § 58. 4. So by Hebraism c. accus. Matt. xxvii. 43 εἰ θέλει αὐτόν, quoted from Ps. xxii. 9 where Sept. for יֵאָדָה. Sept. and γρη c. acc. Ez. xviii. 23. Also Matt. ix. 13 ἔλεον θέλω, καὶ οὐ θυσίαν, quoted from Hos. vi. 6 where Sept. for γρη c. acc. Heb. x. 5, 8, quoted from Ps. xl. 7 where Sept. for γρη c. acc.—Seq. ἐν τινι, *to delight in* any thing, Col. ii. 18 θέλων ἐν ταπεινοφροσύνῃ κ. τ. λ. So Sept. and פִּיֶּקֶר 1 Chr. xxviii. 4.

d) by impl. *to be so and so minded, to be of opinion, to affirm*. 2 Pet. iii. 5 λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, *for it*

escapes them who affirm this, who are thus minded, comp. ver. 4.—Hdian. 5. 3. 11 εἰκόνα τε ἡλίον ἀνέργαστον εἶναι θέλουσιν. ib. 5. 6. 10. So volo Cic. Acad. 4. 14.

e) θέλω seq. infin. is sometimes nearly, i. q. μέλλω, *to be about to*, i. e. it serves merely as an auxiliary and gives to the infin. a future sense, but only of inanimate things, e. g. Acts ii. 12 et xvii. 20 τί ἂν θέλοι τοῦτο εἶναι; *what then will this be?* or as in comm. Eng. 'what is this going to be?'—Hdot. 1. 78, 109. ib. 2. 11, 14. See Schweigh. Lex. Herod. in θέλω. Passow in θέλω. Viger. p. 263 sq. AL.

Θεμέλιος, ὁ, ἡ, adj. (θεῖμα, τίθημι), pp. placed or laid as a foundation, fundamental; hence in N. T. as subst. *foundation*. Mæris, θεμέλια καὶ θεμέλιον οὐδετέρως, ἀττικῶς. θεμέλιοι καὶ θεμέλιος, κοινῶς.

a) masc. ὁ θεμέλιος, sc. λίθος, pp. *foundation-stone*. Heb. xi. 10 τὴν τοῦς θεμ. ἔχουσιν πόλιν. Rev. xxi. 14, 19 bis. Sept. for יְהוָה 1 K. v. 17. יְהוָה Job xxii. 16. כִּנְזָה Ezra iv. 12. v. 16.—Esdr. vi. 20. Pol. 1. 40. 9. Thuc. 1. 93.—Trop. of elementary doctrine and instruction, the foundation, 1 Cor. iii. 10 θεμέλιον τέθεικα. Eph. ii. 20. Rom. xv. 20. Heb. vi. 1. of a fundamental doctrine or principle, e. g. Christ 1 Cor. iii. 11, 12. Also 1 Tim. vi. 19 θεμέλιον καλόν, *a good foundation*, sc. on which hope and salvation may rest.—Meton. 2 Tim. ii. 19 θεμέλιος τοῦ θεοῦ, that which God hath founded, God's building, the gospel scheme.

b) neut. τὸ θεμέλιον, *foundation*, in Luke's writings, Acts xvi. 26 τὰ θεμέλια. Luke vi. 48, 49. xiv. 29. Sept. for יְהוָה Prov. viii. 29. Is. lviii. 12. יְהוָה Lam. iv. 11. Mic. i. 6.—Diod. Sic. 5. 66. Xen. H. G. 5. 2. 5.

Θεμελιώω, f. ὦσω, (θεμέλιος,) *to lay the foundation of* any thing, *to found*, trans. Matt. vii. 25 et Luke vi. 48 ταθεμελιώτω γὰρ ἐπὶ τὴν πέτραν, where for the omission of the augm. in plupf. see Buttm. § 83. n. 6. Heb. i. 10 quoted from Ps. cii. 26 where Sept. for יְהוָה. also Josh. vi. 26. al.—Xen. Cyr. 7. 5. 11.—Metaph. *to ground, to establish, to con-*

firm, Eph. iii. 17. Col. i. 23 τῇ πίστει τεθεμελιωμένον. 1 Pet. v. 10. — Diod. Sic. 11. 68. ib. 15. 1.

Θεοδίδακτος, ου, ό, ή, adj. (θεός, διδάσκω), *taught of God*, 1 Thess. iv. 9. comp. διδάκτοί τοῦ θεοῦ John vi. 45. — Theophil. ad Autol. II. p. 87.

Θεόλογος, ου, ό, ή, (θεός, λέγω), *theologue*, one who treats of God and divine things, as Epimenides Diod. Sic. 5. 80. Pherecydes Plut. Sylla 36. In N. T. spoken of John, *the divine, the theologian*, in the inscription of the Apocalypse, as maintaining the divine nature and attributes of the Logos, comp. Rev. i. 2.

Θεομαχέω, ὦ, f. ήσω, (θεομάχος,) *to fight or contend against God*, Acts xxiii. 9 in text. rec.—2 Macc. vii. 19. Xen. Ec. 16. 3.

Θεομάχος, ου, ό, ή, adj. (θεός, μάχομαι), *fighting against God*, contending with God, Acts v. 39.—Symm. for θεομαχί Prov. xxi. 16.

Θεόπνευστος, ου, ό, ή, (θεός, πνέω), *God-inspired, given from God*, 2 Tim. iii. 16 πᾶσα γραφή θεόπνευστος.—Plut. ed. R. IX. p. 583. 9, τοὺς δυνεῖρους τοὺς θεοπνεύστους. Phocylid. 121 τῆς δὲ θεοπνεύστου σοφίης λόγος ἐστὶν ἄριστος. Comp. Jos. c. Ap. 1. 7 [αἱ γραφαὶ] τῶν προφητῶν κατὰ τὴν ἐπίπνοιαν τὴν ἀπὸ τοῦ θεοῦ μαθόντων. Cic. pro Arch. 8, poetam . . . quasi divino quodam spiritu inflari.

Θεός, οὗ, ό, *God, the aivnity*; for the derivation see note below. On the voc. θεέ Matt. xxvii. 46. Act. Thom. § 44, 45, instead of the Attic voc. θεός, see Buttm. § 35. n. 2. Winer § 8. 2. c.

a) genr. *God*, the supreme Lord and Father of all, *Jehovah*; so ό θεός, Matt. i. 23. iii. 9. v. 8. vi. 30. John iv. 24. ix. 24. Rom. xvi. 26. James ii. 19. al. sæpiss. Without the art. θεός Matt. vi. 24. xix. 26. Luke ii. 14, 52. iii. 2. John i. 6, 18. iii. 2. Acts v. 29. Rom. i. 7, 18. 1 Cor. iv. 1. al. sæp. Comp. Winer § 18. p. 108. Sept. everywhere for עֲלֵיךָ Gen. i. 1, 2 sq. sæpiss. Also κύριος ό θεός, Matt. iv. 7, 10. xxii. 37. Mark xii. 29, 30. Luke i. 16, 32. 1 Pet.

iii. 15. Rev. iv. 8. xi. 17. So Acts ii. 39 κύριος ό θεός ὑμῶν. vii. 37. So Sept. for עֲלֵיךָ קִיָּי Gen. ii. 15, 16, 18 sq. iii. 14. more freq. c. gen. for "פ עֲלֵיךָ קִיָּי Is. xliii. 3. Jer. iii. 13. Ez. xlv. 3. al. See Gesen. Heb. Lex. קִיָּי a. — In construction: (a) before a genitive, e. g. of person, ό θεός τινος, *the God of any one*, i. e. his protector, benefactor, the object of his worship. Matt. xxii. 32 ό θεός 'Αβραάμ κ. τ. λ. Mark xii. 26. Luke i. 68. Acts v. 30. vii. 32, 46. al. So voc. Matt. xxvii. 46 θεέ μου, θεέ μου, and Mark xv. 34 ό θεός μου, ό θεός μου, quoted from Ps. xxii. 2 where Heb. יְהוָה יְהוָה, Sept. ό θεός ό θεός μου. Seq. gen. of thing, i. e. God as the author and giver, the source of any thing, e. g. θεός τῆς ὑπομονῆς καὶ τῆς παρακλήσεως Rom. xv. 5. 3. τῆς ἐλπίδος ver. 13. 3. τῆς εἰρήνης xvi. 20. Phil. iv. 9. Heb. xiii. 20. 3. ἀκαταστασίας 1 Cor. xiv. 33. 3. πάσης χάριτος 1 Pet. v. 10.—(β) Genit. θεοῦ after other nouns, e. g. as active or subjective, denoting what comes forth, is sent, given, appointed *from God*, Matt. iii. 16 πνεῦμα τοῦ 3. Luke xi. 49 ή σοφία τοῦ 3. iii. 38 (υἱός) τοῦ θεοῦ. ix. 20 ό Χριστός τοῦ 3. Acts xxiii. 4 τὸν ἀρχιερέα τοῦ 3. Matt. vi. 33 ή βασιλεία τοῦ 3. 2 Tim. iii. 17 ό ἀνθρ. τοῦ θεοῦ *the man of God*, taught, furnished of God. 1 Thess. iv. 16 ή σάλπιγξ θεοῦ *trump of God*, which sounds by command of God. i. q. ή ἐσχάτη σάλπιγξ 1 Cor. xv. 52. See Winer § 37. 3. Also in a passive or objective sense, Winer § 30. 1. Luke xi. 42 ή ἀγάπη τοῦ θεοῦ *love to God*, see more in 'Αγάπη b. Luke vi. 12 προσευχή τοῦ θεοῦ *prayer to God*. Mark xi. 22 πίστις τοῦ 3. *faith in God*. So οἶκος τοῦ 3. i. e. consecrated to God, Luke vi. 4. 1 Cor. iii. 9. Rev. xv. 2 κί-θαραί τ. θεοῦ harps for the praise of God, comp. 1 Chr. xvi. 42. Winer § 37. 3. Further, τὰ τοῦ θεοῦ, *the things of God*, e. g. his *counsels, purposes* 1 Cor. ii. 11, or things *pleasing* to him Matt. xvi. 23. Mark viii. 33, or things *belonging*, pertaining, to him, Matt. xxii. 21. Mark xii. 17. Luke xx. 25. (Xen. Cyr. 3. 3. 20.) In this last sense also we find τὰ πρὸς τὸν θεόν, things *pertaining* to God, his service and worship, Rom. xv. 17. Heb. ii. 17. v. 1.—(γ) Dat. θεῷ, e. g. after

adjectives, as ἀστέιος τῷ Θεῷ Acts vii. 20, and δυνατὰ τῷ Θεῷ 2 Cor. x. 4, as an intensive from the Heb. *exceedingly*, see in Ἀστέιος and Δυνατός. Winer § 37. 3. Elsewhere after verbs, etc. TO OR FOR God, e. g. Rom. vi. 10 et Gal. ii. 19 ζῆν τῷ Θεῷ, i. e. to his honour and praise, in accordance with his will, 2 Cor. v. 13. ix. 11. al.

b) spoken of Christ, *the Logos*, who is declared to be ὁ Θεός, e. g. John i. 1. xx. 28. Rom. ix. 5. Phil. ii. 6. 1 Tim. iii. 16. Heb. i. 8. 1 John v. 20. Rev. xix. 17 coll. ver. 7. xxii. 6.—So the Saviour is called ὁ Θεός in Test. XII Patr. Fabr. Cod. Pseud. V. T. Vol. I. p. 542, ὁ Θεός σῶμα λαβὼν ἔσωσεν αὐτοὺς· ἀναστήσει γὰρ κύριος [τὸν σωτήρα] Θεὸν καὶ ἀνθρώπον. p. 644, 645, ὁφείσκει Θεὸν ἐν σχήματι ἀνθρώπου. p. 672 ὁφείσκειται Θεός, κατοικῶν ἐν ἀνθρώποις ἐπὶ τῆς γῆς. p. 996 Θεός εἰς ἄνδρα ὑποκρινόμενος. Comp. also Justin. Dial. c. Tryph. p. 284. Origen c. Cels. 5. 39. ib. 6. 60. Comm. in Joann. Tom. I. 42. II. § 2—6. VI. § 23.

c) from the Heb. spoken of *kings* as the representatives of God in the Jewish theocracy. John x. 34, 35 ἐγὼ εἶπα, Θεοὶ ἴστε; εἰ ἐκείνους εἶπε Θεοὺς κ. τ. λ. quoted from and in allusion to Ps. lxxxii. 1, 6, where Sept. and Heb. עֲבָדָה, comp. ver. 7.

d) in the Greek sense, ὁ Θεός, *a god, the deity*, οἱ Θεοί, *the gods*, i. e. the heathen gods. Acts vii. 43 ὁ Θεός ὑμῶν Ῥεμφάν. xii. 22. xiv. 11 οἱ Θεοί. xix. 26. xxviii. 6. 1 Cor. viii. 4, 5. Gal. iv. 8. So Satan is called ὁ Θεός τοῦ αἰῶνος τούτου, *the god of this world*, its leader, etc. 2 Cor. iv. 4. Indeed the Jews regarded all the heathen gods as evil spirits, see in Δαιμόνιον b.—Diod. Sic. 1. 9. Xen. Mem. 2. 3. 18, 19. ib. 4. 7. 6.—Once, fem. ἡ Θεός, *a goddess*, Diana, Acts xix. 37 in some edit. So Xen. An. 3. 2. 12 τῇ Ἀρτέμιδι . . . τῇ Θεῷ. ib. 5. 3. 6, 7, 9.—Meton. *an image, idol*, Acts vii. 40. Sept. for כְּרֶפֶת לֵאלֹהִים Is. xlv. 17. עֲבָדָה 2 Sam. v. 21.

NOTE. The earliest derivation of Θεός is from τίθημι, e. g. Hdot. 2. 52 Θεοὺς δὲ προσωνόμασάν σφας ἀπὸ τοῦ τοιούτου, ὅτι κόσμῳ δέντες τὰ πάντα πρήγματα καὶ πάσας νομὰς εἶχον. So Clem. Alex.

Strom. I, Θεός δὲ παρὰ τὴν θέσιν εἴρηται καὶ τάξιν, τὴν διακόσμησιν.—Plato derives it from θέω *to run*, regarding the deity as having been first recognized in the sun, and moon, and earth, and stars, and heavens, ἔτε γοῦν αὐτὰ ὀρῶντες πάντα αἰὶ ἰόντα ὁρόμῳ καὶ ἰόντα, ἀπὸ ταύτης τῆς φύσεως τῆς τοῦ θεῖν, Θεοὺς αὐτοὺς ἐπωνόμασαι, Plato Crat. 16. p. 397. D. This idea is paraphrased by Theophil. ad Autol. I. p. 71, i. q. τρέχειν, κινεῖν, ἐνεργεῖν, τρέφειν προνοεῖν καὶ κυβερνᾶν, καὶ ζωοποιεῖν τὰ πάντα.—But more prob. Θεός is of the same family with Ζεύς, Διός, Æol. Δεύς, Lat. *deus*. AL.

Θεοσεβεία, ας, ἡ, (Θεοσεβής,) *reverence towards God, godliness*, 1 Tim. ii. 10. Sept. for עֲבָדָה דְּתַנְיָ Gen. xx. 11.—Baruch. v. 3. Xen. An. 2. 6. 26.

Θεοσεβής, ἴος, οὺς, ὁ, ἡ, adj. (Θεός, σέβομαι), *reverencing God, godly*, a worshipper of God, John ix. 31. Sept. for עֲבָדָה דְּתַנְיָ Ex. xviii. 21. Job i. 1, 8—Judith xi. 17. Xen. Cyr. 8. 1. 25.

Θεοστυγής, ἴος, οὺς, (Θεός, στυγέω,) *pass. hated of the gods*, Eurip. Troad. 1243 or 1221. In N. T. act. *hating God, impious*, Rom. i. 30.—Eurip. Cycl. 395 or 396. Suidas, Θεοστυγεῖς· Θεομίσητοι, οἱ ὑπὸ Θεοῦ μισούμενοι καὶ οἱ Θεὸν μισοῦντες.

Θεότης, τητος, ἡ, (Θεός,) *deity, Godhead*, the divine nature and perfections, i. q. Θεότητες, Col. ii. 9. — Luc. Icarom. 9.

Θεόφιλος, ου, ὁ, *Theophilus*, pr. n. of a person of distinction, κράτιστος, to whom Luke inscribed his Gospel and the book of Acts, Luke i. 3. Acts i. 1. Elsewhere unknown.

Θεραπεία, ας, ἡ, (Θεραπέω,) *voluntary service, attendance, ministry*, genr. Diod. Sic. 1. 21. Xen. Cyr. 5. 5. 29. In N. T.

a) *care of the sick*, and by impl. *relief, healing*, Luke ix. 11 χρεῖαν ἔχοντας Θεραπείας ἰάτο. Rev. xxii. 2.—Jos. Ant. 19. 1. 16. Palæph. 2. 4. Xen. Hi. 8. 4.

b) *meton. and collect. attendants, domestics, retinue*, Matt. xxiv. 45. Luke xii. 42. Sept. for עֲבָדָה Gen. xlv. 16.—

Jos. Ant. 4. 6. 4 σὺν Θεραπείᾳ βασιλικῇ. Hdian. 7. 1. 10. Xen. Mem. 3. 11. 4.

Θεραπεύω, f. εἶσω, (Θεράπων,) *to wait upon, to minister unto*, i. e. to render voluntary service and attendance; see Passow sub v.

a) pp. Pass. Acts xvii. 25 οὐδὲ (ὁ Θεός) ὑπὸ χειρῶν ἀνθρώπων Θεραπεύεται.—Diod. Sic. 2. 20. Xen. Cyr. 1. 3. 7. ib. 5. 5. 29.

b) *to take care of the sick, to tend*, genr. Xen. An. 7. 2. 6. Hi. 8. 4. In N. T. by impl. *to relieve, to heal, to cure*, absol. Matt. xii. 10 et Luke vi. 7 ἐν τῷ σαββάτῳ Θεραπεύειν. c. acc. of pers. Matt. iv. 24 παραλυτικούς· καὶ ἱεράπ ενσεν αὐτούς. Mark i. 34. Luke x. 9. Acts iv. 14. al. Seq. acc. et ἀπό, Luke vii. 21 ἱεράπενσε πολλοὺς ἀπὸ νόσων. viii. 2.—Tob. xii. 3. Palæph. 2. 4. of a physician, Thuc. 2. 47. Xen. Cyr. 3. 2. 12.—Seq. acc. of disease, Matt. iv. 23 Θεραπεύων πᾶσαν νόσον. Rev. xiii. 3 πληγὴ ἱεραπεύθη. AL.

Θεράπων, οντος, ὁ, prob. (Θέρω to cherish), *an attendant, minister*, implying always voluntary service and attendance, and therefore different from δοῦλος; once of Moses, Heb. iii. 5. Sept. for רִצֵּן also of Moses Ex. xiv. 31. Num. xii. 7, 8. of Job, c. i. 8. ii. 3.—Hdian. 3. 10. 7. Xen. Cyr. 3. 1. 16. Comp. Passow sub v.

Θερίζω, f. ἴσω, (Θέρως summer, harvest-time,) *to summer intrans.* Xen. An. 3. 5. 15. In N. T. *to harvest, to reap*, viz.

a) genr. and absol. Matt. vi. 26 οὐ σπείρουσιν, οὐδὲ θερίζουσιν. Luke xii. 24. James v. 4 οἱ θερίσαντες the reapers. Sept. for רִצֵּן Ruth ii. 3 sq.—Plut. ed. R. VI. p. 422. 4. Xen. Ec. 18. 1.—Hence in proverbial expressions, e. g. θερίζων ὅπου οὐκ ἔσπειρας, i. e. turning the labours of others to one's own profit, Matt. xxv. 24, 26. Luke xix. 21, 22. In a like sense John iv. 37 ἄλλος ἵστιν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. Comp. Job xxxi. 8. Mic. vi. 15. Further, ὁ ἐὰν σπείρῃ ἀνθρώπος, τοῦτο καὶ θερίσει, i. e. he will be rewarded according to his works, Gal. vi. 7; and in a similar sense

2 Cor. ix. 6 bis. Comp. Sept. and רִצֵּן Jer. xii. 13. See in Σπείρω a, fin.

b) trop. *to reap the fruits of one's labours, to receive in recompence*, c. accus. 1 Cor. ix. 11 τὰ σαρκικά. Gal. vi. 8 bis, 9. So Sept. and רִצֵּן Prov. xxii. 8.—Test. XII Patr. p. 576.—Fig. also of a Christian teacher gathering in converts into the kingdom of God, John iv. 36 bis, 38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε, comp. Matt. ix. 37 et Luke x. 2.

c) by impl. *to cut down, to destroy*, Rev. xiv. 14 bis, 16 καὶ ἡ γῆ ἱερίσθη, i. e. the iniquity of men is fully ripe and is cut off. Comp. Joel iv. [iii.] 13. Is. xvii. 5.

Θερισμός, ου, ὁ, (Θερίζω,) *harvest, harvesting.* John iv. 35 bis, ὁ θερισμός ἐρχεται, . . . λευκαὶ εἰσι πρὸς θερισμόν. Matt. xiii. 30 bis, 39. Mark iv. 29. Sept. for רִצֵּן Gen. viii. 22. Jer. l. 16.—Pol. 5. 95. 5. Xen. Ec. 18. 3.—Meton. *the harvest* to be gathered, produce of the harvest, pp. Sept. for רִצֵּן Jer. v. 17; in N. T. trop. for the converts to be gathered into Christ's kingdom, Matt. ix. 37, 38 bis. Luke x. 2 ter. Also of those whose iniquity is fully ripe for punishment Rev. xiv. 15, comp. in Θερίζω c.

Θεριστής, ου, ὁ, (Θερίζω,) *a harvestman, reaper*, Matt. xiii. 30, 39.—Bel and Drag. 40. Xen. Hi. 6. 10.

Θερμαίνω, f. ανῶ, (Θερμός warm, fr. Θέρω,) *to warm*, Hom. Il. 14. 7. In N. T. only Mid. Θερμαίνομαι, *to warm oneself*, e. g. by a fire Mark xiv. 54 καὶ ἦν θερμαινόμενος πρὸς τὸ φῶς. ver. 67. John xviii. 18 bis, 25. with clothing James ii. 16. Sept. for חִמֵּי Is. xlv. 15, 16. 1 K. i. 1, 2.—Hdian. 8. 4. 27. Xen. Mem. 4. 3. 8.

Θέρμη, ης, ἡ, (Θερμός, Θέρω,) *warmth, heat*, Acts xxiii. 3. Sept. for חֵם Job vi. 17. חֵם Ps. xix. 7.—Ecclus. xxxii. 28. Thuc. 2. 49.

Θέρως, εως, ους, τό, (Θέρω,) *summer*, i. e. the warm season, in Palestine corresponding to the whole of our spring and summer months, see Jahn § 21. So Matt. xxiv. 32. Mark xiii. 28. Luke xxi. 30. So Sept. and רִצֵּן Prov. vi. 8. xxx. 25.—Diod. Sic. 5. 30. Xen.

Ven. 6. 13. Mem. 1. 6. 2.—Elsewhere also *harvest*, Sept. for רצף Prov. xxvi. 1. Jos. Ant. 4. 8. 21. Dem. 1253. 15.

Θεσσαλονικεύς, ἑως, ὁ, *a Thessalonian*, Acts xx. 4. xxvii. 2. 1 Thess. i. 1. 2 Thess. i. 1.

Θεσσαλονίκη, ἡς, ἡ, *Thessalonica*, now *Saloniki*, a city of Macedonia at the head of the Sinus Thermaicus. It was anciently called *Therma*, but was named by Cassander Thessalonica after his wife, the daughter of Philip. Under the Romans it was the capital of one of the four divisions of Macedonia, and the usual station of a Roman prætor and quæstor. The Jews had here a synagogue; and it was to the church gathered here that Paul wrote his earliest epistles. Acts xvii. 1, 11, 13. Phil. iv. 16. 2 Tim. iv. 10.—Comp. Diod. Sic. 19. 52. Strabo VII. p. 509. Liv. 45. 29. Rosenm. Bibl. Geog. III. p. 395 sq.

Θευδᾶς, ᾶ, ὁ, *Theudas*, an impostor who excited tumult among the Jews, Acts v. 36. He is probably to be placed during the interregnum after the death of Herod the Great, when Judea was disturbed by frequent seditions, see Jos. Ant. 17. c. 10 sq. Judas too, who came after him, (Acts v. 37,) appeared under Cyrenius and Coponius, A. D. 6—9; see Jos. Ant. 18. 1. 1. ib. 20. 5. 2.—Josephus mentions another Theudas, an impostor, under Claudius, while Cuspius Fadus was procurator of Judea, about A. D. 45.

Θεωρέω, ὦ, f. ἦσω, (θεωρός spectator, fr. θεόμαι,) pp. *to be a spectator of*, i. e. *to look on or at, to behold*, trans. nearly, i. q. θεόμαι q. v. comp. Tittm. de Syn. N. T. p. 120.

a) pp. including the notion of attention, wonder, etc. (a) genr. c. acc. of thing, Luke xxiii. 48 θεωροῦντες τὰ γενόμενα. John ii. 23. xvii. 24. Acts viii. 13. c. acc. pers. Rev. xi. 11, 12. seq. πῶς, ποῦ, Mark xii. 41. xv. 47. absol. Matt. xxvii. 55. Mark xv. 40. Luke xiv. 29. xxiii. 35. Acts xix. 26. Sept. for πηψ Ps. xxvii. 4. Chald. πηψ Dan. v. 5. vii. 21.—Theophr. Char. 13 or 6. Xen. Cyr. 4 3. 3. of public spectacles Luc. Tim. 50. Arr. Epict. 1. 25. 27.—(β) *to look at, to*

view with attention, Matt. 28. 13. τὸν τάφον. (Ceb. Tab. 1.) Trop. *to consider*, Heb. vii. 4 θεωρεῖτε δὲ, πηλίκος οὗτος.—Diod. Sic. 12. 15. Dem. 19. 23.—(γ) *to look at, by impl. to comprehend, to recognize, to acknowledge*, c. acc. of pers. John vi. 40 πᾶς ὁ θεωρῶν τὸν υἱόν. xii. 45 bis. xiv. 17.—Wisdom. xiii. 5. Diod. Sic. 19. 52 τοὺς λόγους.

b) simply *to see, to perceive with the eyes, to behold*, nearly, i. q. ἰδεῖν. (a) genr. seq. acc. pers. Mark iii. 11. Luke xxiv. 37. John ix. 8. xiv. 19. xvi. 10, 16, 17, 19. Acts iii. 16. ix. 7. xxv. 24. c. part. added Luke x. 18 θεωροῦν τὸν Σατανᾶν πεισόντα. xxiv. 39. Mark v. 15. John vi. 19, 62. xx. 12, 14. Seq. acc. of thing Luke xxi. 6. John vii. 3. Acts xx. 38. c. part. add. John x. 12 θ. τὸν λύκον ἐρχόμενον. xx. 6. Acts vii. 56. x. 11. Sept. for πηψ Ps. xxii. 8. xxxi. 12.—1 Macc. xiii. 29. Diod. Sic. 13. 57.—(β) *to perceive, to mark, to note*. seq. ὅτι Mark xvi. 4. John iv. 19. xii. 19. Acts xxvii. 10. seq. πόσος Acts xxi. 20. Seq. acc. of thing Mark v. 38 καὶ θεωρεῖ θόρυβον. Acts iv. 13. c. part. add. Acts xvii. 16. xxviii. 6. Seq. acc. of pers. c. part. 1 John iii. 17. c. part. impl. Acts xvii. 22.—2 Macc. ix. 23. Diod. S. 13. 28.—(γ) *from the Heb. to see, for to experience*, e. g. τὸν θάνατον John viii. 51. See in Εἶδον I. c.

Θεωρία, ας, ἡ, (θεωρέω,) *a beholding, viewing*, Diod. Sic. 1. 94. Thuc. 6. 16. In N. T. *a sight, spectacle*, Luke xxiii. 48.—3 Macc. v. 24. Arr. Epict. 1. 2. 12.

Θήκη, ἡς, ἡ, (τίθημι,) pp. *place to put or set any thing, repository, receptacle*, e. g. for a sword, *a sheath*, John xviii. 11.—Jos. Ant. 7. 11. 7. cell, chamber, Xen. Œc. 8. 17. sepulchre, Cyr. 7. 5.

Θηλάζω, f. ἄσω, (θηλή breast.)

1. pp. causat. *to suckle, to give suck*, absol. Matt. xxiv. 19 οὐαὶ ταῖς θηλαζούσαις. Mark xiii. 17. Luke xxi. 23. xxiii. 29. Sept. for πηψ Gen. xxi. 7. Ex. ii. 7.—Æl. 13. 1 init.

2. immed. *to suck at the breast*, for which more usually θηλάζομαι, Lob. ad Phr. p. 468. Seq. acc. Luke xi. 27 μαστοὶ οὓς ἐθήλασας. Part. θηλάζων,

suckling, Matt. xxi. 16, quoted from Ps. viii. 3 where Sept. for רָגַל. So Sept. μαστοὺς ἐθήλασα for רָגַל Job. iii. 12. Cant. viii. 1. — Theocr. 3. 15 μασδοὺς ἐθήλαζε. Plut. Romul. 6.

Θήλυς, θήλεια, θήλυ, adj. *female*.

a) ἡ θήλεια, as subst. *a female, a woman*, Rom. i. 26, 27. So Sept. for תַּרְבֵּי Lev. xxvii. 4 sq.—Hdian. 1. 14. 16. Xen. Lac. 1. 4.

b) τὸ θήλυ, only in the phrase ἄρσεν καὶ θήλυ, *male and female*, Matt. xix. 4. Mark x. 6. Gal. iii. 28. So Sept. for תַּרְבֵּי Gen. i. 27. vi. 19.—Luc. de Salt. 12. Hdot. 2. 85 τὸ θήλυ γένος.

Θήρα, ας, ἡ, (θήρ,) *hunting, the chase*, Hom. II. 5. 49. Xen. Cyr. 1. 4. 5. *prey, game*, Od. 9. 158. Xen. Ven. 6. 13. —In N. T. meton. *destruction*, i. e. cause of destruction, Rom. xi. 9 γενη-θήτω ἡ τραπέζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν κ. τ. λ. quoted laxly from Ps. lxix. 23 where there is no corresponding word in the Heb. text. But Sept. for תַּרְבֵּי net Ps. xxxv. 8.

Θηρεύω, f. εἶσω, (θήρα,) *to hunt, to take in hunting*, Xen. An. 1. 2. 7. ib. 5. 3. 9. In N. T. trop. *to catch at one's words, to lay hold of*, c. acc. Luke xi. 54 ζητοῦντες θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ.—Comp. Sept. for תַּרְבֵּי to lie in wait Ps. lix. 4. Pol. 23. 8. 11 τὴν εὐνοίαν. Xen. Cyr. 8. 2. 2 τὴν φιλίαν.

Θηριομαχέω, ὦ, f. ἴσω, (θηρίον, μάχουμαι,) *to fight with wild beasts*, like condemned persons in the public spectacles; see Adam's Rom. Ant. p. 344. Absol. 1 Cor. xv. 32 εἰ κατὰ ἀνθρώπων ἐθηριομάχησάν ἐφ' ἑσθ, prob. figuratively in allusion to Acts xix. 29 sq. *if to human view*, as men would count it, *I fought with wild beasts*. So Theophyl. θηριομαχεῖν καλεῖ τὴν πρὸς Ἰουδαίους καὶ Δημήτριον τὸν ἀργυροκόπον μάχην.—trop. Ignat. Ep. in Rom. c. 5 ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ.—Others, lit. *if so far as depended on man's will, I fought*, etc. supposing that the infuriated multitude (Acts I. c.) may have demanded that Paul should be thus punished. So Chrysost. ὅσον εἰς ἀνθρώπους ἦκον, ἐθηριομάχησα.—pp. Artemid. II. 59. Diod. Sic. 3. 43 ult.

Θηρίον, ου, τό, (i. q. θήρ,) *a beast, wild-beast*, Mark i. 13. Acts x. 12. xi. 6. xxviii. 4, 5. Heb. xii. 20. James iii. 7. Rev. vi. 8. Sept. for תַּרְבֵּי Deut. xxviii. 6. Jer. vii. 31. תַּרְבֵּי Gen. i. 24. Deut. vii. 22.—Hdian. 1. 13. 17. Xen. Cyr. 1. 4. 5, 7.—Trop. of brutal, savage men, Tit. i. 12.—Aristot. Moral. 2. 5. Jos. Ant. 17. 5. 5 ult. comp. Xen. Mem. 3. 11. 11.—Elsewhere symbolically in the Apocalypse, e. g. Rev. xi. 7. xiii. 1 sq. xiv. 9, 11. al. sæp. AL.

Θησαυρίζω, f. ἴσω, (θησαυρός,) *to treasure up, to lay up in store*, seq. acc. et dat. expr. or impl. Matt. vi. 19, 20, θησαυρίζετε ὑμῖν θησαυρούς. Luke xii. 21. 1 Cor. xvi. 2. 2 Cor. xii. 14. Sept. for תַּרְבֵּי 2 K. xx. 17. Am. iii. 10. תַּרְבֵּי Zech. ix. 3.—Baruch. iii. 10. Ael. V. H. 6. 12. Xen. Cyr. 8. 2. 24.—Trop. of evil, punishment, Rom. ii. 5 ὀργήν. James v. 3, coll. ver. 5. Sept. for תַּרְבֵּי Prov. i. 18.—By impl. *to keep in store, to reserve*, Pass. c. dat. 2 Pet. iii. 7.

Θησαυρός, οῦ, ὁ, (τίθημι,) 1. *treasure*, any thing *laid up in store, wealth*, e. g. temporal, Matt. vi. 19, 21. xiii. 44. Luke xii. 32. Heb. xi. 26. Sept. for תַּרְבֵּי 1 K. xiv. 26. Prov. xv. 17. תַּרְבֵּי Gen. xliii. 23. Prov. ii. 4.—1 Macc. i. 24. Hdian. 3. 9. 20. Xen. Cyr. 3. 1. 33.—Trop. of spiritual treasures, pertaining to the mind or to eternal life, Matt. vi. 20. xix. 21. Mark x. 21. Luke xii. 33. xviii. 22. 2 Cor. iv. 7. Col. ii. 3.—Ecclus. xx. 30. Xen. Mem. 1. 6. 14.

2. *treasury*, place where treasures, stores, are laid up, *store-house*, Matt. xiii. 52 οἰκοδεσπότης ὅστις ἐκβάλλει ἐκ τοῦ θησ. αὐτοῦ κανὰ κ. τ. λ. Trop. of the store-house of the mind, where the thoughts, feelings, counsels are laid up, Matt. xii. 35 bis. Luke vi. 45 bis. Sept. pp. for תַּרְבֵּי Neh. xiii. 12. 1 K. vii. 51.—pp. Diod. Sic. 17. 71. Xen. An. 5. 4. 27.—Hence of *a chest, box, casket*, in which precious things are kept, Matt. ii. 11 ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν.—Jos. Ant. 9. 8. 2 ξύλινον θησαυρόν, comp. 2 K. xii. 10.

Θιγγάνω, f. θιζομαι, aor. 2 ἐθιγον, *a lengthened form of the pres. instead*

of *θίγω*, Buttm. § 112. 13. § 114. Matth. § 237; *to touch*, c. c. gen. Heb. xii. 20 *κὰν θηρίον θίγγ τοῦ ὄρους*, comp. Ex. xix. 12 where Sept. for *γγ*. absol. Col. ii. 21.—Diod. Sic. 3. 57. Xen. Cyr. 1. 3. 5.—Intens. *to touch forcibly*, i. q. *to smite, to harm*, Heb. xi. 28 *ἵνα μὴ ὁ ὀλοθρεύων θίγγ αὐτῶν*. So Heb. *γγ* Gen. xxxii. 26, 33, al. Sept. *ἅπτομαι*.—Act. Thom. § 12 *ὡν αἱ βλάβαι αὐταὶ οὐ θιγγάνουσι*.

Θλίβω, f. ψω, *to press, to press upon*, trans. e. g. the lips by a kiss Theocr. 20. 4. In N. T.

a) pp. a person in a crowd, Mark iii. 9 *ἵνα μὴ θλίβουσιν αὐτόν*.—Eccelus. xvi. 28. Artemidor. 2. 37.—In the sense of *to press together, to compress*, Pass. part. *τεθλιμμένος, pressed together*, made narrow, whence Matt. vii. 14 *τεθλιμμένη ἡ ὁδός narrow is the way*.—comp. Wisd. xv. 7 *κεραμεὶς ἀπαλὴν γῆν θλίβων*. Arr. Epict. 1. 25.

b) trop. *to oppress with evils, to afflict, to distress*, 2 Thess. i. 6 *τοῖς θλίβουσιν ὑμᾶς*. Pass. 2 Cor. i. 6. iv. 8. vii. 5. 1 Thess. iii. 4. 2 Thess. i. 7. 1 Tim. v. 10. Heb. xi. 37. Sept. for *רָצַח* Deut. xxviii. 53, 55. *רָצַח* Ex. xxii. 21. *רָצַח* 1 K. viii. 37. *רָצַח* Ps. xxiii. 5.—Diod. Sic. 12. 66. ib. 13. 109.

Θλίψις, εως, ἡ, (θλίβω,) *pressure, compression, straitness*, Artemid. 1. 79. Hesych. *θλίψις· στένωσις*.—In N. T. only trop. *pressure from evils, affliction, distress*, 2 Cor. ii. 4 *ἐκ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα*. Phil. i. 16. Of a woman in travail John xvi. 21. Sept. for *רָצַח* Deut. iv. 30. *רָצַח* Neh. ix. 37. —1 Macc. v. 16. 2 Macc. i. 7.—Often by meton. *evils by which one is pressed, affliction, distress, calamity*, Matt. xiii. 21 *γενομένης δὲ θλίψεως*. Acts vii. 10, 11. Rom. v. 3. 2 Cor. i. 4. Heb. x. 33. al. In apposit. Mark xiii. 19 *ἔσονται ἡμέραι ἐκείναι θλίψις*. So with synon. as *θλίψις καὶ στενοχωρία* Rom. ii. 9. *θλ. καὶ ἀνάγκη* 2 Cor. vi. 4. 1 Thess. iii. 7. Sept. for *רָצַח* Ps. exix. 143. *רָצַח* 1 Sam. x. 19. Is. viii. 22.—Eccelus. li. 5. 1 Macc. xii. 13. *ΑΛ*.

Θνήσκω, f. θανοῦμαι, aor. 2 *ἔθανον*, perf. *τέθνηκα*, inf. *τεθνάναι*, Buttm. § 114,

to die, in N. T. only perf. *τέθνηκα, to have died*, i. e. *to be dead*, in a present sense, Buttm. § 113. 6. Matt. ii. 20. Mark xv. 44 *εἰ ἤδη τέθνηκε*. Luke vii. 12. vii. 49. John xi. 21, 39, 41, 44. xii. 1. xix. 33. Acts xiv. 19. xxv. 19. 1 Tim. v. 6 *ζῶσα τέθνηκε*, though *living is dead*, i. e. as good as dead. Sept. for *הָמָּת* 2 Sam. xii. 18. 1 K. xxi. 15.—Hdian. 8. 8. 19. Xen. An. 2. 1. 3.

Θνητός, ἡ, ὄν, (θνήσκω,) *mortal*, e. g. *σῶμα* Rom. vi. 12. viii. 11. *σάρξ* 2 Cor. iv. 11. Neut. *τὸ θνητόν, mortal nature, mortality*, 1 Cor. xv. 53, 54. 2 Cor. v. 4.—Sept. Is. li. 12. 3 Macc. iii. 29. Luc. D. Deor. 16. 4. Xen. Cyr. 8. 7. 19 bis.

Θορυβίω, ῶ, f. ἦσω, (θόρυβος,) *to make a noise, uproar, clamour*, spoken of a multitude, genr. Xen. Cyr. 4. 5. 8. as applauding or dissenting, Diod. Sic. 1. 72. Dem. 60. 27. Isocr. 233. B. In N. T.

a) Mid. spoken of loud lamentation, wailing, *to make a noise together*, among themselves, *to wail together*, Matt. ix. 23 *ἰδὼν αὐλητὰς καὶ ὄχλον θορυβοῦμενον*. Mark v. 39. Acts xx. 10. See Jahn § 211. Calmet art. *Mourning*, also art. *Shechem*.

b) trans. *to set in an uproar, to excite tumult in*, e. g. a city, *τὴν πόλιν* Acts xvii. 5.—Dion. Hal. Ant. 9. 68 *καὶ ἐθορύβησαν ἱκανῶς τὴν πόλιν*.

Θόρυβος, ου, ὁ, (kindr. with *θρόος*,) *noise, uproar, clamour*, of a multitude, viz.

a) genr. Matt. xxvii. 24 *μᾶλλον θόρυβος γίνεται*. Acts xxi. 34. xxiv. 18. Sept. for *רָצַח* Jer. xlix. 2.—Jos. Ant. 4. 4. 2. Luc. D. Deor. 12. 1. Xen. An. 1. 8. 16. of applause or disapproval Diod. Sic. 17. 15. Dem. 242. 26.—Of loud lamentation, wailing, Mark v. 38, comp. in *θορυβίῳ* 2.

b) popular commotion, tumult, Matt. xxvi. 5 *ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ*. Mark xiv. 2. Acts xx. 1, coll. *στάσις* in xix. 40.—Hdian. 5. 8. 15 *τοὺς αἰτίους στάσεως καὶ θορύβου*.

Θραύω, f. σω, perf. pass. *τέθραν-σμαι, to break in pieces, to crush*, e. g. *τοὺς λίθους* Pol. 16. 1. 15. Hdot. 1. 174.

—In N. T. trop. *to break, to crush*, sc. the strength of any one; hence τεθραυσμένος, *crushed, bruised, oppressed*, Luke iv. 18 ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, quoted generally from Is. lxi. 1, 2, but with this clause inserted from Is. lviii. 6 where Sept. for γῆ. —trop. of hope Hdian. 3. 2. 4.

Θρέμμα, τος, τὸ, (τρέφω,) pp. nursing, thing bred, *breed*, and hence *cattle, flocks, herds*, John iv. 12.—Jos. Ant. 7. 7. 3. Xen. Œc. 20. 23.

Θρηνέω, ὦ, f. ἦσω, (θρήνος,) *to weep aloud, to wail, to mourn*, viz.

a) intrans. John xvi. 20 κλαύσετε καὶ θρηνήσετε ὑμεῖς. Sept. for כָּבַד Ez. vii. 12. לִי יִהְיֶה Joel i. 5. Zeph. i. 12.—Æl. V. H. 3. 18. Hdian. 4. 13. 14.—Of hired mourners wailing for the dead, Matt. xi. 17. Luke vii. 32. Sept. for כָּבַד Mic. ii. 4. כָּבַד Jer. ix. 16. comp. 2 Sam. i. 17. iii. 33.—Hom. Il. 24. 722.

b) trans. in later usage, *to bewail*, Luke xxiii. 27 καὶ ἐθρήνονν αὐτόν. Sept. for כָּבַד Jer. li. 8. כָּבַד Ez. xxxii. 16.—Hdian. 3. 4. 13.

Θρηνός, ου, ὁ, (θρέω, θρέομαι,) *loud weeping, wailing*, Matt. ii. 18. Sept. for כָּבַד 2 Sam. i. 17. Am. viii. 10. כָּבַד Jer. ix. 17.—Diod. S. 1. 72. Xen. Ag. 10. 3.

Θρησκεία, ας, ἡ, (θρησκεύω, θρησκός,) *a worshipping, worship*, often with the idea of superstition, e. g. θρ. τῶν ἀγγέλων Col. ii. 18, comp. for this worship Tob. xii. 12, 15. Test. XII. Patr. p. 547. p. 657 ἐγγίζετε τῷ θεῷ καὶ τῷ ἀγγέλῳ τῷ παραιτουμένῳ ὑμᾶς. So of a severe mode or form of worship, Acts xxvi. 5. —Wisd. xiv. 27. Luc. Sacrif. 10. Hdian. 5. 3. 12, 17.—Genr. of the worship of God, and hence *religion, piety*, James i. 26, 27.—Jos. Ant. 1. 13. 1.

Θρησκός, ου, ὁ, ἡ, adj. (θρέω, θρέομαι, see Passow), *fearing God, pious, religious*, James i. 26. — Hesych. θρησκός. εὐσεβής v. εὐλαβής, δεισιδαίμων.

Θριαμβεύω, f. σω, (θρίαμβος hymn in honour of Bacchus, also triumph, Diod. Sic. 4. 5 bi,) *to triumph, to hold*

a triumph, Plut. Marcell. 4. Hdian. 1. 6. 16.—In N. T.

a) *to lead in triumph, to triumph over*, c. accus. Col. ii. 15.—Plut. ed. R. I. p. 153. 1, βασιλεὺς ἐθριάμβευσε καὶ ἡγεμόνας.

b) causat. *to cause to triumph*, c. acc. 2 Cor. ii. 14.

Θρίξ, τριχός, ἡ, plur. τρίχες, dat. pl. θρίξι, *a hair*, plur. *the hair*, sc. of the head, sing. Matt. v. 36. Luke xxi. 18 et Acts xxvii. 34, comp. 1 Sam. xiv. 45 et 1 K. i. 52. Plur. Matt. x. 30. Luke vii. 38, 44. xii. 7. John xi. 2. xii. 3. 1 Pet. iii. 3. Rev. i. 14. ix. 8. Sept. for תְּרִיץ Num. vi. 5, 18. Judg. xvi. 23. Ezra ix. 3.—Hdian. 4. 8. 13. Thuc. 1. 6.—Of the hair of animals, Matt. iii. 4. Mark i. 6. Rev. ix. 8. Sept. for תְּרִיץ Ex. xxv. 4. xxxv. 6, 24.—Xen. Ven. 4. 6. ib. 5. 10.

Θρόεω, ὦ, f. ἦσω, (θρόος, θρέω,) *to make a clamour, tumult*, Æschyl. Prometheus. 608 or 612. Jos. Ant. 19. 1. 16.—In N. T. and late usage trans. *to disturb, to trouble, to terrify*, Pass. Matt. xxiv. 6 μὴ θροεῖσθε. Mark xiii. 7. 2 Thess. ii. 2. Sept. for תְּרִיץ Cant. v. 4.—Test. XII Patr. p. 651.

Θρόμβος, ου, ὁ, *a large drop, clot*, Luke xxii. 44 ἰδρὼς ὥσει θρόμβοι αἵματος, *his sweat was as it were clots of blood*.—Dioscor. 1. 44, 102. Hdod. 1. 179.

Θρόνος, ου, ὁ, (obsol. θράω to seat, comp. θράνος, θρήνος,) *a seat*, pp. a high seat with a footstool, Hom. Od. 1. 145. ib. 3. 389. ib. 16. 408. Xen. Conv. 9. 2, 3. Comp. Hom. Od. 10. 414 sq. 466 sq. ib. 8. 422. Later and in N. T. *a throne*, as the emblem of regal authority.

a) pp. as attributed to kings, Luke i. 52. Acts ii. 30. Sept. for כִּסֵּא 1 K. x. 18. Job xxxvi. 7. al.—Hdian. 1. 8. 8. Xen. An. 2. 1. 4.—Also to God, as the sovereign of the universe, Matt. v. 34. xxiii. 22. Acts vii. 49. (comp. Is. lxvi. 1.) Heb. iv. 16. xii. 2. al. Sept. and כִּסֵּא Ps. xlvii. 9. ciii. 19. al. To Jesus as the Messiah, Matt. xix. 28. xxv. 31. Rev. iii. 21. xx. 11. al. To the apostles in the kingdom of God, see in βασιλεύω b. Matt. xix. 28. Luke xxii. 30. Rev. xx. 4. also symbolically to the elders around

God's throne, Rev. iv. 4. xi. 16.—Further, to Satan Rev. ii. 13. xiii. 2. (Act. Thom. § 32.) Symbolically to the beast Rev. xvi. 10.

5) meton. for *dominion*, Luke i. 32 καὶ δώσει αὐτῷ τὸν θρόνον Δαβίδ. Heb. i. 8 quoted from Ps. xlv. 7 where Sept. for נֶשֶׁב, as also 2 Sam. iii. 10. vii. 13, 16.—Wisd. vii. 8.—Also for a *potentate*, *higher power*, Col. i. 16 εἶτε θρόνοι, κ. τ. λ. where θρόνοι is spoken generally of earthly or of celestial potentates, i. e. archangels. So too Test. XII Patr. p. 548, where the seven heavens and classes of angels are described, in the seventh are said to be θρόνοι, ἐξουσίαι, ἐν ᾧ (οὐρανῷ) αἰεὶ ὕμνοι τῷ θεῷ προσφέρονται. AL.

Θυάτειρα, ὠν, τά, *Thyatira*, a city of Asia Minor, anciently called Pelopia and Euhippia (Plin. 5. 29), now *Ak-hisar*, situated on the confines of Lydia and Mysia, near the river Lycus, between Sardis and Pergamus. Acts xvi. 14. Rev. i. 11. ii. 18, 24. It was famous for the art of dying purple; comp. the inscription found there, in Kuinoel on Acts l. c. See Rosenm. Bibl. Geogr. I. ii. p. 179, 221 sq. Miss. Herald 1821. p. 251.

῾Θυγατήρ, τέρος, τρός, ἡ, (see Buttm. § 47,) a daughter.

a) pp. and genr. Matt. ix. 18. x. 35, 37. xiv. 6. xv. 22, 28. Mark v. 35. vi. 22. vii. 26, 29, 30. Luke ii. 36. viii. 42, 49. xii. 53 bis. Acts ii. 17. vii. 21. xxi. 9. Heb. xi. 24. Sept. for תַּבָּ Gen. v. 4, 7. Ex. ii. 5. al. sæpiss.—Xen. Cyr. 3. 3. 3.—Trop. as expressing a relation of kindness and tenderness. 2 Cor. vi. 18 εἰς υἱοὺς καὶ θυγατέρας, sc. θεοῦ, comp. Jer. xxxi. 1, 9. Also voc. in a direct address, Matt. ix. 22 θάρσει θύγατερ. Mark v. 34. Luke viii. 48. So Sept. and תַּבָּ Ruth ii. 8. iii. 10, 11.

b) from the Heb. *daughter*, i. e. a *female descendant*. Luke xiii. 16 θυγ. ᾿Αβραάμ. i. 5 ἐκ τῶν θυγ. ᾿Ααρών. So Sept. and תַּבָּ Gen. xxxvi. 2. Ex. ii. 1. al.

c) from the Heb. put before names of places, e. g. Luke xxiii. 28 θυγατέρες Ἱερουσαλὴμ *daughters of Jerusalem*, i. e. born and living there, female inhabitants. So Sept. and בָּנוֹת Cant. ii. 7.

iii. 5. יְתִיבָה Is. iii. 16, 17. iv. 4.—Hence in Sing. θυγατήρ Σιών *daughter of Sion*, pp. collect. for the *inhabitants* of Sion, and in poet. personification put for Sion itself, i. e. Jerusalem, Matt. xxi. 5 et John xii. 15, quoted from Zech. ix. 9. See Gesen. Comm. on Is. i. 8. Heb. Lex. תַּבָּ no. 5. So Sept. and Heb. יְתִיבָה Zech. l. c. Is. i. 8. x. 32.

Θυγάτριον, ον, τό, (dimin. of θυγατήρ,) a *little daughter*, female child, Mark v. 23. vii. 25.—Athenæus 13. p. 581. C.

Θυέλλα, ης, ἡ, (θύω,) a *tempest*, *whirlwind*, Heb. xii. 18. Sept. for עָרַפְלָה Deut. iv. 11. v. 22.—Hom. Od. 5. 317. Aristot. de Mund. 4. Luc. Contempl. 7.

Θύϊνος, η, ον, (θύια,) *thyine*, Rev. xviii. 12 ξύλον θύϊνον, *thyine wood*. See Wetstein ad loc.—The θύια or θύια was an evergreen African tree with aromatic wood, from which statues according to Theophrastus and costly vessels were made, Lat. *citrus*; but it is not agreed whether it was a species of cedar, savin, or lignum vitæ, which latter constitutes the modern genus *thuja* or *thyia*. Many suppose it to be the *Juniperus oxycedrus* Linn. while others refer it to the *Thuja articulata* Linn. See Rees' Cyclop. art. *Thuja* init. and art. *Juniperus*.

Θυμίαμα, ατος, τό, (θυμιάω,) *incense*, burnt in religious worship, Rev. v. 8. viii. 3, 4. xviii. 13. Sept. for תַּבָּ Ex. xxx. 7, 8. al.—Jos. Ant. 3. 6. 1. Diod. Sic. 1. 62.—Meton. Luke i. 10 ὥρα τοῦ θυμ. and ver. 11 θυσιαστήριον τοῦ θυμ. *hour* and *altar of incense*, i. e. for burning incense. Sept. θυσιαστήριον τοῦ θυμ. and תַּבָּ Ex. xxx. 1, 27.

Θυμιατήριον, ίου, τό, (θυμιάω,) a *censer*, for burning incense, Heb. ix. 4. Sept. for תַּבָּתִּיךָ 2 Chr. xxvi. 19. Ez. viii. 11.—Jos. Ant. 3. 8. 3. Diod. Sic. 13. 3. Thuc. 6. 46.—Others *altar of incense*, as in Jos. Ant. 3. 6. 8.

Θυμιάω, ὦ, f. άσω, (θύμα, θύω,) to *burn incense*, absol. Luke i. 9 ἐλαχε τοῦ θυμιάσαι. Sept. for תַּבָּתִּיךָ Ex. xxx. 7, 8. al.—Jos. Ant. 3. 8. 3. Diod. Sic. 1. 84.

θυμομαχέω, ὦ, f. ἴσω, (θυμός, μάχομαι,) *to fight fiercely*, Diod. Sic. 17. 33. In N. T. *to be greatly offended, to be enraged against*, seq. dat. Acts xii. 20.—Pol. 9. 40. 4.

θυμός, οὖ, ὁ, (θύω, see Plato Cratyl. p. 419. E,) pp. *mind, soul*, e. g. as the principle of life Hom. Il. 4. 470, 524. ib. 16. 743. as the seat of the *will, desire*, Il. 6. 439, 444. Hdot. 1. 1. or of the *emotions, passions*, Il. 1. 196. Od. 4. 366. ib. 14. 361. Theocr. 2. 61.—Hence genr. and in N. T. *passion*, i. e. violent commotion of mind, *indignation, anger, wrath*, differing from ὀργή in the mode of conception rather than in the thing signified, see Tittm. de Syn. N. T. p. 131 sq. Luke iv. 28 ἐπλήσθησαν πάντες θυμοῦ. Acts xix. 28. Eph. iv. 31 θυμός καὶ ὀργή. Col. iii. 8. Heb. xi. 27. Rev. xii. 12. Sept. for ἡς Gen. xlix. 6, 7. Deut. vi. 15. ἡμεῖς 1 K. xi. 20. 2 Chr. xxxiv. 21.—Hdian. 3. 11. 17. Xen. Eq. 9. 2.—Plur. θυμοί, *bursts of anger*, 2 Cor. xii. 20. Gal. v. 20.—Jos. B. J. 4. 5. 2. Aristot. Probl. § 30. Plut. Coriolan. 1.—Spoken of God, and including the idea of punishment, punitive judgments, Rev. xv. 1. Rom. ii. 8 θυμός καὶ ὀργή, the direst judgments, comp. Sept. and Heb. ἡς Jer. xxxvi. 7. Ez. v. 13. ἡμεῖς Gen. xxvii. 44. Further, by the Heb. prophets Jehovah is represented as giving to the nations in his wrath an intoxicating cup, so that they reel and stagger to destruction; hence also in N. T. οἶνος τοῦ θυμοῦ τοῦ θεοῦ, *wine of the wrath of God*, Rev. xiv. 10. xvi. 19. also xiv. 8. xviii. 3. and with οἶνος impl. Rev. xv. 7. xvi. 1. Comp. Sept. and Heb. Jer. xxv. 15. Is. li. 17. Job xxi. 20. Ez. xxiii. 31—33. See Gesen. Lex. Heb. art. טִיב. By a similar figure, ἡ ληνὸς τοῦ θυμοῦ τοῦ θεοῦ, Rev. xiv. 19 et xix. 15, *the wine-press of the wrath of God*, in allusion to Is. lxiii. 3, comp. Joel iv. 18. See Gesen. Comm. on Isa. l. c.

θυμώω, ὦ, f. ὠσω, (θυμός,) *to provoke to anger*, Pass. *to be angry, to be wroth*, Matt. ii. 16. Sept. for ἡμεῖς Judg. xiv. 19. 1 Sam. xx. 29. for ἡμεῖς Esth. iii. 5. v. 9.—Xen. Cyr. 5. 5. 11.

θύρα, ας, ἡ, *a door*, plur. αἱ θύραι *doors*, i. e. perhaps double-doors.

a) pp. and genr. Matt. vi. 6. xxv. 10. Mark i. 33. Luke xi. 7. xiii. 25 bis. John xviii. 16. xx. 19, 26. Acts v. 9. xii. 13 τὴν θύραν τοῦ πυλῶνος, i. e. *a small door* or wicket within a larger. So *door* of a prison Acts v. 19, 23. xii. 6. xvi. 26, 27. of the temple Acts iii. 2. xxi. 30. of a fold or enclosure John x. 1, 2. Mark xi. 4. Symbolically Rev. iii. 20 bis. iv. 1. Sept. for ἡμεῖς Gen. xix. 6, 9, 10. πηρ Gen. xviii. 1, 2, 10, al.—Diod. S. 18. 71. Xen. Cyr. 7. 5. 22. Ag. 8. 7.—Hence τὰ πρὸς τὴν θύραν, i. q. τὸ πρόθυρον, vestibule, porch, Mark ii. 2. (τὰ πρόθυρα Xen. Cyr. 7. 5. 22.) So ἐπὶ θύραις εἶναι *to be at the door*, i. e. near at hand, Matt. xxiv. 33. Mark xiii. 29. also James v. 9 πρὸ θυρῶν ἵστηκεν.

b) by impl. *entrance*, e. g. of a cave or sepulchre, *mouth*, Matt. xxvii. 60. xxviii. 2. Mark xv. 46. xvi. 3.—Jos. Ant. 10. 11. 6. Hom. Od. 9. 243.—Metaph. *access, opportunity*, as ἀνοίγειν τὴν θύραν, *to set open a door*, i. e. to give access, to present opportunity, Acts xiv. 27. 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3. So Rev. iii. 8 θύρα ἀνεωγμένη, *free access to oneself*. See in Ἀνοίγω a. Meton. one who is the medium of access to any thing, John x. 7, 9, ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.—Ignat. ad Philad. § 9 [Χριστός] ἡ θύρα τοῦ πατρὸς, δι' ἧς εἰσέρχονται Ἀβραὰμ καὶ οἱ προφῆται.

θυρεός, οὖ, ὁ, (θύρα,) pp. *a door*, i. e. a stone for closing the entrance of a cave, Hom. Od. 9. 240, 340.—In later Greek and in N. T. *a shield*, sc. large and of an oblong shape like a door, trop. Eph. vi. 16 τὸν θυρεὸν τῆς πίστεως. Sept. for ἡμεῖς 2 Sam. i. 21. ἡμεῖς 1 Sam. xvii. 42. 2 Chr. ix. 15.—Jos. Ant. 8. 7. 2. Pol. 6. 23. 2. Diod. S. 5. 30. See Lob. ad. Phr. p. 366.

θυρίς, ἰδος, ἡ, (dimin. of θύρα,) *a little door, aperture*, Pol. 12. 25. 3. In N. T. *a window*, Acts xx. 9 καθήμενος ἐπὶ τῆς θυρίδος, where in Engl. *in a window*. 2 Cor. xi. 33. Sept. for ἡμεῖς Josh. ii. 15, 18, 21. Judg. v. 28.—Diod. S. 20. 85. Plut. Cato Min. 2.

Θυρωρός, οὔ, ὁ, ἡ, (θύρα, οὖρος,) *a door-keeper, porter, male or female*, Mark xiii. 34 ὁ θύρ. John viii. 16, 17 ἡ θύρ. Of a shepherd keeping watch at the door of a fold, John x. 3. — Sept. 2 Sam. iv. 6. Luc. Navig. 22. Xen. Cyr. 8. 8. 20.

Θυσία, ας, ἡ, (θύω,) *sacrifice*, i. e. a) pp. the act and rite of sacrificing, *mactation*, Matt. ix. 13 et xii. 7 ἔλεον θέλω καὶ οὐ θυσίαν. (comp. Sept. and חַבֵּי Hos. vi. 6.) Heb. ix. 26 διὰ τῆς θυσίας αὐτοῦ. xi. 4. So x. 5, 8, quoted from Ps. xl. 7 where Sept. for חַבֵּי.—Hdian. 5. 6. 21. Luc. de Sacrif. 1. Xen. Cyr. 3. 3. 34.—Of an expiatory sacrifice for sin, Eph. v. 2. Heb. v. 1 εἰς ὑπὲρ ἁμαρτιῶν. vii. 27. viii. 3. ix. 9, 23. x. 1, 11, 12, 26. Heb. חַבֵּי, comp. Lev. c. 4. c. 9.

b) meton. the thing sacrificed, *victim*, the flesh of victims, part of which was burned on the altar, and part given to the priests, see Lev. c. 2. c. 3. Mark ix. 49 πᾶσα θυσία ἀλλ' ἀλισθήσεται. (comp. Lev. ii. 13 where Sept. for חַבֵּי.) Mark xii. 33. Luke xiii. 1. Acts vii. 41, 42. 1 Cor. x. 18 οἱ ἐσθιόντες τὰς θυσίας *who eat of the victims*, as was done by the priests and persons offering the sacrifice, see Lev. viii. 31. Deut. xii. 6, 7, 18, 27. 1 Sam. ii. 13 sq. So Sept. and חַבֵּי Deut. xii. 27. Ex. xxxiv. 15. So of birds as a sin-offering, Luke ii. 24. comp. Lev. xii. 6.—Hdian. 8. 6. 14. Luc. de Sacrif. 12. Xen. Mem. 1. 1. 3.—Metaph. 1 Pet. ii. 5 πνευματικαὶ θυσίαι, comp. Ps. li. 19. Rom. xii. 1 παραστήσαι τὰ σώματα θυσίαν ζώσαν, see in Ζάω a. γ.

c) trop. of service, obedience, praise, offered to God, *offering, oblation*, Phil. ii. 17 θυσία τῆς πίστεως. iv. 18. So θυσία αἰνέσεως *offering of praise*, Heb. xiii. 15, 16. Sept. for חַבֵּי חַבֵּי Ps. cvii. 22. cxvi. 17. comp. l. 23.

Θυσιαστήριον, ου, τό, (θυσιάζω,) *an altar*, genr. Matt. v. 23, 24. xxiii. 18, 19, 20. Rom. xi. 3. Heb. vii. 13. James ii. 21. Sept. for חַבֵּי Gen. viii. 20. xii. 7. al. sæp.—Jos. Ant. 8. 4. 1. Philo de Vit. Mos. III. p. 151. 13, τὸν δ' ἐν ὑπαίθρῳ βωμὸν εἶωθε καλεῖν θυσιαστήριον. —Spec. of the altar for burnt offerings in the temple, Matt. xxiii. 35. Luke xi. 51. So 1 Cor. ix. 13 bis, et x. 18

κοινωνοὶ τοῦ θυσ. and Heb. xiii. 10 φαγεῖν ἐκ τοῦ θυσ. i. e. of the victims laid upon the altar. Symbolically in heaven, Rev. vi. 9. xi. 1. xiv. 18. xvi. 7 ἤκουσα τοῦ θυσ. λέγοντος i. e. a voice from the altar. Sept. and חַבֵּי Ex. xxx. 27. xxxv. 15.—Of the altar of incense in the temple, made of gold, comp. 1 Chr. xxviii. 18. 1 Macc. i. 21. pp. Luke i. 11. symbolically in heaven, Rev. viii. 3 bis, 5. ix. 13. Sept. and חַבֵּי Ex. xxx. 27. xxxv. 14.

Θύω, f. ὕσω, perf. pass. τέθυμαι, aor. 1 pass. ἐθύην, (Buttm. § 18. n. 2. § 95. n. 4,) *to sacrifice, to kill and offer in sacrifice, to immolate*, absol. Acts xiv. 13 ἤθελε θύειν. c. dat. ver. 18. c. acc. et dat. 1 Cor. x. 20 bis. Sept. for חַבֵּי Gen. xlv. 1. Ex. iii. 18. viii. 26. al. sæp.—Hdian. 2. 13. 4. Luc. D. Deor. 4. 1. Xen. Mem. 1. 3. 3. ib. 2. 2. 13.—So τὸ πάσχα θύειν, *to kill the paschal lamb*, sc. as a species of sacrifice, Mark xiv. 12. Luke xxii. 7. 1 Cor. v. 7. So Sept. and Heb. חַבֵּי חַבֵּי Deut. xvi. 2, 4, 5, 6. also Sept. for חַבֵּי חַבֵּי Ex. xii. 21.—Hence, as sacrifices were connected with feasting, (see in θυσία b, and comp. Gen. xxxi. 54. 1 Sam. ix. 12, 13, 22 sq.) θύειν is also simply *to kill, to slaughter*, sc. animals for a feast, Matt. xxii. 4. Luke xv. 23 τὸν μόσχον τὸν σιτευτὸν θύσατε. ver. 27, 30. Acts x. 13. xi. 7. genr. John x. 10. So Sept. and חַבֵּי 1 Sam. xxviii. 24. 1 K. xix. 21. Deut. xii. 15.

Θωμάς, ᾱ, ὁ, Thomas, (Heb. תָּמָא twin,) one of the twelve apostles, also called Διδυμος, q. v. Matt. x. 3. Mark iii. 18. Luke vi. 15. John xi. 16. xiv. 5. xx. 24, 26, 27, 28, 29. xxi. 2. Acts i. 13.

Θώραξ, ακος, ὁ, *a breast-plate, cuirass*, Lat. lorica, i. e. armour covering the body from the neck to the thighs, consisting of two parts, one covering the front and the other the back, Potter Gr. Ant. II. p. 29. Calmet p. 101. So pp. Rev. ix. 9 bis, 17. Sept. for חַבֵּי Jer. xlv. 4. חַבֵּי 1 Sam. xvii. 5. Neh. iv. 16.—Æl. V. H. 3. 24. Xen. Mem. 3. 10. 9.—Trop. Eph. vi. 14 τὸν θώρακ. τῆς δικαιοσύνης. 1 Thess. v. 8 θώρακ. πίστεως. Comp. Sept. Is. lix. 17. Wisd. v. 19.—In late writers θώραξ is also the breast, chest, thorax, see Passow.

I

Ἰάειρος, ου, ὁ, *Jairus*, Heb. יָאִיר (he gives light) *Jair*, an officer of a synagogue, Mark v. 22. Luke viii. 41.

Ἰακώβ, ὁ, indec. *Jacob*, Heb. יַעֲקֹב i. e. heel-catcher, supplanter, Gen. xxv. 26. xxvii. 36, pr. name of two persons in N. T. a) the patriarch of the Jewish nation, Matt. i. 2. Luke xiii. 28. Acts vii. 8, 12, 14. al. Trop. for the posterity of *Jacob*, the Jewish people, Rom. xi. 26. —b) the father of Joseph the husband of Mary, Matt. i. 15, 16. — Josephus writes the name Ἰάκωβος, Ant. 1. 18. 1 sq. AL.

Ἰάκωβος, ου, ὁ, pp. i. q. Ἰακώβ q. v. *James*, pr. n. of two of the apostles:

1. *James the son of Zebedee*, the elder, own brother of John, Matt. iv. 21. x. 2. Mark iii. 17. Acts i. 13. al. He was put to death by the elder Herod Agrippa about A. D. 44, Acts xii. 2.

2. *James the less*, ὁ μικρός Mark xv. 40, the brother of Jude, (Ἰούδας ὁ ἀδελφὸς τοῦ Ἰακώβου Jude i. Acts i. 13. Luke vi. 16,) and like him the son of Mary, sister to our Lord's mother, and wife of Clopas or Alpheus Matt. xiii. 55. xxvii. 56. Luke xxiv. 10, comp. John xix. 26; hence called the son of Alpheus Matt. x. 3. Mark iii. 18. Acts i. 13; and also the brother i. e. kinsman of our Lord, ὁ ἀδελφὸς τοῦ κυρίου Gal. i. 19. Matt. xiii. 55. So also Acts xii. 17. xv. 13. xxi. 18. Gal. ii. 9, 12; and according to all tradition 1 Cor. xv. 7. James i. 1. According to Josephus, Ant. 20. 9. 1, James ὁ ἀδελφὸς Ἰησοῦ τοῦ λεγομένου Χριστοῦ, was put to death by Ananias the high priest after the death of Festus and before the arrival of his successor Albanus, about A. D. 62. — Others unnecessarily suppose James the apostle, James the brother of Jude, and James the brother of our Lord, to be three different persons. AL.

Ἰαμα, ατος, τό, (ἰάομαι,) *healing, cure*, as χαρίσματα ἱαμάτων 1 Cor. xii. 9, 28, 30. Sept. for רפואה Jer. xlv. 11. מרפא Jer. xxxiii. 6. — Pol. 7. 14. 2. Thuc. 2. 51.

Ἰαμβροῦς, οὔ, ὁ, *Jambres*, see Ἰαννῆς.

Ἰαννά, ὁ, indec. *Janna*, pr. n. of a man, Luke iii. 23.

Ἰαννῆς, οὔ, ὁ, *Jannes*, and Ἰαμβροῦς *Jambres*, names of two of the Egyptian magicians who withstood Moses, 2 Tim. iii. 8, comp. Ex. vii. 11 sq. Not found in O. T. but derived by Paul from tradition, which is also preserved in the Targums, Talmud, and Rabbins. See Buxtorf. Lex. Rab. Talm. 945. Fabric. Cod. Pseud. V. T. I. p. 816. Plin. H. N. 31. 1.

Ἰάομαι, ὦμαι, f. ἄσομαι, depon. Mid. to heal, to cure, trans. The present, imperf. ἰώμην, and aor. 1 mid. ἰασάμην, have the active signification; while perf. pass. ἰαυαι, aor. 1 pass. ἰάσθην, and f. 1 pass. ἰαθήσομαι, retain the passive sense, Buttm. § 113. n. 6. So c. acc. Luke v. 17 εἰς τὸ ἰᾶσθαι αὐτούς. vi. 19. ix. 2, 11, 42. xiv. 4. xxii. 51. John iv. 47. Acts x. 38. xxviii. 8. Pass. Matt. viii. 8 καὶ ἰαθήσεται ὁ παῖς μου. ver. 13. xv. 28. Luke vii. 7. viii. 47. xvii. 15. John v. 13. Acts iii. 11. ix. 34. Pass. seq. ἀπό, to be healed from or of any thing, Mark v. 29. Luke vi. 17. Sept. for רפא Gen. xx. 17. Lev. xiv. 3. 2 K. xx. 8. — Pol. 5. 11. 1. Xen. Ven. 1. 6. Mem. 3. 1. 4. — Metaph. of moral diseases, to heal, to save, sc. from the consequences of one's sins, Matt. xiii. 15 μήποτε . . . ἐπιστρέψωσι καὶ ἰᾶσθαι αὐτούς, and so John xii. 40 et Acts xxviii. 27, quoted from Is. vi. 10 where Sept. for רפא. So Luke iv. 18, comp. Is. lxi. 1. Heb. xii. 13. James v. 16. 1 Pet. ii. 24, comp. Is. liii. 5.

Sept. for יָרֵד Is. liii. 5. lxi. 1. and parall. with σώζειν Jer. xvii. 14.

Ἰάρεδ, ὁ, indec. *Jared*, Heb. יָרֵד (descent), pr. n. of a man Luke iii. 37.

Ἰασίς, εὠς, ἡ, (ἰάομαι,) *healing, cure*, Luke xiii. 32. Acts iv. 22, 30. Sept. for יָשַׁם Prov. iii. 8. מַרְפֵּא Prov. iv. 22. Mal. iv. 2.—Antiphon. 140. 34. Plut. ed R. VIII. p. 712.

Ἰασπίς, ἰδος, ἡ, *jasper*, a precious stone of various colours, as purple, ce- rulean, green, etc. Rev. iv. 3. xxi. 11, 18, 19. Sept. for יָשַׁם Ez. xxviii. 13. See Rees' Cyclop. art. *Jasper*, *common*. Others in Rev. 1. c. *adamant*, because Sept. incorrectly for יָשַׁם Ex. xxviii. 18, see Gesen. Lex. art. יָשַׁם.

Ἰάσων, ονος, ὁ, *Jason*, a kinsman of Paul Rom. xvi. 21, and his host at Berea Acts xvii. 5—7, 9.

Ἰατρός, οὔ, ὁ, (ἰάομαι,) *a physi- cian*, Mark v. 26 πολλὰ παθοῦσα ὑπὸ πολλῶν ἱατρῶν. Matt. ix. 12. Mark ii. 17. Luke iv. 23. v. 31. viii. 43. Col. iv. 14. Sept. for יָרֵד 2 Chr. xvi. 12. Jer. viii. 22. — Hdian. 3. 15. 4. Xen. Mem. 1. 2. 51.

Ἰδε, once ἰδε Gal. v. 2, ἰδε being the later form for ἰδε imper. aor. 2 of εἶδον to see, comp. Buttm. § 103. I. 4. c. Winer § 6. 1. a. Comp. in Εἶδω I. In N. T. often as a particle of exclamation, *see, lo, behold!* e. g. as calling attention to something present, Matt. xxv. 20, 22, 25. Mark xi. 21. John i. 48. xix. 5 ἰδε ὁ ἀνθρώπος. ver. 14. Addressed apparently to several, but directed to one, Mark iii. 34. John i. 29. vii. 26. xi. 36. xix. 4.—In the sense of *behold, observe, consider!* Mark xv. 4. John v. 14. Gal. v. 2. AL.

Ἰδέα, ας, ἡ, (εἶδω,) *aspect, appear- ance*, Matt. xxviii. 3. Sept. for יָרֵד Dan. i. 13, 15.—Test. XII Patr. p. 742. Diod. Sic. 1. 12. Thuc. 6. 4.

Ἰδιος, ἴα, ον, *own, one's own*, i. e.

a) as pertaining to a private person and not to the public, *private, particular, individual*, opp. to δημόσιος Hom. Od. 3. 82, to δημόσιος Xen. Vect. 4. 21, to κοι- νός Jos. B. J. 4. 4. 1. Xen. Hi. 11. 1.

Hence in N. T. adverbially (a) *idia, individually, severally*, (opp. to δημοσία Xen. Hi. 11. 9, to κοινῇ Mem. 2. 6. 38,) 1 Cor. xii. 11 διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται. See Buttm. § 115. 4.—Luc. Tox. 49. Xen. Cyr. 6. 2. 34. ib. 8. 1. 2.—(β) κατ' ἰδίαν, *privately, by oneself*, apart from others, e. g. of an individual, *alone*, Matt. xiv. 13, 23 ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν. xvii. 1. Mark vi. 31. al. Of several as apart from all others Matt. xvii. 19. Mark iv. 34. ix. 2, 28. Acts xxiii. 19. Gal. ii. 2. al.—Jos. B. J. 4. 5. 5. Pol. 4. 84. 8. opp. to κοινῇ 2 Macc. iv. 5.

b) as belonging to oneself and not to another, *own, proper, peculiar*, viz. (a) denoting ownership, that of which one is himself the owner, possessor, pro- ducer, *my own, thy own, his own*, etc. Of things, Matt. xxii. 5 εἰς τὸν ἴδιον ἀγρόν. xxv. 15 ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν. Mark xv. 20 ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια. Luke vi. 41, 44. John v. 43 ἐν ὀνόματι πατρὸς ἰδίου. vii. 18. x. 3, 4. Acts xx. 28. xxviii. 30. Rom. x. 3 τὴν ἰδίαν δικαιοσύνην. xiv. 5. 1 Tim. iii. 4, 5. 2 Pet. i. 20 ἰδίας ἐπιλύσεως, see in Ἐπίλυσις. iii. 17. al. So εἰς τὴν ἰδίαν πόλιν, *one's own city*, where one resides Matt. ix. 1, or the seat of one's family Luke ii. 3. ἐν τῇ ἰδίᾳ πατρίδι John iv. 44. Pleonast. with a genit. of person in addition, John x. 12 οὗ οὐκ εἰσι τὰ πρόβατα ἴδια. 2 Pet. iii. 3, 16.—Sept. Job ii. 11. Ez. xxi. 30. Hdian. 4. 11. 8. Xen. Cyr. 1. 1. 1. c. gen. add. Dem. 1244. 24. Plato Menex. p. 247. B. Georg. p. 502. E. See Lob. ad Phryn. p. 441.—Hence τὰ ἴδια, genr. *possession, property*, Luke xviii. 28 in MSS. (Xen. Hi. 10. 5.) spec. *own house, home*, John xix. 27 ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια. xvi. 32. Acts xxi. 6. (Sept. for ἡνῖα Esth. v. 10. vi. 12. Jambl. Vit. Pythag. 19. Jos. Ant. 8. 15. 4, 6. Pol. 2. 57. 5.) *own nation, people*, John i. 11 ἦλθεν εἰς τὰ ἴδια. Also πράσσειν τα ἴδια to do one's own business, duties, 1 Thess. iv. 11. (comp. Phryn. et Lob. p. 441.) λαλεῖν ἐκ τῶν ἰδίων to speak out of one's own heart, disposition, char- acter, John viii. 44.—Spoken of persons, e. g. ἴδιος ἀδελφός John i. 42. ἀνὴρ husband 1 Cor. vii. 2. δεσπότης 1 Tim.

vi. 1. δοῦλος Matt. xxv. 14. κύριος Rom. xiv. 4. πατήρ John v. 18. υἱός Rom. viii. 32. συμφυλῆται *countrymen* 1 Thess. ii. 14. ἰδ. προφῆται *their own prophets* i. e. of their own country 1 Thess. ii. 15, and with a genit. added ἰδιος αὐτῶν προφήτης Tit. i. 12, comp. Lob. ad Phr. p. 441. Winer § 22. 7. (Palæph. 31. 5. Hdian. 2. 6. 19.) Hence οἱ ἱδιοί, i. e. *own household, family*, 1 Tim. v. 8; *own friends, companions*, John xiii. 1. Acts iv. 23. xxiv. 23; *own people, countrymen*, John i. 11. Collect. τὸ ἰδιον John xv. 19.—2 Macc. xii. 22. Jos. B. J. 4. 4. 6. Diod. Sic. 13. 92.

(β) in the sense of *peculiar, particular*, as distinguishing one person from others, e. g. ἰδία διάλεκτος Acts i. 19. ii. 6, 8. δεισδαίμονία xxv. 19. χάρισμα 1 Cor. vii. 7.—Jos. c. Apion. 1. 22 init. Diod. S. 11. 26.

(γ) as denoting that which in its nature or by appointment pertains in any way to a person or thing, e. g. Acts xiii. 36 Δαβὶδ μὲν γὰρ ἰδία γενεᾷ ὑπηρετήσας *his own generation*, in which he lived. 1 Cor. iii. 8 τὸν ἰδιον μισθόν. . . κόπον. xv. 23. Jude 6. Acts i. 25 εἰς τὸν ἰδιον τόπον *to his own place*, i. e. proper and appointed for him. (Clem. Rom. Ep. I. ad Cor. Ignat. ad Magnes § 5, ἕκαστος εἰς τὸν ἰδιον τόπον μέλλει χωρεῖν.) So καὶρός ἰδιος, καιροὶ ἱδιοί, *own time*, i. e. *due, proper time*, as determined of God. Gal. vi. 9. 1 Tim. ii. 6. vi. 15. Tit. i. 3.

(δ) sometimes ἰδιος is put instead of a possessive pronoun, without any emphasis, e. g. Matt. xxii. 5. xxv. 14. 1 Pet. iii. 1, 5. Also i. q. ἑαυτοῦ, 1 Cor. vii. 2 ἕκαστος τὴν ἑαυτοῦ γυναῖκα, καὶ ἐκάστη τὸν ἰδιον ἄνδρα. John i. 42. See Lob. ad Phryn. p. 441. Winer § 22. 7. AL.

Ἰδιώτης, ον, ό, (ἰδιος,) *a private citizen*, opp. to one in a public station, Æl. V. H. 4. 5. Xen. Ag. 11. 6. *an individual*, opp. to the many Jos. Ant. 3. 9. 1. *a private* sc. soldier Xen. An. 1. 3. 11.—In N. T. *plebeian*, i. e. *unlettered, unlearned*. Acts iv. 13 ἄνθρ. ἀγράμματοι καὶ ἰδιῶται. 1 Cor. xiv. 16, 23, 24. 2 Cor. xi. 6.—Æl. V. H. 4. 15. Xen. Mem. 3. 7. 7. See Wetstein N. T. II. p. 161, 206.

Ἰδοῦ, a demonstrative particle, *lo! behold!* (pp. for ἰδοῦ imp. of aor. mid. εἰδόμεν,) serving to call attention to something external, exterior to oneself; usually put at the beginning of a clause or only with καὶ before it, but sometimes in the middle before words which are to be particularly noted, e. g. Matt. xxiii. 34. Luke xiii. 16. Acts ii. 7. Construed

a) with a nom. and finite verb, Matt. i. 20 ἰδοὺ ἀγγελὸς κυρίου κατ' ὄναρ ἑφάνη αὐτῷ. ii. 1, 13. Mark iii. 32. Luke ii. 10. John iv. 35. Acts ix. 11. al. sæp. So in quotations from O. T. Matt. i. 23. xxi. 5. Mark i. 2. Rom. ix. 33; comp. respectively Is. vii. 14. Zech. ix. 9. Mal. iii. 1. Is. xxviii. 16, in all which Sept. and πᾶν.—Luc. D. Deor. 20. 10. Timon 11.

b) from the Heb. with a nom. simply, where the verb of existence is implied, Matt. iii. 17 ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν. Luke v. 12. John xix. 26, 27. Acts viii. 27, 36 ἰδοὺ ὕδωρ. 2 Cor. vi. 2. Rev. vi. 2. So Sept. and πᾶν Josh. ix. 25, and so πᾶν Num. xxiii. 17. Gen. xlvii. 1. al. where Sept. inserts εἶναι.—Seq. ἐγώ or an equivalent word, expressing resignation, obedience, Luke i. 38. Heb. ii. 13 quoted from Is. viii. 18 where Sept. for יְהוָה πᾶν. So in answers, Acts ix. 10 ἰδοὺ ἐγώ. Sept. for יְהוָה Gen. xxii. 11. 1 Sam. iii. 8. Is. vi. 8. AL.

Ἰδουμαία, ας, ή, *Idumea*, only Mark iii. 8. Heb. עֵדְמָא and עֵדְמָא, the land of Edom or Mount Seir, the name *Idumea* being the softened Greek pronunciation for עֵדְמָא, Jos. Ant. 2. 1. 1. This country lay to the S. E. of Palestine along the great valley, El Ghor, which extends from the Dead Sea to the gulf of Akaba, and chiefly on its eastern side, which is rough and mountainous. Here dwelt the descendants of Esau, who were always hostile to the Jews; they were conquered by David, 2 Sam. viii. 14; but were first completely subdued by John Hyrcanus about 125 B. C. Jos. Ant. 13. 9. 1. During the Jewish exile they had taken possession of the southern parts of Palestine as far as Hebron, so that the later name *Idumea* includes also this region; comp. 1 Macc. v. 65 with Ez. xxxvi. 5. For a

full description of the people and country, see Bibl. Repos. III. p. 247 sq.

Ἰδρώς, ὠτος, ὁ, (ιδρος,) *sweat*, Luke xxii. 44 see in ἠρόμβος. Sept. for ἡρῶ Gen. iii. 19.—2 Macc. ii. 26. Xen. Mem. 1. 4. 6.

Ἰεζαβήλ, ἡ, indec. *Jezabel*, Heb. יֵזָבֶל (prob. chaste), comp. the modern Isabella, pr. n. of the impious and idolatrous queen of Ahab, put in N. T. as the emblem of false and idolatrous teachers, Rev. ii. 20. Comp. 1 K. xvi. 31. xviii. 4. xix. 2. xxi. 5 sq. 2 K. ix. 30 sq.

Ἱεράπολις, εως, ἡ, *Hierapolis*, a city of Phrygia celebrat^d for its warm baths, now called *Bambuk Kulası*, Col. iv. 13. It was situated near the junction of the rivers Clydus and Meander, not far from Colosse and Laodicea. See Rosenm. Bibl. Geogr. I. ii. p. 207, 229.

Ἱερατεία, ας, ἡ, (ἱερατεύω,) *priesthood*, i. e. *priest's office*, Luke i. 9. Heb. vii. 5. Sept. for ἱερῶ Ex. xxix. 9. Num. iii. 10.—Aristot. Polit. 7. 8.

Ἱεράτευμα, ατος, τό, (ἱερατεύω,) *priesthood*, meton. and collect. for *priests*, i. e. Christians, who are said ἀνεγίγκαι πνευματικὰς θυσίας 1 Pet. ii. 5, and are called also βασιλειον ἱερατεῖμα ver. 9, see in Βασιλειος a.—Sept. Ex. xix. 6. comp. Is. lxi. 6. Rev. i. 6. v. 10. xx. 6. Comp. also Test. XII Patr. p. 613.

Ἱερατεύω, f. εὔσω, (ἱερεύς,) *to be a priest, to officiate as priest*, Luke i. 8. Sept. for ἱερῶ Ex. xxviii. 1, 3, 4.—Jos. Ant. 3. 8. 1. Hdian. 5. 6. 6.

Ἱερεμίας, ιου, ὁ, *Jeremiah*, Heb. יֵרֵמְיָהּ or יְרֵמְיָהּ (appointed of Jehovah), a celebrated prophet of the O. T. Matt. ii. 17. xvi. 14. In Matt. xxvii. 9 text. rec. a quotation is referred to Jeremiah, διὰ Ἱερεμίου τοῦ προφήτου, which is not found in his writings but in Zech. xi. 12, 13. Some MSS. here read Ζαχαρίου, others simply διὰ τοῦ προφήτου. See Olshausen in loc.

Ἱερεύς, εως, ὁ, (ἱερός,) *a priest*, one who performs the sacred rites, τὰ ἱερά. E. g. of heathen priests, ὁ δὲ ἱερεὺς

τοῦ Διὸς Acts xiv. 13. Sept. i. τοῦ Βάαλ for ἱερῶ 2 K. xi. 18. 2 Chr. xxiii. 17.—Hdian. 1. 9. 6. Xen. Conv. viii. 40.—Of the Jewish priests, the descendants of Aaron, genr. Matt. viii. 4 σεαυτὸν δεῖξον τῷ ἱερεῖ. xii. 4, 15. Mark i. 44. ii. 26. Luke i. 5. v. 14. vi. 4. x. 31. xvii. 14. John i. 19. Acts vi. 7. Heb. ix. 6. They were divided into 24 classes for the service of the temple, 1 Chr. c. 24, and the heads of these classes were sometimes called ἀρχιερεῖς, see in Ἀρχιερεῖς b. These seem to be meant Acts iv. 1. Sept. everywhere for ἱερῶ, as Lev. i. 5 sq.—Spoken of the high-priest, ὁ ἱερεὺς, or ἱερεὺς μέγας (Heb. x. 21), Acts v. 24. Heb. vii. 21, 23. viii. 4 bis. x. 11. So Sept. and ἱερῶ Ex. xxxv. 18. xxxviii. 21. ὁ i. ὁ μέγας for ἱερῶ ἱερῶ Lev. xxi. 10. Num. xxxv. 25, 28. So of Melchisedec as a high priest of God, Heb. vii. 1, 3. Of Jesus as a spiritual high-priest, Heb. v. 6 coll. ver. 5. vii. 11, 15, 17, 21. x. 21.—Trop. Christians also are called ἱερεῖς τῷ Θεῷ, *priests unto God*, as yielding him spiritual sacrifices, Rev. i. 6. v. 10. xx. 6. Comp. 1 Pet. ii. 5, and see in Ἱεράτευμα.

Ἱεριχώ, ἡ, indec. *Jericho*, Heb. יֵרִיחוֹ, pr. n. of a city in the tribe of Benjamin, about 20 miles east of Jerusalem and 5 from the Jordan, situated at the foot of the mountains which border the valley of the Jordan and Dead Sea. It was destroyed by Joshua, Josh. vi. 26, but was afterwards rebuilt 1 K. xvi. 34, and become the seat of schools of the prophets 2 K. ii. 5, 15. The land around Jericho was exceedingly fertile, abounding in palm-trees and roses, (יְרִיחוֹ עֵץ, πόλις φοινίκων, city of palm-trees, Deut. xxxiv. 3. ὡς φυτόν ῥόδου ἐν Ἱεριχῷ Ecclus. xxiv. 14.) and yielding large quantities of the opobalsam, or balsam of Gilead, so highly prized in the East. Jos. Ant. 4. 6. 1, Ἱεριχώ πόλις εὐδαίμων αὕτη, φοινίκας τε φέρειν ἀγαθῇ, καὶ βάλαμον νενομένην, comp. Calmet art. *Balsam*. Its site is now occupied by an inconsiderable village called *Richa*. See Reland Palæst. p. 829. Rosenm. Bibl. Geogr. II. ii. p. 153 sq. Calmet art. *Jericho*.—Matt. xx. 29. Mark x. 46 bis. Luke x. 30 xviii. 35. xix. 1. Heb. xi. 30.

Ἱερόθυτος, ου, ὁ, ἡ, adj. (ἱερός, θύω,) offered in sacrifice, sacrificed, spoken of the flesh of victims, 1 Cor. x. 19, 28, in MSS. for the common εἰδωλόθυτον.—Aristot. Œc. 2. 20. Plut. ed. R. VIII. p. 909. 14. See Lob. ad Phryn. p. 159.

Ἱερόν, οὔ, τό, (pp. neut. of ἱερός,) a temple, i. e. a consecrated place, including the proper temple or fane, ναός, and all its courts and appurtenances, comp. Diod. Sic. 1. 15. Tittm. de Syn. N. T. p. 178 sq. Spoken of a heathen temple, Acts xix. 27 Ἀρτέμιδος ἱερόν.—1 Macc. x. 84. Luc. Ver. Hist. 1. 32. Xen. Ag. 11. 1.—Elsewhere only of the temple in Jerusalem, Heb. כְּתֹרֶת הַמִּזְבֵּחַ Sept. οἶκος κυρίου 1 K. vi. 1, 37. vii. 12. Is. lxvi. 1. מִזְבֵּחַ הַמִּקְדָּשׁ Sept. οἶκος τοῦ θεοῦ Ezra iii. 8. In N. T. always in reference to the temple as rebuilt by Herod the Great, and minutely described by Josephus, Ant. 15. 11. 3 sq. B. J. 5. 5. 1 sq. According to him the whole circuit of the temple, τὸ ἱερόν, consisted of three parts or enclosures, περίβολοι, viz. the proper temple or ναός (B. J. 5. 5. 1, 4) in the midst, and two circular courts or areas around it, one exterior to the other. The first or outer court or enclosure, περίβολος, which was also the lowest and surrounded the whole temple, was open for all, and contained the porches, piazzas, where the people collected, and where things and animals pertaining to the sacrifices were bought and sold, and also money exchanged, ἡγορία Buxt. Lex. Chald. 793; it is often called by christian writers the 'court of the Gentiles,' Lightfoot Opp. I. p. 415, 590. ed. Ultraj. From this to the second or inner court or enclosure, τὸ δεύτερον ἱερόν Jos. B. J. 5. 5. 2, was an ascent of fourteen steps, and then of five more; this was divided into the court (or separate place) of the women and the court of Israel or of the priests; it is called by Josephus l. c. ἄγιον, and none but such as were clean were permitted to enter in; here too the sacrifices were prepared and offered, for here stood the altar of burnt-offerings before the entrance of the ναός, Jos. Ant. 8. 4. 1. ib. 15. 14. 5. comp. Matt. xxiii. 35. The third

and highest enclosure, περίβολος, was the temple itself, ναός, τὸ ἱερόν τριπλόν Jos. Ant. 15. 11. 5, into which only the priests might enter, Comp. Luke i. 9, 10, and which was divided into two parts, the sanctuary, τὸ ἅγιον, and the holy of holies, τὸ ἄγιον ἁγίων. The whole temple therefore consisted strictly of two parts, ὁ ναός, and τὸ πρόναον or the courts and appurtenances. Hence τὸ ἱερόν is put for the whole, and also for the πρόναον, but not for the ναός. E. g.

a) genr. and for the whole, Matt. xxiv. 1 bis, τὰς οἰκοδομὰς τοῦ ἱεροῦ. Matt. xiii. 1. 3. Luke xxi. 5. xxii. 52.

b) of the courts, πρόναον, Matt. xii. 5 οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβήλουσι. Mark xi. 11. Luke ii. 27, 37. xviii. 10. Acts ii. 46. iii. 1 sq. xxi. 26 sq. al.

c) of the outer court, where things were bought and sold, Matt. xxi. 12 τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. ver. 14, 15. Mark xi. 15, 16. al. Here too Jesus disputed and taught. Matt. xxi. 23. xxvi. 55. Mark xi. 27 ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ. Luke ii. 46. John v. 14. vii. 14, 28. al. So the apostles Acts v. 20, 21, 25, 42.

d) Matt. iv. 5 et Luke iv. 9 τὸ πτερύγιον τοῦ ἱεροῦ, the pinnacle of the temple, i. e. prob. the apex or summit of Solomon's porch, which Josephus describes (Ant. 20. 9. 7) as being exterior to the ναός on the east side, and built up to the giddy height of 400 cubits (?) from the foundation in the valley of the Cedron below; comp. Ant. 15. 11. 3. AL.

Ἱεροπρεπής, έος, οὔς, ὁ, ἡ, adj. (ἱερός, πρέπω), pp. becoming to a sacred place or person, hence becoming to religion. Tit. ii. 3 ἐν καταστάματι ἱεροπρεπεῖς i. e. in their conduct adorning the christian profession, comp. 1 Tim. ii. 2.—Jos. Ant. 11. 8. 5. Plut. ed. R. VI. p. 37. 12. Xen. Conv. 8. 40.

Ἱερός, ά, όν, sacred, consecrated to God, Hdian. 5. 5. 5. Xen. An. 4. 7. 21. In N. T.

a) 2 Tim. iii. 15 τὰ ἱερὰ γράμματα, the sacred writings, holy scriptures, i. e. the O. Test. comp. ver. 16.—2 Macc. viii. 23. Jos. Ant. 2. 16. 5 ἐν ταῖς ἱεραῖς βιβλίοις.

b) τὰ ἱερά, *sacred things, sacred rites*, 1 Cor. ix. 13 οἱ τὰ ἱερά ἐργαζόμενοι, *those performing the sacred rites, ministering in holy things*.—Luc. Pseudol. 12. Xen. Cyr. 7. 1. 1.

Ἱεροσόλυμα, *Jerusalem*, see in Ἱερουσαλήμ.

Ἱεροσολυμίτης, ου, ὁ, *a Jerusalemite*, one from Jerusalem, Mark i. 5. John vii. 25.—Jos. de Vita sua § 65.

Ἱεροσυλέω, ὦ, f. ἦσω, (ἱερόσυλος,) *to rob temples, to commit sacrilege*, trop. *to rob God of due honour, worship, obedience*, Rom. ii. 22.—pp. Pol. 31. 4. 10.

Ἱερόσυλος, ου, ὁ, ἡ, (ἱερόν, συλάω,) *robbing temples, sacrilegious*, as subst. *temple-robber*, Acts xix. 37.—2 Macc. iv. 42. Xen. Mem. 1. 2. 62.

Ἱερουργέω, ὦ, f. ἦσω, (ἱερουργός fr. ἱερόν and obsol. ἔργω,) i. q. τὰ ἱερά ἐργάζω, *to perform sacred rites, espec. sacrifice, to officiate as priest*, Jos. Ant. 6. 6. 2. Hdian. 5. 3. 16. In N. T. trop. in the Christian sense, Rom. xv. 16 ἱερουργοῦντα τὸ εὐαγγέλιον *ministering as a priest* [in respect to] *the gospel*. Buttm. § 131. 6. —4 Macc. vii. 8 τοὺς ἱερουργοῦντας τὸν νόμον ἰδίῃ αἵματι.

Ἱερουσαλήμ, ἡ, indec. *Jerusalem*, Chald. ܝܪܘܫܠܝܡ, Heb. יְרוּשָׁלַיִם (for יְרוּשָׁלַיִם dwelling of peace) in the earlier books; so once in Matt. xxiii. 37 and Mark xi. 1, often in the writings of Luke and Paul, and usually in Sept. Also Ἱεροσόλυμα, ων, τὰ, Heb. dual. יְרוּשָׁלַיִם in the later books, perhaps in allusion to the two parts of the city, ἡ ἄνω ἀγορά καὶ ἡ κάτω πόλις; so in all the Gospels, in Acts, and thrice in Galatians; also in Josephus. Further Ἱεροσόλυμα, ἡ, indec. only Matt. ii. 3. iii. 5, meton. for the inhabitants.—This celebrated city, the capital of Palestine, was the seat of true religion under the Jewish theocracy, and also the chief scene of our Saviour's ministry and the central point from which his gospel was promulgated. Hence it is often called the Holy City, and among the Arabs of the present day its current name is *El Kods*, the Holy. It is situated near the middle of Palestine, among the

mountains, nearly 40 miles distant from the Mediterranean, and some 25 from the Jordan and Dead Sea. It lay on the confines of Judah and Benjamin, mostly within the limits of the latter, but was reckoned to the former. Its most ancient name was *Salem*, Heb. שֶׁלֶם, Gen. xiv. 18. Ps. lxxvi. 3; then *Jebus*, יְבוּס, as belonging to the Jebusites, Judg. xix. 10, 11. David first reduced it, 2 Sam. v. 6, 9, and made it the capital of his kingdom, whence it is also called the city of David, דָּוִד יְרֵךְ. It was destroyed by the Chaldeans, 2 K. c. 24, 25, but rebuilt by the Jews on their return from exile; and at a later period Herod the Great expended large sums in its embellishment. Jerusalem as it existed in the age of Christ, is described by Josephus, B. J. 5. 4. 1 sq. The city was built chiefly on three hills: *Sion* on the south, which was the highest, and contained the citadel, the palace, and the upper city, called by Josephus ἡ ἄνω ἀγορά; *Moriah*, on which stood the temple, a lower hill on the north-east quarter of *Sion*, and separated from it by a ravine; *Acra*, lying north of *Sion* and covered by ἡ κάτω πόλις, the most considerable portion of the whole city. After the destruction of Jerusalem by the Romans about A. D. 70, they endeavoured to root out its very name and nature as a sacred place, from the hearts and memory of the Jewish nation. In A. D. 136 the emperor Adrian caused all the remaining buildings to be demolished, and erected a new city which he called *Ælia Capitolina*; and it was only in the beginning of the fourth century, after Constantine had embraced Christianity, that the name Jerusalem was again restored. See Josephus l. c. Reland Palæst. p. 832 sq. Rosenm. Bibl. Geogr. II. ii. p. 202 sq. 235 sq. Miss. Herald 1824. p. 40.—In N. T.

a) pp. the city itself, as ἡ Ἱερουσαλὴμ. Mark xi. 1. Luke ii. 25, 38. Rom. xv. 19, 25. al. τὰ Ἱερ. Matt. ii. 1. iv. 25. Mark iii. 8. Gal. i. 17, 18. ii. 1. al.

b) meton. for the inhabitants of Jerusalem, only in fem. ἡ Ἱεροσόλυμα. Matt. ii. 3 πᾶσα Ἱερ. iii. 5. ἡ Ἱερουσαλὴμ. Matt. xxiii. 37. Luke xiii. 34.

c) metaph. *Jerusalem for the Jewish state, church, dispensation*, spoken (a) of the former or Mosaic dispensation, Gal. iv. 25 ἡ νῦν Ἱερουσαλήμ.—(β) of the latter or Christian dispensation, the Redeemer's kingdom, of which the spiritual Jerusalem is the seat. Gal. iv. 26 ἡ ἄνω Ἱερουσαλήμ. Heb. xii. 22 Ἱερ. ἐπουράνιος. Rev. iii. 12 ἡ καινὴ Ἱερ. xxi. 2, 10. AL.

Ἱερωσύνη, ης, ἡ, (ἱερός,) *priesthood, priest's office*, Heb. vii. 11, 12, 14, 24.—1 Macc. ii. 54. Jos. Ant. 5. 10. 4. Plato de Leg. 6. p. 759. B.

Ἱεσσαί, ὁ, indec. *Jesse*, Heb. יְשׁוּעָה (rich), pr. n. of the father of David Matt. i. 5, 6. Luke iii. 32. Acts xiii. 22. Rom. xv. 12.

Ἱεφθάς, ὁ, indec. *Jephthah*, Heb. יִפְתָּח (he delivered), a leader מִשְׁפָּט, of Israel, whose rash vow fell upon his daughter, Heb. xi. 32. See Judg. c. 11, 12.

Ἱεχονίας, ου, ὁ, *Jechonias*, Heb. pp. יְהוֹנָדָב (Jehovah appointed) *Jehoiachin*, also written יְהוֹנָדָב and יְהוֹנָדָב *Jechoniah*, a king of Judah about 600 B. C. son of Jehoiakim and grandson of Josiah, Matt. i. 11, 12. Comp. 1 Chr. iii. 15, 16. 2 K. xxiv. 8 sq. 2 Chr. xxxvi. 8 sq. 2 K. xxv. 27.—In Matt. l. c. he is said to be the son of Josiah; the name of Jehoiakim, Ἰωακείμ, being omitted in the genealogy in text. recept. though found in MSS.

Ἰησοῦς, ὁ, gen. and dat. Ἰησοῦ, acc. Ἰησοῦν, *Jesus*, Heb. יְהוֹשֻׁעַ (Jehovah his help), contr. יֵשׁוּעַ Neh. viii. 17, pr. n. of three persons in N. T.

1. *Jesus*, the Christ, the Saviour of men, Matt. i. 1, 16. al. sæpiss. AL.

2. for *Joshua*, the successor of Moses and leader of Israel, Acts vii. 45. Heb. iv. 8. non al.

3. *Jesus*, surnamed Justus, a fellow-labourer with Paul, only Col. iv. 11.

Ἱκανός, ἡ, ὄν, (ἱκω, ἱκάνω,) pp. coming to, reaching to, and hence *sufficing*, i. e.

a) *sufficient*, (a) of things, *enough*. 2 Cor. ii. 6 ἱκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὐτῇ, where for the neut. see

Buttm. § 129. 6. Luke xxii. 38 ἱκανόν ἐστὶ *it is enough*, desist. Sept. for יָד Is. xl. 16. Ex. xxxvi. 5. מִצָּה Gen. xxx. 15.—Diod. Sic. 1. 60 ult. Xen. Mem. 4. 2. 38.—Hence τὸ ἱκανόν *satisfaction*, e. g. τὸ ἱκ. ποιεῖν τι, to make satisfaction, to satisfy, Mark xv. 15. (Pol. 32. 7. 13. App. de Reb. Punic. § 74.) τὸ ἱκ. λαβεῖν, to take satisfaction, i. e. security, Acts xvii. 9.—(β) Of persons, *adequate, competent*, seq. πρὸς τι, 2 Cor. ii. 16 πρὸς ταῦτα τίς ἱκανός; (Pol. 23. 17. 4.) Seq. infin. aor. 2 Cor. iii. 5. 2 Tim. ii. 2. (Jos. Ant. 1. 1. 1. Xen. Cyr. 1. 2. 10, 15.) So in the sense of *competent, worthy*, seq. infin. aor. Matt. iii. 11 οὐ οὐκ εἰμὶ ἱκανός τὰ ὑπ. βαστάσαι. Mark i. 7. Luke iii. 16. pres. 1 Cor. xv. 9. (Hdot. 8. 36. Dio Chrys. VII. p. 117. D.) seq. ἵνα, Matt. viii. 8. Luke vii. 6.

b) spoken of number or magnitude, *abundant, great, much*, plur. *many*. Matt. xxviii. 12 ἀγύρια ἱκανά. So ὄχλος ἱκανός a great multitude Mark x. 46. Luke vii. 12. Acts xi. 24, 26. xix. 26. λαὸς ἱκ. Acts v. 37. also Luke vii. 11. viii. 32. xxiii. 9. Acts xii. 12. xiv. 21. xix. 19. xx. 8, 37. xxii. 6. 1 Cor. xi. 30. Sept. for כָּךְ Ez. i. 24.—1 Macc. xiii. 49. Jos. Ant. 5. 7. 4. Xen. An. 4. 8. 25.—So of time, ἱκαναὶ ἡμέραι, *many days*, Acts ix. 23, 43. xviii. 18. xxvii. 7. ἱκανὸς χρόνος, a long time, genit. Acts xxvii. 9. dat. Acts viii. 11. acc. xiv. 3. acc. χρόνους ἱκανούς Luke xx. 9. So ἐκ χρόνων ἱκανῶν of a long time Luke viii. 27. ἐξ ἱκανοῦ id. Luke xxiii. 8. ἐφ' ἱκανόν a long while Acts xx. 11.—Palæph. 28. 2. Aristoph. Plut. 1093.

Ἱκανότης, ητος, ἡ, (ἱκανός,) *sufficiency, competency, ability*, 2 Cor. iii. 5.—Lysias Frag. 27. 35. Hesych. ἱκανότης δύναμις, ἰσχός.

Ἱκανόω, ὦ, f. ὥσω, (ἱκανός,) *to make sufficient, to render competent or worthy*, c. acc. 2 Cor. iii. 6. Col. i. 12.—Pass. to be satisfied Dion. Hal. Ant. 2. 74.

Ἱκετηρία, ας, ἡ, fem. of ἱκετήριος fr. ἱκέτης,) pp. *the suppliant-branch* i. e. the olive-branch which suppliants held in the hand, εἰλαία or ῥάβδος being impl. Hdot. 5. 51. Diod. S. 17. 22, 102.—In N. T. *supplication*, Heb. v. 7 δέη-

σεις καὶ ἱκετηρίας.—2 Macc. ix. 18. Pol. 3. 112. 8.

Ἰκμάς, ἄδος, ἡ, *moisture, dampness*, Luke viii. 6. Sept. for יִבֵּל Jer. xvii. 8.—Jos. Ant. 3. 1. 3. Plut. ed. R. VIII. p. 738. 9.

Ἰκόνιον, ον, τό, *Iconium*, a large and populous city of Asia Minor, now *Konieh*. It lay near the confines of Phrygia, Lycaonia, and Pisidia, and is assigned to Phrygia Xen. An. 1. 2. 1, to Lycaonia Strabo 12. p. 385. Plin. H. N. 5. 27, to Pisidia Amm. Marc. 14. 6; probably on account of the shifting boundaries of these provinces.—Acts xiii. 51. xiv. 1, 19, 21. xvi. 2. 2 Tim. iii. 11.

Ἰλαρός, ἄ, ὄν, (ἴλαος,) Lat. *hilaris*, i. e. *cheerful, joyous*, e. g. ἴλ. δότης 2 Cor. ix. 7. Sept. for יְצַח Prov. xxii. 8.—Luc. D. Deor. 18. 2. Xen. Mem. 2. 7. 12.

Ἰλαρότης, ητος, ἡ, (ἰλαρός,) *cheerfulness, alacrity*, Rom. xii. 8 ἐν ἰλαρότητι i. q. ἰλαρῶς, *cheerfulness*. Sept. for יְצַח Prov. xviii. 22.—Act. Thom. § 14. Diod. Sic. 16. 11 init.

Ἰλάσκομαι, f. ἄσκομαι, (ἴλαος,) a Middle verb without an active form except in a later age, see Passow s. voc. Buttm. § 114. § 113. 3.—*to reconcile to oneself*, sc. by expiation, *to propitiate*, τὸν Θεόν Jos. Ant. 6. 6. 5. τοὺς Θεοὺς Xen. Oec. 5. 20. In N. T. c. acc. τὰς ἁμαρτίας *to propitiate as to sins, to make propitiation for sins*, Heb. ii. 17. So Sept. c. dat. for ἱφθ Ps. lxxv. 4. lxxix. 9.—Aor. 1 imperat. ἱλάσθητι in the pass. sense, *be propitious, be merciful*, c. dat. Luke xviii. 13. comp. Buttm. § 113. n. 6. Sept. for ἱλθ Ps. xxv. 11. Dan. ix. 19.—Phavorin. ἱλάσθητι. ἱλαῶς μοι γένοιτο.

Ἰλασμός, οὔ, ὁ, (ἰλάσκομαι,) *propitiation, expiation*, for coner. propitiator, 1 John ii. 2. iv. 10. pp. Sept. for ἱπλθ Ps. cxxx. 4. מִסְפָּח Num. v. 8. נִסְפָּח Ez. xlv. 27.—2 Macc. iii. 33.

Ἰλαστήριος, α, ον, (ἰλάσκομαι,) *propitiatory, expiatory*, e. g. ἴλ. μνήμα Jos. Ant. 16. 7. 1. In N. T.

a) masc. ὁ ἱλαστήριος, a *propitiator*, one who makes propitiation, Rom. iii. 25.

b) neut. τὸ ἱλαστήριον, *mercy-seat*, Heb. ix. 5, pp. the lid or cover of the ark of the covenant, Heb. כַּפֹּרֶת i. e. simply *cover*, but rendered by Sept. ἱλαστήριον in allusion to Pi. כַּפֹּר to make expiation, and because the high priest was accustomed once a year to sprinkle upon the lid of the ark the blood of an expiatory victim, see Lev. xvi. 11 sq. Sept. for כַּפֹּר Ex. xxv. 17—22. Lev. xvi. 13—15.

Ἰλεως, ω, ὁ, ἡ, adj. (Attic for ἴλαος,) of the gods, *appeased, propitious*, Xen. Cyr. 2. 1. 1. of men *cheerful*, Æl. V. H. 2. 10.—In N. T. of God, *propitious, merciful*, c. dat. Heb. viii. 12 ἱλεως ἔσμαι ταῖς ἀδικίαις, i. e. I will pardon thee. So Sept. ἱλεως εἰμί for ἱλθ 2 Chr. vi. 25, 27. Jer. xxxi. 34, 36.—c. dat. pers. Xen. Cyr. 1. 6. 3. Mem. 1. 1. 9.—From the Heb. ἱλαῶς σοι sc. ἔστω ὁ Θεός, God be *merciful to thee*, God *forgive thee*, i. q. God forbid, μὴ γένοιτο, far be it from thee! as an exclamation of aversion, Matt. xvi. 22. So Sept. for הַלְלֵה 2 Sam. xx. 20. xxiii. 17. xxiii. 17. 1 Chr. xi. 19.—1 Macc. ii. 21. Comp. in Γίνομαι I. c.

Ἰλλυρικόν, οὔ, τό, *Illyricum*, now *Illyria*, a country of Europe on the eastern shore of the Adriatic gulf, north of Epirus and west of Macedonia. Dalmatia formed a part of it, Rom. xv. 19.

Ἰμάς, ἄντος, ὁ, a *thong, strap*, of leather, genr. Xen. Cyr. 6. 2. 32. In N. T. spec.

a) plur. *thongs* with which the hands of captives or criminals were bound and then drawn up into the position for scourging, Acts xxii. 25 προέτεινεν αὐτὸν τοῖς ἱμάσι.—Ecclus. xxx. 26. 4 Macc. ix. 11. Luc. Asin. 23.—Others, a *scourge*.

b) a *shoe-latchet*, the thong by which a shoe or sandal was fastened to the foot, Mark i. 7. Luke iii. 16. John i. 27. Sept. for ἱμθ Is. l. 27.—Plut. Symp. IV. qu. 2. § 3. Xen. An. 4. 5. 14.

Ἰματίζω, f. ἴσω, (ἱμάτιον,) *to clothe*, in N. T. only Pass. perf. part. ἱματισμένος, *clothed*, Mark v. 15. Luke viii. 35.—Suid. ἱματισμένος. ἱμάτια ἐνδεδυμένος.

Ἰμάτιον, ου, τό, (ἱμα, εἶμα,) *a garment*, e. g.

a) genr. any garment, Matt. ix. 16 ἐπὶ ἱματίῳ παλαιῷ. xi. 8. Mark ii. 21. Luke v. 36. vii. 25. Heb. i. 11. al. sēp. Plur. τὰ ἱματία, *garments, clothing, raiment*, including the outer and inner garment, mantle and tunic, Matt. xvii. 2 τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά. xxiv. 18. xxvii. 31, 35. Mark xv. 24. John xiii. 4, 12. James v. 2. Rev. iv. 4. al. sēp. So in the phrase *to rend the clothes*, Matt. xxvi. 65. Acts xiv. 14. xvi. 22. xxii. 23. Sept. sing. for כָּרַךְ Ps. cii. 27. Is. l. 9. Plur. Gen. xxvii. 27. xxxviii. 19. also 2 Sam. i. 2. iii. 31. 2 K. v. 8.—Luc. Dial. Meretr. 8. 1. Æschin. 26. 14. Xen. An. 7. 5. 5.

b) the outer garment, *mantle, pallium*, different from the tunic or χιτὼν and worn over it, comp. Acts. ix. 39. Æl. V. H. 4. 22. Diod. Sic. 4. 38. It seems to have been a large piece of woollen cloth nearly square, which was wrapped around the body or fastened about the shoulders, and served also to wrap oneself in at night, Ex. xxii. 26, 27; hence it might not be taken by a creditor, though the tunic could be, comp. Ex. l. c. Matt. v. 40. Luke vi. 29. See Jahn § 122. So Matt. ix. 20, 21. xiv. 36. John xix. 2. Acts xii. 8. al. sēp. Plur. τὰ ἱματία, *outer garments*, which were often laid aside, Acts vii. 58. xxii. 20. Matt. xxi. 7, 8. al. Sept. for כְּמִלְכָּה and כְּמִלְכָּה Ex. xxii. 26, 27. 1 Sam. xxi. 10. Is. iii. 6, 7.—Luc. D. Mort. 10. 8. Palæph. 52. 6. Xen. Mem. 2. 7. 5. Al.

Ἰμαστισμός, οὔ, ὁ, (ἱμαρίζω,) *clothing, raiment*, i. e. genr. clothes, garments, Luke vii. 25 οἱ ἐν ἱματισμῷ ἐνδεδυμένοι. ix. 29 coll. Mark ix. 3. Acts xx. 33. 1 Tim. ii. 9. So Matt. xxvii. 35 et John xix. 24 quoted from Ps. xxii. 19 where Sept. for לְבָשִׁי. Sept. also for בְּרָשִׁי 1 K. xxii. 30. 2 K. vii. 8.—Pol. vi. 15. 4. Plut. Alex. M. 39 pen.

Ἰμείρω, also ἱμείρομαι depon. (ἱμερος, a defective verb, see Passow in voc. Buttm. Ausf. Sprachl. II. p. 156. *to long for*, and hence *to have a strong affection for*, e. c. gen. 1 Thess. ii. 8 in text. rec. ἱμερόμενοι ὑμῶν. Others ὁμειρόμενοι q. v. Sept. for כָּרַךְ Job iii. 21.—Pol. l. 66. 8. Dem. 422. 6.

Ἰνα, conjunct. *that*, construed usually with the Subjunctive, seldom with the Optative, often with the Indicative, pp. τελικῶς or final, as marking the end, purpose, cause *for* or *on account of* which any thing is done, *TO THE END THAT, IN ORDER THAT it might or may be so and so*; but also ἐκβατικῶς, ecabatic, as marking simply the event, result, upshot of any action, that in which the action terminates, so *THAT it was, is, will be, so and so*. Some late writers have denied this ecabatic use of ἵνα, e. g. Fritzsche Comm. in Matt. p. 836. Beyer in Winer's Neue krit. Journ. IV. 418. Lehmann ad Lucian. T. I. p. 71. On the other hand it has been amply established by Steudel in Bengel's Neue Archiv IV. p. 504 sq. and especially by J. A. H. Tittmann De usu Particularum in N. T. subjoined to his work *De Synon*, in N. T. Lib. II. Lips. 1832. p. 32 sq. translated in Bibl. Repos. for Jan. 1835. See genr. Matth. § 620. Herm. ad Vig. p. 850 sq. p. 556 sq. Winer § 42. p. 237. § 57. p. 382 sq. Still, these two significations are often so nearly related, that the distinction then consists rather in a different mode of conception than in any thing essential

.. pp. τελικῶς, as marking the final end, purpose, cause, *to the end that, in order that*, and ἵνα μή, *in order that not, lest*.

A) With the Subjunctive. a) preceded by the *present* or an aorist of any mood except the Indicative, or by the perfect in a present sense, John vi. 38. Here the Subjunct. marks what it is supposed will really take place, comp. Winer § 42. b. p. 237. Matth. § 518. Herm. ad Vig. p. 791, 850.—Matt. ix. 6 ἵνα δὲ εἰδῆτε . . . τότε λέγει, *to the end that ye may know*, comp. Mark ii. 10 et Luke v. 24. Matt. xviii. 16. xix. 16. Luke viii. 10. xii. 36. John i. 7 οὗτος ἤλθεν

εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περί κ. τ. λ. v. 34 ταῦτα λέγω, ἵνα ὑμεῖς σωθῆτε. vi. 38 καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν. xi. 4. xvii. 21 ἵνα ὁ κόσμος πιστεύσῃ. Acts xvi. 30. Rom. i. 11. 1 Cor. ix. 12. 2 Cor. iv. 7, 10, 11. Gal. vi. 13. James iv. 3. al. sæpiss. ἵνα μὴ Luke viii. 12. John vii. 23. Rom. xi. 25. al.—Hom. Od. 2. 111. Xen. Cyr. 1. 3. 9.

b) preceded by the *imperative*, the Subjunctive as above in a. E. g. after imper. pres. Luke xxi. 36 ἀγρυπνεῖτε . . . ἵνα καταξωσῇτε κ. τ. λ. John vii. 3. 1 Cor. vii. 5. bis. Eph. iv. 28. vi. 3. 1 Tim. v. 7. al. ἵνα μὴ Matt. vii. 1. John v. 14. 1 Cor. xi. 34. al. After an imper. aor. Matt. xiv. 15 ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες ἀγοράσωσιν κ. τ. λ. Mark xv. 32. Luke xvi. 9. 1 Cor. iii. 18. Eph. vi. 13. al. ἵνα μὴ Matt. xvii. 27. John iv. 15. Heb. xii. 13. al. So after an exhortation, e. g. ἀγωνεῖν Mark i. 38. also Luke xx. 14. Rom. iii. 8. After an imperat. implied Matt. xxvi. 5. John i. 22. 1 Pet. iv. 11.—Sept. for יִשְׁרָאֵל Josh. iv. 6. Hom. Od. 1. 302. ib. 5. 91.

c) preceded by the *future*, the Subjunct. as above in a. Luke xvi. 4 ἐγνων τί ποιήσω, ἵνα δέξωνται με κ. τ. λ. 1 Cor. xvi. 6. 2 Cor. xii. 9. Eph. vi. 21. 2 Thess. ii. 12. al. interrog. Matt. xix. 16. John vi. 5. ἵνα μὴ Luke xviii. 5.—Hom. Od. 2. 307. ἵνα μὴ Luc. de Dom. 21.

d) preceded by a *past* tense; here the Subjunct. strictly stands instead of the Opt. and marks an action which in itself or its consequences is still continued, or which the speaker regards as certain, comp. Winer § 42. b. p. 237 sq. Matth. § 518. 1. Herm. ad Vig. p. 850.—(α) genr. Mark iii. 14 ἐποίησε δώδεκα, ἵνα ὦσι μετ' αὐτοῦ καὶ ἵνα κ. τ. λ. Luke i. 4 ἔδοξε . . . σοι γράψαι, ἵνα ἐπιγνῶς κ. τ. λ. Matt. xii. 10. John i. 31. iii. 16, 17. viii. 6. Acts xxvii. 42. Rom. i. 13. 1 Cor. i. 27, 28. 2 Cor. ii. 4. Gal. i. 16. ii. 4, 5. Heb. ii. 14, 17. al. sæp. ἵνα μὴ 1 Cor. xii. 25. Eph. ii. 9. Heb. xi. 28. So elliptically, John i. 8 ἀλλ' [ἦλθεν] ἵνα κ. τ. λ. ix. 3 ἀλλ' [τοῦτο ἐγένετο] ἵνα φανερωθῇ κ. τ. λ. al. sæp.—Hom. Il. 1. 203. Od. 3. 77. Hdian. 8. 5. 11.—(β) In simple narrations, where Thucydides and later writers employ also the Sub-

junet. Winer l. c. Matth. § 518. p. 996. Matt. xxvii. 26 Ἰησοῦν παρίδωκεν, ἵνα σταυρωθῇ. Mark vi. 41 καὶ ἰδίδου τοῖς μαθηταῖς, ἵνα παραδῶσιν αὐτοῖς. ix. 18, 22. x. 13. Luke xix. 4 ἀνέβη ἐπὶ σκομορίαν, ἵνα ἰδῇ αὐτόν. ver. 15. John i. 19. al. sæp. ἵνα μὴ John xviii. 28. xix. 31.—Æl. H. 12. 3, 30. Hdot. 1. 29.

B) With the Optative, preceded by the present, where the Opt. marks what may possibly take place; in N. T. twice, Eph. i. 17 οὐ παύομαι εὐχαριστῶν . . . ἵνα ὁ θεὸς δῇ ὑμῖν πνεῦμα κ. τ. λ. iii. 16. See Winer § 42. b. p. 237. Herm. ad Vig. p. 851. Passow ἵνα no. 2.

C) With the Indicative, but in N. T. only the Indic. *future* and *present*, and not with a *past* tense as often in classic writers; see Matth. § 519. Herm. ad Vig. p. 851. Passow in ἵνα no. 3.

a) c. Indic. *future*, in the same sense as the Subjunctive in A. a. above, and preceded only by the present. 1 Cor. xiii. 3 ἐὰν παραδῶ τὸ σῶμα μου ἵνα καυθήσομαι or καυθήσωμαι, where καυθήσωμαι and also 1 Pet. iii. 1 ἵνα . . . κερδηθῶσιν are corrupt forms of the later Greek, as if of a future Subjunctive, Winer § 13. 1. e. Lob. ad Phryn. p. 751. So fut. and Subj. together, Rev. xxii. 14 ἵνα ἔσται ἡ ἐξουσία αὐτῶν . . . καὶ εἰσελθῶσιν εἰς τὴν πόλιν. Eph. vi. 3 ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος, where however ἔσῃ may be taken independently of ἵνα, i. e. *and thou shalt live long*, etc.—Act. Thom. §§ 7, 37, 39, 45, comp. Philo ad p. 61. Epiphan. II. p. 332. B. Classic writers here use ὅπως, Winer § 42. p. 239.

b) c. Indic. *present*, in the same sense, preceded by the present etc. twice, Gal. iv. 17 ζηλοῦσιν ὑμᾶς . . . ἵνα αὐτοὺς ζηλοῦτε. 1 Cor. iv. 6 ἵνα μὴ φουσιούσθε. This is a corruption of the later age, not found in classic Greek, Winer l. c. Herm. ad Vig. p. 851 ult.—Geopon. 10. 48. 3 ἵνα μὴ εἰς τοῦτο ἀσχολοῦνται. Himer. 15. 3. comp. Act. Ignat. p. 358. ed. Ittig.

2. ἐκβατικῶς, eebatic, as marking simply the event, result, upshot of an action, *so that, so as that*, in N. T. only with the Subjunctive implying something which really takes place; in

classic writers oftener with the Indicative of a past tense, see Tittmann. l. c. p. 37.

a) preceded by the *present*, etc. Luke xxii. 30 καὶ διατίθεται ὑμῖν . . . ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλ. μου. John vi. 7 ἄρτοι οὐκ ἄρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχὺ τι λάβῃ. Rom. iii. 19 ὁ νόμος τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ. vi. 1. vii. 13. xv. 6, 16, 31, 32. Rev. xiv. 13 καὶ, λέγει τὸ πνεῦμα, [ἀποθνήσκουσι] ἵνα ἀναπαύσωνται κ. τ. λ. comp. Winer § 57. p. 386. ἵνα μὴ Acts ii. 25. Gal. v. 17.—Sept. for ἵ Josh. iv. 6. Hom. Od. 13. 157. Jos. B. J. 4. 3. 10 (p. 276 ult. ed. Haverc.) πρὸς τοσοῦτον ἤκομεν συμφορῶν, ἵνα ἡμᾶς ἐλεήσωσι καὶ πολέμιοι. Marc. Antonin. 11. 3. Sext. Empir. Pyrrh. III. 50 ἐπιμίνυνται τὸ κώνειον παντὶ μέρει τοῦ ὕδατος, καὶ παρεκτείνεται αὐτῷ ὅλῳ, ἵνα οὕτως ἡ κρᾶσις γένηται. Just. Mart. p. 508. See Tittm. l. c. p. 39.

b) preceded by the *imperative*, Acts viii. 19 δότε κάμοι τὴν ἐξουσίαν ταύτην, ἵνα . . . λαμβάνῃ κ. τ. λ. James i. 4. 1 Pet. iv. 13. v. 6. 1 John ii. 28. ἵνα μὴ Tit. iii. 14. Rev. iii. 11.—Aristoph. Nub. 58 δευρ' ἐλθ' κλάγῃ. Comp. Tittm. l. c. p. 37.

c) preceded by the *future*, John v. 20 μέζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. Luke xi. 50 εἰ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν, ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφ. John xvi. 24. 2 Cor. i. 11 ῥύσεται . . . ἵνα κ. τ. λ. Phil. i. 26. al.—Marc. Antonin. 7. 25 πάντα ὅσα ὁρᾷς μεταβαλεῖ ἢ τὰ ὅλα διοικοῦσα φύσις . . . ἵνα αἰεὶ νεαρὸς ᾖ ὁ κόσμος. Just. Mart. p. 504.

d) preceded by a *past tense*, comp. above in 1. A. d. Luke ix. 45 οἱ δὲ ἡγνούον τὸ ῥῆμα τοῦτο . . . ἵνα μὴ αἰσθάνται αὐτό. John ix. 2 τίς ἡμαρτεν . . . ἵνα τυφλὸς γεννηθῇ; Rom. v. 20. vi. 4, 6. xi. 11 μὴ ἔπαισεν, ἵνα πέσωσι; ver. 31.—Aristoph. Vesp. 311, 312. Marc. Antonin. 2. 11 ἡ τῶν ὅλων φύσις οὔτε παρῆεν οὔτε ἡμαρτεν . . . ἵνα τὰ ἀγαθὰ καὶ τὰ κακὰ ἐπίσας τοῖς τε ἀγαθοῖς καὶ τοῖς κακοῖς πεφυρμένως συμβαίῃ. Agath. Ep. 74 (Anthol. Gr. IV. p. 31) οὐ τις ἀλοιητῆρας ἰδεῖν τέτληκεν ὀδόντας ὑμετέρους, ἵνα σοῖς ἐν μεγάροις πελάσῃ.—

Here belongs the frequent phrase ἵνα πληρωθῇ ἡ γραφή, τὸ ῥηθῆναι, etc. used as a formula of quotation, and implying that something took place not in order that it was fulfilled; not in order to MAKE the event correspond to the prophecy, but so that the event DID correspond to it. Comp. Tittm. l. c. p. 43, 44. Matt. i. 22 τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθῆναι. ii. 15. xxi. 4. xxvi. 56. John xv. 25. al. With a past tense implied, Mark xiv. 49. John xiii. 18. al. See in Πληρόω.

3. In the later Greek, ἵνα in various constructions lost the power of marking either purpose or event, and became simply a *demonstrative* conjunction, like our *that*, i. e. merely pointing out that to which the preceding words refer, or introducing something already implied in the preceding words. In this way ἵνα c. Subjunct. came often to be employed where earlier writers used the infinitive or other particles, e. g.

a) used instead of the construction with the *infinitive*, originally perhaps because the infinitive also often implies purpose; comp. Buttm. § 140. 1, 2. Matth. § 531. 1. Thus (a) after words and phrases implying *command* and the like, as in Engl. 'I command *that* you do it,' for, 'I command you *to* do it,' comp. Matth. l. c. Winer § 45. 2. a. § 45. 9. a. comp. § 44. 4. Tittm. l. c. p. 46 sq. E. g. ἐντέλλομαι Mark xiii. 34 τῷ θυρωρῷ ἐνετειλατο, ἵνα γρηγορῇ. John xi. 57 δεδώκεισαν ἐντολήν, ἵνα κ. τ. λ. xiii. 34. Acts xvii. 15 λαβόντες ἐντολήν, ἵνα κ. τ. λ. So ἵνα after ἀγγαρεύω Matt. xxvii. 32. ἀπαγγέλλω Matt. xxviii. 10. ἀποστέλλω Acts xvi. 36. γράφω Mark xii. 19. διαστέλλομαι Mark xiii. 34. εἰπον Matt. iv. 3. Mark iii. 9. Rev. vi. 11. ἐξορκίζω Matt. xxvi. 63. ἐπιτιμᾶω Matt. xii. 16. Mark iii. 12. λέγω Acts xix. 4. John xiii. 29. 1 John v. 16. παραγγέλλω Mark vi. 8. (c. inf. Mark viii. 6.) συντίθεμαι John ix. 22. So also ἰδοὺ αὐτοῖς ἵνα Rev. ix. 5. οὐκ ἦφιεν ἵνα Mark xi. 16. With some word of command implied Eph. v. 33.—Test. XII Patr. p. 543, 671 ἐντέλλομαι ἵνα. p. 529 προστάσσει ἵνα. Anthol. Gr. I. p. 3 ἀπειπὲ ἵνα. Arr. Epict. 4. 11. 29 ἀπειπὲ

καὶ χοίρῳ διαλέγου, ἵν' ἐν βορβόρῳ μὴ κυλήται.—(β) after verbs of *entreating*, *persuading*, and the like, comp. Winer, Matth. Tittm. l. c. E. g. δέομαι, Luke ix. 40 καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό. xxii. 32. (c. inf. 2 Cor. viii. 4. x. 2.) So after διαμαρτύρομαι 1 Tim. v. 21. ἐρωτάω Mark vii. 26. Luke vii. 36. John xvii. 15 bis. al. παρακαλέω Matt. xiv. 36. Mark v. 10. Luke viii. 31, 32. al. προσεύχομαι Matt. xxiv. 20. (εὐχ. c. inf. 2 Cor. xiii. 7.)—So δέομαι seq. ἵνα Esdr. iv. 46. Jos. Ant. 12. 3. 2. Dion. Hal. II. p. 666. seq. infin. 3 Macc. i. 16. Jos. Ant. 9. 14. 3. Dion. Hal. Ant. 8. 46. seq. ὅπως Thuc. 5. 36. Hdot. 9. 117. παρακαλῶ ἵνα Chariton. 3. 1. —Also after πείθω Matt. xxvii. 20, where Greek writers usually put ὥς or the infin. see Matth. § 531. n. 1. § 533. 3. —(γ) After verbs of desire, and the like, comp. as above, and Winer § 45. 9. b. E. g. θέλω, Matt. vii. 12 πάντα ὅσα ἂν θέλητε ἵνα ποίωσιν ὑμῖν κ. τ. λ. Mark vi. 25. Luke vi. 31. xviii. 41. John xvii. 24. al. seq. θέλημά ἐστι ἵνα, Matt. xviii. 14. John vi. 39, 40. 1 Cor. xvi. 12. ζητεῖται ἵνα 1 Cor. iv. 2. With θέλω, etc. impl. Gal. ii. 10.—θέλω ἵνα Test. XII Patr. p. 704. Arr. Epict. 1. 18. 14. So βούλεται ἵνα Dion. Hal. de Comp. Verb. p. 296 sq. ἐπιθυμεῖν ἵνα Teles ap. Stob. 95. p. 524. Comp. Schæfer Melet. p. 121.—(δ) After ποίω in the sense of *to cause*, *to effect*, etc. where in earlier Greek the infin. is used, Matth. § 531. 1. Herm. ad Vig. p. 761, or also ὅπως Hdot. 1. 209. ib. 5. 109. comp. Passow in ποίω no. 1. c. John xi. 37 οὐκ ἰδύνατο οὗτος ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Col. iv. 16. and so in an attraction Rev. iii. 9. xiii. 12, 15, 16. comp. Buttm. § 151. I. 6. In Rev. iii. 9 the future also is joined with the Subj. after ἵνα.—(ε) After words implying *fitness*, *sufficiency*, *need*, and the like, e. g. ἀξίως, John i. 27 ἐγὼ οὐκ ἀξίως εἰμι ἵνα λύσω κ. τ. λ. After ἱκανός Matt. viii. 8. Luke vii. 6. ἀρκετός Matt. x. 25. χρεῖαν ἔχειν ἵνα John ii. 25. xvi. 30. 1 John ii. 27. Rev. xxi. 23. For the construction of all these with an infin. see Matth. § 533. 3, and in Ἀξίως, Ἰκανός, Ἐχω c. β. —Also after impers. συμφέρει, Matt. v. 29 συμφ. γάρ σοι, ἵνα

ἀπόλῃται ἐν κ. τ. λ. ver. 30. xviii. 6. John xi. 50. xvi. 7. c. infin. see in Συμφέρω. After λυσιτελεῖ Luke xvii. 2. c. infin. Tob. iii. 6. Comp. Matth. § 532. d.—(ζ) After a word or phrase followed by a defining or explanatory clause, this latter is sometimes introduced by ἵνα, where the classic construction would be with the infin. see Matth. § 532. d. comp. § 280. E. g. John iv. 34 ἐμὸν βρῶμά ἐστι, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, John xviii. 39 ἐστὶ δὲ συνήθεια ὑμῖν, ἵνα ἵνα ὑμῖν ἀπολύσω. 1 Cor. iv. 3 μοι δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ. So especially after οὗτος, αὕτη, τοῦτο, used emphatically or δευκτικῶς in reference to a following clause, comp. Winer § 45 penult. p. 282. Luke i. 43 πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τ. κ. πρός με; more usual in John e. g. vi. 29 τοῦτό ἐστι τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσητε. ver. 39 τοῦτο δὲ ἐστὶ τὸ θέλημα . . . ἵνα πᾶν κ. τ. λ. xvii. 3. 1 John iii. 11, 23. iv. 21. 2 John 6. (Test. XII Patr. p. 606.) So ἐν τούτῳ ἵνα, 1 John iv. 17. John xv. 8 ἐν τούτῳ ἰδοξάσθῃ ὁ πατήρ, ἵνα καρπὸν φέρῃτε, i. q. classic ἐν τῷ ὕμ. καρπὸν φέρειν. Also John xv. 13 μερίζονα αὐτῆς ἀγάπην οὐδεὶς ἔχει, ἵνα τις ᾖ ὡς κ. τ. λ. 3 John 4. So with οὗτος or ἐν τούτῳ implied, 1 Cor. ix. 18 τίς οὖν μοι ἐστὶν ὁ μισθός; [οὗτος v. ἐν τούτῳ] ἵνα κ. τ. λ.—Comp. Wisd. xiii. 9 εἰ γὰρ τοσοῦτον ἰσχυσαν εἰδέναι, ἵνα κ. τ. λ. Arr. Epict. 2. 1. 1 εἰ ἀληθές ἐστι τόδε, ἵνα ᾧ κ. τ. λ.

b) instead of ὅπως, after verbs of *taking care*, *endeavouring*, and the like, Matth. § 531. n. 1, 2. § 623. 2. comp. § 519. E. g. βλέπειν, 1 Cor. xvi. 10 βλέπετε, ἵνα ἀφόβως γίνηται. Col. iv. 17. 2 John 8. ζηλόω 1 Cor. xiv. 1. ζητέω 1 Cor. xiv. 12. μεριμνάω 1 Cor. vii. 34. φυλάσσετε ἵνα μὴ 2 Pet. iii. 17. So with a verb of this kind implied, 2 Cor. viii. 7.—Comp. σπουδῇ ἔχω seq. ὅπως et ἵνα Dion. Hal. de Comp. Verb. p. 398. ζητεῖν ὅπως Luc. de Merc. Conduct. 41.

c) instead of ὅτι, e. g. after γράφω, Mark ix. 12 καὶ πῶς γέγραπται . . . ἵνα πόλλὰ πάθῃ κ. τ. λ.—c. ὅτι Rom. iv. 23. 1 Cor. ix. 10. Xen. An. 2. 3. 1. Comp. Winer § 57. p. 386.—For Rev. xiv. 13 see above in 2 a. Prob. to be so taken after ἀγαλλιάω, John viii. 56 ἡγαλλίασατα,

Ἰνα ἰδῆ τὴν ἡμέραν τὴν ἐμήν. Comp. the frequent construction χαίρω ὅτε in N. T. Luke x. 20. John xi. 15. al. Sept. Ex. iv. 31.

d) of time, but only in John, after ὥρα instead of the more usual ὅτε or ἐν ᾧ. John xii. 23 ἐλήλυθεν ἡ ὥρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. xiii. 1. xvi. 2, 32. So Engl. *the hour is come THAT the son of man should be glorified*, for, when or in which.—c. ὅτε John iv. 21, 23. v. 25. c. ἐν ᾧ v. 28.—Or we may take ἵνα here as ecbatic, *so that* he shall be glorified. Comp. Winer § 45. p. 282.—Others regard ἵνα here as an adverb of place, used trop. of time, like Engl. *wherein*. Comp. Aristoph. Nub. 1235. Hom. Od. 6. 27. Tittm. l. c. p. 49. Passow ἵνα B. c. AL.

Ἰνατί, or ἵνα τί, as an interrog. particle, elliptically for ἵνα τί γίνηται, *in order that what sc. may take place?* i. q. *to what end? why? wherefore?* Buttm. § 149. l. p. 423. Winer § 25. l ult. Herm. ad Vig. p. 849. Matt. ix. 4 ἰνατί ὑμεῖς ἐνδυμεῖσθε πονηρά; xxvii. 46. Luke xiii. 7. Acts iv. 25. vii. 26. 1 Cor. x. 29. Sept. for תַּחַת Ps. ii. 1. תַּחַת־לִּי Num. xxii. 32.—Aristoph. Eccles. 714 or 719. Plato Apol. Soc. 14.

Ἰόππη, ης, ῃ, Joppa, so in N. T. and Josephus, in classic writers Ἰόππη, Heb. יָפוֹ or יָפֹ Japho, now Jaffa, a celebrated and very ancient city and port of Palestine on the Mediterranean, about W. N. W. of Jerusalem. Acts ix. 36, 38, 42, 43. x. 5, 8, 23, 32. xi. 5, 13.—Sept. Josh. xix. 46. Jos. B. J. 1. 20. 3. Strabo 16. 2. 28. See Reland Palæst. p. 864. Rosenm. Bibl. Geogr. II. ii. p. 339.

Ἰορδάνης, ου, ὁ, Jordan, Heb. יַרְדֵּן, now El Sheriat, i. e. the Ford, the largest and most celebrated river of Palestine. It takes its rise not far from the village Paneas or Banias, near Cæsarea Philippi, and is joined by another stream which rises in the higher parts of the adjacent Antilibanus. After a course of about 15 miles, it passes through the lake or marsh of Merom or Samochon, and after flowing about the same distance further falls into the

lake of Tiberias or sea of Galilee. Leaving this lake, it flows through a fertile valley of considerable width into the Dead Sea, receiving in its course some minor streams. The great valley of the Jordan has been ascertained by Burckhardt to be continued from the Dead Sea to the eastern branch of the Arabian Gulf or Red Sea; so that it is highly probable that the Jordan originally pursued its course to that gulf, until the convulsions which destroyed Sodom and Gomorrah, and the subsequent filling up of the bottom of the valley by the drifting sand, caused the stoppage of its waters.—Between the two large lakes, the average breadth of the Jordan is from 60 to 80 feet, and its depth about 10 or 12. It has double banks, i. e. those of its usual channel, and others at the distance of 40 or 50 rods on each side. The low ground within the higher banks is overgrown with reeds and trees, affording a covert for numerous wild beasts. The stream of the Jordan is rapid, and its waters turbid. It is subject to floods, which sometimes, though not often, rise above its usual channel and overflow the space within its higher banks. Matt. iii. 5, 6, 13. iv. 15, 25. xix. 1. Mark i. 5, 9. iii. 8. x. 1. Luke iii. 3. iv. 1. John i. 28. iii. 26. x. 40. See Reland Palæst. p. 270 sq. Rosenm. Bibl. Geogr. II. i. 196. sq. Calmet p. 232, 414, 577. Bibl. Repos. II. p. 775 sq.

Ἰός, οὔ, ὁ, (ἰημ,) pp. *something sent out, emitted*, hence a missile weapon, arrow, Hom. II. 15. 451. Sept. Lam. iii. 13. In N. T.

a) *rust*, as being emitted on metals, James v. 3. Sept. for רִשְׁתָּהּ Ez. xxiv. 6.—Ep. Jer. 12, 24. Theogn. 443. or 451. Pol. 6. 10. 3.

b) *poison, venom*, as emitted by serpents, etc. James iii. 8. Rom. iii. 13 ὡς ἀσπίδων, quoted from Ps. cxl. 4 where Sept. for מַרְקָה.—Æl. H. A. 5. 31. Luc. Fugit. 19.

Ἰουδαία, ας, ῃ, (pp. fem. of Ἰουδαῖος, supp. γῆ,) Judea, Heb. יְהוּדָה Judah, pr. n. strictly of the territory of the tribe of Judah, but usually employed in a broader sense. Under David it

denoted the territories of Judah and Benjamin, Josh. xi. 21. coll. ver. 16. 2 Sam. v. 5. 1 Chr. xxi. 5. So after the secession of the ten tribes, it was applied to the dominions of the kingdom of Judah, in distinction from that of Israel, and of course included the whole southern part of Palestine. After the captivity, as most of the exiles who returned were of the kingdom of Judah, the name Judea (Judah) was given generally to the whole of Palestine west of the Jordan, Hag. i. 1, 14. ii. 2. Under the Romans, in the time of Christ, Palestine was divided into Galilee, Samaria, and Judea, (John iv. 4, 5,) which last included the whole southern part west of the Jordan, and constituted a portion of the kingdom of Herod the Great. It then belonged to Archelaus (q. v.) but was afterwards made a Roman province dependant on Syria and governed by procurators, see in Ἡγεμῶν. For a time also portions of it belonged to Herod Agrippa the elder, comp. in Ἡρώδης no. 3. See Jos. B. J. 3. 3. 5. Relandi Palæst. p. 31, 174, 178. Jahn § 25. Rosenm. Bibl. Geogr. II. ii. p. 149. —Matt. ii. 1, 5, 22. iii. 1. iv. 25. xix. 1. Luke i. 65. al. Meton. *people of Judea* Matt. iii. 5. AL.

Ἰουδαῖζω, f. ἰσω, (Ἰουδαῖος,) to *Judaize*, to live like the Jews, to follow their manners, customs, rites, Gal. ii. 14, parall. to Ἰουδαϊκῶς ζῆν. —Ignat. ad Magnes. 10. Comp. Esth. viii. 17. —For such verbs see Buttm. § 119. 3. d.

Ἰουδαϊκός, ἡ, όν, *Jewish*, current among the Jews, e. g. μύθοι Tit. i. 14. — Jos. Ant. 20. 11. 1, 4.

Ἰουδαϊκῶς, adv. *Jewishly*, in the Jewish manner, Gal. ii. 14. —Jos. B. J. 6. 1. 3.

Ἰουδαῖος, αἶα, ον, (Ἰούδας, Sept. Ἰούδα, Judah,) pp. adj. *Jewish*; in N. T. a) fem. pp. ἡ Ἰουδαία χώρα v. γῆ, the land of Judea, Mark i. 5. John iii. 22. ἡ Ἰουδαία γυνή, a Jewess, Acts xvi. 1. xxiv. 24. non. al. —Sept. 1 Chr. iv. 19. Jos. 11. 1. 1.

b) masc. ὁ Ἰουδαῖος, as adj. see below; mostly as subst. *a Jew*, pp. one of the tribe or country of Judah Sept. 2 K.

xvi. 6, but in later usage applied to all the inhabitants of Judea and Palestine and their descendants, Esth. iii. 6, 10. Dan. iii. 8. 2 Macc. x. 17. So in N. T. John iv. 9. Acts xviii. 2, 24. al. Usually plur. οἱ Ἰουδαῖοι the *Jews*, Matt. ii. 2. xxviii. 15. John xxi. 21. Acts x. 22. xx. 19. al. sæp. Ἰουδαῖοι καὶ Ἕλληνες Acts xiv. 1. xviii. 4. xix. 10. 1 Cor. i. 23, 24. See in Ἕλλην b. By synecdoche οἱ Ἰουδαῖοι is put in John for the *chief men, leaders of the Jews*, John i. 19. v. 15, 16 sq. vii. 1, 11, 13. ix. 22. xviii. 12, 14. Acts xxiii. 20, comp. ver. 14 sq. Once including *Jewish proselytes* Acts ii. 5 coll. ver. 10. —As adj. joined with a noun, e. g. ἀνὴρ Ἰουδαῖος Acts x. 28 plur. ii. 14. xxii. 3. ψευδοπροφήτης Acts xiii. 6. ἀρχιερεὺς Acts xix. 14. —Esth. ii. 3. Jos. B. J. 3. 7. 31. AL.

Ἰουδαῖσμός, οὗ, ὁ, *Judaism*, the Jewish religion and institutes, e. g. as opposed to heathenism 2 Macc. ii. 21. xiv. 38. In N. T. as opp. to Christianity, Gal. i. 13, 14.

Ἰούδας, α, ὁ, *Judas*, Heb. יְהוֹדָא (renowned), Sept. Ἰούδα, *Judah*, pr. n. of eight persons in N. T.

1. *Judah*, the fourth son of Jacob and head of the tribe of Judah, Matt. i. 2, 3. Luke iii. 33. —Meton. for the *tribe or posterity of Judah*, Matt. ii. 6 bis. Luke i. 39. Heb. vii. 14. Rev. v. 5. vii. 5. So οἶκος Ἰούδα, the *house*, i. e. kingdom of Judah, opp. to that of Israel Heb. viii. 8.

2. *Judas* or *Judah*, two of the ancestors of Jesus, elsewhere unknown, Luke iii. 26, 30.

3. *Jude*, an apostle, called also *Lebbeus* and *Thaddeus*, brother of James the Less and cousin of our Lord, see in Ἰάκωβος 2. He also wrote the Epistle of Jude. Matt. xiii. 55. Mark vi. 3. Luke vi. 16. John xiv. 22. Acts i. 13. Jude i, Comp. Matt. x. 3.

4. *Judas* surnamed *Iscaiot*, i. e. man of Kerioth, an apostle, and the traitor who betrayed our Lord. He seems previously to have been dishonest, though he enjoyed the confidence of the other apostles, comp. John xii. 6. On the manner of his death, see in Ἀπάγχω. Matt. x. 4. xxvi. 14, 25, 47. xxvii. 3. Mark iii. 19. xiv. 10, 43. Luke

xxii. 3, 47, 48. John vi. 71. xii. 4. xiii. 2, 26, 29. xviii. 2, 3, 5. Acts i. 16, 25.

5. *Judas* surnamed *Barsabas*, a Christian teacher sent from Jerusalem to Antioch with Paul and Barnabas, Acts xv. 22, 27, 32.

6. *Judas*, a Jew living in Damascus, with whom Paul lodged at his conversion, Acts ix. 11.

7. *Judas* surnamed *the Galilean*, ὁ Γαλιλαῖος, Acts v. 37. So called also by Josephus, Ant. 18. 1. 6. ib. 20. 5. 2. B. J. 2. 8. 1, but likewise ὁ Γαυλονίτης Ant. 18. 1. 1. In company with one Sadoc or Sadducus, he attempted to raise a sedition among the Jews, but was destroyed by Cyrenius (Quirinus) then proconsul of Syria and Judea. See Josephus ll. cc.

Ἰουλία, ας, ἡ, *Julia*, pr. n. of a female Christian, Rom. xvi. 15.

Ἰούλιος, ου, ὁ, *Julius*, pr. n. of the centurion who conducted Paul to Rome, Acts xxvii. 1, 3.

Ἰουνίας, α, ὁ, *Junias*, pr. n. of a Jewish Christian, a kinsman and fellow-prisoner of Paul, Rom. xvi. 7.

Ἰοῦστος, ου, ὁ, *Justus*, 1. pr. n. of a Christian at Corinth, with whom Paul lodged, Acts xviii. 7. Some read Τίτον δν. Ἰούστων.

2. as surname a) of Joseph called also *Barsabas*, nominated as an apostle, Acts i. 23. b) of Jesus a friend and fellow-labourer of Paul, Col. iv. 11.

Ἱππεύς, εως, ὁ, (ἵππος,) *a horseman*, Plur. ἱππεῖς *horsemen, cavalry*, Acts xxiii. 23, 32. Sept. for שָׂרָפ Gen. i. 9. Ex. xiv. 9.—Xen. Mem. 3. 4. 1.

Ἱππικός, ἡ, ὄν, (ἵππος,) *equestrian*, opp. to πεζικός Xen. Cyr. 2. 4. 18. *skilled in riding*, a horseman, Xen. Mag. Eq. 1. 6, 12. In N. T. neut. τὸ ἱππικόν collect. *the horsemen, cavalry*, as in Engl. *the horse*, Rev. ix. 16.—Pol. 2. 66. 7. Xen. Ag. 1. 15, 23.

Ἱππος, ου, ὁ, *a horse*, James iii. 3. Rev. vi. 2, 4, 5, 8. ix. 7, 9, 17 bis. xiv. 20. xviii. 13. xix. 11, 14, 18, 19, 21. Sept. for שָׂרָפ Gen. xlvii. 17. al.—Xen. Cyr. 5. 2. 1.

Ἱρις, ιδος, ἡ, (Ἱρις *a goddess*)

acc. ἱρίδα and ἱριν comp. Buttm. § 44, *a rainbow, iris*, Rev. iv. 3. x. 1.—Æl. V. H. 4. 17. Hesych. ἱρις· ἡ ἐν οὐρανῷ ζώνη.

Ἰσαάκ, ὁ, indec. *Isaac*, Heb. יִצְחָק (derider), pr. n. of the son of Abraham by Sarah, Matt. i. 2. viii. 11. xxii. 32. al. Comp. Gen. c. 21 sq. AL.

Ἰσαγγελος, ου, ὁ, ἡ, adj. (ἴσος ἄγγελος), *like to angels, angel-like*, Luke xx. 36.—Clem. Al. Strom. 7. 12. Comp. the Homeric ἰσάθεος Il. 2. 565.

Ἰσαχάρ or Ἰσασχάρ, ὁ, indec. *Issachar*, Heb. יִשָּׁכָר, Keri יִשָּׁר (purchased), pr. n. of the ninth son of Jacob by Leah, Gen. xxx. 18. Meton. for *the tribe of Issachar* Rev. vii. 7.

Ἰσημι a false root to which the forms ἴσμεν, ἴστε, ἴσασι, were formerly referred; see in οἶδα under Εἶδω II.

Ἰσκαριώτης, ου, ὁ, *Iscariot*, surname of Judas the traitor, Heb. יִשְׁכָּרְיָהוּ i. e. *man of Kerioth*, a town in the territory of Judah Josh. xv. 25.—Matt. x. 4. xxvi. 14. Mark iii. 19. xiv. 10. Luke vi. 16. xxii. 3. John vi. 71. xii. 4. xiii. 2, 26. xiv. 22.

Ἰσος, ἴση, ἴσον, *like, alike, equal*, spoken of measure, quantity, condition, and the like. Matt. xx. 12 ἴσους ἡμῖν αὐτοὺς ἐποίησας. Luke vi. 34 ἵνα ἀπολάβωσι τὰ ἴσα. Acts xi. 17. Rev. xxi. 16. Sept. for שָׂרָפ Ez. xl. 5, 6.—Diod. S. 1. 20. Xen. Cyr. 5. 2. 1.—So of nature and condition, John v. 18 ἴσον ἑαυτὸν ποιῶν τῷ θεῷ. Phil. ii. 6 οὐχ ἄρπαγμόν . . . τὸ εἶναι ἴσα θεῷ, where for neut. pl. ἴσα see Matth. § 443. 1. § 446. 7. comp. Buttm. § 129. 6. § 115. 4 ult. Greg. Cor. ed. Schæfer. p. 130, 1055. See in Ἀρπαγμός. Comp. ἴσα θεοῖς Hom. Od. 11. 303. Diod. Sic. 1. 89.—Hence *alike, consistent*, e. g. μαρτυρίαι Mark xiv. 56, 59.

Ἰσότης, ητος, ἡ, (ἴσος,) *likeness, equality*, i. e. equal state or proportion, 2 Cor. viii. 13 ἐξ ἰσότητος. ver. 14. (Luc. Zeux. 5. Pol. 6. 8. 4.) In the sense of *equity*, what is equitable, Col. iv. 1.—Plut. ed. R. VI. p. 367. 2 οὐδὲ δικαιοσύνη, οὐδ' ἰσότης. Clem. Al. Strom. 6. 6.

Ἰσότημους, ου, ὁ, ἡ, adj. (ἴσος, τιμή,) *alike honoured, alike prized*, i. e. οἱ

equal honour or standing, Jos. Ant. 8. 8. 1. Xen. Hi. 8. 10. In N. T. *alike precious, of like value* or estimation, i. e. genr. *like, equal*, c. dat. 2 Pet. i. 1 τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν. Buttm. § 133. 2.—Hdian. 3. 6. 10.

Ἰσόψυχος, ου, ὁ, ἡ, adj. (ἰσος, ψυχή,) *like-minded*, Phil. ii. 20. Sept. for יִשְׁרָאֵל Ps. liv. 14.

Ἰσραήλ, ὁ, indec. *Israel*, Heb. יִשְׂרָאֵל (wrestler with God), a name given to Jacob after wrestling with the angel, Gen. xxxii. 24 sq. In N. T. spoken only in reference to his posterity, as ὁ οἶκος Ἰ. Matt. x. 6. Acts vii. 42. ὁ λαὸς Ἰ. Acts iv. 10. xiii. 17. vñoi Ἰ. Acts vii. 23, 37. ix. 15. al.—So genr. *Israel for the Israelites, the children of Israel*, spoken in O. T. of the kingdom of Israel in opp. to that of Judah; but in N. T. applied to all the descendants of Israel then remaining, and synonymous after the exile with οἱ Ἰουδαῖοι, see in Ἰουδαῖος b. Matt. ii. 6, 20, 21. viii. 10. xv. 31. Rom. x. 1, 19. AL.

Ἰσραηλίτης, ου, ὁ, an *Israelite*, in N. T. i. q. ὁ Ἰουδαῖος, see in Ἰσραήλ. John i. 48. Acts ii. 22. iii. 12. v. 35. xiii. 16. xxi. 28. Rom. ix. 4. xi. 1. 2 Cor. xi. 22.—genr. Jos. Ant. 2. 9. 1.

Ἰστημι, f. στήσω, aor. 1. ἔστησα, aor. 2 ἔστην, perf. ἔστηκα, plupf. ἐστήκειν Luke viii. 20 and ἐστήκειν Matt. xii. 46, Buttm. § 107. n. I, 7; perf. infin. ἐστήκῃναι contr. ἐστάναι, perf. part. ἐστηκώς contr. ἐστώς, ὦσα, ὡς, Buttm. § 107. II. 3; aor. 1 pass. ἐστάθην, fut. 1 pass. σταθήσομαι. See in general, Buttm. § 107 passim. A less usual form is pres. ἐστῶν Rom. iii. 31, Buttm. § 106. n. 5. § 107. n. I, 2. Pluperf. 3 pers. plur. ἐστήκεισαν Att. for ἐστήκεισαν Rev. vii. 11, see in Mattaire Dial. p. 67. ed. Reitz.—The significations of this verb are divided between the trans. *to cause to stand, to place*, and intrans. *to stand*, see Buttm. § 107. II.

I. *Transitive*, in the present, imperfect, fut. and aor. 1, of the Active, *to cause to stand, to set, to place*.

a) pp. c. acc. and with an adjunct implying place where, e. g. εἰς αὐτοὺς *before them*, Acts xxii. 30 Παῦλον ἔστησαν

εἰς αὐτούς. So ἐκ δεξιῶν Matt. xxv. 33. ἐν μέσῳ, comp. in Ἐν no. 2. Matt. xviii. 2. John viii. 3. Acts iv. 7. also ἐν τῷ συνεδρίῳ Acts v. 27. (Dem. 1370. 25.) ἐνώπιόν τινος Acts vi. 6. Jude 24. (comp. Lev. xxvii. 11.) ἐπὶ c. acc. Matt. iv. 5 ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον. Luke iv. 9. (ἐπὶ τῷ Palæph. 9.) παρά c. dat. Luke ix. 47. Genr. *to cause to stand forth*, Acts i. 23 καὶ ἔστησαν δύο. vi. 13. Opp. to falling Rom. xiv. 4. Sept. for יָעַמְדָּ Gen. xlvii. 7. Lev. xiv. 11. 1 K. vi. 14. יָקַם Ex. xl. 2. 16. Josh. iv. 9.—Hdian. 1. 14. 18. Xen. Cyr. 2. 2. 6.

b) *to establish, to confirm*. Rom. iii. 31 νόμον. x. 3. Heb. x. 9. Sept. for יָקַם Ex. vi. 4. 1 K. vi. 12.—So of time, *to fix, to appoint*, ἡμέραν Acts xvii. 31.

c) *to place* sc. in a balance, i. q. *to weigh*, c. acc. et dat. Matt. xxvi. 15 ἔστησαν αὐτῷ τριάκοντα ἀργύρια *they weighed out to him*, etc. Sept. for יָקַם Ezra viii. 25, 26, 33. Is. xlvi. 6.—Diod. Sic. 1. 83. Xen. Mem. 1. 1. 9. Fully ἱστᾶσι σταδμῷ πρὸς ἀργύριον τὰς τρίχας Hdol. 2. 65.—Metaph. *to impute*, e. g. τινὶ τὴν ἁμαρτίαν Acts vii. 60.

II. *Intransitive*, in the perfect, pluperf. and aor. 2 of the Active, in the Mid. and by impl. in aor. 1 and fut. 1 of the Passive, (comp. Buttm. § 136. 2. § 113. n. 2, 3,) *to stand*, and so perf. Act. ἔστηκα as present, whence plupf. ἐστήκειν as imperf. Buttm. § 107. II. 2.

a) pp. and absol. e. g. as opp. to falling 1 Cor. x. 12 ὁ δοκῶν ἐστάναι, βλεπέτω μὴ πέσῃ. So in prayer or sacrifice Matt. vi. 5. Heb. x. 11.—With an adjunct implying place where, e. g. an adv. Matt. xii. 46 ἔξω. Mark xi. 5 ἐκεῖ. xiii. 14. Luke ix. 27. xvii. 12. xviii. 13. al. Seq. εἰς c. acc. see in Εἰς 4, εἰς τὸ μέσον John xx. 19. ἐκ δεξιῶν Luke i. 11. (1 Chr. vi. 39.) ἐν c. dat. of place, Matt. xx. 3 ἐν τῇ ἀγορᾷ. John xi. 56. Acts v. 20. vii. 33. impl. Matt. xx. 6 col. ver. 3. John vii. 37 coll. ver. 28. (Xen. Cyr. 6. 2. 17.) ἐν αὐτοῖς among i. e. *before them* Acts xxiv. 21. ἐνώπιόν τινος Acts x. 30. Rev. vii. 9. ἐπὶ c. gen. of place Luke vi. 17 ἔστη ἐπὶ τόπου πεδινοῦ. Rev. x. 5. (Xen. Cyr. 3. 3. 66.) and so ἐπὶ in the sense of *before*, Acts xxv. 10 ἐπὶ τοῦ βήματος. xxiv. 20 ἐπὶ τοῦ συνεδρίου.

only trop. in the phrase *to walk or follow in one's footsteps*, i. e. to imitate his example, Rom. iv. 12 *σχοινοῦσι τοῖς ἰχνεσι τοῦ Ἀβραάμ*. 2 Cor. xii. 18. 1 Pet. ii. 21.—Ecclus. xxi. 6. Pol. 4. 42. 7.

Ἰωάθαμ, ὁ, indec. *Jotham*, Heb. יְהוֹאָחָם (Jehovah is perfect), pr. n. of a king of Judah, the son and successor of Uzziah, r. 759—743 B. C. Matt. i. 9 bis. See 2 K. xv. 7, 32 sq. 2 Chr. c. 27.

Ἰωάννα, ἡς, ἡ, *Joanna*, fem. of Ἰωάννης, pr. n. of the wife of Chusa, steward of Herod Antipas, Luke viii. 3. xxiv. 10.

Ἰωαννᾶς, ᾱ, ὁ, *Joannas*, pp. i. q. Ἰωάννης, one of the ancestors of Jesus, Luke iii. 27.

Ἰωάννης, ου, ὁ, *John*, Heb. יְהוֹנָן (Jehovah-given) *Johanan*, pr. n. of four persons in N. T.

1. *John the Baptist* Matt. iii. 1, the son of Zacharias and forerunner of Christ, beheaded by order of Herod Antipas, Luke i. 13, 60, 63. Matt. iii. 4, 13, 14. xiv. 2—4, 8, 10. al. sœp. Comp. Jos. Ant. 18. 5. 2.

2. *John* the apostle, the son of Zebedee and brother of the elder James, especially beloved of our Lord, Matt. iv. 21. x. 2. xvii. 1. Mark i. 19, 29. Luke iii. 10. al. sœp.

3. *John*, one of the 'kindred' of the high priest and a member of the Sanhedrim, once Acts iv. 6.

4. *John* surnamed *Mark*, the companion of Paul and Barnabas, and writer of the second Gospel, only Acts xii. 12, 25. xiii. 5, 15. xv. 37. AL.

Ἰώβ, ὁ, indec. *Job*, Heb. יוֹב (ill-treated), the patriarch of the O. T. whose afflictions and patience are celebrated in the book of Job. James v. 11.

Ἰωήλ, ὁ, *Joel*, Heb. יְהוֹאֵל (Jehovah his God), one of the minor Hebrew prophets, Acts ii. 16. Comp. Joel i. 1.

Ἰωνάν, ὁ, indec. *Jonan*, pp. i. q. Ἰωνᾶς, one of the ancestors of Jesus, Luke iii. 30.

Ἰωνᾶς, ᾱ, ὁ, *Jonas*, Heb. יוֹנָתָן

(dove) *Jonah*, pr. n. of two persons in N. T.

1. A noted prophet of the O. T. Matt. xii. 39—41 bis. xvi. 4. Luke xi. 29, 30, 32 bis. Comp. Jon. i. 1 sq.

2. The father of the apostle Peter, a fisherman, John i. 42. xxi. 15—17. Comp. in Βαρ-ιωνάς.

Ἰωράμ, ὁ, indec. *Joram*, Heb. יְהוֹרָם (Jehovah is high) *Jehoram*, pr. n. of a king of Judah, the son and successor of Jehoshaphat, r. 891—884 B. C. Matt. i. 8 bis. See 2 K. viii. 16 sq.

Ἰωρείμ, ὁ, indec. *Jorim*, perhaps, i. q. Ἰωράμ, one of the ancestors of Jesus, Luke iii. 29.

Ἰωσαφάτ, ὁ, indec. *Josaphat*, Heb. יְהוֹשָׁפָט (Jehovah-judged) *Jehoshaphat*, a pious king of Judah, the son and successor of Asa, r. 914—889 B. C. Matt. i. 8 bis. See 1 K. xv. 14. xxii. 41 sq.

Ἰωσή or ἡ, ὁ, indec. *Jose*, pp. i. q. Ἰωσής, one of the ancestors of Jesus, Luke iii. 29.

Ἰωσής, ὁ, indec. *Joses*, pr. n. a) of a brother of James the Less, a kinsman of Jesus, Matt. xiii. 55. xxvii. 56. Mark vi. 3. xv. 40, 47.—b) of Barnabas, the companion of Paul, Acts iv. 36.

Ἰωσήφ, ὁ, indec. *Joseph*, Heb. יוֹסֵף (he will add), pr. n. of seven persons in N. T.

1. The patriarch, the eleventh son of Jacob and head of the half-tribes of Manasseh and Ephraim, John iv. 5. Acts vii. 9, 13 bis, 14, 18. Heb. xi. 21, 22. Rev. vii. 8 *φυλὴ Ἰωσήφ*, put for the half-tribe of Ephraim, comp. ver. 6.

2. Three of the ancestors of Jesus, Luke iii. 24, 26, 30.

3. The husband of Mary the mother of Jesus, Matt. i. 16, 18—20, 24. ii. 13, 19. Luke i. 27. ii. 4, 16, 33, 43. iii. 23. iv. 22. John i. 46. vi. 42.—Act. Thom. § 2.

4. *Joseph* of Arimathea, a member of the Sanhedrim, *βουλευτής*, a disciple of Jesus, who assisted at his burial, Matt. xxvii. 57, 59. Mark xv. 43, 45. Luke xxiii. 50. John xix. 38.

5. *Joseph* called also Barsabas and Justus, nominated as an apostle in the place of Judas, Acts i. 23.

Ἰωσίας, ου, ὁ, *Josias*, Heb. יהושׁיָא (whom Jehovah heals), *Josiah*, pr. n. of a pious king of Judah, the son and successor of Ammon, r. 642—611 B. C. Matt. i. 10, 11. See 2 K. xxii. 1 sq. 2 Cor. c. 34, 35.

Ἰῶτα, τό, indec. *iota*, Heb. *yodh*, (י) the smallest Heb. letter, trop. for the minutest part, Matt. v. 18. For the Rabbinic usage see Wetstein N. T. ad Matt. l. c.

Κ

Καγώ crasis for καί ἡγώ, dat. *κάμοι*, acc. *κάμι*, and *I*, etc. the *καί* everywhere retaining its own separate power just as if written separately, see in *Kai*. Matt. ii. 8. Luke ii. 48. John i. 34. 2 Cor. xi. 22. al. Dat. Luke i. 3. Acts viii. 19. 1 Cor. xv. 8. non. al. Acc. John vii. 28. 1 Cor. xvi. 4. non. al.—It is often written with *iota subscript*, *κᾰγώ*, but improperly, see Buttm. § 29. n. 2. b. Ibid. n. 7. AL.

Καθά adv. pp. for καθ' ἃ, (Buttm. § 115. n. 5,) lit. according to what, i. e. according as, ar simply as, Matt. xxvii. 10 καθά συνέταξι μοι ὁ κ. Sept. for כַּדֵּן Gen. vii. 9. for כַּד Gen. xix. 8.—Pol. 3. 107. 10. Xen. CEC. 15. 3.

Καθαίρεσις, εως, ἡ, (καθαίρω,) a pulling down, demolition, e. g. of a fortress, 2 Cor. x. 4.—Pol. 23. 7. 6. Xen. H. G. 2. 2. 15.—Trop. of religious knowledge and experience, demolition, destruction, opp. to οἰκοδομή, 2 Cor. x. 8. xiii. 10.—Comp. 1 Macc. iii. 43. Hdian. 2. 4. 9.

Καθαίρω, ὦ, f. ἦσω, (κατά, αἰρέω,) aor. 2 καθεῖλον, to take down, sc. from a higher place, trans. e. g. from the cross, Mark xv. 36 εἰ ἔρχεται ἡλίας καθελεῖν αὐτόν. ver. 46. Luke xxiii. 53. Acts xiii. 29. Sept. for כַּדֵּן Josh. viii. 29. x. 27.—Philo in Flacc. p. 977. Pol. 1. 86. 6.—With the idea of force, violence, e. g. to pull down, to demolish, as buildings Luke xii. 18. (1 Macc. v. 65. Xen. Cyr. 6. 1. 20.) a people, to overthrow, to conquer, Acts xiii. 19 καθελὼν ἔδη ἐπτά. (Sept. for כַּדֵּן Jer. xxiv. 6 xlii. 10. Hdian. 3. 4. 16.) princes, po-

tentates, to cast down, sc. from their thrones, to dethrone, Luke i. 52.—AL. V. H. 2. 25. Hdot. 2. 152.—Trop. to subvert, to destroy, as τὴν μεγαλειότητα Acts xix. 27. λογισμούς 2 Cor. x. 4. Sept. καθ. τὴν ὕβριν for כַּדֵּן Zech. ix. 6.—Jos. Ant. 6. 9. 2 τὴν ἀλαζονείαν. Diod. Sic. 4. 8.

Καθαίρω, f. ἀρῶ, (καθαρός q. v.) to cleanse from filth, trans. Luc. Necym. 7. grain by winnowing, Sept. 2 Sam. iv. 6. Xen. CEC. 18. 6. In N. T.

a) to cleanse a tree or vine from useless branches, to prune, John xv. 2.—Philo de Agric. p. 189. A. de Somn. p. 1116. E. Comp. Loesner Obs. p. 155.

b) trop. to cleanse from sin, to purify, sc. by expiation, Heb. x. 2. Sept. for כַּדֵּן Jer. xiii. 27.—Jos. Ant. 5. 1. 14. Xen. An. 5. 7. 35.

Καθάπερ adv. i. e. καθά strengthened by περ, according as, i. q. as, even as, Rom. iv. 6 καθάπερ καὶ Δαβὶδ λέγει. 2 Cor. i. 14. iii. 13, 18. 1 Thess. ii. 11. iii. 6, 12. iv. 5. Heb. iv. 2. v. 4. Seq. οὕτως or οὕτω, so, Rom. xii. 4. 1 Cor. xii. 12. 2 Cor. viii. 11. Sept. for כַּדֵּן Gen. xii. 4. Ex. vii. 6, 10.—Jos. c. Ap. 1. 7. Xen. Mem. 1. 2. 29.

Καθάπτω, f. ἀψω, (κατά, ἄπτω,) to adapt, to fit down upon any thing, whence to bind or fasten upon, trans. Pol. 8. 8. 3. Xen. Ven. 6. 9. In N. T. intrans. or with ἐαυτόν impl. i. q. Mid. καθάπτομαι, to fix oneself upon, to fasten to, seq. gen. Acts xxviii. 3 ἐχιδνα . . καθῆψε τῆς χειρὸς αὐτοῦ, comp. Buttm. § 132. 6. 3. See also in Ἄγω no. 3.—This is a later Active to the earlier and more

usual depon. Mid. καθάπτομαι, Passow sub v.

Καθαρίζω, f. ἴσω, (καθαρός,) a later verb instead of the earlier καθαίρω, to make clean, to cleanse, trans.

a) pp. Matt. xxiii. 25 καθαρίζετε τὸ ἔσωθεν τοῦ ποτηρίου. ver. 26. Luke xi. 39. —Sept. Ps. xii. 7.—Spoken of lepers afflicted with a filthy disease and accounted as unclean, to cleanse i. q. to heal, Matt. viii. 2, 3. x. 8. xi. 5. Mark i. 40—42. Luke iv. 27. v. 12, 13. vii. 22. xvii. 14, 17. Prægn. Matt. viii. 3 καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα his leprosy was cleansed and removed, i. e. was healed, comp. Luke v. 13 et Mark i. 42. So Sept. and תְּקַח Lev. xiv. 7, 8, 11. xv. 27.

b) trop. to cleanse, in a moral sense, i. e. (a) from sin or pollution, sc. by expiation, to purify, Heb. ix. 22, 23. seq. ἀπό τινος, 1 John i. 7 τὸ αἷμα Ἰησοῦ . . . καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας, i. e. from the guilt of sin and its consequences. ver. 9. So Sept. for מְקַדְּשׁ Ps. li. 4. מְקַדְּשׁ Ex. xxix. 37. So Tit. ii. 14 ἵνα καθάρισθαι αὐτῶν λαόν, that he might purify, sanctify, etc.—(β) genr. and without expiation, to cleanse, to purify, to free from moral uncleanness, c. c. ἀπό τινος, 2 Cor. vii. 1 καθάρσωμεν αὐτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκός. Without ἀπό, Acts xv. 9. Eph. v. 26. Heb. ix. 14. James iv. 8.—Ecclus. xxxviii. 10. Jos. Ant. 11. 5. 4 ult. de Macc. § 1.

c) in the sense of to declare clean, i. e. Levitically, i. e. to make lawful, trans. Acts x. 15 ὁ θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. xi. 9. So Sept. and תְּקַח Lev. xiii. 6, 23, 28, 34.—So Mark vii. 19 πᾶν τὸ ἔσθωθεν εἰσπορευόμενον . . . εἰς τὸν ἀφειδῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα, i. e. making lawful all meats, shewing them to be clean and lawful, where the part. καθαρίζον refers to the whole preceding context by way of apposition, comp. Buttm. § 131. n. 5. Winer § 48. 1. b.

Καθαρισμός, οὗ, ὁ, (καθαρίζω,) a cleansing, purification.

a) pp. e. g. of the Jewish washings before meals, John ii. 6, comp. Matt. xv. 2. Trop. of the ceremonial purification of lepers, Mark i. 44. Luke v. 14.

and see Lev. c. 14. Also of a woman after child-birth, Luke ii. 22, see Lev. c. 12. Sept. for תְּקַח Lev. xiv. 32. תְּקַח Lev. xv. 13. So of baptism as a rite of purification John iii. 25.—Clem. Alex. Strom. 6. 6.

b) metaph. purification from sin, expiation, Heb. i. 3. 2 Pet. i. 9.—Sept. Ex. xxx. 10. Job vii. 20. expiatory offering Luc. Asin. 22.

Κάθαγμα, see Περικάθαγμα.

Καθαρός, ὁ, ὄν, clean, pure, i. e. unsoiled, unalloyed. It is a primitive word having no affinity with αἴρω, see Passow. Comp. Tittm. de Synon. N. T. p. 26.

a) pp. Matt. xxiii. 26. xxvii. 59 ἐντόλιξεν αὐτὸ συνδόνι καθαρῷ. Heb. x. 22 ὑδατι καθαρῷ. Rev. xv. 6. xix. 8, 14. xxi. 18 bis, 21. xxii. 1. trop. Luke xi. 41, see in Ἐνεμι. Sept. for תְּקַח Ez. xxxvi. 25. Ex. xxv. 31, 36. Chald. נְקִי Dan. vii. 9.—Jos. Ant. 3. 8. 5 οὐρανός. Ael. V. H. 13. 1 med. ὕδατα. Xen. Eccl. 10. 7, 12.—Trop. in the Levitical sense, John xiii. 10 ἐστὶ καθαρός ὁλος. By impl. lawful, not forbidden, Rom. xiv. 20. Tit. i. 15 bis, πάντα καθαρὰ, οὐδὲν καθαρὸν.

b) metaph. clean, pure, in a moral sense, i. e. (a) guiltless, innocent, Acts xviii. 6 καθαρὸς ἐγώ. Seq. ἀπό τινος, Acts xx. 26 καθ. ἐγὼ ἀπὸ τοῦ αἵματος. So Sept. for נְקִי Gen. xlii. 10. Job iv. 7. c. ἀπό for מִן תְּקַח Gen. xxiv. 8.—Jos. Ant. 4. 8. 16. Ael. V. H. 8. 5. Dem. 122. 17.—(β) sincere, upright, void of evil, Matt. v. 8 οἱ καθαροὶ τῇ καρδίᾳ. John xiii. 10 ὑμεῖς καθαροὶ ἐστε. ver. 11. 1 Tim. i. 5. iii. 9. 2 Tim. i. 3. ii. 22. Tit. i. 15 τοῖς καθαρῶσι. James i. 27. 1 Pet. i. 22. So John xv. 3, the figure being taken from the vine, cleansed, pruned, see in Καθαίρω. Sept. for תְּקַח Ps. xxiv. 4. תְּקַח Ps. li. 11. מִן Gen. xx. 5, 6.—Comp. Xen. Cyr. 8. 7. 20, 23.

Καθαρότης, ητος, ἡ, (καθαρός,) cleanness, pureness, in the Levitical sense, Heb. ix. 13.—pp. Xen. Mem. 2. 1. 22. trop. Clem. Alex. 6. 6 ἡ τοῦ βίου κ.

Καθέδρα, ας, ἡ, (καθίζομαι,) a seat, Matt. xxi. 12 et Mark xi. 15 τὰς κ. τῶν πολούντων. Matt. xxiii. 2 καθίζειν ἐπὶ τῆς καθέδρας Μωσίου to sit in Moses'

seat, trop. to occupy his place as an expounder of the law. Sept. for מוֹשֵׁב 1 Sam. xx. 17, 24. שָׁבַת 1 K. viii. 13. x. 19.—Eccles. xii. 12. Pol. 1. 21. 2. Hdian. 2. 3. 17.

Καθεζομαι, (κατά, ἕζομαι,) imperf. *καθεζόμεν*, for the augm. see Buttm. § 86. n. 2, pp. to seat oneself, i. e. to sit down, to sit, Matt. xxvi. 55. Luke ii. 46. John iv. 6. xx. 12. Acts vi. 15. John xi. 20 ἐν τῷ οἴκῳ *καθεζέτο*, i. e. continued sitting, Buttm. § 137. 4. Sept. for שָׁבַת Ez. xxvi. 16.—Act. Thom. § 39. Hdian. 4. 2. 5. Xen. Conv. 1. 8.

Καθεῖς i. e. καθ' εἷς, see in Εἷς b. γ.

Καθεξῆς, adv. (κατά, ἕξης,) lit. 'according to the order or succession,' i. e. successively, consecutively, in connected order. Luke i. 3 *καθεξῆς σοι γράψαι*, i. e. to write a connected narrative. Acts xi. 4. xviii. 23.—Æl. V. H. 8. 7. Test. XII Patr. p. 618.—With the art. ὁ *καθεξῆς*, successive, i. e. subsequent, following, spoken of order Acts iii. 24 καὶ τῶν *καθεξῆς*, sc. προφητῶν. of time Luke viii. 1.—Among classic writers *ἐφεξῆς* is more usual, see Passow.

Καθεύδω, (κατά, εὐδω,) imperf. *ἐκάθευδον*, for the augm. see Buttm. § 86. n. 2, pp. to lie down to sleep, Hom. Il. 1. 611. Od. 4. 304. Sept. for שָׁבַת 1 Sam. iii. 2, 3, 5 sq. In N. T. genr. to sleep, to go to sleep, and impf. to be asleep, intrans. Matt. viii. 24. xiii. 25. xxv. 5. xxvi. 40, 43, 45. Mark iv. 27, 38. xiii. 36. xiv. 37, bis, 40, 41. Luke xxii. 46. 1 Thess. v. 7 bis. So Sept. for שָׁבַת Cant. v. 3. שָׁבַת Gen. xxviii. 13. 2 Sam. xii. 3.—Hdian. 7. 1. 22. Xen. Cyr. 8. 3. 42.—By impl. to be in a deep sleep, in a state of unconsciousness like one dead, Matt. ix. 24 οὐ γὰρ ἀπέθανε... ἀλλὰ *καθεύδει*. Mark v. 39. Luke viii. 52. Hence spoken of those really dead, 1 Thess. v. 10 εἴτε γρηγορῶμεν εἴτε *καθεύδωμεν*. So Sept. for שָׁבַת Dan. xii. 2. Heb. שָׁבַת Sept. ἀποθνήσκω 2 Chr. xii. 16. al.—Trop. for to be slothful, secure, not vigilant, Eph. v. 14 *ἐγειρε ὁ καθεύδων*. 1 Thess. v. 6.—Xen. An. 1. 3. 11.

Καθηγητής, οὗ, ὁ, (καθηγέομαι,) a leader, guide, in N. T. in the sense of teacher, master, i. q. ῥαββί, Matt. xxiii. 8, 10 bis.—Plut. Alex. M. 5. ib. T. VIII. p. 511. 1. ed. Reiske.

Καθήκω, (κατά, ἤκω,) to come or reach down to, as mountains to the sea, Hdian. 8. 1. 12. Xen. H. G. 5. 4. 17. In N. T. impers. *καθήκει*, it is becoming, it is fit, right, absol. Acts xxii. 22 οὐ *καθήκειν* (text. rec. *καθήκον*) αὐτὸν ζῆν. Part. neut. τὸ *καθήκον* what is right, Rom. i. 28 τὰ μὴ *καθήκοντα* i. e. byimpl. things abominable.—Eccles. x. 23. Xen. Cyr. 8. 1. 4. part. 2 Macc. vi. 4. Xen. Cyr. 1. 2. 5.

Κάθημαι, (κατά, ἡμαι,) 2 pers. *κάθη* Acts xxiii. 3 and imperat. *κάθου* Heb. i. 13, later forms instead of *κάθησαι* and *κάθησο*, Buttm. § 108. II. 3. Lob. ad Phryn. p. 359.—pp. to sit down, but in common usage, i. q. ἡμαι, to sit, intrans. and more frequent than ἡμαι itself, Buttm. l. c.

a) pp. (a) to sit down Matt. xv. 29. xxvii. 36. John vi. 3. al. Sept. for שָׁבַת Gen. xxi. 16.—Hom. Il. 1. 569.—(β) genr. to sit, absol. i. e. to sit there, to sit by, Matt. xiii. 2. Luke v. 17. 1 Cor. xiv. 30. With an adjunct of place, e. g. ἐκεῖ Mark ii. 6. οὗ Acts ii. 2. ὧδε James ii. 3. and so with a prep. e. g. ἀπέναντί τινος Matt. xxvii. 61. (Sept. Gen. xxi. 16.) εἰς c. acc. of place Mark xiii. 3, comp. in Εἷς no. 4. ἐκ δεξιῶν Matt. xxii. 44. Acts ii. 34. comp. in Ἐκ no. 1. b. ἐν c. dat. of place Matt. xi. 16. Mark iv. 1. Luke x. 13. (Sept. 2 K. vi. 32. Xen. H. G. 4. 4. 3.) ἐν δεξιᾷ v. ἐν τοῖς δεξιotois Col. iii. 1. Mark xvi. 5. ἐπάνω τινος Matt. xxviii. 2. Rev. vi. 8. ἐπί c. gen. Matt. xxiv. 3. Acts viii. 28. Rev. iv. 2. ix. 17. (Sept. 1 Sam. i. 9. Esth. v. 1. Diod. S. 1. 53.) c. dat. of place Acts iii. 10. (Sept. Is. xxxvi. 12. Xen. An. 4. 2. 6.) c. acc. Matt. ix. 9. Mark ii. 14. John xii. 15. Rev. vi. 2. (Sept. Jer. xxv. 30.) μετά c. gen. of pers. Matt. xxvi. 58. παρά c. acc. of place Matt. xiii. 1. Mark x. 46. περί c. acc. of pers. around whom, in whose circle one sits Mark iii. 32, 34. (Xen. An. 4. 2. 5 ἀμφὶ πῦρ.) πρὸς τὸ φῶς Luke xxii. 56. ὑπὸ τὸ ὑποπόδιον James ii. 3.—Sept. Judg. iv. 5. 1 K. xiii. 14.—(γ) Spoken of any digni-

tary who *sits* in public, e. g. as a judge Matt. xxvii. 19. Acts xxiii. 3. a queen, βασίλισσα, Rev. xviii. 7. — Sept. Ex. xviii. 14. Philostr. Vit. Apol. 8. 2.

b) in the sense of *to abide, to dwell, to be*, seq. ἐν c. dat. of place Matt. iv. 16 bis, τοῖς καθήμενοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, quoted from Is. ix. 1 where Sept. κατοικέω for καθῆ. Luke i. 79. Acts xiv. 8. (So Sept. for καθῆ. Neh. xi. 6, 25. Eccles. i. 26. sedeo Cic. ad Div. 16. 7.) Seq. ἐπὶ c. gen. of place Rev. xiv. 6 καθ. ἐπὶ τῆς γῆς, where text. rec. κατοικοῦντας. c. acc. Luke xxi. 35 καθ. ἐπὶ πρόσωπον τῆς γῆς.—Aleiphr. I. Ep. 25 ἐπὶ τινι. AL.

Καθ' ἡμέραν, *day by day*, see in Κατά II. 2.

Καθημερινός, ἡ, όν, (κατά, ἡμέρα,) *daily*, Acts vi. 1 ἐν τῇ διακονίᾳ τῇ καθ. *in the daily ministration*, sc. of alms.—Judith xii. 14. Jos. Ant. 12. 5. 4. Plut. Pyrrh. 14. A word of the later Greek, Lob. ad Phr. p. 53.

Καθίζω, (κατά, ἔζω,) f. καθίσω Matt. xxv. 31 instead of fut. καθιζήσω or Att. καθιῶ, see Buttm. § 114 ἔζω. Matth. § 181. n. 3. Passow sub v. Aor. 1 ἐκάθισα, augm. see in Buttm. § 86. n. 2.—Trans. *to cause to sit down, to seat*, and intrans. *to sit down, to sit*.

1. Trans. *to cause to sit down, to seat*, e. g. c. ἐν of place, Eph. i. 20 καὶ ἐκάθισεν [αὐτὸν] ἐν δεξιᾷ αὐτοῦ. Sept. for καθῆ. 1 K. ii. 8. 2 Chr. xxiii. 20.—Diod. Sic. 2. 8. Xen. An. 2. 1. 4. H. G. 5. 4. 6.—So *to cause to sit, to set*, sc. as judges, 1 Cor. vi. 4 τοὺς καθίζετε, sc. κριτάς v. δικαστάς.—Fully Luc. Tox. 62 οὐ γὰρ ἐκαθίσταμέν τινα δικαστὴν τοῦ λόγου. Jos. Ant. 20. 9. 1, 6. Dion. Hal. Ant. 3. 30 ult. ib. 11. 19.

2. Intrans. or with ἑαυτὸν impl. and also Mid. *to seat oneself, i. e. to sit down, to sit*, see in Ἄγω no. 3, and Buttm. § 113. n. 2.

a) pp. and genr. Matt. v. 1 ἀνέβη εἰς τὸ ὄρος καὶ καθίσαντος αὐτοῦ κ. τ. λ. xiii. 48. Mark ix. 35. Luke iv. 20. v. 3. xiv. 28, 31. xvi. 6. John viii. 2. Acts xiii. 14. xvi. 13. 1 Cor. x. 7. Sept. for καθῆ. Gen. xxxvii. 24. Neh. i. 4.—Xen. Cyr. 8. 4. 2.—With an adjunct of place,

e. g. αὐτοῦ here Matt. xxvi. 36. ὡδὲ Mark xiv. 32. So with prepositions, εἰς τὸν ναὸν τοῦ θ. 2 Thess. ii. 4, comp. in εἰς no. 4. (Xen. Mem. 4. 2. 1.) ἐκ δεξιῶν Matt. xx. 21, 23. Mark x. 37, 40. xvi. 19. ἐν c. dat. ἐν τῷ θρόνῳ Rev. iii. 21 bis. ἐν δεξιᾷ Heb. i. 3. viii. 1. x. 12. xii. 2 (Sept. Jer. xxxix. 3.) ἐπὶ c. gen. ἐπὶ θρόνου Matt. xix. 28 bis. xxv. 31. Luke xxii. 30. Acts ii. 30. (Sept. 1 K. ii. 12. viii. 20. Xen. Eq. 7. 5.) ἐπὶ τοῦ βήματος of a judge, etc. John xix. 13. Acts xii. 21. xxv. 6, 17. (Diod. Sic. 1. 92.) ἐπὶ τῆς Μωϋσέως καθέδρας Matt. xxiii. 2, see in Καθίδρα. c. dat. ἐπὶ αὐτῷ, sc. τῷ πῶλῳ Mark xi. 7. c. acc. ἐφ' ὃν Mark xi. 2. Luke xix. 30. John xii. 14. Rev. xx. 4. trop. Acts ii. 3. (Sept. Gen. xlviii. 2. Thuc. 1. 136.) κατὶναντὶ τινος Mark xii. 41. μετὰ τινος Rev. iii. 21 bis. σύν τινι Acts viii. 31.

b) by impl. *to abide, to continue*, e. g. ἐν τῇ πόλει Luke xxiv. 49. absol. Acts xviii. 11. Sept. for καθῆ. Jer. xlix. 32. καθῆ. Ex. xvi. 29. Judg. ix. 41.—1 Macc. ii. 7, 29. Test. XII Patr. p. 644. comp. sedeo Cic. de Div. 16. 7.

Καθίστημι, f. καθήσω, (κατά, ἵστημι,) aor. 1 καθήκα, Buttm. § 108. I. pp. *to send or throw down*, i. e. in N. T. *to let down*, trans. seq. εἰς Luke v. 19 καθήκαν αὐτόν . . . εἰς τὸ μέσον. Acts ix. 25 καθ. διὰ τοῦ τείχους. (Palæph. 13. 3.) Pass. or Mid. part. καθιέμενος, seq. ἐπὶ τῆς γῆς Acts x. 11. ἐκ τοῦ οὐρανοῦ xi. 5.—Sept. 1 Sam. ii. 16. Jos. Ant. 2. 3. 4. c. εἰς. Xen. An. 6. 5. 25, 27. Mag. Eq. 8. 3.

Καθίστημι, also καθιστάω Acts xvii. 15 comp. in Ἰσθμῳ init. fut. καταστήσω, aor. 1 κατέστησα, *to sit down*, i. q. genr. *to set, to place*, in N. T. found only in the trans. forms. Pass. or Mid. *to be set, to be*, etc. Comp. Buttm. § 107. 2.

a) *to set, to cause to stand*, pp. Sept. 1 K. v. 2. Xen. An. 7. 7. 22. Mid. or Pass. *to stand*, Xen. Cyr. 8. 3. 1. In N. T. trop. καθίσταμαι *to stand, to be set*, i. q. *to be*, James iii. 6 οὕτως ἡ γλῶσση καθίσταται ἐν τοῖς μέλεσιν. iv. 4.—Thuc. 4. 92 καθίσταται.—Hence also Act. καθίστημι, *to cause to be, to render, to make*, 2 Pet. i. 8 ταῦτα οὐκ ἀργοὺς [ὑμᾶς] καθίστησιν κ. τ. λ. Pass. *to be*

made, to become, Rom. v. 19 bis, ἀμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ κ. τ. λ.—Jos. Ant. 6. 5. 6 τὸν θεὸν αὐτοῖς εὐμενῇ καταστήσαι. Xen. An. 6. 3. 18.

b) of persons, *to set, to constitute*, e. g. seq. acc. et ἐπὶ c. gen. *to set one over any thing*, Matt. xxiv. 45 ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ. xxv. 21, 23. Luke xii. 42. Acts vi. 3. ἐπὶ c. dat. Matt. xxiv. 47. Luke xii. 44. ἐπὶ c. acc. Heb. ii. 7.—ἐπὶ c. gen. Sept. for יְהוָה Gen. xli. 41, 43. e. acc. Jer. i. 10. Xen. Cyr. 8. 1. 9. H. G. 7. 1. 45.—Seq. dupl. acc. of pers. and station, *to constitute, to make*, Luke xii. 14 τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; Acts vii. 10, 27, 35. Heb. vii. 28. So with acc. of pers. omitted Tit. i. 5. (Xen. An. 3. 4. 40.) Pass. seq. acc. of manner Heb. v. 1, see Buttm. § 131. 7. seq. εἰς τι viii. 3. Sept. for עָשָׂה Ex. ii. 14. Gen. xlvii. 6. al.—1 Macc. xi. 59. Palæph. 23. 4. Diod. Sic. 19. 15. Xen. Ag. 3. 5. εἰς τι Xen. Cyr. 8. 1. 7.

c) as in Engl. *to set one down on a journey*, i. e. *to accompany, to conduct*, out of respect or for security, Acts xvii. 15 οἱ καθιστῶντες τὸν Παῦλον. Sept. for קָבְצוּ 2 Chr. xxviii. 15. קָבְצוּ Josh. vi. 23.—Hdian. 2. 8. 10. Xen. An. 4. 8. 8.

Καθό adv. for καθ' ὅ, lit. 'according to what,' i. q. καθά, *as, according as*, Rom. viii. 26 καθό δεῖ. 2 Cor. viii. 12 bis. καθό ἵαν ἔχῃ τις κ. τ. λ. in proportion as. 1 Pet. iv. 13. Sept. for וְכִי הָאֵל Lev. ix. 5. Comp. Phryn. et Lob. p. 425.

Καθολικός, ἡ, ὄν, (κατά, ὅλος,) *catholic*, i. e. *general, universal*, found in many editions in the inscriptions to the Epistles of James, Peter, John and Jude, i. e. the *catholic* epistles, so called as being addressed not to any particular church, but to Christians at large.—Arr. Epict. 2. 20. 2. Pol. viii. 4. 11.

Καθόλου adv. i. q. καθ' ὅλου pp. *throughout the whole*, i. e. *wholly, entirely*, and καθόλου μή, *not at all*, Acts iv. 18. So Sept. c. neg. for וְכִי עָלָם Ez. xiii. 3, 22. xvii. 14.—Diod. Sic. 4. 5. Xen. Eq. 8. 1.

Καθοπλίζω, f. ἴσω, (κατά intens. ὁπλιζω,) *to arm fully*, trans. Pass. *to be*

fully armed, Luke xi. 21.—Sept. Jer. xlvi. 9. Jos. Ant. 2. 16. 3. Xen. Cyr. 2. 1. 11.

Καθοράω, ὦ, (κατά, ὀράω q. v.) *to look down upon*, from a higher place, *to behold*, Sept. for כָּסָה Num. xxiv. 2. Xen. Cyr. 3. 2. 10. In N. T. genr. ἀνὰ trop. *to perceive, to see clearly*, Pass. Rom. i. 20.—3 Macc. iii. 11. Luc. Pseudom. 25. pp. Hdian. 4. 15. 7. Xen. An. 1. 8. 26.

Καθότι adv. for καθ' ὅτι, lit. 'according to what,' i. e.

a) *according as, as*, Acts ii. 45 et iv. 35 καθότι ἂν τις χρεῖαν εἴχε. Sept. for וְכִי אֵין Ex. i. 12, 17. וְכִי Lev. xxvii. 12.—Diod. Sic. 4. 5. Thuc. 4. 34, 118.

b) *for that, because that, inasmuch as*, Luke i. 7 καθότι ἡ 'Ελ. ἦν στείρα. xix. 9. Acts. ii. 24.—Sept. for Chald. וְכִי Dan. ii. 8. Pol. 18. 21. 6.

Καθώς, adv. (κατά, ὥς), a later form instead of καθά, Phryn. et Lob. p. 425 sq. Sturz de Dial. Alex. p. 74 sq.—pp. *according as*, i. q. simple ὥς, *as*.

a) pp. implying manner, (α) genr. Matt. xxi. 6 καθώς προσέταξεν αὐτοῖς ὁ 'Ι. Mark xi. 6. Luke xi. 1. John i. 23 Acts x. 47. 1 Cor. iv. 17. Gal. ii. 7. al. sæpiss. Prægn. Mark xv. 8 ἤρξατο αἰτεῖσθαι, καθώς αἰεὶ ἐποίει αὐτοῖς, *began to demand* [that he should do] *according as he had ever done to them*, John vi. 58. With εἰμί, i. q. *such as*, 1 Thess. ii. 13. 1 John iii. 2. comp. in Εἰμί II. g. So with οὕτως responding, John iii. 14. 2 Cor. i. 5. 1 Thess. ii. 4. al. ὁμοίως Luke vi. 31. Sept. for כִּי Ex. x. 29. Comp. 1 Chr. xxiv. 31. xxvi. 12.—Palæph. 52. 7. Himer. Or. I. 362. Plut. de Pyth. Orac. 21. Vol. III. p. 124. ed. Tauchn. comp. Greg. Cor. p. 319. ed. Schæf.—(β) after verbs of speaking, etc. *how*, Acts xv. 14 Συμῶν ἐξηγήσατο, καθώς πρῶτον κ. τ. λ. 3 John 3.—(γ) in the sense of proportion, comparison, Mark iv. 33 καθώς ἡδύναντο ἀκούειν. John v. 30. Acts xi. 29. 1 Pet. iv. 10.—Sept. Num. xxvi. 54. Pol. vii. 9. 15.

b) in a causal sense, *as, i. e. even as, inasmuch as*, John xvii. 2 καθώς ἔδωκας αὐτῷ κ. τ. λ. Rom. i. 28. 1 Cor. i. 6. v. 7. Eph. i. 4. Phil. i. 7.

c) of time, *as, when*, Acts vii. 17 καθώς δὲ ἡγγίζεν ὁ χρόνος.—2 Macc. i. 31. AL.

Kaí copulative conjunction, *and*, also, a particle which occurs perhaps more frequently than any other word in the Greek language. Its significations have been unnecessarily multiplied, and may properly be reduced to the two above given. See Passow in *Kaí*. Winer § 57. 2 sq. Buttm. § 149. p. 424. Matth. § 620.

1. *And*, copulative. a) as simply joining single words and clauses, e. g. nouns, Matth. ii. 11 *χρυσὸν καὶ λίβανον καὶ σμύρναν*. xiii. 55. xxiii. 6, 7. Luke vi. 38; and so when the latter noun is in place of a genitive, by Hendiadys, Acts xxiii. 6 *περὶ ἐλπίδος καὶ ἀναστάσεως*. Rom. ii. 20. (Sept. Gen. i. 14. iii. 16.) Pronouns, Matth. viii. 29 *τί ἐμοὶ καὶ σοί*, see in *Ἐγώ* c. Adj. Rom. vii. 12 *ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή*. Verbs, Mark iv. 27. *καθεύδῃ καὶ ἐγείρεται . . . βλαστάνῃ καὶ μηκύνῃται*. Acts i. 21. vii. 17. ix. 28; and so where one verb is taken adverbially, Luke vi. 48 *ἔσκαψε καὶ ἐβάθυνε*, see in *Βαθύνω*. Rom. x. 20. al. Adv. Heb. i. 1 *πολυμερῶς καὶ πολυτρόπως*. So clauses, Matth. vii. 25 *καὶ κατέβη ἡ βροχὴ, καὶ ἤλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι*, κ. τ. λ. Matth. i. 17. John i. 1. Rom. xiv. 7. al.—Hence *kaí* is mostly a simple *continuative*, marking the progress of a continued discourse, e. g. Matth. i. 23 *ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσι* κ. τ. λ. ii. 11. Mark iv. 32. Luke ii. 34. xi. 44. 1 Cor. xii. 5, 6. al.—Hdian. 3. 12. 5. Xen. An. 4. 1. 15 sq. —So as connecting *negative* clauses, where the negative particle may be omitted in the latter, which is then rendered negative by the continuative power of *kaí*, e. g. James iii. 14 *μὴ κατακαυχᾷσθε καὶ ψεύδεσθε* κ. τ. λ. 2 Cor. xii. 21. comp. Matth. xiii. 15. Mark iv. 12. John xii. 40. Acts xxviii. 27. See Winer § 59. 6. p. 413. Passow in *kaí* no. 13. (Jos. Ant. 2. 15. 5 init.) But in two examples after *οὔτε*, the *kaí* does not thus carry forward the negative, as John iv. 11 *οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ*. 3 John 10.—Luc. Dial. D. Mar. 14. 1 *οὔτε τὸν παῖδα ἠδίκησεν, καὶ αὐτὸ ἤδη τέθνηκε*. See Winer l. c. p. 412.—The use of *kaí* in this continuative sense takes a strong colouring in N. T. from the Heb. use of *ו*, espec. *ו* con-

versive both of fut. and præt. which is also continuative, see Gesen. Lex. arts. *ו* and *ו*. Lehrs. § 88. Ewald Heb. Gr. p. 547. Hence the simple *kaí* is put very frequently in N. T. particularly in the narrative style, where classic writers either put nothing, or use some other particle, as *δέ*, *ἀλλά*, *τότε*, and the like. So espec. in Matt. Mark, Luke, and Rev. e. g. Matt. xiv. 9 sq. xxvii. 28 sq. Mark i. 31 sq. iii. 13 sq. Luke ii. 25 sq. iv. 14 sq. Rev. xi. 7 sq. al. sæp. Comp. *ו* and Sept. *καὶ* 1 Sam. xv. 3 sq. Is. xi. 12 sq. Ez. v. 1 sq. comp. 1 Macc. i. 1 sq.

b) as continuative in respect to *time*, i. e. connecting clauses and sentences in the order of time, viz. (a) At the beginning of a sentence where any thing is narrated as done immediately or soon after that which the preceding context narrates. Here *kaí* is equivalent to the more usual *τότε*, *then*, *after that*, Matth. iii. 16. iv. 3, 21 *καὶ προβάς ἐκίτευ*. x. 1. xiv. 12, 14. Mark i. 29. iv. 21, 24, 26. al. comp. *τότε* Matth. xv. 22.—Xen. Hi. 1. 8. Cyr. 1. 3. 11. An. 4. 1. 11. Hom. Il. 1. 92. —Here belongs the form *καὶ ἐγένετο* *then it came to pass*, corresponding to the Heb. *וַיְהִי*, see Gesen. Lex. art. *ו*. Ewald Heb. Gr. p. 525 sq. Usually with a notation of time, e. g. by *ὅτε* Matth. vii. 28. x. 1. xix. 1. *ὥς* Luke ii. 15. *ἐν* c. dat. Mark i. 9. iv. 4. Luke i. 59. ix. 18. xiv. 1. al. *μετά* Luke ii. 46. seq. genit. absol. Matth. ix. 10. seq. acc. et inf. Mark ii. 23. Elsewhere *ἐγένετο* *δέ* id. Luke iii. 21. v. 1. vi. 1.—(β) In the apodosis, e. g. where any thing is said to follow at once, immediately upon that which is contained in the protasis, i. q. *and immediately*, Mark i. 27 *τοῖς πνεύματι ἀκαθάρτοι ἐπιτάσσει καὶ ὑπακούουσιν αὐτῷ*. Luke viii. 25. Matth. viii. 15. Mark ii. 14. Luke iv. 36. Matth. xxvi. 53. Also where the time is less definite, i. q. *and then*, *and afterwards*, without any notation of time, Mark xii. 1 *καὶ ἐξέδοτο αὐτὸν γεωργοῖς*. Luke i. 56 *ἔμεινε δέ . . . μῆνας τρεῖς, καὶ ὑπέστρεψεν* κ. τ. λ. John iv. 40 vi. 58. Acts v. 7. vii. 7.—Theocr. Dial. 7. 10—12. Comp. Passow in *kaí* no. 5.—So with a notation of time, Matth. xxviii. 9 *ὥς δὲ ἐπορεύοντο . . . καὶ ἰδοὺ ὁ Ἰησοῦς* κ. τ. λ. (Xen. An. 1. 10. 15 *ὅτε*.) So after *καὶ ἐγένετο* or *ἐγένετο* *δέ* with a note

of time, see above in *a*. Matt. ix. 10 καὶ ἰδοὺ. Mark ii. 15. Luke v. 1. ii. 15, 21. ix. 28, 51. Spec. in the construction ἡγγικεν ἡ ὥρα καὶ κ. τ. λ. Matt. xxvi. 45, and ἦν δὲ ὥρα τρίτη καὶ κ. τ. λ. Mark xv. 25. Luke xxiii. 44, where others needlessly take καὶ as in the place of a relative.—Soph. Œd. R. 710 or 718. Thuc. 1. 50 ἡδὴ δὲ ἦν ὁψέ, καὶ οἱ Κυρίνθιοι κ. τ. λ. Xen. An. 6. 4. 26 ἡδὴ μὲν ἀμφὶ ἡλίου δυσμάς ἦν, καὶ οἱ Ἕλληνες κ. τ. λ. See Matth. § 620. p. 1257.

c) as continuative in respect to *sense*, i. e. before the apodosis and connecting it as a consequent with the protasis as its antecedent, viz. (a) where the apodosis affirms what will take place *provided* that is done which is contained in the protasis, i. q. *and so, and thus, and then*, usually seq. fut. or pres. in a future sense. So c. imperat. in the protasis, Matt. iv. 19 δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλλεῖς ἀνθρώπων. v. 15. vii. 7. ix. 18 ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. xi. 29. Mark vi. 22. xi. 29. Luke vi. 35. John ii. 19. iv. 35. vii. 33. Acts ix. 6. 2 Cor. xiii. 11. James i. 5. al. sæp. (Sept. and ὁ 1 Sam. xv. 16. Epict. Ench. c. 21, 23. Xen. Mem. 2. 3. 16 μὴ ὀκνεῖ . . . καὶ κ. τ. λ.) Also genr. Matt. xxvii. 64 καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. Luke xii. 19. Heb. iii. 19 καὶ βλέπομεν. xii. 9. (Sept. and ὁ 1 Gen. xxiv. 40.) So after εἰ or ἰάν in the protasis, *then*, James iv. 15 ἰάν ὁ κύριος τελέσῃ καὶ ζήσωμεν, καὶ ποιήσωμεν κ. τ. λ. *if God will and we live, THEN we shall do this or that*. Rev. iii. 20 ἰάν . . . καὶ. So Sept. ἰάν . . . καὶ for ὁ . . . καὶ Lev. xxvi. 3, 4. Deut. xi. 13, 14. εἰ . . . καὶ Judith v. 20. Xen. Cyr. 8. 7. 22.—Once seq. imper. John vii. 52 ἰρεύνησον καὶ ἰδε, where the second imperat. is equiv. to a fut. *and so thou shalt see*. See Winer § 44. 2. Gesen. Lehrs. p. 776. Stuart § 505. a.—Baruch ii. 21. comp. Luc. D. Deor. 2. 2. βαῖνε καὶ ὄψει. Comp. Lat. *divide et impera*.—(β) Where the apodosis affirms what is or will be done *in consequence of, because of* that which is contained in the protasis, i. q. *and so, and therefore*, i. q. *so that, wherefore*. E. g. seq. fut. Acts vii. 43 καὶ μετοικίω ὑμᾶς κ. τ. λ. quoted from Amos v. 27 where Sept. and ὁ 1. Rom. xi. 35. Seq.

pres. Matt. xi. 18, 19, καὶ λέγουσιν. John vii. 22. Seq. præter. Rom. iv. 3. Gal. ii. 16. iii. 6. James ii. 23. Acts x. 28? Sept. and ὁ 1 Sam. xv. 23.—Xen. Œc. 7. 22.

d) as an *explicative* copula, i. q. *namely, to wit, even*, between words and clauses, see Viger. et Herm. p. 525. 838. (a) Between nouns which are strictly in apposition, e. g. Matt. xxi. 5 ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου. So in ὁ θεὸς καὶ πατήρ when alone, 1 Cor. xv. 24. James i. 27. iii. 9. But in the phrase ὁ θ. κ. πατήρ τοῦ κυρίου I. X. it is merely copulative, 2 Cor. i. 3. xi. 31. Eph. i. 13. al. Also Matt. xiii. 41 πάντα τὰ σκάνδαλα καὶ τοὺς κ. τ. λ. Rom. i. 5. Comp. ὁ 1 Sam. xxviii. 3. xvii. 40.—Luc. Tox. § 26. Xen. An. 4. 5. 9 γυναικας καὶ κόρας.—(β) Before a clause added by way of explanation, (καὶ epexegetic,) e. g. Matt. i. 25 ἐποίησεν ὡς προσέταξεν αὐτῷ . . . καὶ παρέλαβε τὴν γυναῖκα. Luke v. 35 ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρθῇ κ. τ. λ. John ii. 16 καὶ χάριν ἀντὶ χάριτος. 1 Cor. iii. 5.—Xen. An. 2. 5. 38 ἔχει τὴν δίκην καὶ τέθυκεν. Comp. Winer § 57. note, c. Fritzsche Comm. in Matt. p. 56.

c) as having an *intensive* force, viz. (a) Where two or more words are connected by καί, and καί is then also inserted emphatically before the first word, καί—καί, Lat. *et—et*, Engl. both—and. Matt. x. 28 φοβήθητε τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι. Mark ix. 22. Acts xxvi. 29. Rom. xiv. 9 bis. Phil. iv. 12, 16.—Hdian. 3. 6. 15. Xen. Cyr. 1. 3. 15. ib. 2. 3. 1.—(β) Before comparatives, *and even*, Matt. xi. 9 ναι, καὶ περισσότερον προφήτον. Luke vii. 26. John x. 10. Comp. Passow καί no. 6. Matth. § 620. p. 1258 d.—Hom. Il. 10. 556. Xen. An. 6. 6. 35.—(γ) Before interrogations, where in strictness it is simply copulative, *and*, but serves to add strength and vivacity to the question, *and, and then, then*, comp. Viger. p. 524. Matth. § 620. p. 1258. c. So before a pron. or adv. Mark x. 26 λέγοντες καὶ τίς δύναται σωθῆναι; *and who, who then*, (in that case) *can be saved?* Luke iii. 14. x. 29. 2 Cor. ii. 2. καὶ πόθεν Mark xii. 37. καὶ πῶς Luke xx. 44. John xiv. 9. genr. Acts xxiii. 3.

1 Cor. v. 2.—Luc. D. Deor. 1. 2 *καὶ* τί πλέον ἔξω; Xen. Mem. 1. 3. 10, 11. *καὶ* πῶς Hi. 7. 11.—(δ) Before an imperative *καὶ* is often intensive in the classic writers, see Viger. et Matth. l. c. Some apply this also to several passages in N. T. as Matt. xxiii. 32. Mark ix. 5. xi. 29. Luke xii. 29. xx. 3. Eph. iv. 26. But in all these *καὶ* is simply copulative, without any intensive force, and may be referred to some of the significations above given. See Winer § 57. 2. note, a.—(ε) Where a part is subjoined to a whole by way of emphasis, *καὶ* may be rendered *and especially, inprimis*. Mark i. 5. xvi. 7 *εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ*. 1 Cor. ix. 5. Matt. viii. 33. Comp. Passow *καὶ* no. 6 ult.—Æschyl. Pers. 747. —Vice versa, where a whole is subjoined to a part, as in a summing up of particulars, i. q. *and in a word, yea*. Matt. xxvi. 59 *οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον* *the chief priests and the elders and [in a word, yea,] the whole Sanhedrim*. Mark xv. 1. See Winer § 57. 2. note, d. Fritzsche Comm. in Matt. p. 786.—Dem. 36 ult. Comp. Plato Phædo. 13 *καὶ ἀνδρεία καὶ σωφροσύνη καὶ δικαιοσύνη καὶ ξυλλήβδην ἀληθείας ἀρετή*.

(f) apparently *adversative*, but only where the opposition or antithesis of the thought is sufficiently strong in itself without the aid of an adversative particle. E. g. (a) *and yet, and nevertheless*, Matt. vi. 26 *ὅτι οὐ σπείρουσιν . . . καὶ ὁ πατήρ ὑμῶν τρέφει αὐτά*. x. 29. xii. 5 *οἱ ἱερεῖς τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι*. John i. 10. vi. 70. vii. 19. ix. 30. xvii. 25 *καὶ ὁ κόσμος σε οὐκ ἔγνω* *and yet the world hath not known thee*, i. e. notwithstanding all thy love, comp. ver. 23, 24. Winer § 57. p. 372. Gal. iv. 14. 1 John ii. 4. Rev. iii. 1. So Sept. and γ 2 Sam. iii. 8. Mal. ii. 14.—Xen. Cyr. 7. 5. 45. Mem. 1. 2. 32.—So Heb. iii. 9 *ἐδοκίμασαν με, καὶ εἶδον τὰ ἔργα μου, they proved me, and yet* i. e. although *they saw my works*, quoted from Ps. xc. 9 where Sept. *καὶ* for *וְ*, comp. Gesen. Lex. *וְ* no. 4.—(β) Where it connects a negative antithetic clause with a preceding positive one, where we often though not neces-

sarily use *but*, e. g. Matt. xii. 39 *σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῷ*. xiii. 14, 17. xvii. 16. xxvi. 60 *καὶ οὐχ εὖρον*. Mark ix. 18. xiv. 55, 56. John x. 25. al. sæp. In all these passages the rendering *but* is admissible but not necessary; in others it would destroy the true sense, e. g. *ἔλεον θεῶν καὶ οὐ θυσίαν* i. e. *I will have mercy and not [merely] sacrifice*, Matt. ix. 13 et xii. 7, quoted from Hos. vi. 6 where Heb. γ and Sept. ad sensum, *ἐλεος θεῶν [μᾶλλον] ἢ θυσίαν*. See Passow in *καὶ* no. 13. Winer § 57. note, b.—(γ) Rarely in a strong antithesis without a negative *καὶ* may be given by *but*, though not necessarily, e. g. Acts x. 28 *καὶ ἐμοὶ ὁ θεὸς ἐδείξε*, but see above in c. β. Mark xii. 12 *ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον*, where we may also render *and yet, and nevertheless*, as in a. 1 Cor. xii. 5, coll. ver. 6. Comp. Winer l. c.

2. *Also, too*, not merely copulative but likewise emphatic, implying increase, addition, something more, e. g. always so in the connexion *δὲ καὶ* or *καὶ δέ*, *and also*, i. e. *and in addition, and likewise*, see in Δε d. Buttm. § 149. p. 425. Comp. Passow *καὶ* no. 3.

a) genr. Matt. v. 39 *στρέψον αὐτῷ καὶ τὴν ἄλλην*. vi. 12. Mark ii. 16, 28. Luke i. 35. vi. 16 ὅς *καὶ*. John viii. 19 *εἰ ἐμε ᾗδετε, καὶ τὸν πατέρα μου ᾗδετε ἄν*. Rom. i. 15. 1 Cor. xiv. 12. al. sæp.—Hdian l. 1. 4. Xen. Cyr. 5. 1. 2 *ὃ καὶ τὴν στολὴν ἐκδὺς ἔδωκε*. Mem. 2. 3. 1.—For πολλά *καὶ* ἄλλα v. ἕτερα, see Ἄλλος a.

b) in comparisons, e. g. οὕτω *καὶ*, *so also*, after ὥς, ὥσπερ, καθὼς, etc. 1 Cor. xi. 12 *ὥσπερ γὰρ ἡ γυνή . . . οὕτω καὶ ὁ ἀνὴρ*. xv. 22. So with οὕτω impl. Matt. vi. 10 *ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς*. Luke vi. 31. John xiii. 15. Acts vii. 51. Gal. i. 9.—Xen. Mem. 1. 6. 3. Luc. 8. 4. with οὕτω impl. Hdot. 7. 128 *ὥς δὲ ἐπεθύμησε, καὶ ἐποίησε ταῦτα*. Plut. Apotheg. Gelon. in Mor. II. p. 9 ed. Tauchn. or VI. p. 668. 7 ed. Reisk. Thuc. 8. 1 ult.—Also καθὼς *καὶ*, *as also, even as also*, 1 Cor. xiii. 12. xiv. 34. ὥς *καὶ*, *as also*, 1 Cor. vii. 7. Acts xi. 17, where *καὶ* is pleonastic, see Winer § 67. p. 487. c. Comp. Matth. § 620. b.—Xen. Cyr. 4.2.1.

c) in interrogations, e. g. τί καί; *why also? why too?* 1 Cor. xv. 29, 30. ἵνατι καί, *why moreover?* Luke xiii. 7.—Jos. Ant. 18. 6. 6 τί καί ἔχει λέγειν. Eurip. Phœn. 1373 πῶς καί. Comp. Herm. ad Vig. p. 837.

d) before a participle καί implies an emphatic antithesis with what precedes, and may be rendered *even, although*, Matt. 26. 60. Luke xviii. 7 καί μακροθυμῶν ἐπ' αὐτοῖς. 1 Cor. xvi. 9. Comp. Passow καί no. 4. Herm. ad Vig. p. 837.—Æl. V. H. 1. 21 καί μὴ προσκυνήσαντι. Theogn. 1114 σὺν σοί, καί κακὸς ὢν, γίγνομαι ἐσθλὸς ἀνὴρ. Xen. Cyr. 4. 1. 17 φεύγουσι καί πολλὰ οὔσαι.

e) as intensive, *even, even also, yea*. Matt. x 30 ὑμῶν δὲ καί αἱ τρίχες, i. e. *the very hairs, etc.* Mark i. 27. iv. 25 et Luke viii. 18 καί ὃ ἔχει ἀρθρῆσται. Rom. viii. 23 καί ἡμεῖς αὐτοί. 1 Cor. ii. 10 καί τὰ βάθη. xi. 6 καί κειράσθω *let her be even also shorn*. 2 Cor. viii. 3 ὅτι κατὰ δύναμιν, καί ὑπὲρ δύναμιν, *yea above their ability*. Mark ix. 13 ὅτι καί Ἠλίας ἐλήλυθε *that Elias is even already come*.—Esth. vii. 8. Luc. D. Deor. 5. 4. Xen. Cœc. 18. 9 ἐπιστάμενος καί πάλαι. Cyr. 5. 2. 33 εὖ ἴσθι, εἶναι καί τοῦτο ἦδη. Mem. 4. 2. 12. Comp. Winer § 57. note, e. Passow καί no. 6.

3. With other particles, chiefly καί δέ and also, but also, likewise δὲ καί but also Matt. iii. 10. John xv. 24, see in Δέ II. d. Buttm. § 149. p. 425. τε καί, see in Τέ. Buttm. l. c. p. 424.—Others are: ἀλλὰ καί but also, see in Ἀλλά 1 a. γὰρ καί see in Γάρ II. ἴαν δὲ καί, see in Ἐάν II. α. εἰ καί, εἰ γὰρ καί, εἰ γε καί, εἰ δὲ καί, see in Εἰ III. γ. δ. Γέ II. γ. ἥ καί see in Ἡ 4. β. καί γάρ see in Γάρ II. καί γε see in Γέ II. ε. καί δὲ see above. καί εἰ, καί γάρ εἰ, καί γάρ εἴπερ, see in Εἰ III. δ. AL.

Καϊάφας, α, ὁ, Caiaphas, Aram. ܟܝܝܦܐ (depression, Buxt. Lex. Ch. 1076,) pr. n. of a high priest, Ἰωσήφος ὁ καί Καϊάφας Jos. Ant. 18. 2. 2. He was appointed by Valerius Gratus the predecessor of Pilate, A.D. 26, and deposed by Vitellius in A.D. 35, Jos. Ant. 18. 4. 3. See in Ἀννας.—Matt. xxvi. 3, 57.

Luke iii. 2. John xi. 49. xvi. 13, 14, 24, 28. Acts iv. 6.

Κατ'γε, see in Γέ II. ε.

Κάιν, ὁ, indec. Cain, Heb. קַיִן (possession), the first-born of Adam and the first homicide, Heb. xi. 4. 1 John iii. 12. Jude 11. Comp. Gen. c. 4.

Καϊνάν, ὁ, indec. Cainan, Heb. קַיִן (possession), pr. n. a) of a son of Enos Luke iii. 37, comp. Gen. v. 9 sq.—b) of a son of Arphaxad according to the Sept. Gen. x. 24. xi. 12, but not found in the Hebrew. Luke follows the Sept. c. iii. 36, where several MSS. omit Καϊνάν.

Καινός, ἡ, ὁν, new, i. e.

a) pp. newly made, not impaired by time or use, as ἀσκαί Matt. ix. 17. Mark ii. 22. Luke v. 38. (So Sept. and ὡππ Josh. ix. 13.) μνημεῖον Matt. xxvii. 60. John xix. 41. ἱμάτιον Luke v. 36. (Sept. 1 K. xi. 29 sq.) So Matt. xiii. 52 καινὰ τὰ παλαιὰ pp. garments new and old. Also τὸ καινόν Mark ii. 21. Luke v. 36 bis.—2 Macc. ii. 30. Xen. H. G. 3. 4. 28.

b) new, i. e. not before known or current, newly introduced, e. g. διδαχὴ Mark i. 27. Acts xvii. 19. ἐντολή John xiii. 34. 1 John ii. 7, 8. 2 John 5. ὄνομα Rev. ii. 17. iii. 12. Sept. for ὡππ Is. lxii. 2.—Hdian. 3. 13. 15. Luc. Rhet. Præc. 17. Xen. Mem. 2. 3. 10.—Comparat. Acts xvii. 21 λέγειν τι καί ἀκούειν καινότερον *to tell or hear something newer*, comp. Winer § 36. 3.—Dem. 43. 7. ib. 160. 2. comp. Hdot. 1. 27 εἰ τι εἴη νεώτερον περὶ τὴν Ἑλλάδα. Eurip. Orest. 1327.—Also in the sense of other, foreign, Mark xvi. 17 γλώσσαις λαλήσουσι καινὰς *with new, i. e. other tongues, new to them*.—Xen. Mem. 1. 1. 3.

c) new as opp. to old or former τὸ παλαιόν, τὸ πρῶτον, and hence implying also better, e. g. καινὴ διαθήκη, a new and better covenant, see in Διαθήκη b. γ. Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. xi. 25. 2 Cor. iii. 6. Heb. viii. 8, 13. ix. 15. (Sept. for ὡππ Jer. xxxi. 31.) So οἶνον πίνειν καινόν, *to drink wine new*, in its best state according to the Hebrew taste, Matt. xxvi. 29. Mark

xiv. 25. *ῥῆθ καινή a new song*, i. e. nobler, loftier strain, Rev. v. 9. xiv. 3. Sept. and *ῥῆθ* Ps. xxxiii. 3. xl. 4. Is. xlii. 10. Also for *renewed*, made new, and therefore superior, more splendid, e. g. *καινοὶ οὐρανοὶ καὶ καινή γῆ* 2 Pet. iii. 13 bis. Rev. xxi. 1. (Sept. Is. lxxv. 17. lxxvi. 22.) *ἡ καινή Ἱερουσαλήμ* Rev. iii. 12. xxi. 2. So Rev. xxi. 5 *καὶνὰ πάντα ποιῶ*. —Metaph. of Christians as *renewed* and changed from evil to good by the Spirit of God. 2 Cor. v. 17 bis *καὶνὴ κτίσις*. Gal. vi. 15 κ. *ἄνθρωπος*. Eph. ii. 15. iv. 24. Sept. *καρδία καινή* for *ῥῆθ* *בֶּרֶךְ* Ez. xviii. 31. xxxvi. 26.

Καινότης, *ητος, ἡ*, (καίνος,) *newness*, e. g. in a moral sense, Rom. vi. 4 *ἐν καίνῳ ὄνῃ* ζῶς i. q. *ἐν ζωῇ καίνῃ*, comp. *ζωή* b. Butt. § 123. n. 4. So also Rom. vii. 6.—pp. Thuc. 3. 38.

Καίπερ conjunct. (καί, περ,) *although*, comp. Butt. § 149. p. 432. Matth. § 566. 3. Seq. particip. Phil. iii. 4. Heb. v. 8. vii. 5. xii. 17. 2 Pet. i. 12. Seq. fin. verb Rev. xvii. 8 *καίπερ παρίσταί*, where later edit. read *καί*.—c. part. Xen. Ag. 1. 11. Conv. 2. 12.

Καιρός, οὗ, ὁ, pp. *right proportion*, *just measure*, Theogn. 401. Xen. Mem. 1. 3. 6, 7. Conv. 2. 19. In N. T. only of *time*, *season*, i. e.

a) *fit time*, *proper season*, viz. (a) genr. i. q. *opportunity*, *occasion*, Acts xxiv. 25 *καιρὸν δὲ μεταλαβὼν*. Rom. xii. 11 *καιρῷ δουλεύοντες* see in *Δουλεύω* b. 2 Cor. vi. 2 bis. Gal. vi. 10. Eph. v. 16 et Col. iv. 5 see in *Ἐξαγοράζω*. Heb. xi. 15. *καιρός ὑμέτερος* John vii. 6. — 1 Macc. xv. 34. Jos. Ant. 18. 6. 6. Pol. 1. 36. 4. Xen. Cyr. 1. 3. 8. — (β) *appointed time*, *set time*, *certain season*, i. e. a fixed and definite time or season. E. g. seq. gen. Matt. xiii. 30 *ἐν καιρῷ τοῦ θερισμοῦ* *in the time of harvest*, i. e. the usual season. xxi. 34, 41. Mark xi. 13 *καιρός σύκων*. Luke i. 20. viii. 13. Acts iii. 20 *καιροὶ ἀναψύξεως* *times of refreshing* sc. appointed of God. Luke xix. 44. 2 Tim. iv. 6. Heb. ix. 10. xi. 11. (Sept. for *ἡμέρα* Ecc. iii. 1 sq. Xen. Apol. Socr. 7.) Seq. gen. of pers. or a pron. as ὁ καιρός μου v. ὁ ἐμός, *my time*, as appointed of God, e. g. in which

I am to suffer Matt. xxvi. 18, or accomplish any duty John vii. 6, 8. Luke xxi. 24 *καιροὶ ἐθνῶν*. 2 Thess. ii. 6. Rev. xi. 18. So *ἰδιος καιρός* *one's own due time*, Gal. vi. 9. 1 Tim. ii. 6. vi. 15. Tit. i. 3. With a demonstrative art. or pron. as ὁ νῦν, οὗτος, ἐκεῖνος, *this present time*, *that time*, definitely marked out and expressed, Matt. xi. 25. xii. 1. xiv. 1. Mark x. 30. Luke xiii. 1. xviii. 30. Acts xii. 1. Rom. iii. 26. viii. 18. xi. 5. 2 Cor. viii. 14. Eph. ii. 12. Also *καιρός ἐσχάτος* 1 Pet. i. 5. κ. ὕστεροι 1 Tim. iv. 1. κ. ἐνεσθηκώς Heb. ix. 9.—Genr. Acts xvii. 26 *προτεταγμένους καιρούς*. Gal. iv. 10. 2 Tim. iv. 3 *ἐσται γὰρ καιρός* sc. appointed of God. Rev. xii. 12. dat. τῷ καιρῷ *at the proper season*, Mark xii. 2. With prepositions, e. g. *ἀχρι καιροῦ* *for* or *during a certain season* Luke iv. 13. Acts xiii. 11. (μεχρι Diod. Sic. 1. 3.) *ἐν καιρῷ* *in due time* Matt. xxiv. 45. Luke xx. 10. 1 Pet. v. 6. *ἐν ᾧ καιρῷ* Acts vii. 20. (Xen. H. G. 7. 2. 8.) *κατὰ καιρόν* *at the set time* John v. 4. Rom. v. 6. *κατὰ τὸν κ. τοῦτον* Acts xix. 23. Rom. ix. 9. (Xen. H. G. 1. 1. 32.) *πρὸ καιροῦ* *before the proper time* 1 Cor. iv. 5. *πρὸς καιρόν* *for a season* Luke viii. 13. 1 Cor. vii. 5. *πρὸς κ. ὥρας* i. e. for a short time 1 Thess. ii. 17.—So in allusion to the set time for the coming of the Messiah in his kingdom or for judgment, Matt. viii. 29. xvi. 3. Mark i. 15. xiii. 33. Luke xii. 56. xxi. 8. Acts i. 7. Rom. xiii. 11. 1 Cor. vii. 29. Eph. i. 10. 1 Thess. v. 1. 1 Pet. i. 11. iv. 17. Rev. i. 3. xxii. 10.—Plur. *καιροί* absol. *times*, *circumstances*, appointed of God, 2 Tim. iii. 1.

b) genr. *time*, *season*, i. q. *χρόνος*. (a) pp. Luke xxi. 36 *ἐν παντὶ καιρῷ δεόμενοι*. Eph. vi. 18.—(β) *a season of the year*, as *παιροὶ παρποφόροι* *fruitful seasons* Acts xiv. 17.—(γ) in the prophetic style put for *a year*, Rev. xii. 14 *τετρεκαίδεκα καιροὶ καὶ ἡμίση καιροῦ*, i. e. three years and a half, (comp. ver. 6,) in allusion to Dan. vii. 25 where Sept. for Chald. *ἔτη*, and where *καιροί* stands as here for the dual, *two years*, comp. Wiener § 27. 2. p. 150.—So *χρόνος* in later writers for *a year*, see Passow in *χρόνος* no. 4.

Καῖσαρ, *αρος, ὁ*, *Cesar*, pp. surname of the Julian family at Rome,

but applied, after Julius Cæsar, to his successors of the same family as the usual title of dignity. At a later period, it became the title of the heir apparent. In N. T. the title *Cæsar* is applied to Augustus Luke ii. 1. Tiberius Luke iii. 1. xx. 22, 24, 25. al. Claudius Acts xi. 28. Nero Acts xxv. 8 sq. Phil. iv. 22. Caligula who succeeded Tiberius is not mentioned. AL.

Καيسάρεια, ας, ἡ, *Cæsarea*, pr. n. of two cities in Palestine.

1. *Cæsarea Philippi*, a city of Upper Galilee near the sources of the Jordan at the foot of Mount Hermon, called also *Paneas*. Matt. xvi. 13. Mark viii. 27. It was rebuilt and enlarged by Philip the tetrarch, and named in honour of himself and Tiberius, Jos. Ant. 18. 2. 1. It bore afterwards for a time the name of *Neronias*, in honour of Nero, Jos. Ant. 20. 9. 4. It is generally supposed to have occupied the site of the ancient city called *Laish* or *Leshem* Judg. xviii. 28. John xix. 47, and *Dan* Judg. xviii. 2. At present the village Banias occupies the site of its ruins. See Rosenm. Bibl. Geogr. II. i. p. 197. ii. p. 13. Burckhardt Travels in Syria, etc. p. 38 sq. Reland Palæst. p. 918 sq.

2. *Cæsarea* of Palestine, on the coast of the Mediterranean, southward from Mount Carmel. Its ancient name was *Στράτωνος πύργος* Jos. Ant. 15. 9. 6. Strabo 16. 2. 27. *Stratonis turris* Plin. H. N. 5. 13. Herod the Great rebuilt it with great splendour and strength, created an artificial harbour, and named it *Cæsarea*, in honour of Augustus, Jos. l. c. and 16. 5. 1. Josephus calls it one of the largest cities in Palestine, and says the inhabitants were mostly Greeks, B. J. 3. 9. 1. It was the seat of the Roman procurator, and after the destruction of Jerusalem became the capital of Palestine. See Rosenm. Bibl. Geogr. II. ii. p. 326 sq. Reland Palæst. 670 sq.—Acts viii. 40. ix. 30. x. 1, 24. xi. 11. xii. 19. xviii. 22. xxi. 8. 16. xxiii. 23, 33. xxv. 1, 4, 6, 13.

Καίτοι οἱ καὶ τοι, and yet, nevertheless, although. Heb. iv. 3 εἰ εἰσελεύσονται εἰς τὴν κατὰπαυσίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων,

they shall not enter into my rest, the works nevertheless having been finished at the foundation of the world, i. e. the rest here spoken of, *my rest*, could not have been God's resting from his works, Gen. ii. 2, for this rest, the sabbath, had already existed from the creation of the world.—Luc. D. Deor. 12. 2. Xen. Ag. 8. 8. Comp. Buttm. § 149. p. 431. Herm. ad Vig. p. 840.

Καίτοιγε, see in Γ' II. ζ.

Καίω, f. καύσω, aor. 1 pass. ἐκαύθην, comp. Buttm. § 114, to burn, i. e.

a) causat. to make burn, to kindle, to light, e. g. a fire, lamp, etc. Pass. part. καίόμενος burning, flaming. Matt. v. 15 οὐδὲ καίουσιν λύχνον. [Mark iv. 21.] Luke xii. 35. Heb. xii. 18 κεκαυμένῳ πυρὶ flaming fire. Rev. iv. 5. viii. 8, 10. xix. 20. xxi. 8. Sept. Lev. xxiv. 3, 4 where Heb. אָרָא. Pass. for אָרָא Deut. iv. 11. v. 23. comp. Dan. iii. 6 sq.—Thuc. 7. 80. Xen. An. 7. 4. 18.—Trop. λύχνος καίόμενος καὶ φαίνων, a burning and shining light, spoken of John the Baptist as a distinguished teacher, John v. 35. comp. Ecclus. xlvi. 1.—Metaph. καίομαι to burn, i. e. to be greatly moved, of the heart, Luke xxiv. 32.—Test. XII Patr. p. 671 ἐκαίωμην τοῖς σπλάγχνοις.

b) trans. to burn, i. e. to consume with fire. John xv. 6 καὶ καίεται, sc. τὰ κλήματα. [Matt. xiii. 40.] 1 Cor. xiii. 3, see in "Iva 1. C. a. Sept. for אָרָא Lev. iv. 12. 1 K. xiii. 2. אָרָא Is. v. 24.—Jos. Ant. 4. 8. 23. Luc. Tim. 9. Xen. Cyr. 4. 2. 33.

Κάκει, crasis for καὶ ἐκεῖ, each retaining its own signification just as if written separately, see Καί and Ἐκεῖ. Buttm. § 29. n. 7. and n. 2. b. Matt. v. 23. x. 11. xxviii. 10. Mark i. 35, 38. John xi. 54. Acts xiv. 7. xvii. 13. xxii. 10. xxv. 20. xxvii. 6. Sept. for אָרָא Ruth. i. 17.—Xen. H. G. 1. 2. 9.

Κάκειθεν, crasis for καὶ ἐκεῖθεν, comp. in Κάκει above. Mark x. 1. Acts vii. 4. xiii. 12. xiv. 26. xx. 15. xxi. 1. xxvii. 4, 12. xxviii. 15. Sept. for אָרָא 2 K. ii. 25.—Luc. D. Deor. 7. 4. Xen. H. G. 1. 6. 8.

Κάκεινος, η, ο, by crasis for καὶ ἐκείνος, η, ο, where each retains its

own power just as if written separately, see *Kai* and *Ἐκείνος*. Buttm. § 29. n. 7. and n. 2. *b*. Matt. xv. 18. xx. 4. xxiii. 23. Luke xx. 11. xxii. 12. John vii. 29. xiv. 12. *al.*—Luc. D. Deor. 2. 3. Xen. Cyr. 5. 5. 29. *AL.*

Κακία, *ας*, *ή*, (*κακός*), *badness*, *e. g.* external, as of water Jos. Ant. 3. 1. 1, 2. of a soldier *cowardice*, Xen. Cyr. 2. 2. 27. In N. T. *evil*, in a moral sense, viz.

a) of heart, life, character, *wickedness*, Acts viii. 22 *μετανόησον οὐδὲν ἀπὸ τῆς κακίας σου ταύτης*. James i. 21. 1 Pet. ii. 16. 1 Cor. xiv. 20 *τῇ κακίᾳ νηπιᾶζετε*, opp. *ταῖς φρεσίν*, comp. Matt. xviii. 3. Sept. for *πῦρ* Ex. xxxii. 11, 13. *πῦρ* Is. xxix. 20. —Xen. Mem. 1. 2. 28.

b) in an active sense, *malice*, *malignity*, the desire of evil to others, espec. 1 Cor. v. 8 *ἐν ζύμῃ κακίας καὶ πονηρίας*. Eph. iv. 31. Col. iii. 8. Tit. iii. 3. 1 Pet. ii. 1. Sept. *πῦρ* Prov. i. 16. *πῦρ* Nah. iii. 19.—Jos. Ant. 1. 1. 4. Diod. Sic. 1. 1 ult.

c) *evil*, *i. e.* trouble, *affliction*, Matt. vi. 34. So Sept. and *πῦρ* Eccl. vii. 14.—1 Macc. x. 46. Thuc. 3. 58.

Κακοηθία, *ας*, *ή*, (*κακοήθης* *evil-disposed*, *mischievous*, from *κακός*, *ήθος*), *mischief*, *malevolence*, *malignity*, the desire of evil to others, Rom. i. 29.—3 Macc. iii. 22. Arr. Epict. 4. 8. 1. Plut. VI. p. 250. 1 et 15. ed. R. In the sense of *bad habits*, *corrupt morals*, Xen. Ven. 13. 16.

Κακολογέω, *ῶ*, *f.* *ήσω*, (*κακολόγος* fr. *κακός*, *λέγω*), *to speak evil of*, *to revile*, seq. acc. Mark ix. 39. Acts xix. 9. —2 Macc. iv. 1. Plut. ed. Reisk. VI. p. 671. 13. Isocr. p. 136. C.—As opp. to *τιμάω*, by impl. *to dishonour*, *to condemn*. Matt. xv. 4 et Mark vii. 10 *ὁ κακολογῶν πατέρα ἢ μητέρα*, quoted from Ex. xxi. 17 where Sept. for *כְּבֹד* *to curse*, as also Prov. xxii. 20. Ez. xxii. 7. The earlier form was *κακῶς λέγω*, see Lob. ad Phr. p. 200.

Κακοπάθεια, *ας*, *ή*, (*κακοπαθέω*), *a suffering of evil*, *i. e.* genr. *suffering*, *affliction*, James v. 10. Sept. for *πῦρ* Mal. i. 13.—2 Macc. ii. 27, 28. Dem. 1412. 25.

Κακοπαθέω, *ῶ*, *f.* *ήσω*, (*κακοπαθής* fr. *κακός* and *πάθος*, *πάσχω*), *to suffer evil*, *to be afflicted*, intrans. 2 Tim. ii. 9. James v. 13.—Jos. Ant. 1. 10. 3. Xen. Mem. 1. 4. 11.—Especially of soldiers and others, *to endure hardships*, trop. 2 Tim. ii. 3 *κακοπάθησον ὡς καλὸς στρατιώτης*. iv. 5.—Jos. Ant. 10. 11. 1. Hdtian. 8. 7. 14. Comp. Sept. for *δραγ* Jon. iv. 10. Xen. Mem. 2. 1. 17.

Κακοποιέω, *ῶ*, *f.* *ήσω*, (*κακοποιός*), *to do evil*, *i. e.*

a) to others, *i. q.* *to injure*, *to harm*, absol. Mark iii. 4. Luke vi. 9. Sept. for *πῦρ* Gen. xxxi. 7. 1 Sam. xxv. 4. for Chald. *קִרְקָה* Ezra iv. 13, 15.—*c. acc.* Diod. Sic. 15. 45. absol. Xen. Cyr. 8. 8. 14.

b) genr. and absol. *i. q.* *to commit sin*, 1 Pet. iii. 17. 3 John 11. Sept. for *πῦρ* 2 Sam. xxiv. 17.—Xen. Eccl. 3. 11.

Κακοποιός, *οὔ*, *ὁ*, *ή*, (*κακός*, *ποιέω*), *an evil doer*, 1 Pet. ii. 12, 14. iii. 16. iv. 15. *malefactor*, John xviii. 30.—Pol. 15. 25. 1.

Κακός, *ή*, *όν*, *bad*, *worthless*, *sc.* externally, as a breastplate, Xen. Mem. 3. 10. 12. soil Eccl. 16. 7. of a soldier, *coward*, *craven*, Xen. Cyr. 2. 2. 27. In N. T. *evil*, viz.

a) in a moral sense, *wicked*, *vicious*, *bad*, in heart, conduct, character. Matt. xxi. 41 *κακούς κακῶς ἀπολέσει αὐτούς*. xxiv. 48 *ὁ κακὸς δοῦλος*. Phil. iii. 2. Rev. ii. 2 *κακοὺς*, *i. e.* impostors. Of things, Mark vii. 21 *διαλογισμοὶ οἱ κακοί*. Rom. xiii. 3 *κακῶν*, *sc.* *ἐργων*. 1 Cor. xv. 33 *ὁμιλῖαι κακαί*. Col. iii. 5. Sept. for *πῦρ* Prov. xv. 3. xxviii. 5. *πῦρ* Prov. vi. 18.—Luc. Parasit. 1. Xen. Mem. 1. 2. 20 bis.—Neut. *τὸ κακόν*, plur. *τὰ κακά*, *evil*, *evil things*, *i. e.* *wickedness*, *fault*, *crime*, Matt. xxvii. 23 *τί γὰρ κακὸν ἐποίησεν*. Mark xv. 14. Luke xxiii. 22. John xviii. 23. Acts xxiii. 9. Rom. i. 30. ii. 9. iii. 8. vii. 19, 21. ix. 11. xiii. 4 bis. xvi. 19. 1 Cor. x. 6. 2 Cor. v. 10. xiii. 7. 1 Tim. vi. 10. Heb. v. 14. James i. 13. 1 Pet. iii. 12. 3 John 11. Sept. for *πῦρ* 1 K. iii. 9. Pro. iii. 7. *al.*—Xen. Mem. 2. 6. 4.

b) act. causing evil, *i. e.* *hurtful*, *bane-ful*. Rom. xiv. 20 *ἀλλὰ κακὸν τῷ ἀνθρώπῳ* κ. τ. λ. Rev. xvi. 2 *ἄλγες κακόν*. Tit.

i. 12 κακά θηρία *ravenous beasts*. Sept. for γγ Am. vi. 3. Prov. xvi. 5.—Xen. Mem. 4. 1. 4.—Neut. τὸ κακόν, *evil*, i. e. cause or source of evil James iii. 8; evil done to any one, *harm, injury*, Acts xvi. 28. xxviii. 5. Rom. xii. 17 bis, 21 bis. xiii. 10. 1 Cor. xiii. 5. 1 Thess. v. 15 bis. 1 Pet. iii. 9, 11. in words, *evil-speaking*, 1 Pet. iii. 10. Sept. for γγ Mic. vii. 3.—Plur. τὰ κακά, *evils*, i. e. troubles, afflictions, Luke xvi. 25 Δάζαρος ὁμοίως τὰ κακά sc. ἀπέλαβε. Acts ix. 13. 2 Tim. iv. 14. Sept. for γγ Gen. xlv. 34. xlviii. 16. πρβ Is. xlv. 7. Jer. xiv. 8.

Κακοῦργος, ον, ὁ, ἡ, (for κακό-εργος fr. κακός, absol. ἐργω,) *an evil-worker, malefactor*, genr. 2 Tim. ii. 9. Sept. for πρβ Prov. xxi. 15.—Xen. An. 1. 9. 13.—Of robbers, λησταί, Luke xxiii. 32, 33, 39, comp. Matt. xxvii. 38.—Æl. V. H. 3. 44. Diod. Sic. 20. 81.

Κακουχέω, ὦ, f. ἴσω, (κακός, ἔχω,) *to hold or treat ill, to maltreat*, in N. T. only Pass. part. κακουχούμενος, *maltreated, afflicted*, Heb. xi. 37. xiii. 3. Sept. for πρβ 1 K. ii. 26. xi. 39.—Diod. Sic. 3. 23 ult. Plut. VI. p. 436. 2. ed. Reiske.

Κακώω, ὦ, f. ὠσω, (κακός,) *to affect with evil*, i. e.

a) physically, *to do evil to any one, to maltreat, to harm, to afflict*, c. acc. of pers. Acts vii. 6, 19 ἐκάκωσε τοὺς πατέρας ἡμῶν. xii. 1. xviii. 10. 1 Pet. iii. 12. Sept. for πρβ Judg. ii. 18. γρβ Ex. v. 22. πρβ Gen. xv. 13. Num. xxiv. 24.—Hom. Od. 4. 754. Hdian. 6. 6. 10. Xen. Cyr. 3. 1. 23.

b) in N. T. and Josephus in a moral sense, *to make evil-affected, to exasperate*, e. g. τὰς ψυχὰς Acts xiv. 2.—Jos. Ant. 16. 1. 2. ib. 16. 7. 3 Ἡρώδης ἐκακοῦτο ὑποψίαις. ib. 16. 8. 6. See Krebs Obs. e Jos. p. 224.

Κακῶς, adv. (κακός,) *badly, ill, evil*.

a) physically, e. g. in phrases: (α) κακῶς ἔχειν, *to be sick*, see in ἔχω f. Matt. iv. 24. viii. 16. ix. 12. xiv. 35. Mark i. 32, 34. ii. 17. vi. 55. Luke v. 31. vii. 2.—Æl. H. An. 11. 34. Xen. Cæc. 3. 11.—(β) κακῶς πάσχειν, *to suffer badly* i. e. grievously, Matt. xvii. 15.—Hom.

Od. 16. 275. Pol. 3. 90. 13.—(γ) κακοῦς κακῶς ἀπολέσαι *malos male perdere*, i. e. *to destroy miserably, utterly*, Matt. xxi. 41. For the paronomasia see Winer § 62. 1.—Jos. Ant. 12. 5. 4. ult. κακοὶ κακῶς ἀπώλοντο. Ceb. Tab. 32 ἀπόλονται κακοὶ κακῶς. Xen. Cæc. 5. 18.—(δ) genr. in the sense of *grievously*, Matt. xv. 22 κακῶς δαμονίζεται.—Hesych. κακῶς. δεινῶς.

b) morally, e. g. (α) κακῶς ἱρεῖν, *to speak evil of any one, to revile*, seq. accus. Buttm. § 131. 4. Acts xxiii. 5 ἄρχοντα τοῦ λαοῦ σου οὐκ ἱρεῖς κακῶς, quoted from Ex. xxii. 28 where Sept. for γγ, as also Is. viii. 21.—Luc. Pisc. 6. Xen. Ath. 2. 18. Comp. in Εἶπον a. ζ.—(β) genr. κακῶς λάλειν absol. *to speak evil*, i. e. *amiss*, John xviii. 23. So James iv. 3 κακῶς αἰτεῖσθε, *ye ask amiss*.—Luc. Merc. cond. 5 κακῶς βεβουλεύσθαι.

Κάκωσις, εως, ἡ, (κακός,) *evil condition, affliction*, Acts vii. 34 εἶδον τὴν κ. τοῦ λαοῦ μου, quoted from Ex. iii. 7 where Sept. for γγ, as also ver. 17.—Hdian. 6. 6. 11. Thuc. 7. 82.

Καλάμη, ης, ἡ, *the stalk of grain*, Xen. An. 5. 4. 27. In N. T. *stubble, straw*, after the ears are removed, 1 Cor. iii. 12. Sept. for πρβ Ex. xv. 7. Joel ii. 5.—Theocr. Id. 5. 7 et ibi Schol. Xen. Ven. 5. 18.

Κάλαμος, ον, ὁ, *a reed*, i. e. a plant with a jointed hollow stalk growing in wet grounds.

a) pp. the plant itself Matt. xi. 7. Luke vii. 24. Matt. xii. 20 κάλαμον συντετριμμένον, quoted from Is. xlii. 3 where Sept. for πρβ, as also 1 K. xiv. 15. Job xl. 16.—Luc. Hermotim. 68. Xen. An. 1. 5. 1.

b) of the stalk as cut for use, *a reed*, i. e. (α) as a mock sceptre, Matt. xxvii. 29, 30. Mark xv. 36.—(β) *a stalk or stem of hyssop*, Matt. xxvii. 48. Mark xv. 19. Comp. John xix. 29.—(γ) *a measuring reed, measure*, Rev. xi. 1. xxi. 15, 16. Sept. and πρβ Ez. xl. 3, 5, 6.—(δ) *a reed for writing, calamus*, 3 John 13. Sept. for πρβ Ps. xlv. 2. Lal. *calamus*, see Adam's Rom. Ant. 508. —Themist. II. 31. C. Liban. Ep. 849. Plato Phædr. p. 1241 D. Comp. Wetstein in loc.

Καλέω, ὦ, f. ἴσω, Buttm. § 95. n. 3, aor. 1 ἐκάλεσα, perf. κέκληκα, aor. 1 pass. ἐκλήθην, Buttm. § 114. § 110. 11.—*To call*, trans.

1. *to call to any one in order that he may come or go any where*

a) pp. with the voice, as a shepherd his flock, John x. 3 τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα. Luke xix. 13 καλέσας δὲ δέκα δούλους ἑαυτοῦ i. e. calling them together. Matt. xx. 8. Mark iv. 21 et Mark i. 20 ἐκάλεσεν αὐτούς sc. to follow him and become his disciples.—1 Macc. i. 6. Hdian. 3. 11. 20. Xen. Conv. 2. 12.

b) genr. *to call* sc. in any way, to send for, to direct to come. Matt. ii. 7 λάβρα καλέσας τοὺς Μάγους. Seq. ἐκ c. gen. of place Matt. ii. 15 ἐξ Αἰγύπτου. c. ἐκ impl. Heb. xi. 8. Comp. נִקְרָא Hos. xi. 1, Sept. μετακαλέω.—Xen. An. 1. 3. 4. Mem. 2. 10. 5.

c) *to call* with the idea of authority, *to call forth*, *to summon*, e. g. before a judge, etc. Acts iv. 18. xxiv. 2. (Hdian. 7. 3. 5. Xen. Apol. Soc. 1 εἰς τὴν δίκην.) Trop. of God, Rom. iv. 17 καλοῦντος τὰ μὴ ὄντα ὡς ὄντα calling forth and disposing of things that are not, even as though they were, i. e. calling them into existence, etc. So Sept. and נִקְרָא Is. xli. 4. xlviii. 13.—Philo de Creat. p. 728 τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι.

d) in the sense of *to invite*, pp. to a banquet, as εἰς τοὺς γάμους Matt. xxii. 3, 9. εἰς τὸν γάμον John ii. 2. absol. Matt. xxii. 8. Luke vii. 39. xiv. 8 bis, 17. 1 Cor. x. 27.—Dem. 402. 15. Luc. Jon. Trag. 15. ἐπὶ δεῖπνον Xen. Mem. 2. 3. 11.—Metaph. *to call*, to *invite*, sc. to any thing, e. g. of Jesus, κ. εἰς μετάνοιαν *to call to repentance*, to exhort, Matt. ix. 13. impl. Mark ii. 17. Of God, Rev. xix. 9 εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι see in Γάμος a. 1 Tim. vi. 12 εἰς τὴν ζωὴν αἰώνιον. 1 Cor. i. 9. 2 Thess. ii. 14. 1 Pet. ii. 9. v. 10. So καλεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, to the duties, privileges, and final bliss of the Christian life here and hereafter, 1 Thess. ii. 12, and so by impl. Rom. ix. 24. 1 Cor. vii. 15, 17 sq. Gal. v. 8, 13. 2 Tim. i. 9. Heb. ix. 15. 1 Pet. ii. 21. al. sēp.

e) in the sense of *to call to any station*, 1. q. *to appoint*, *to choose*. Heb. v. 4

ἀρχιερεὺς . . . καλούμενος ὑπὸ τοῦ Θεοῦ. Gal. i. 15. Comp. Sept. and נִקְרָא Is. xlix. 1. li. 2.

3. *to call*, i. e. *to name*, *to give name to any person or thing*.

a) pp. and spoken (α) of a proper name or surname, e. g. of persons, seq. τὸ ὄνομα and the name in apposit. Matt. i. 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, thou shalt call his name *Jesus*. ver. 23, 25. Luke i. 13. ii. 21. Rev. xix. 13. Pass. with τί sc. ὄνομα Luke i. 62. Comp. Matth. § 420. b. p. 769. So Sept. and נִקְרָא Gen. xxvii. 36. xxix. 34.—comp. Plato Cratyl. init.—Seq. acc. of pers. and the name in apposit. Matt. x. 25 εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐκάλεσαν in text. rec. others ἐπεκάλ. In the passive construction Luke i. 60 ἀλλὰ κληθήσεται Ἰωάννης. Acts i. 23. Rev. xii. 9. So of places, Matt. xxvii. 8. Luke ii. 4 ἥτις καλεῖται Βηθλεὲμ. Acts iii. 11. xxviii. 1. Rev. i. 9. So Sept. for נִקְרָא Gen. xxxi. 47. 2 K. xviii. 4.—Jos. B. J. 1. 1. 1. Hdian. 4. 12. 2. Xen. Mem. 2. 1. 26.—With ἐπὶ τῷ ὀνόματι added, i. e. *after the name of any one* Luke i. 59, see in Ἐπὶ 11. 3. c. η. Pass. with dat. τῷ ὀνόματι, *by name*, Luke i. 61. xix. 2. So c. ἐν, Rom. ix. 7 et Heb. xi. 18 ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα, i. e. *in* and through Isaac, in his line, shall thy seed bear name, quoted from Gen. xxi. 12 where Sept. for אֶנֶס נִקְרָא. Comp. in Ἐν 3. d. a.—(β) Of an epithet or appellation, e. g. of persons, Matt. ii. 23 Ναζωραῖος κληθήσεται. xxii. 43 πῶς οὖν Δαβὶδ κύριον αὐτὸν καλεῖ; xxiii. 7, 8 μὴ κληθῇτε ῥαββί. ver. 10. Luke vi. 15. xv. 19, 21. Acts xiv. 12. Rom. ix. 26. James ii. 23. 1 John iii. 1. Of things, Acts x. 1.—Palæph. 1. 8. Xen. Œc. 7. 2, 3. Cyr. 1. 2. 13.—Hence.

b) Pass. in the sense of *to be regarded*, *accounted*, i. q. *to be*, Matt. v. 9, 19 bis ἐλάχιστος κληθήσεται ἐν τῇ βασι. τῶν οὐρ. κ. τ. λ. Luke i. 32, 35, 36, 76. ii. 23. xv. 19. 1 Cor. xv. 9. Heb. iii. 13. Matt. xxi. 13 et Mark xi. 17 οἶκος προσευχῆς κληθήσεται, quoted from Is. lvi. 7 where Sept. for נִקְרָא, as also Is. xxxv. 8. xlvii. 1, 5. xlviii. 8. See Gesen. Lex. נִקְרָא Niph. no. 2 ult. Passow in καλέω no. 2 ult.—Hom. Il. 4. 61. Od. 7. 313. Pind. Pyth. 3. 119. AL.

Καλλιέλαιος, ου, ὁ, ἡ, adj. (καλός, ἔλαιον,) pp. 'yielding fine oil,' and hence ἡ καλλιέλαιος sc. ἔλαια, a good olive-tree, i. e. cultivated and yielding fine oil, opp. to ἀγριέλαιος, Rom. xi. 24.—Aristot. de Plant. 1. 6. Clem. Alex. Strom. 6. 15.

Καλλίων, ονος, ὁ, ἡ, (compar. of καλός,) better, once neut. as compar. of καλῶς, Buttm. § 115. 4, 5. Acts xxv. 10 ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις, as thou also better knowest, i. e. better than I can explain. Comp. in Βελτίων.

Καλοδιδάσκαλος, ου, ὁ, ἡ, adj. (καλός, διδάσκαλος,) teaching that which is good, and as subst. teacher of good, Tit. ii. 3. Comp. Buttm. § 123. 3. Not found in the classics.

Καλοὶ λιμένες, (καλός, λιμήν,) as pr. n. plur. Fair Havens, comp. Engl. Fairhaven, a port in the island of Crete, Acts xxvii. 8.

Καλοποιέω, ὦ, f. ἥσω, a later form for the earlier τὸ καλόν v. καλῶς ποίειω, Lob. ad Phr. p. 199, 200; to do well, to live virtuously, 2 Thess. iii. 13. Others, to do good sc. to others. Sept. in cod. Alex. for כַּבֵּן Lev. v. 4.

Καλός, ἡ, ὁν, handsome, beautiful, pp. as to external form and appearance, Sept. for כַּבֵּן Gen. xii. 14. Xen. Mem. 2. 6. 12. In N. T. of quality, etc. good, handsome, excellent, viz.

a) good, as to quality and character, (α) genr. γῆ Matt. xiii. 8, 23. Mark iv. 8, 20. Luke viii. 15. δένδρον Matt. xii. 33. Luke vi. 43. σπέρμα Matt. xiii. 24, 27, 37, 38. μέτρον i. q. Engl. handsome measure Luke vi. 38. οὐ καλόν not good, i. e. bad, worthless, 1 Cor. v. 6. Sept. for כַּבֵּן Gen. i. 4. Ez. xvii. 8.—Xen. Cyr. 1. 6. 6.—(β) by impl. choice, excellent, e. g. καρπός Matt. iii. 10. vii. 17, 18, 19. Luke iii. 9. vi. 43. οἶνος John ii. 10 bis. (Hdian. 5. 5. 16.) μαργαρίται Matt. xiii. 45. λίθοι Luke xxi. 5. also Matt. xiii. 48. Rom. vii. 16. 1 Tim. iii. 1, 13. iv. 6 διδασκαλία. vi. 12, 13 ὁμολογία. ver. 19. 2 Tim. i. 14. Heb. vi. 5. So τὸ καλόν the good 1 Thess. v. 21. Sept. for כַּבֵּן Gen. xxvii. 9. xxx. 20. Zech. i. 13.—Hdian. 1. 16. 7. Xen. Mem. 3. 1. 9.

—(γ) in the sense of honourable, distinguished, 1 Tim. i. 18. iii. 7. James ii. 7 τὸ καλὸν ὄνομα.—Xen. Cyr. 7. 3. 11.

b) good, as to effect, influence, etc. useful, profitable, e. g. ἄλας Mark ix. 50. Luke xiv. 34. so 1 Tim. i. 8. iv. 4. Sept. for כַּבֵּן Gen. ii. 9.—Ecclus. xiv. 3. Xen. Mem. 3. 8. 4 sq.—Hence καλόν ἐστι it is good, profitable, juvat, seq. acc. et infin. Matt. xvii. 4. et Mark ix. 5 et Luke ix. 33 καλόν ἐστι ἡμᾶς ὧδε εἶναι. seq. dat. of pers. et inf. as subj. Matt. xviii. 8, 9. Mark ix. 43, 45, 47. 1 Cor. vii. 1, 26 bis. ix. 15. seq. εἰ, Matt. xxvi. 24 et Mark xiv. 21. ix. 42 καλόν ἐστιν αὐτῷ μᾶλλον εἰ κ. τ. λ. it were better for him if etc. seq. ἰάν 1 Cor. vii. 8.

c) good in a moral sense, virtuous, spoken (α) of thoughts, feelings, actions, e. g. κ. συνείδησις a good conscience Heb. xiii. 18. κ. ἀναστροφή James iii. 13 et 1 Pet. ii. 12. 1 Tim. vi. 12 κ. ἀγών. 2 Tim. iv. 7. 1 Tim. ii. 3 et v. 4 τοῦτο γὰρ καλὸν ἐνώπιον τοῦ Θεοῦ, comp. in Ἐνώπιον c. Once καλός καὶ ἀγαθός spoken of ἡ καρδία, where ἀγαθός refers to the disposition of the heart itself, and καλός to the external manifestation, Luke viii. 15.—Æl. V. H. 3. 10. Luc. Alex. 30. Xen. Mem. 2. 6. 16. Comp. Sturz Lex. Xenoph. καλός no. 20.—So ἔργον καλόν, ἔργα καλά, τὰ καλά ἔργα, a good deed, good works, i. e. (1) genr. well-doing, virtue, pp. as in Engl. a handsome act, noble deeds. Comp. in Ἔργον b. γ. 2. Matt. v. 16. 1 Tim. v. 25. Tit. ii. 7, 14. Heb. x. 24. 1 Pet. ii. 12. (Xen. Mem. 2. 1. 32. Conv. 8. 10, 32.) So with ἔργα impl. Rom. xii. 17 2 Cor. viii. 21. Tit. iii. 8 τὰ καλά.—Xen. Mem. 2. 1. 27. al.—(2) or in the sense of useful work, i. e. benefit, etc. Matt. xxvi. 10. Mark xiv. 6. John x. 32, 33. 1 Tim. v. 10. vi. 18. Tit. iii. 8, 14.—(β) Neut. τὸ καλόν, pp. that which is handsome, good, right, Rom. vii. 18. Heb. v. 14. So τὸ καλόν ποιεῖν to do good, i. e. to do well, to act virtuously, Rom. vii. 21. 2 Cor. xiii. 7. Gal. vi. 9. James iv. 17.—Xen. Cyr. 5. 3. 2.—Hence καλόν ἐστι it is good, it is right, seq. inf. Matt. xv. 26. Mark vii. 27. Rom. xiv. 21. Gal. iv. 18. Heb. xiii. 9.—(γ) Of persons in reference to the performance of duty, e. g. ὁ ποιμὴν ὁ καλός John x. 11 bis, 14. δού-

ενοι 1 Tim. iv. 6. στρατιώτης 2 Tim. ii. 3. οἰκονόμοι 1 Pet. iv. 10.—Xen. Mem. 1. 6. 13.

Κάλυμμα, ατος, τό, (καλύπτω,) *a covering, veil*, 2 Cor. iii. 13. Comp. Ex. xxxiv. 33 sq. where Sept. for $\pi\eta\rho\eta$.—Trop. for *impediment*, 2 Cor. iii. 14, 15, 16, see in Ἀνακαλύπτω.—Act. Thom. § 34 οὗ καὶ τὸ κάλυμμα προηγείται σκότος.

Καλύπτω, f. ψω, (kindr. with κεύφη, κρύπτω, κλέπτω,) *to cover over or around, to envelope*, trans

a) pp. Matt. viii. 24. Luke viii. 16 καλύπτει αὐτὸν σκέυει. xxiii. 30. Sept. for $\pi\eta\rho\eta$ Gen. vii. 19. Ex. viii. 6. al.—Lycurg. p. 159. 7. Xen. Eq. 12. 5. Cyr. 5. 1. 4.

b) by impl. *to hide*, Matt. x. 26 οὐδὲν κεκαλυμμένον. 2 Cor. iv. 3 bis. So James v. 20 et 1 Pet. iv. 8 καλύψει πληθὺς ἁμαρτιῶν, *shall cover, hide, a multitude of sins*, i. e. cause them to be overlooked, not punished. Comp. Sept. and $\pi\eta\rho\eta$ Ps. xxxii. 1.

Καλῶς, adv. (καλός,) pp. *handsomely*, in N. T. *well, good, bene*, in various connexions and shades.

a) as to manner and external character, *well*, i. e. *right, suitably, properly*. John xviii. 23 εἰ δὲ καλῶς sc. ἐλάλησα. Acts x. 33. 1 Cor. vii. 37, 38. xiv. 17. Phil. iv. 14. Heb. xiii. 18. James ii. 8, 29. 2 Pet. i. 19. 3 John 6. So οὐ καλῶς *not well* Gal. iv. 17. Sept. for $\epsilon\upsilon\pi\eta$ 1 K. viii. 18.—Æl. V. H. 14. 25. Xen. Mem. 3. 8. 6. Cyr. 1. 3. 1.—Spoken in regard to office or duty, *well, faithfully*, 1 Tim. iii. 4, 12, 13. v. 17.—1 Macc. viii. 23. Xen. Cyr. 4. 5. 45.—With emph. *very well, excellently*, Mark vii. 37. Gal. v. 7 ἐτρέχετε καλῶς. Ironically, Mark vii. 9 καλῶς ἀδεύετε τὴν ἐντολὴν τ. Θεοῦ. 2 Cor. xi. 4.—Æl. V. H. 1. 16.—In the sense of *honourably*, James ii. 3 σὺ κάθου ὧδε καλῶς.

b) as to effect, tendency, etc. *well*, i. e. *justly, aptly*, as of declarations, etc. Matt. xv. 7 καλῶς προεφήτευσεν περὶ ὑμῶν. Mark vii. 6. xii. 28 ὅτι καλῶς ἀπεκρίθη. ver. 32. Luke xx. 39. John iv. 17. viii. 48. xiii. 13. Acts xxviii. 25. Rom. xi. 20.—Xen. Mem. 2. 7. 11.

c) in phrases, e. g. (a) καλῶς εἰπεῖν *to speak well of, to praise*, seq. acc. Luke

vi. 26. Comp. Buttm. § 131. 4. Εἶπον a. ζ.—(β) καλῶς ἔχειν, *to be well, to recover* sc. from sickness, Mark xvi. 18. See in ἔχω f.—comp. Xen. Cyr. 7. 5. 47. (δ) καλῶς ποιεῖν seq. accus. or dat. *to do well to any one, to benefit*, Matt. v. 44. Luke vi. 27. absol. Matt. xii. 12. Comp. Buttm. § 131. 4.

Κάμέ, see in Κάγω.

Κάμηλος, ου, ὁ, ἡ, *a camel*, Matt. iii. 4. Mark i. 6. Sept. for $\zeta\eta\rho\alpha$ Gen. xii. 16. xxiv. 10 sq.—Diod. 8. 3. 43. Xen. Cyr. 6. 1. 30.—In proverbs, e. g. Matt. xix. 24 et Mark x. 25 et Luke xviii. 25 εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, applied to that which is extremely difficult or impossible; comp. Buxtorf. Lex. Rab. Talm. 1722. So too Matt. xxiii. 24 οἱ διῶλίζοντες τὸν κῶνωπα, τὴν δὲ κάμηλον καταπίνοντες, spoken of those who are formal and diligent in the observance of lesser duties, but negligent in the discharge of higher ones; comp. Buxtorf. l. c. 1516.

Κάμνος, ου, ἡ, *a furnace*, for smelting metals, burning pottery, etc. genr. Matt. xiii. 42, 50 εἰς τὴν κάμινον τοῦ πυρός i. e. a burning furnace. Rev. i. 15. ix. 2. Sept. for $\kappa\alpha\mu\iota\eta$ Gen. xix. 28. $\kappa\alpha\mu\iota\eta$ Jer. xi. 3. $\kappa\alpha\mu\iota\eta$ Dan. iii. 6 sq.—Diod. Sic. 5. 27. Xen. Vect. 4. 49.

Καμνύω, f. ὄσω, (contr. for καταμύω,) *to shut down, to close*, sc. the eyes so as not to see, trans. Matt. xiii. 15 et Acts xxviii. 27 τοὺς ὀφθ. αὐτῶν ἐκκάμυσαν, quoted from Is. vi. 10 where Sept. for $\gamma\gamma\omega$ Hiph.—trop. Philo de Somn. p. 589.—This is a later form, not used by Attic writers, Phryn. et Lob. p. 339 sq. Sturz. de Dial. Alex. p. 173 sq. Some suppose it to have been used by Xenophon, Cyr. 8. 3. 28; see Schæfer ad Bos. Ellips. p. 368 sq.

Κάμνω, f. καμῶ, aor. 2 ἔκαμον, perf. κέκηκα, Buttm. § 110. 11, *to be weary, faint*, sc. from labour, intrans. Rev. ii. 3 κεκοπίακας καὶ οὐ κέκηκας. Heb. xii. 3.—Sept. Job x. 1. Xen. An. 3. 4. 47.—Hence *to be sick*, James v. 15 ἡ εὐχὴ τῆς πίστεως σώσει κάμνοντα.—Diod. Sic. 1. 25. Xen. Mem. 1. 2. 51.

Κάμοι, see in Κάγω.

Κάμπτω, f. ψω, *to bend*, e. g. ἱνυ Hom. II. 4. 486. In N. T. spoken only of the knees.

a) trans. seq. τὸ γόνυ, *to bend the knee* sc. in homage, worship, seq. dat. Rom. xi. 4, and so Sept. for כָּרַע 1 K. xix. 18. Seq. πρὸς c. acc. Eph. iii. 14. — genr. Hom. II. 7. 118. comp. Xen. Eq. 1. 6.

b) intrans. πᾶν γόνυ κάμψει, *every knee shall bow*, i. e. bend itself, in homage, worship, seq. dat. Rom. xiv. 11 quoted from Is. xlv. 23 where Sept. for כָּרַע לְפָנָי. Seq. ἐν Phil. ii. 10.

Κᾶν crasis for καὶ ἰάν, *and if, also if*, sometimes written κᾶν but improperly, Buttm. § 29. n. 2. b, and n. 7.

a) *and if*, c. Subj. aor. or perf. and in the apodosis the fut. or οὐ μή c. Subj. James v. 15. Mark xvi. 18 κᾶν θανάσιμον τι πῖωσιν κ. τ. λ. Luke xiii. 9 κᾶν μὲν ποιήσῃ καρπὸν, sc. καλῶς.—Xen. An. 3. 1. 36.

b) *also if, even if, although*, c. Subjunct. (a) genr. c. Subj. aor. and the apodosis with fut. Matt. xxi. 21 κᾶν τῷ ὄρει τούτῳ κ. τ. λ. John xi. 25 κᾶν ἀποθάνῃ, ζήσεται. Heb. xii. 20. Also c. Subj. pres. and the apodosis with pres. or fut. or Subj. aor. Matt. xxvi. 35. John viii. 14. x. 38.—Luc. D. Deor. 20. 12.—(β) *if even, if but, at least*, where καὶ is intens. by way of diminution, Passow in καὶ no. 8. Herm. ad Vig. p. 839. Seq. Subj. aor. and in the apodosis the fut. Mark v. 28 κᾶν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι. Ellipt. without apodosis, Mark vi. 56. Acts v. 15. 2 Cor. xi. 16.—Hdian. 4. 4. 15. Luc. D. Deor. 5. 2.

Κανᾶ, ἡ, indec. *Cana*, Heb. קִנְיָ, a village of Galilee, a few miles N. E. of Nazareth. John. ii. 1, 11. iv. 46. xxi. 2. —Jos. B. J. 1. 17. 5.

Καναναῖος, ον, ὁ, in some MSS. for Κανανίτης q. v.—Act. Thom. § 1.

Κανανίτης, ον, ὁ, *Cananite*, an epithet derived from Heb. קְנַעֲנִי. Aram. קְנַעֲנִי, zeal, and signifying i. q. ζηλωτής q. v. Hence Σίμων ὁ κανανίτης is the same as Σίμων ὁ ζηλωτής, Matt. x. 4. Mark iii. 18. comp. Luke vi. 15 et Acts i. 13. Perhaps the same with Simon the

brother of James and Jude, Matt. xiii. 55. Mark vi. 3.

Κανδάκη, ἡς, ἡ, *Candace*, a name common to the queens of Ethiopia or Meroë in the age of Christ, Acts viii. 27. This country was then governed by females, Strabo lib. XVII. p. 1134. B. p. 1175. D. Dio Cass. lib. 54. p. 335. Plin. H. N. VI. 29.

Κανών, ὄνος, ὁ, (κάνη, καννα, reed,) *a reed, rod, staff*, employed to keep any thing stiff, erect, asunder, Hom. II. 8. 103. ib. 13. 407. *a measuring rod or line*, Test. XII Patr. p. 662. Æschin. p. 82. 5. Dion. Hal. Ant. 3. 67. In N. T. trop. *canon*, i. e. *a standard, rule*, e. g. of life and doctrine, Gal. vi. 16 ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν. Phil. iii. 16 in text. rec.—Eurip. Hec. 602 κανὼν τοῦ καλοῦ. Dem. 327. 25. Xen. Ag. 10. 2.—In the sense of *limit, sphere* of action or duty, assigned to any one, 2 Cor. x. 13 κατὰ τὸ μέτρον τοῦ κανόνος κ. τ. λ. ver. 15, 16.—Jos. c. Ap. 2. 17.

Καπερναοῦμ, ἡ, indec. *Capernaum*, written also Καφαρναοῦμ, Heb. prob. כְּנַחֲנָא קָנָה (village of Nahum), a town or city of Galilee in the confines of Zebulon and Naphtali and on the N. W. shore of the sea of Tiberias not very distant from the confluence of the Jordan, comp. Matt. iv. 13 εἰς Καπ. τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ. It was for a time the residence of Jesus (Matt. 1. c.) and was much frequented by him; hence called ἡ ἰδία πόλις, Matt. ix. 1 coll. Mark ii. 1. Capernaum is not mentioned in the O. T. and only once by Josephus, de Vit. sua § 72; it was probably therefore built after the exile. The exact site is at present uncertain, but is supposed to have been at a place called *Tel Hûm* between Tabagha and the Jordan. Comp. Reland Palæst. p. 682. Rosenm. Bibl. Geogr. II. ii. p. 68.—Matt. iv. 13. viii. 5. xi. 23. xvii. 24. Mark i. 21. ii. 1. ix. 33. Luke iv. 23, 31. vii. 1. x. 15. John ii. 12. iv. 46. vi. 17, 24, 59.

Καπηλεύω, f. εὔσω, from ὁ κᾶπηλος *a retailer, huckster*, Xen. Cyr. 4. 5. 42. *a vintner, inn-keeper*, Æl. V. H. 10. 9. From the difference between

κάπηλος and ἔμπορος, see in ἔμπορος. The κάπηλοι were notorious for adulterating their commodities. Sept. Is. i. 22. Luc. Hermot. 59 ὥσπερ οἱ κάπηλοι, κερασάμενοι καὶ δολώσαντες καὶ κακομετροῦντες.—Hence καπηλεύω is pp. to be a retailer, vintner, Hesych. καπηλεύει μεταπωλεῖ, οἰνοπωλεῖ καὶ τὰ πρὸς τὰς τροφὰς καὶ πόσεις. In N. T. trop. to adulterate, to corrupt, trans. 2 Cor. ii. 17 καπηλεύοντες τὸν λόγον τοῦ θεοῦ.—Philostr. Vit. Apollon. 1. 13. ib. 5. 36. Anthol. Gr. III. p. 130 τύχη καπηλεύουσα πάντα τὸν βίον. comp. Philo de Carit. p. 707. C. Leg. ad Cai. p. 1021. D.

Καπνός, οὐ, ὁ, smoke, Acts ii. 19. Rev. viii. 4. ix. 2 ter, 3, 17, 18. xiv. 11. xv. 8. xviii. 9, 18. xix. 3. Sept. for קָשָׁן Ex. xix. 18. Josh. viii. 20.—Æl. V. H. 12. 37. Xen. Cyr. 6. 3. 5.

Καππαδοκία, ας, ἡ, Cappadocia, a province of the interior of Asia Minor, bounded N. by Pontus, W. by Lycaonia, S. by Cilicia, and E. by Syria and Armenia Minor. Acts ii. 9. 1 Pet. i. 1. The country was celebrated for the production of wheat, for the excellence of its horses, and for the dulness and vice of the inhabitants. Hence the virulent epigram:

Vipera Cappadocem nocitura momordet; at illa
Gustato perlit sanguine Cappadocis.

Καρδιά, ας, ἡ, (kindr. with κέαρ, κῆρ,) the heart, as the seat and centre of circulation and therefore of life in the human system, Hom. Il. 10. 94. ib. 13. 282. In N. T. only trop.

a) as the seat of the desires, feelings, affections, passions, impulses, etc. the heart, the mind. (α) genr. Matt. v. 8 οἱ καρδιοὶ τῇ καρδίᾳ. ver. 28. vi. 21. Mark iv. 15. Luke i. 17. John xiv. 1. Acts xi. 23. Rom. ii. 5. 1 Cor. iv. 5 τὰς βουλὰς τῶν καρδιῶν. 2 Tim. i. 22. Heb. iii. 8, 12. x. 22. al. sæp. So Sept. for לֵב Ps. i. 12. Prov. xxxi. 11.—Plut. ed. R. VI. p. 314. 4. Xen. Conv. 4. 28.—(β) In phrases: ἐκ v. ἀπὸ καρδίας, from the heart, i. e. willingly, Matt. xviii. 35. Rom. vi. 17. (Luc. Jov. Trag. 19.) ἐξ ὅλης τῆς κ. and ἐν ὅλῃ τῇ καρδίᾳ, with the whole heart, Matt. xxii. 37. Mark xii. 30. Sept. for לֵב-לֵב Deut. vi. 5. Ps. cxix. 34. (Luc.

Philopat. 18. Theocr. Id. 29. 4. M. Antonin. 2. 3.) ἡ καρδιά καὶ ἡ ψυχὴ μία one heart and one soul, i. e. entire unanimity Acts iv. 32. ἐνθυμεῖσθαι v. διαλογίζεσθαι ἐν τῇ καρδίᾳ αὐτοῦ, to consider with oneself, to reflect, Matt. ix. 4. Luke iii. 15. συμβάλλειν ἐν τῇ κ. to ponder in mind Luke ii. 19. ἀναβαίνειν ἐν τῇ κ. v. ἐπὶ τὴν κ. to come up in or into one's heart, Luke xxiv. 38. Acts vii. 23. (Sept. Is. lxxv. 17. Jer. iii. 16.) βάλλειν εἰς τὴν κ. to put into one's heart, to suggest. John xiii. 2. διδόναι ἐπὶ καρδίας to place upon the hearts, i. e. put into them Heb. x. 16 coll. viii. 10. Rev. xvii. 17. (Sept. Neh. vii. 5.) ἔχειν ἐν καρδίᾳ, to have in one's heart, i. e. to love, to cherish, Phil. i. 7. εἶναι ἐν τῇ κ. τίνος to be in one's heart, to be the object of his love, 2 Cor. vii. 3. ἀνὴρ κατὰ τὴν καρδίαν τινός a man after one's own heart, i. e. like-minded and therefore approved and beloved, Acts xiii. 22. ὁ κρυπτός τῆς καρδίας ἄνθρωπος i. q. ὁ ἔσω ἄνθρωπος 1 Pet. iii. 4.—(γ) By synecdoche for the person himself, in cases where various affections, passions, etc. are attributed to the heart or mind, comp. Gesen. Lehrs. p. 752, 753. Stuart § 475. 2. John xvi. 22 χαρήσεται ὑμῶν ἡ καρδιά Acts ii. 26 εὐφράνθη ἡ κ. μου. xiv. 17. Col. ii. 2. 2 Thess. ii. 17. James i. 26. v. 5. So in εἰπεῖν v. λέγειν ἐν τῇ καρδίᾳ to say in one's heart, i. e. to think, see in Εἶπον a. ζ. Matt. xxiv. 48. Rom. x. 6. Rev. xviii. 7. See Gesen. Lex. 778 no. 2.

b) as the seat of the intellect according to the Heb. views, the heart, mind, understanding. Matt. xiii. 15 bis, καὶ τῇ καρδίᾳ συνιῶσι. Mark vi. 52. Luke xxiv. 25. John xii. 40. Rom. i. 21. 2 Pet. i. 19. Eph. i. 18 in lat. edit. where text. rec. διανοία. So Sept. and לֵב Is. vi. 10. Job xii. 3. xxxiv. 10. comp. Gesen. Lex. לֵב no. 1. e.—Hom. Il. 21. 441.—So εἶσεσθαι v. διατηρεῖν ἐν τῇ καρδίᾳ to lay up or keep in one's mind Luke i. 66. ii. 51.—In the sense of conscience, Rom. ii. 15. 1 John iii. 20 bis, 21.

c) trop. the heart of any thing for the middle, midst, the central part, e. g. κ. τῆς γῆς Matt. xii. 40. So Sept. and לֵב Ez. xxvii. 4. Jonah ii. 4. AL.

Καρδιογνώστης, ου, ό, (καρδία, γνώσκω,) *heart-knower, searcher of hearts*, Acts i. 24. xv. 8. Found only in N. T.

Καρπός, ου, ό, *fruit, produce*, both of trees and plants and of the earth.

a) pp. Matt. iii. 10 δένδρον μή ποιούν καρπὸν καλόν. xiii. 8. Luke xii. 17 οὐκ ἔχω ποῦ συναῶω τοὺς καρποὺς μου. xiii. 6, 7, 9. John xii. 24. 2 Tim. ii. 6, al. Allegor. John xv. 2 ter, 5, 8. Also ἀποδιδόναι καρποὺς *to pay over the fruits* sc. a share of them as rent, Matt. xxi. 41. Luke xx. 10. Sept. for רַבִּי Ps. i. 3. Jer. xii. 2.—Diod. S. 2. 36, 40 init. Xen. CEC. 4. 8. Vect. 4. 6, 9.—By Hebraism of children, offspring, as καρπὸς τῆς κοιλίας *fruit of the womb* Luke i. 42. κ. τῆς ὀσφύος *fruit of the loins*, Acts ii. 30. So Sept. and רַבִּי Gen. xxx. 2. Mic. vi. 7. al.

b) metaph. *fruit*, i. e. (a) for deeds, *works, conduct*, Matt. iii. 8 ποιήσατε καρπὸν ἀῶιον τῆς μετανοίας. vii. 16, 20. xxi. 43. Luke iii. 8. al. Sept. for רַבִּי Prov. x. 16.—(β) for effect, result, Rom. xv. 28. Gal. v. 22 ό καρπὸς τοῦ πνεύματος. Eph. v. 9. Heb. xii. 11. James iii. 17. Sept. and רַבִּי Jer. xvii. 10. Mic. vii. 13.—(γ) by impl. for *profit, advantage, good*, John iv. 36 καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον. Rom. i. 13. vi. 21, 22. James iii. 18. al. So Sept. and רַבִּי Ps. lviii. 12.—Hdian. 8. 3. 15. Xen. Cyr. 7. 2. 11.—(δ) καρπὸς τῶν χειλέων *fruit of the lips* i. e. praise Heb. xiii. 15, in allusion to Sept. Hos. xiv. 3 καρπὸς χειλέων for רַבִּי, where the Heb. now reads רַבִּי calves, bullocks. Comp. Sept. and Heb. Prov. xii. 14. Is. lvii. 19. AL.

Κάρπος, ου, ό, *Carpus*, pr. n. of a man 2 Tim. iv. 13.

Καρποφορέω, ὦ, f. ἦσω, (καρποφόρος,) *to bear fruit*, intrans.

a) pp. Mark iv. 28 αὐτομάτῃ γάρ ἡ γῆ καρποφορεῖ. Sept. for רַבִּי Hab. iii. 16.—Diod. Sic. 2. 49. Xen. Vect. 1. 5.

5) metaph. of life and conduct, *genr*, Col. i. 10 καρποφοροῦντες ἐν παντὶ ἔργῳ ἀγαθῷ. Matt. xiii. 23. Mark iv. 20. Luke viii. 15. Seq. dat. commodi et incom. e. g. τῷ θεῷ Rom. vii. 4, τῷ θανάτῳ ver. 5, i. e. to live worthy of God or of death.

c) Mid. *to bear fruit to oneself*, i. e. *to propagate oneself, to increase*. Col. i. 6 εὐαγγέλιόν ἐστι καρποφοροῦμενον καὶ αὐξανόμενον.

Καρποφόρος, ου, ό, ἡ, adj. (καρπός, φέρω,) *fruit-bearing, fruitful*. Acts xiv. 17 καιροὶ καρπ. Sept. ξύλον κ. for רַבִּי Ps. cxlviii. 9. γῆ Ps. cvii. 34.—Diod. Sic. 1. 74 χώρα. Xen. Cyr. 6. 2. 22 φοίνικες.

Καρτερέω, ὦ, f. ἦσω, (καρτερός fr. κάρτος i. q. κράτος,) *to be strong, firm, to endure, to persevere*, intrans. Heb. xi. 27 τὸν ἀόρατον ὡς ὀρῶν ἐκαρτέρησε.—Ecclus. ii. 2. Diod. Sic. 3. 5 ult. Xen. H. G. 3. 1. 17.

Κάρφος, εος, ους, τό, (κάρφω to become dry,) pp. *something dry*, i. e. any small dry particle, as of chaff, wood, etc. a *twig, mote, bit*, put as the emblem of lesser faults, opp. ὀόκος, Matt. vii. 3, 4, 5. Luke vi. 41, 42 bis. For the Heb. proverb see Buxtorf. Lex. Rab. 2080.—Sept. Gen. 8. 1. Anthol. Gr. IV. p. 23. Luc. Astrol. 29. Hesych. κάρφος-ἄχυρον, χόρτος, κεραία ξύλου λεπτή.

Καρχηδών, όνος, ἡ, (pp. pr. n. Carthage,) in N. T. a *carbuncle* Rev. xxi. 19 in MSS. for χαλκηδών chalcedony.

Κατά, prep. governing the genitive and accusative, with the primary signif. *down*, i. e. *down from, down upon, down in*, etc. Buttm. § 147. n. 4. Matth. § 581. Winer § 51. p. 327. § 53. p. 340. Passow in κατά.

I. With the genitive. E. g.

1. Of place, i. e. a) of motion *down from* a higher to a lower place, e. g. κατά τοῦ κρηνοῦ εἰς θάλασσαν *down from* i. e. *down a precipice into the sea*, Matt. viii. 32. Mark v. 13. Luke viii. 33. So κατά κεφαλῆς ἔχειν *to have depending from the head*, 1 Cor. xi. 4, see in ἔχω c. γ.—Jos. B. J. 1. 7. 5 κατά τῶν κρημνῶν ἐρρίπτουν ἑαυτούς. ib. 2. 3. 3. Xen. An. 4. 2. 17.

b) of motion *down upon* a lower place, *upon*, Mark xiv. 3 κατέκειν αὐτοῦ κατά τῆς κεφαλῆς.—Jos. B. J. 2. 3. 2 κατά κεφαλῆς αὐτῶν ἠτίεσαν τὰ βέλη sc. *from the porticos*. Ael. V. H. 8. 14. Xen. Cyr. 5. 1. 5.—Trop. ἡ κατά βάθους πτωχεία lit. *poverty down to the very*

depths, i. e. *deepest poverty*, 2 Cor. viii. 2. —Comp. Xen. Cyr. 4. 6. 5.

c) genr. of motion or direction *upon*, *towards*, *through*, any place or object. (a) pp. e. g. in the sense of *upon*, *against*, Acts xxvii. 14 ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός. — Hdian. 6. 7. 18. Dem. 403. 3. Comp. Matth. et Passow l. c. — (β) In the sense of *through*, *throughout*, where κατὰ c. acc. is more usual. Luke iv. 14 φήμη ἐξῆλθε κατ' ὅλης τῆς περιχώρου. xxiii. 5 διδάσκων κατ' ὅλης τῆς Ἰουδαίας. Acts ix. 31, 42. x. 37. For adv. κατ' ὅλου, see Καθόλου. — Hom. Od. 6. 102. Æl. V. H. 1. 14. Pol. 1. 17. 10. Comp. Pasiow κατὰ no. 3. — (γ) after verbs of swearing, i. e. to swear *upon* or *by* any thing, at the same time stretching out the hand *over*, *upon*, *towards* it. Matt. xxvi. 63 ἐξορκίζω σε κατὰ τοῦ Θεοῦ. Heb. vi. 13 bis, ὡμοσε κατ' ἑαυτοῦ. ver. 16. Sept. for דַּ גִּזְזִיךָ 2 Chr. xxxvi. 13. Is. xlv. 23. — Dem. 553. 17. ib. 1268. 24. Comp. Passow l. c.

2. Metaph. of the object *towards* or *upon* which any thing tends, aims, etc. *upon*, *in respect to*. 1 Cor. xv. 15. Jude 15 ποιῆσαι κρίσιν κατὰ πάντων. — Plut. de puer. educ. 4 init. (I. p. 3. Tauchn.) δ κατὰ τῶν τεχνῶν καὶ τῶν ἐπιστημῶν λέγειν εἰώθαμεν. Xen. Cyr. 1. 2. 16. Apol. Soc. 13. Comp. Buttm. Matth. l. c. Lob. ad Phr. p. 272. — More usually in a hostile sense, *against*, after words of speaking, accusing, warring, and the like. Matt. v. 11 πᾶν πον. ῥῆμα κατ' ὁμῶν. ver. 23 ἔχει τι κατὰ σοῦ. x. 35. xii. 14 συμβούλιον ἔλαβον κατ' αὐτοῦ. ver. 30 ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστί. xxvi. 59. Mark xi. 25. xiv. 55 sq. Luke xxiii. 14 ὧν κατηγορεῖτε κατ' αὐτοῦ. John xviii. 29. Acts iv. 26. xvi. 22. xxi. 28. 2 Cor. xiii. 8. Gal. v. 17. al. sæp. — Palæph. 6. 3. Jos. Ant. 4. 2. 3. Luc. D. Deor. 12. 1. Xen. Mem. 1. 1. 1. Comp. Passow no. 5.

II. With the accusative, where the primary and general idea is *down upon*, *out over*, etc. See the grammarians as above cited, and Winer § 53. d. p. 340.

1. Of place, i. e. a) of motion expr. or impl. or of extension *out over*, *through*, *throughout* a place. Luke viii. 39 κατ' ὅλην τὴν πόλιν κηρύσσων. xv. 14. ἐγένετο λιμὸς κατὰ τὴν χώραν ἐκείνην. Acts

v. 15. viii. 1. xi. 1 ὄντες κατὰ τὴν Ἰουδαίαν *who were throughout Judea*. xv. 23. xxiv. 12. So πορευίσθαι κατὰ τὴν ὁδὸν *to travel through* i. e. *along the way* Acts viii. 36, and genr. κατὰ τὴν ὁδὸν *along or by the way*, while travelling upon it, Luke x. 4. Acts xxv. 3. xxvi. 13. — Jos. Ant. 1. 7. 6. Diod. Sic. 1. 72 οἱ κατὰ τὴν Αἴγυπτον. Xen. Cyr. 6. 2. 22. Mem. 3. 5. 11 ἀριστεύοντες καὶ κατὰ γῆν καὶ κ. θάλ. Thuc. 5. 3 κατ' ὁδόν. — Hence from the idea of motion *throughout every part* of a whole, arises the *distributive* sense of κατὰ, e. g. Matt. xxiv. 7 κατὰ τόπους *throughout all places*, in various parts. Luke viii. 1 διώδιδε κατὰ πόλιν καὶ κώμην, *throughout city and village* i. e. every one, generally. ver. 4. ix. 6. xiii. 22. Acts ii. 46 κλῶντες τε κατ' οἶκον ἄρτον i. e. from house to house. viii. 3. xiv. 23. xv. 21, 36. xxii. 19. al. — Diod. S. 2. 28 κατὰ κώμας. Hdian. 2. 15. 11. Thuc. 1. 122. Hdot. 1. 196 κατὰ κώμας ἐκάστας. Comp. Passow κατὰ II. 2. See below in no. 3.

b) of motion or situation *upon*, *at*, *near to*, *adjacent to*, etc. Luke x. 32 γενόμενος κατὰ τὸν τόπον. ver. 33 ἦλθε κατ' αὐτόν. Acts ii. 10 τῆς Λιβύης τῆς κατὰ Κυρήνην. xvi. 7. xxvii. 2 τοὺς κατὰ τὴν Ἀσίαν τόπους i. e. places on and near the coast of Asia Minor. ver. 7. — Diod. S. 1. 22. Xen. An. 5. 2. 16, 23.

c) of motion or direction *upon*, i. e. *towards* any place. Acts viii. 26 πορεύον κατὰ μεσημβρίαν. xxvii. 12 λιμένα βλέποντα κατὰ Λίβα. Phil. iii. 14 κατὰ σκοπὸν διώκω. — Thuc. 7. 6 ὑπὲρ κατ' αὐτοὺς ἦν i. q. *over against*. Xen. An. 7. 2. 1. — Trop. κατὰ πρόσωπον ἀντιστῆναι, *to withstand one to his face*, Gal. ii. 11. — Soph. Trach. 102 κατ' ὄμμα. Xen. Hi. 1. 14 κατ' ὀφθαλμούς.

d) of place where, i. e. of being *at*, *in*, *within* a place, where sometimes ἐν might be employed though not strictly synonymous, just as in Engl. '*at* a house' and '*in* a house' may be used interchangeably, comp. Winer l. c. p. 340 marg. (α) seq. acc. of place. as Rom. xvi. 5 τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν the church *at* or *in* their house i. e. accustomed to meet there. 1 Cor. xvi. 19. Philem. 2. Acts xiii. 1 ἦσαν κατὰ τὴν ἐκκλησίαν προφῆται

κ. τ. λ.—Luc. D. Deor. 20. 13 κατ' ἄστυ ζῆν. Diod. Sic. 2. 28 τοῖς κατὰ τὴν πόλιν. Palæph. 5. 3 κρύψαι κατὰ γῆν.—(β) seq. acc. of pers. implying place, *in, with, among*. Acts xxi. 21 τοὺς κατὰ τὰ ἔθνη 'Ιουδαίους *the Jews dispersed among* (pp. throughout) *the Gentiles*. xxvi. 3 τῶν κατὰ 'Ιουδαίους ἔθων. xvii. 28 τινὲς τῶν κατ' ἑμᾶς ποιητῶν i. e. your own poets. xviii. 15. Eph. i. 15 τὴν κατ' ἑμᾶς πίστιν.—Diod. Sic. 4. 8 ἐκ τοῦ κατ' αὐτοὺς βίου. Xen. Cyr. 5. 1. 11.—So κατ' ἑαυτὸν *in or with oneself*, pp. in one's own house, *chez soi*, and hence genr. *by or for oneself, alone*, Acts xxviii. 16 μένειν κατ' ἑαυτόν. Rom. xiv. 22. James ii. 17. Comp. Matt. 1. c. p. 1155.—Xen. An. 6. 2. 11. Cyr. 7. 4. 15.—(γ) seq. acc. of thing implying place, e. g. κατὰ πρόσωπόν τινα *in the presence of, before* any one Luke ii. 31. Acts iii. 13. c. gen. impl. e. g. αὐτοῦ Acts xxv. 16. ὑμῶν 2 Cor. x. 1. So κατ' ὀφθαλμούς sc. ὑμῶν Gal. iii. 1.—Metaph. of a state or condition *in* which any thing is or is done, thus implying also *manner*; e. g. κατ' ὄναρ *in or by a dream*, Matt. i. 20. ii. 12, 13. (Jos. Ant. 1. 19. 1 κατὰ τοὺς ὕπνους.) 1 Cor. ii. 1 ἤλθου οὐ κατ' ἐπιροχὴν λόγον *I came not in excellency of speech*. Adverbially, κατ' ἐξουσίαν Mark i. 27, see in Ἐξουσία α. κατὰ κράτος *strongly, vehemently*, Acts xix. 20. (Thuc. 1. 64.) κατ' ἰδίαν *in private*, see in Ἰδιος α. β. κατὰ μόνας see in Καταμόνας. So κατ' ὑπερβολὴν i. e. *exceedingly*, Rom. vii. 13. Gal. i. 13. 2 Cor. iv. 17, see in Ὑπερβολή; or *excellently, par excellence*, 1 Cor. xii. 31. Also οἱ κατ' ἐξοχὴν *those in distinction*, i. q. the distinguished Acts xxv. 23. Comp. Buttm. § 125. 6.

2. Of time i. e. of a period or point of time *down upon* which, i. e. *in, at, during* which, any thing takes place, e. g. κατὰ το αὐτό *at the same time*, together, Acts xiv. 1 see in Αὐτός III. α. γ. Rom. v. 6 κατὰ καιρόν *in due time*. Acts xii. 1 κατ' ἐκείνον τὸν καιρόν *during* that time. xix. 23. Rom ix. 9. Acts xiii. 27. xvi. 25 κατὰ τὸ μεσονύκτιον *about* midnight. xxvii. 27. Heb. i. 10 σὺ κατ' ἀρχὰς *in the beginning*, of old. iii. 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ *during the time of temptation*. ix. 9. Sept. for

Gen. xviii. 10. Comp. Gesen. Lex. § B. 3. Passow κατὰ II. 7. Winer § 53. d. p. 340.—2 Macc. xi. 12. Diod. Sic. 4. 9. Hdot. 1. 67. Thuc. 3. 99.—So *distributively*, comp. above in no. 1. a, also no. 3 below. E. g. κατ' ἡμέραν *daily*, every day, Matt. xxvi. 55. Mark xiv. 49. al. also τὸ κατ' ἡμέραν Luke xi. 3. xix. 47. κατ' ἔτος, κατ' ἐνιαυτόν, *yearly*, every year, Luke ii. 41. Heb. ix. 25. x. 1, 3. κατὰ ἑορτήν *at each passover* Matt. xxvii. 15. Luke xxiii. 17. κατὰ καιρόν *at certain times, from time to time*, John v. 4. κατὰ μίαν σαββάτων *every first day of the week* 1 Cor. xvi. 2. Also Acts xvii. 17 κατὰ πάσαν ἡμέραν. xviii. 4. Heb. iii. 13 κατ' ἐκάστην ἡμ. Rev. xxii. 2 κ. μῆνα ἑνα ἑκάστον.—Luc. D. Deor. 24. 2. Thuc. 3. 37, 58. Xen. An. 3. 2. 12.

3. In a *distributive* sense, derived strictly from the idea of pervading *all the parts* of a whole; so of place see above in no. 1. a, and of time see in no. 2. Also genr. of any parts, number, etc. e. g. κατὰ μέρος i. e. *part for part, particularly*, Heb. ix. 5. (2 Macc. ii. 30. Pol. 1. 4. 3, 6.) Of number, κατ' ἓνα *one by one* 1 Cor. xiv. 31, see in Εἰς b. γ. as also for οἱ κατ' ἓνα, κατ' ἓτ, εἰς κατ' εἰς, etc. Also κατὰ δύο *two and two* 1 Cor. xiv. 27. Comp. Passow κατὰ II. 2. Matth. 1. c. Winer 1. c.—Æl. V. H. 2. 1. Xen. An. 4. 7. 8.

4. Tropically as expressing the *relation* in which one thing stands *towards* another, thus also every where implying *manner*. Spoken

a) Of accordance, conformity, etc. E. g. (α) of a norm, rule, standard of comparison, etc. *according to, conformably to, after, secundum*, see Passow II. 4. Matth. 1. c. p. 1153. Winer 1. c. p. 340. Matt. ix. 29 κατὰ τὴν πίστιν ὑμῶν γεννηθήτω ὑμῖν. xxiii. 3 κατὰ τὰ ἔργα αὐτῶν μὴ ποιεῖτε. Matt. vii. 5. Luke ii. 22 κατὰ τὸν νόμον M. ver. 39. xxiii. 56. John viii. 15 κατὰ τὴν σάρκα κρίνετε i. e. *from external circumstances*. xix. 7. Acts xxii. 12. xxiii. 31. xxvi. 5. Rom. ii. 2 ἐστὶ κατα ἀλήθειαν i. q. *ἐστὶ ἀληθές*. ver. 6, 7. viii. 4, 5, κατὰ σάρκα, κατὰ πνεῦμα, i. e. *conformably to the will of the flesh or of the Spirit*. x. 2. xiv. 15. Eph. iv. 22. Col. ii. 8. al. sæp. Sept. for Ps. vii. 9. al.—Palæph. 32. 11. Diod. Sic. 1. 73.

Xen. Cyr. 1. 6. 3. ib. 2. 3. 15, 16.—So c. acc. of person, i. e. *according to the will of* any one, Rom. viii. 27 *κατὰ θεόν*. 2 Cor. vii. 9, 10, 11. 1 Pet. iv. 6. Rom. xv. 5. 1 Cor. xiii. 8. *by command of* any one 2 Cor. xi. 17. *according to the narrative or writing of* any one, only in the inscriptions of the gospels. (2. Macc. ii. 13. Plat. Phædr. 1 *κατὰ Πίνδαρον* as Pindar says. Cratyl. 18.) Gal. i. 11 *οὐκ ἔστι κατὰ ἄνθρωπον*, is not human i. e. of human origin.—With the idea of *proportion*, Matt. ii. 16. xxv. 15 *ἐκάστω κατὰ τὴν ἰδίαν δύναμιν*. Rom. xii. 6. 1 Cor. iii. 8. 2 Cor. x. 13.—Xen. Mem. 2. 7. 1.—Adverbially, as Luke x. 31 *κατὰ συγκυρίαν* by chance, accidentally. (Hdot. 8. 87 *κατὰ τύχην*.) John x. 3 *κατ' ὄνομα*. Acts xviii. 14 *κατὰ λόγον* reasonably. (Luc. Icarom. 18.) 1 Cor. xiv. 40. Eph. vi. 6. Phil. iii. 6 *κατὰ ζῆλον* zealously. 1 Pet. iii. 7 *κατὰ γνώσιν* discreetly. So *κατὰ τί, how?* Luke i. 18.

(β) of an occasion, *by virtue of, because of, for, by, through*, where the idea of accordance, adaptedness, still lies at the bottom, comp. Winer l. c. p. 341. Matth. l. c. Matt. xix. 3 *ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν for any cause*. Acts iii. 17 *κατὰ ἀγνοίαν because of ignorance*, ignorantly. Rom. ii. 5. 2 Cor. viii. 8. Gal. i. 4. ii. 2. Eph. i. 5 sq. iii. 3. Phil. ii. 3. iv. 11. 2 Thess. ii. 9. 1 Tim. i. 1. Philem. 14 *κατ' ἀνάγκην*. Heb. ii. 4. al. sæp.—2 Macc. vi. 11. Jos. Ant. 4. 8. 23 *κατ' ἄλλην αἰτίαν*. Diod. Sic. *κατ' ἀνάγκην*. Xen. An. 7. 3. 39.

(γ) of any general reference, allusion, etc. in *respect to, as to*, Winer and Matth. l. c. Rom. i. 3 *ἐκ σπέρμ. Δαβὶδ κατὰ σάρκα*. ix. 5. xi. 28. Phil. iii. 6 *κατὰ τὴν δικαιοσύνην*. Tit. i. 4. Heb. ix. 9. *κατὰ συνειδήσιν*. 1 Pet. iv. 14.—Jos. B. J. 4. 4. 3 *κατ' ἐμαντόν*. Palæph. 32. 5 *κατὰ γένος Αἰθίοπες*. Hdot. 1. 49. ib. 2. 3.—Hence seq. acc. with a preced. article it forms a periphrase for the cognate adjective, e. g. Rom. xi. 21 *οἱ κατὰ φύσιν natural* sc. branches. Col. iii. 22 *τοῖς κατὰ σάρκα κυρίοις*. So *τὰ κατὰ τὸν Παῦλον Paul's affairs*, his cause, Acts xxv. 14. *τὰ κατ' ἐμέ my affairs* Eph. vi. 21. Col. iv. 7.—2 Macc. iii. 16.

Diod. Sic. 1. 10 *ἡ κατὰ φύσιν βῶλος*. Æl. V. H. 2. 42. Thuc. 1. 138. Xen. Cyr. 7. 1. 16 *τὰ κατ' ἡμᾶς*.—Also in phrases, e. g. *κατὰ πάντα in all respects*, in all things, Acts iii. 22. Heb. ii. 17. (Thuc. 4. 81.) *κατὰ πάντα τρόπον in every respect*, every way, Rom. iii. 2. c. neg. 2 Thess. ii. 3. Buttm. § 147. p. 412. (2 Macc. xi. 31. Pol. 1. 88. 11.) *κατ' ὅσον by how much*, i. e. *inasmuch, quatenus*. Heb. iii. 3. vii. 20. *κατὰ τοσοῦτον inasmuch* vii. 22. *τὸ κατ' ἐμέ*, lit. 'as to what concerns me,' so far as in me lies, Rom. i. 15. 1 Cor. xv. 32 see in *Θηριομαχίῳ*.—Xen. H. G. 1. 6. 5 *τὰ κατ' ἐμέ*. Comp. Matth. § 283. Buttm. § 125. n. 5.

b) Of likeness, similitude, etc. *like, after the manner of*. 2 Cor. i. 17 et x. 2 *κατὰ σάρκα* i. e. like a frail and feeble man. Heb. v. 6, 10 *κατὰ τὴν τάξιν Μελchisedec* i. e. of an order like that of Melchisedec. Acts xiii. 22 see in *Καρδία α. β.* Sept. for *Deut. iv. 32*. Lam. i. 12. (Luc. Muse. Enc. 1. Hdot. 2. 92 *μέγας κατὰ μῆλον*.) So c. acc. of pers. Gal. iv. 28 *κατὰ Ἰσαάκ like Isaac*, as Isaac. Rom. iii. 5 et Gal. iii. 15 *κατὰ ἄνθρωπον λέγω I speak as a man*, and also with the idea of a common man 1 Cor. iii. 3.—Luc. Pisc. 12. Arr. Exp. Alex. 3. 27. 10. Xen. H. G. 2. 3. 30.—Adverbially, *κατ' ὃν τρόπον as, even as*, Acts xv. 11. *κατὰ ταῦτά, thus, so*, Luke xvii. 30. [vi. 23, 26.] *κατ' ὁμοιότητα, like, similarly*, Heb. iv. 15.

c) Of the end, aim, purpose, *towards* which any thing is directed, *for, by way of*, etc. 2 Cor. xi. 21 *κατὰ ἀτιμίαν [ἐμὴν ν. ὑμῶν ν. αὐτῶν] λέγω I say it by way of disparagement, reproach*. 1 Tim. vi. 3 *ἡ κατ' εὐσέβειαν ἐλπίς*. 2 Tim. i. 1. Tit. i. 1.—Jos. Ant. 3. 11. 4 *κατὰ τὴν τιμὴν τοῦ θεοῦ τοῦτο ποιῶν*. Palæph. 43. 4. Thuc. 6. 31 *κατὰ θεὸν ἤκειν*. Hdot. 2. 152.

NOTE. In composition *κατά* implies : 1. motion *downwards*, as *καταβαίνω, καθαίρω, καταπίπτω*, etc. 2. *against*, in a hostile sense, as *καταγινώσκω, καταγορεύω, καταλαλέω*. 3. distribution, as *κατακληροδοτέω*. 4. in a general sense, *down, down upon*, and also *throughout*, where it often cannot be expressed in English, and is then to us simply in-

tensive. 5. Sometimes it gives to an intrans. verb a transitive sense, as *καταργῶ*. Comp. Battm. § 147. n. 9. Passow *κατά* IV. Viger. p. 638. AL.

Καταβαίνω, f. *βήσομαι*, (*βαίνω*), aor. 2 *κατέβην*, imper. *κατάβηθι* and *κατάβα* Mark xv. 30. Battm. § 107. n. I, 14. § 114 *βαίνω*.—*To go or come down, to descend*, sc. from a higher to a lower place, intrans.

a) spoken of persons, etc. seq. *ἀπό* e. gen. of place whence. Matt. viii. 1 *καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους*. xvii. 9. Mark ix. 30. Matt. xiv. 29 *ἀπὸ τοῦ πλοίου*. Mark xv. 30 *κατάβα ἀπὸ τοῦ σταυροῦ*. Sept. for *מִן הַר* Ex. xxxiv. 29. Judg. iv. 14. (Xen. Chr. 5. 5. 6.) Seq. *εἰς* c. acc. of place whither, Mark xiii. 15 *μὴ καταβάτω εἰς τὴν οἰκίαν*. Acts viii. 38. Eph. iv. 9. Sept. for *הָרַךְ* Job vii. 9. Jonah ii. 7. (Hdian. 8. 2. 1. Xen. Cyr. 3. 1. 5.) *ἐπὶ τὴν θάλασσαν* down upon the sea-shore sc. from the mountain John vi. 16. (Xen. Ag. 1. 18.) *πρὸς τινα* Acts x. 21. xiv. 11. Sept. for *הָרַךְ* Ex. xix. 14. Absol. Matt. xxiv. 17. Luke vi. 17. John v. 7.—Xen. Cyr. 1. 4. 8.—Spoken of those who go from a higher to a lower region of country, e. g. *ἀπὸ Ἱερουσαλὴμ* Mark iii. 22. Luke x. 30. seq. *εἰς*, John ii. 12 *εἰς Καπερναοὺμ*. Acts vii. 15 *εἰς Αἴγυπτον*. xiv. 25. xvi. 8. al. Absol. Luke ii. 51. John iv. 47. Acts viii. 15. xxiv. 1. Sept. for *הָרַךְ* Gen. xii. 10. xlii. 3. al. sæp.—Hdot. 5. 206. Xen. H. G. 3. 4. 11.—Spoken of those who descend, come down from heaven, e. g. God as affording aid to the oppressed, Acts vii. 34 quoted from Ex. iii. 8 where Sept. for *הָרַךְ*. Of the Son of man, seq. *ἐκ* John vi. 38, 42. seq. *ἀπὸ* 1 Thess. iv. 16. Of the Holy Spirit, seq. *ἐκ* John i. 32. *ἐπὶ τινα* Luke iii. 22. John i. 33. Of angels, seq. *ἐξ οὐρανοῦ* Matt. xxviii. 2. *ἐν* c. dat. of place whither John v. 4, see in *Εἰς* no. 4. *ἐπὶ τινα* John i. 52 see in *Ἀναβαίνω*. Sept. for *הָרַךְ* Gen. xxviii. 12. Of Satan as cast down from heaven, Rev. xii. 12, comp. ver. 9, 10.

b) spoken of things, e. g. a way leading down from a higher to a lower tract of country, Acts viii. 26 *ὁδὸν τὴν καταβ. ἀπὸ Ἱερους. εἰς Γάζαν*. So *הָרַךְ* Sept. *κατάγω* Prov. vii. 27. Of things descend-

ing from heaven, i. e. let down or sent down from God, e. g. a vessel Acts x. 11. xi. 5. spiritual gifts seq. *ἀπὸ* James i. 17. the new Jerusalem *ἡ καταβ. ἐκ τοῦ οὐρ. ἀπὸ τ. Θεοῦ* Rev. iii. 12 in an anacoluthon. So genr. from the heavens, the clouds, *to fall*, e. g. *ἡ βροχὴ* Matt. vii. 25, 27. (Jos. Ant. 2. 16. 3.) *λαίλαψ* Luke viii. 23. *πῦρ ἀπὸ τοῦ οὐρ.* Luke ix. 54. *πῦρ ἐκ τοῦ οὐρ.* Rev. xiii. 13. So Sept. and *הָרַךְ* 2 K. i. 10, 12.—Also in the general sense of *to fall, to drop*, e. g. of sweat, *ὥστε θρόμβοι αἵματος καταβ. ἐπὶ τὴν γῆν* Luke xxii. 44.—Eccclus xxxii. or xxxv. 15 *δάκρυα ἐπὶ σιλόνα καταβαίνει*. AL.

Καταβάλλω, f. *βαλῶ*, (*βάλλω*), *to cast down*, trans. e. g. from heaven Rev. xii. 10 *καταβλήθη ὁ κατήγορος*. (Pol. 1. 24. 12. Xen. H. G. 5. 2. 41.) In the sense *to prostrate*, 2 Cor. iv. 9. Sept. for *הִשָּׁתַּח* Ps. lxxiii. 18.—Luc. D. Deor. 14. 2. Xen. Cyr. 1. 3. 14. ib. 1. 4. 8.—Mid. *to lay down*, sc. a foundation, Heb. vi. 1.—Jos. Ant. 15. 11. 3. Pol. 10. 27. 9.

Καταβαρῶ, *ω*, f. *ήσω*, (*βαρῶ* q. v. ult.) *to bear down, to weigh down*, sc. as a burden; in N. T. trop. *to burden* in a pecuniary sense, c. acc. 2 Cor. xii. 16. Comp. 2 Sam. xiii. 25.—genr. Diod. Sic. 19. 24. Pol. 18. 4. 4.

Καταβαρύνω, i. q. *καταβαρῶ*, *to weigh down, to oppress*. Pass. of the eyes, Mark xiv. 40 *οἱ ὀφθ. καταβαρυνόμενοι* in later edit. for *βεβαρηνμένοι* in text. rec.—pp. Sept. Joel ii. 8. 2 Sam. xiv. 26. trop. Eccclus. viii. 15.

Κατάβασις, *εως*, *ή*, (*καταβαίνω*), *a going down*, e. g. towards the coast Xen. An. 7. 8. 26. In N. T. *descent*, i. e. place of descending, *declivity*, Luke xix. 37 *κατάβ. τοῦ ὄρους τῶν ἐλαιῶν*. Sept. for *הַר הַיָּדֵן* Josh. x. 11. Mic. i. 4.—Pol. 11. 15. 8. Xen. An. 3. 4. 37.

Καταβιβάζω, f. *άσω*, (*βιβάζω*), *to cause to descend, to bring down*, e. g. *εως ἄδου* Matt. xi. 23. Luke x. 15. Sept. for *הָרַךְ* Ez. xxxi. 16, 18. xxviii. 8.—Hdot. 8. 119. Xen. Cyr. 7. 5. 18. H. G. 4. 6. 5.

Καταβολή, ἥς, ἡ, (καταβάλλω,) a casting down, i. e.

a) a *laying down, founding, foundation*, in N. T. only in the phrase καταβ. τοῦ κόσμου *foundation of the world*, i. e. the creation, beginning of the world, Matt. xiii. 35. xxv. 34. Luke xi. 50. John xvii. 24. Eph. i. 4. Heb. iv. 3 see in Καίτοι. ix. 26. 1 Pet. i. 20. Rev. xiii. 8. xvii. 8.—Plut. Aq. et Ignis, Comp. 2. Mor. V. p. 422. Tauchn. ἅμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων. Diod. Sic. 12. 32. Pol. 13. 6. 2.

b) of seed, a *casting in*, trop. Heb. xi. 11 δύναμις ἔλαβεν εἰς καταβολὴν σπέρματος, lit. *strength for the casting in* (implanting) of seed, i. e. strength for conception, procreation.—Hippocr. Aphorism. IV. τὰ κνούμενα ἐν μὲν τῇ πρώτῃ χρόνῳ τῆς καταβολῆς τοῦ σπέρματος. Arr. Epic. 1. 13. 3 υἱὸς ἐκ τῶν αὐτῶν σπερμάτων καὶ τῆς αὐτῆς ἀνωδεν καταβολῆς. So καταβάλλειν σπέρματα, e. g. M. Antonin. 4. 36 σπέρματα εἰς γῆν ἢ μήτραν καταβάλλόμενα. Galen. de Potent. I. This seems to have been a technical mode of expression, see the passages collected by Wetstein in loc.

Καταβραβεύω, f. εὖσω, (βραβεύω q. v.) to *give the prize against* any one, to *deprive of the palm*, Zonar. in Can. 35 Conc. Laod. τὸ μὴ τὸν νικήσαντα ἀξιοῦν τοῦ βραβείου, ἀλλ' ἐτέρῳ διδόναι αὐτὸ ἀδικουμένου τοῦ νικήσαντος. In N. T. trop. to *deprive of a due reward, to defraud*, trans. Col. ii. 18.—Dem. 544 ult.

Καταγγελεύς, ἑως, ὁ, (καταγγέλλω,) an *announcer, proclaimer*, Acts xvii. 18.

Καταγγέλλω, f. γελῶ, (κατά intens.) aor. 2 pass. κατηγγέλην Acts xvii. 13, see Buttm. § 101. n. 4; pp. to *bring word down upon* any one, i. q. to bring it home to him, trans. Hence

a) to *announce, to proclaim, to publish*, Acts xiii. 38 ὑμῖν ἀφesis ἁμαρτιῶν καταγγέλλεται.—Jos. Ant. 3. 8. 6. Pol. 4. 53. 2. Xen. An. 2. 5. 38.—In the sense of *to laud, to celebrate*, Rom. i. 8. 1 Cor. xi. 26.

b) by impl. to *preach, to set forth, to inculcate*. Acts iv. 2 καταγγέλειν τὴν ἀνά-

στασιν τὴν ἐκ νεκρῶν. xiii. 5. xv. 33. xvi. 17, 21. xvii. 3, 13, 23. xxvi. 23. 1 Cor. ii. 1. ix. 14. Phil. i. 16 Χριστὸν καταγ. ver. 18. Col. i. 28.

Καταγελάω, ὦ, f. ἄσω, (γελάω,) to *laugh at*, sc. in scorn, to *deride*, seq. gen. Matt. ix. 24 καὶ κατεγέλων αὐτοῦ. Mark v. 40. Luke viii. 53. Comp. Buttm. § 132. 5. 3. Sept. for צח Job xxi. 3. Prov. xvii. 5. רגז Job xxx. 1.—Æl. V. H. 9. 37. Xen. An. 2. 6. 23.

Καταγινώσκω, f. γινώσκειν, (γινώσκω,) to *know or note against* any one, to his disadvantage, Sept. for קנה Prov. xxviii. 11. Xen. Mem. 1. 3. 10. Hence in N. T. to *think ill of, to condemn, to blame*, seq. gen. Buttm. § 132. 5. 3. 1 John iii. 20 ἐὰν καταγινώσκῃς ἡμῶν ἢ καρδιά. ver. 21. Pass. Gal. ii. 11 ὅτι κατεγνωσμένος ἦν because he had incurred blame; others, 'he deserved blame.' See Winer Comm. in loc.—Ecclus. xiv. 2. Jos. Ant. 4. 1. 1. Dem. 1402. 24. Hdian. 5. 2. 12.

Κατάγνυμι, f. κατάξω, aor. 1 κατέαξα, aor. 2 pass. κατέαγην, for the augm. see Winer § 12. 2. Buttm. § 114 ἄγνυμι. § 84. n. 5. Anom. fut. Att. κατέαξω Matt. xii. 20, prob. to distinguish it from fut. of κατάγω, Passow sub ἄγνυμι. Buttm. § 114 ἄγνυμι. Matth. § 222, p. 429.—To *break down, to break in two*. Matt. xii. 20 κάλαμον συντ. οὐ κατέαξει. John xix. 31 ἵνα κατεαῶσιν αὐτῶν τὰ σκέλη. ver. 32, 33. Sept. for שבר Jer. xlviii. 25.—Pol. 1. 37. 2. Xen. An. 4. 2. 20.

Κατάγω, f. ἄξω, (ἄγω,) to *lead down*, trans.

a) of persons, to *bring or conduct down*, sc. from a higher to a lower place, region, seq. εἰς Acts ix. 30 κατήγαγον αὐτὸν εἰς Καισάρειαν. xxiii. 20, 28. seq. πρὸς τινα xxiii. 15. absol. xxii. 30. Rom. x. 6. Sept. for ירדה c. εἰς 1 K. i. 33. πρὸς Gen. xlv. 21.—Hdian. 8. 1. 3 εἰς, Luc. D. Deor. 7. 4. Xen. Ag. 1. 18.

b) as a nautical term, to *bring down to land* sc. a ship, Luke v. 11 καταγάγοντες τὰ πλοῖα ἐπὶ τὴν γῆν.—Sext. Empir. A. Phys. 2. 68 νῆες εἰς ἐτέρους κατάγονται λιμένας. Xen. An. 6. 6. 3.—Hence aor. 1 pass. κατήχθην, to *come to land, to land, to touch*, Acts xxi. 3. xxvii. 3. xxviii. 12.

—Jos. Ant. 14. 14. 3 εἰς Βρεντήσιον κατ'άγεται he (Herod) landed at Brun-
dusium.

Καταγωνίζομαι, f. ἴσομαι, depon. Mid. (ἀγωνίζομαι,) *to contend against*, and by impl. *to conquer, to subdue*, e. g. βασιλείας Heb. xi. 33.—Jos. Ant. 7. 2. 2. Æl. V. H. 4. 8.

Καταδέω, f. δῆσω, (δέω,) *to bind down*, ἐν δεσμῷ καταδεῖσαι Hom. Od. 15. 443. Luc. Asin. 16. In N. T. *to bind together, to bind up*, sc. wounds, τραύματα Luke x. 34. Sept. for שָׁבַד Ez. xxxiv. 4, 16.—Ecclus. xxvii. 21.

Κατάδηλος, ου, ό, ή, adj. (κατά intens. δῆλος,) *most evident*, Heb. vii. 15. —Jos. Ant. 10. 10. 2. Xen. Mem. 1. 4. 14.

Καταδικάζω, f. άσω, (δικάζω,) *to give sentence against any one, to condemn*, in N. T. seq. acc. of pers. Matt. xii. 7, 37. absol. Luke vi. 37 bis. James v. 6. So Sept. for שָׁפַט Ps. xxxvii. 33. —Jos. Ant. 7. 11. 3. Diod. Sic. 14. 4. More usually in classic writers seq. gen. of pers. Xen. H. G. 7. 4. 33. Comp. Passow sub v.

Καταδικη, ης, ή, (δικη,) *sentence against, condemnation*, Acts xxv. 15 in some MSS. for δικη.—Jos. B. J. 4. 5. 2. Hdian. 7. 4. 15.

Καταδιώκω, f. ξω, (κατά intens.) *to pursue closely*, sc. an enemy Xen. An. 4. 2. 5. Sept. for הָלַךְ Judg. vii. 25.—In N. T. *to follow closely*, sc. in order to find, seq. acc. Mark i. 36. So Sept. and הָלַךְ Ps. xxiii. 6.

Καταδουλόω, ω, f. ώσω, (δουλόω,) pp. *to slave down*, i. e. *to bring under bondage, to enslave*, trans. 2 Cor. xi. 20. Mid. *to make a slave for oneself*, Gal. ii. 4 ἵνα ἡμᾶς καταδουλώσωσιν *that they might make us their slaves*. Sept. for עָבַד Ex. i. 14. vi. 5.—1 Macc. viii. 10. Thuc. 3. 70. Xen. Mem. 2. 1. 13.

Καταδυναστεύω, f. εύσω, (δυναστεύω fr. δυνάστης,) *to exercise power against any one*, i. e. *to overpower, to oppress*, seq. gen. James ii. 6 οὐχ οἱ πλοῦστοι καταδυναστεύουσιν ἡμῶν; Pass. as if c. accus. Acts x. 38. Sept. c. gen. for שָׁפַד 2

Sam. viii. 11. c. acc. for שָׁפַד Jer. xxii. 3.—c. gen. Diod. Sic. 13. 73. c. acc. Xen. Conv. 5. 8.

Κατάξεμα, ατος, τό, strictly from κατατίθημι and hence pp. ‘a laying down;’ but in N. T. prob. corrupted for κατανάξεμα i. q. ἀνάξεμα but stronger, *a curse*, Rev. xxii. 3 in later edit. for κατανάξεμα in text. rec. Not found in profane writers.

Καταξεματίζω, f. ἴσω, (κατάξεμα q. v.) *to curse*, absol. Matt. xxvi. 74 in later edit. instead of καταναξεματίζω in text. rec. from it is prob. corrupted.—Chrysost. in Ps. lxxvii. Iren. c. Hær. 1. 13. 4. ib. 1. 16. 3. Not found in profane writers.

Καταισχύνω, f. υνώ, (αἰσχύνω,) *to bring down shame upon*, i. e.

a) *to dishonour, to disgrace*, trans. e. g. τὴν κεφαλὴν 1 Cor. xi. 4, 5, i. e. *to offend against decorum*.—Ecclus. xxii. 5. Jos. Ant. 20. 4. 2. Hdian. 5. 1. 17.

b) i. q. αἰσχύνω but stronger, *to shame, to put to shame*, trans. (a) pp. Luke xiii. 17. 1 Cor. i. 27 bis, ἵνα τοὺς σοφοὺς καταισχύνῃ. xi. 22. 2 Cor. vii. 14. ix. 4. 1 Pet. iii. 16. Sept. for שָׁפַד 2 Sam. xix. 5.—Luc. D. Deor. 22. 3. Xen. An. 3. 1. 30.—(β) From the Heb. by meton. of cause for effect, *to frustrate one's hope, to disappoint*. Rom. v. 5 ἡ δὲ ἐλπίς οὐ καταισχύνει. ix. 33 et x. 11 et 1 Pet. ii. 6 πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται, quoted from Is. xxviii. 16 where Sept. for שָׁפַד. Sept. for שָׁפַד Ps. xxii. 6. xlv. 8. cxix. 31, 116.—Ecclus. ii. 10.

Κατακαίω, f. καύσω, (καίω,) aor. 2 pass. κατεκάην, fut. 1 pass. κατακαυθήσομαι Rev. xviii. 8, and also in the later usage fut. 2 pass. κατακαήσομαι 1 Cor. iii. 15. 2 Pet. iii. 10. comp. Winer § 15. p. 79. Buttm. Ausf. Sprachl. II. p. 161. —*To burn down, to consume utterly*, i. q. in Engl. *to burn up*, trans. Matt. iii. 12 τὸ ἄχυρον κατακαύσει πυρὶ ἀσβέστω. xiii. 30, 40. Luke iii. 17. Acts xix. 19. 1 Cor. iii. 15. Heb. xiii. 11. 2 Pet. iii. 10. Rev. viii. 7 bis. xvii. 16. xviii. 8. Sept. for שָׁפַד Ex. xxxii. 19. Lev. vi. 30.—1 Macc. v. 68. Diod. Sic. 1. 59. Xen. Cyr. 4. 6. 1.

Κατακαλύπτω, f. ψω, (καλύπτω,) *to cover*, sc. with a veil, etc. which *hangs down*, comp. in Κατά I. 1. a. hence *to veil*; in N. T. only Pass. or Mid. *to be veiled, to wear a veil*, absol. 1 Cor. xi. 6 bis. seq. τὴν κεφαλὴν ver. 7, comp. Buttm. § 134. 6, or § 135. 4. Sept. for πρρ Gen. xxxviii. 15. Is. vi. 2.—Jos. Ant. 7. 10. 5. act. Xen. Cyr. 6. 4. 11.

Κατακαυχάομαι, ὦμαι, f. ἴσομαι, depon. Mid. (καυχάομαι,) *to boast oneself against any person or thing, to glory over*, seq. gen. Rom. xi. 18 bis, μὴ κατακαυχῶ τῶν κλάδων κ. τ. λ. seq. κατά James iii. 14. Hence James ii. 13 κατακαυχᾶται ἔλεος [for coner. ὁ ἐλεῶν] κρίσεως i. e. the merciful man *glories over judgment*, fears not condemnation. Comp. Buttm. § 132. 5. 3.—Sept. Jer. 1. 10, 38. Æschyl. Pers. 350 or 352.

Κατάκειμαι, f. εἶσομαι, (κεῖμαι,) *to lie down*, i. e. *to lie*, to be recumbent, intrans. Comp. Buttm. § 109. II.

a) spoken of the sick, seq. part. Mark i. 30 κατέκειτο πυρέσσουσα *she lay sick of a fever*. Acts xxviii. 8. seq. ἐπὶ c. dat. Mark ii. 4. Luke v. 25. Acts ix. 33. seq. ἐν John v. 3. absol. ver. 6.—Luc. Icarom. 31 κατέκειται νοσῶν. Demosth. in Conon. ἡνίκα ἀσθενῶν ἐγὼ κατεκείμεν.

b) *to recline* sc. at table in the oriental manner, see in Ἀνάκειμαι no. 2. Mark xiv. 3. Luke v. 29. c. ἐν Mark ii. 15. 1 Cor. viii. 10.—Athen. 1. 19. p. 23. C. Xen. Conv. 1. 14. c. ἐν Luc. Tox. 44. Xen. An. 6. 1. 4.

Κατακλάω, ὦ, f. ἄσω, (κλάω,) *to break down, to break in pieces*, e. g. τοὺς ἄρτους Mark vi. 41. Luke ix. 16.—Jos. Ant. 2. 14. 4. Dem. 1251. 23.

Κατακλείω, f. εἶσω, (κλείω,) *to shut to* sc. a door, *to close*, Xen. Cyr. 6. 4. 10. In N. T. of a person, pp. *to shut down*, in a subterranean prison, and genr. like Engl. *to shut up, to confine*, e. g. τινὰ ἐν φυλακῇ Luke iii. 20. Acts xxvi. 10 where text. rec. c. dat. φυλακαῖς. Sept. c. ἐν for πρρ Jer. xxxii. 3.—Wisd. xvii. 2 c. cat. Hdian. 5. 8. 12 c. ἐν. Xen. An. 5. 2. 18 c. εἰς.

Κατακληροδοτέω, ὦ, f. ἴσω, (κατά, distrib. κληροδοτέω, κληροδότης fr. κληρος

and δίδωμι,) *to give by lot to each, to distribute by lot*, trans. Acts xiii. 19 in text. rec. Others κατακληρονομίω. Sept. for ἑρρ Deut. xxi. 16 et Josh. xix. 51 in ed. Ald. et Compl.—1 Macc. iii. 36.

Κατακληρονομίω, ὦ, f. ἴσω, (κατά distrib.) *to distribute by lot*, trans. Acts xiii. 19 in later edit. for κατακληροδοτέω. So Sept. for ρρρ Josh. xviii. 2. ἑρρρ Num. xxxiii. 54. Josh. xiv. 1.—Used by Greek writers only in the sense *to inherit down* sc. from an ancestor, and construed with a genitive; in later writers with an accus. Lob. ad Phr. p. 129. Sturz de Dial. Alex. p. 160.

Κατακλίνω, f. νῶ, (κλίνω,) pp. *to make incline*, i. e. *to make lie down*, genr. 1 Macc. i. 3. Xen. Cyr. 6. 4. 11. In N. T. only of the oriental posture at meals, *to make recline*, trans. Mid. *to recline*, sc. at a meal, see in Ἀνάκειμαι. Luke ix. 14 κατακλίνετε αὐτοὺς κλισίας. Mid. Luke xiv. 8. xxiv. 30.—Act. Æl. V. H. 8. 7. Xen. Cyr. 2. 3. 21. Mid. Xen. Conv. 1. 8.

Κατακλύζω, f. ἴσω, (κλύζω *to dash*), *to dash down upon*, i. e. *to overflow, to flood*, Pass. 2 Pet. iii. 6 ὁ τότε κόσμος ὑδατι κατακλυσθεὶς ἀπώλετο. Sept. for ρρρρ Job xiv. 19. Jer. xlvii. 2.—Diod. Sic. 1. 19. Xen. Ven. 5. 4.

Κατακλυσμός, οὔ, ὁ (κατακλύζω,) *a flood, deluge*, spoken of Noah's flood, Matt. xxiv. 38, 39. Luke xvii. 27. 2 Pet. ii. 5. Sept. for ἑρρρ Gen. vi. 17. vii. 6 sq.—Jos. Ant. 1. 3. 6. Diod. Sic. 1. 10.

Κατακολουθεῖω, ὦ, f. ἴσω, (κατά intens. ἀκολουθεῖω,) *to follow closely*, c. dat. Acts xvi. 17. absol. Luke xxiii. 55.—Pol. 6. 42. 2. trop. Jos. Ant. 6. 7. 4 Pol. 2. 56. 2.

Κατακόπτω, f. ψω, (κόπτω,) *to hew or cut down, to cut in pieces*, Pol. 5. 25. 3. Xen. H. G. 1. 5. 3. In N. T. genr. and intens. *to beat, to cut, to wound*, trans. Mark v. 5 κατακόπτων ἑαυτὸν λίθοις.—Plut. Agesil. 36. Xen. Mag. Eq. 4. 5.

Κατακρημνίζω, f. ἴσω, (κρημνίζω fr. κρημνός,) *to cast down from a preci-*

rice, to cast down headlong, trans. Luke iv. 29 ἕως ὀφρύος τοῦ ὄρους . . . ὥστε κατακρημνίσαι αὐτόν. Sept. for קָרַע 2 Chr. xxv. 12.—Jos. Ant. 9. 9. 1. Diod. Sic. 4. 31. Xen. Cyr. 1. 4. 7.

Κατάκριμα, ατος, τό, (κατακρίνω,) *judgment against, condemnation*, Rom. v. 16, 18. viii. 1.—Hesych. κατάκριμα· κατάκρισις, καταδίκη.

Κατακρίνω, f. νῶ, (κρίνω,) *to give judgment against, to condemn*, construed in Greek writers with a gen. of pers. and acc. of punishment, Matth. § 378. p. 694 pen.

a) pp. and in N. T. seq. acc. of pers. et dat. of punishment, Matt. xx. 18 κατακρινούσιν αὐτόν θανάτῳ, *they shall condemn him to death*. Matt. x. 33. 2 Pet. ii. 6. seq. acc. of pers. et infin. Mark xiv. 64 κατέκρινον αὐτόν εἶναι ἑνοχόν θανάτου.—Hist. of Sus. 41. Xen. Hi. 7. 10.—Seq. acc. of pers. the crime or punishment being implied, John viii. 10 οὐδεὶς σε κατέκρινεν; ver. 11. Rom. ii. 1. absol. Rom. viii. 34. Pass. Matt. xxvii. 3. [James v. 9.] of the last judgment Mark xvi. 16. 1 Cor. xi. 32. Trop. Rom. viii. 3 κατέκρινε τὴν ἀμαρτίαν ἐν τῇ σαρκί i. e. hath condemned, passed sentence upon, all carnal lusts and passions, in antith. to ver. 1; comp. vi. 1 sq.—Hist. of Sus. xlviii. Hdian. 7. 6. 7.

b) by impl. *to condemn* sc. by contrast, i. e. to shew by one's good conduct that others are guilty of misconduct and deserve condemnation, seq. acc. Matt. xii. 41, 42. Luke xi. 31, 32. Heb. xi. 7. Pass. Rom. xiv. 23.

Κατάκρισις, εως, ἡ, (κατακρίνω,) *condemnation*, 2 Cor. iii. 9. In the sense of *censure, blame*, vii. 3.

Κατακυριεύω, f. εὔσω, (κρυεύω,) *to lord it against* i. e. *over* any one, i. e.

a) genr. *to exercise authority over*, seq. gen. Matt. xx. 25 οἱ ἄρχοντες τῶν ἔθνων κατακυριεύουσιν αὐτῶν. Mark x. 42. 1 Pet. v. 3. Sept. for קָרַע Jer. iii. 14. קָרַע Ps. xix. 14.—Ecclus. xvii. 4. Not found in classic writers in this sense.

b) by impl. *to get the mastery of, to overpower, to subdue*, seq. gen. Acts xix.

16. Sept. for קָרַע Gen. i. 28. Nam. xxxii. 29.—Diod. Sic. 14. 64.

Καταλαλέω, ῶ, f. ἤσω, (λαλέω,) *to speak against*, i. e. *to speak evil of, to slander*, seq. gen. Buttm. § 132. 5. 3. James iv. 11 ter, μὴ καταλαλεῖτε ἀλλήλων κ. τ. λ. 1 Pet. ii. 12. iii. 16. Sept. for קָרַע Ps. xlv. 17. קָרַע Ps. lxxviii. 19.—Luc. Asin. 12. c. acc. Pol. 3. 90. 6.

Καταλαλία, ας, ἡ, (καταλαλέω,) *a speaking against, evil speaking, slander*, 2 Cor. xii. 20. 1 Pet. ii. 1.—Wisdom. i. 11. Test. XII Patr. p. 678. A word of the later Greek, Thom. Mag. p. 565.

Κατάλαλος, ου, ὁ, ἡ, adj. (κατάλαλέω,) *speaking against*, as subst. *a slanderer, a backbiter*, Rom. i. 20.

Καταλαμβάνω, f. λήψομαι, aor. 2 κατέλαβον (κατά intens.) *to take, to receive*, sc. with the idea of eagerness etc. trans.

a) pp. *to lay hold of, to seize*, with the idea of eagerness, suddenness, e. g. a criminal, John viii. 3, 4 αὐτὴ ἡ γυνὴ κατειλήφθη ἐπαντοφώρῳ μοιχευομένη. — (Æl. H. An. 11. 15 quoted in Αὐτόφωρος. Luc. Conv. 32.) So of an evil spirit which *seizes, takes possession of* a demoniac, Mark ix. 18.—Æl. V. H. 3. 9.—Trop of darkness, evil, *to come suddenly upon*, John xii. 35 ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. 1 Thess. v. 4 ἡμέρα. Sept. for קָרַע Gen. xix. 19. קָרַע 1 K. xviii. 44.—Jos. Ant. 4. 4. 6. Arr. Exp. Alex. 1. 5. 17. Pol. 9. 18. 3.

b) in allusion to the public games, *to obtain* sc. the prize, with the idea of eager and strenuous exertion, *to grasp, to seize upon*. Rom. ix. 30. 1 Cor. ix. 24 οὕτω τρέχετε, ἵνα καταλάβητε sc. το βραβεῖον. Phil. iii. 12 bis, διώκω δὲ, ε. καὶ καταλάβω [τὸ βραβεῖον ver. 14], ἐφ' ᾧ καὶ κατειλήφθην ὑπὸ τοῦ Χριστοῦ, i. e. for which very end I also have been won as a prize by Christ. ver. 13.—comp. Hdor. 6. 39. Thuc. 3. 30.

c) trop. *to seize* with the mind, *to comprehend*, John i. 5 ἡ δὲ σκοτία οὐ κατέλαβεν αὐτό.—Clem. Alex. Strom. 1. 16 καταλαμβάνειν τὸ μέγεθος τῆς ἀληθείας.—Hence Mid. *to comprehend for oneself, to perceive, to find*, seq. ὅτι, Acts iv. 13 καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμ-

ματοί εἰσι. x. 34. seq. acc. et inf. xxv. 25. *τί* indic. Eph. iii. 18.—c. 3ῃ Att. Epict. 1. 5. 6. c. acc. Pol. 1. 61. 3.

Καταλέγω, f. *ξω*, (*λέγω*), *to lay down*, Mid. *to lie down* sc. *to sleep*. Hom. Od. 14. 520. ib. 19. 44. *to lay down* or *out* sc. *apart from others*, i. e. *to select*, Xen. Ag. 1. 23. In N. T. *to lay down* *to or among others*, i. e. *to reckon under* or *to a number*, *to enrol*, Pass. 1 Tim. v. 9.—Pol. 2. 24. 14. Xen. Cyr. 3. 4. 11.

Κατάλειμμα, *ατος*, *τό*, (*καταλείπω*), *a remnant*, Eccles. xlv. 17. In N. T. by impl. *a small part, few*. Rom. ix. 27 *κατάλειμμα σωθήσεται*, quoted from Is. x. 22 where Sept. for *ἡσῶ*.

Καταλείπω, f. *ψω*, (*λείπω*), aor. 1 *κατέλειψα* Acts vi. 2, a later form, Lob. ad Phryn. p. 713 sq. Butt. Ausf. Sprachl. § 114. II. p. 181.—pp. *to leave down* *to one's heirs*, i. e. *to leave behind* so as *to descend* to them, Hom. Od. 1. 243. Xen. Cyr. 3. 1. 10.—Hence genr. and in N. T. *to leave behind*, pp. at one's departure, trans.

a) pp. e. g. at death, Mark xii. 19 *κατέλειπε γυναῖκα*. Luke xx. 31.—Sept. Deut. xxviii. 54. Palaeoph. 32. 7. Epict. Fragm. 145 ed. Schweigh.—Genr. in any place, trans. Matt. xiv. 52 *καταλιπὼν τὴν σινδόνα*. John viii. 9. Seq. *ἐν* c. dat. of place, Luke xv. 4. *οὐ καταλείπει τὰ ἐνν. ἐν τῇ ἐρήμῳ*. 1 Thess. iii. 1 *ἐν Ἀθήναις*. Tit. i. 5. seq. αὐτοῦ *there* Acts xviii. 19. seq. εἰς ἄδου Acts ii. 31 see in *Εἰς* no. 4. So c. acc. and predicate of condition, Acts xxiv. 27 *κατέλειπε τὸν Παῦλον δεδεμένον*. xxv. 14. Sept. for *ἔην* Gen. xxxix. 12, 13. Josh. viii. 17.—Jos. Ant. 2. 4. 5. c. *ἐν* Ael. V. H. 13. 2. Xen. Cyr. 1. 4. 17. c. pred. Hdian. 8. 8. 16.

b) in the sense of *to leave*, *to quit wholly*, *to forsake*, i. q. *λείπω* but stronger. (a) of place, Matt. iv. 13 *καταλιπὼν τὴν Ναζαρέθ*. Heb. xi. 27. So by impl. Acts xxi. 3. Sept. for *ἔην* 1 Sam. xxxi. 7.—Hdian. 8. 2. 10. Xen. An. 4. 2. 7.—Hence of persons and things, *to leave*, *to forsake*, sc. so as *to have nothing more to do with them*. Matt. xix. 5 *κ. τὸν πατέρα καὶ τὴν μητέρα*. Mark x. 7. Eph.

v. 31. Matt. xvi. 4. xxi. 17. c. predic. *μόνος* Luke x. 40. Of things, Luke v. 28 *καταλιπὼν ἅπαντα*. Acts vi. 2. 2 Pet. ii. 15. Sept. for *ἔην* Gen. ii. 24. xlv. 22. Deut. xxxi. 17.—Jos. Ant. 8. 7. 5. Hdian. 3. 3. 12. Xen. An. 3. 1. 2.

c) *to leave remaining*, i. q. *to have left*, *to reserve*, Rom. xi. 4 *κ. ἱμαντῶ ἐπτακισχ. ἀνδρας*, quoted from 1 K. xix. 18 where Sept. for *ἡσῶ*. Pass. Heb. iv. 1.—Xen. Ag. 5. 1.

Καταλίθαζω, f. *άσω*, (*κατά ἱα- tens.*) pp. *to stone down*, i. q. *λιθάζω* *ἔνι* stronger, *to stone to death*, trans. Lake xx. 6.—Comp. Sept. Ex. xvii. 4. Num. xiv. 10.

Καταλλαγή, *ἡς*, *ή*, (*καταλλάσσω*), *exchange*, sc. of money Dem. 1216. 18. In N. T. *reconciliation*, i. e. restoration to the divine favour. Rom. v. 11 *δι οὗ νῦν τὴν κατ. ἐλάβομεν*. 2 Cor. v. 18, 19. Rom. xi. 15 *καταλλαγή κόσμου*, i. e. the means, occasion of reconciling the world to God.—genr. 2 Macc. v. 20. Dem. 10. 15.

Καταλλάσσω v. *ττω*, f. *ξω*, (*ἀλλάσσω*), *to change against* any thing, *to exchange* for e. g. money Hdian. 2. 13. 12. In N. T. *to change towards*, i. e. one person towards another, *to reconcile* to any one, (thus differing from *διαλλάσσω* which implies *mutual* change, Tittm. de Syn. N. T. p. 101 sq.) c. c. acc. et dat. 2 Cor. v. 18, 19 *κόσμον καταλλάσσων ἑαυτῶ*. Pass. aor. 2 *κατηλλάγην* *to be or become reconciled* to any one, c. dat. Rom. v. 10 bis, *κατηλλάγημεν τῷ θεῷ* κ. τ. λ. 1 Cor. vii. 11. 2 Cor. v. 20.—2 Macc. i. 5. Jos. Ant. 5. 2. 8. Xen. An. 1. 6. 2.

Κατάλοιπος, *ου*, *ὁ*, *ή*, (*λοιπός*), *left over, remaining*, Plur. *οἱ κατάλοιποι* *the rest, the residue*, Acts. xv. 17 quoted from Am. ix. 12 where Sept. for *ἡσῶ*. So for *ἡσῶ* Ezra iii. 8. *ἡσῶ* Deut. iii. 13.—Pol. 2. 11. 6.

Κατάλυμα, *ατος*, *τό*, (*καταλύω*), pp. a place where one puts up, *lodging-place, inn*, in the East a *menzil, hskn, caravanseraï*, comp. Calmet p. 10. Jahn § 110. Luke ii. 7 *οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι*. By synecd. Mark xiv. 14 et Luke xxii. 11 *ποῦ ἐστὶ τὸ κατάλυμα* ;

i. e. a room where we may sup and lodge. Sept. for יִנְיָ Ex. iv. 24. פָּרָשׁ 1 Sam. ix. 22.—Eccclus. xiv. 25. Pol. 2. 36. 1. Diod. S. 14. 93.

Καταλύω, f. ὕσω, (λύω,) *to loosen down*, i. e.

a) pp. *to dissolve*, to disunite the parts of any thing; hence spoken of buildings etc. *to throw down*, *to destroy*, c. acc. Matt. xxvi. 61 καταλῦσαι τὸν ναόν, and so xxvii. 40. Mark xiv. 58. xv. 29. Acts vi. 14. So Matt. xxiv. 2. Mark xiii. 2. Luke xxi. 6. 2 Cor. v. 1. trop. Gal. ii. 18. Sept. for Chald. ܩܪܝܐ Ezra v. 12.—Hdian. 8. 4. 4. Philostr. Vit. Sophist. 1. 9.—Metaph. *to destroy*, *to put an end to*, *to render vain*, e. g. τὸν νόμον Matt. v. 17 bis. ἔργον Acts v. 38, 39. Rom. xiv. 20.—2 Macc. ii. 22. Diod. Sic. 12. 80. Xen. Mem. 4. 4. 14. Cyr. 1. 1. 1.

b) *to unbind*, e. g. τοὺς ἵππους from a chariot Hom. Od. 4. 28. Hence of caravans, travellers, etc. *to halt* for rest or for the night, *to put up for the night*, when the beasts of burden are unharnessed and unloaded, Sept. for יִנְיָ Gen. xlii. 27. xliii. 21. Xen. An. 1. 6. 1.—In N. T. genr. *to lodge*, *to take lodging*, intrans. Luke ix. 12. xix. 7 εἰσῆλθε καταλῦσαι. Sept. for יִנְיָ Gen. xxiv. 23, 25.—Luc. Asin. 4, 17. Thuc. 1. 136.

Καταμανθάνω, f. μαθήσομαι, (κατά intens.) *to learn thoroughly*, fully, Xen. Cc. 11. 6. In N. T. *to note accurately*, *to observe*, *to consider*, c. acc. Matt. vi. 28 κ. τὰ κρίνα τοῦ ἀγροῦ. Sept. for ܩܪܝܐ Gen. xxxiv. 1. Lev. xiv. 37.—Eccclus. ix. 5. Arr. A. M. 5. 11. 2. Dem. 660. 22.

Καταμαρτυρέω, ὦ, f. ἦσω, (μαρτυρέω,) *to witness against*, *to testify against* any one, seq. gen. Buttm. § 132. 5. 3. Matth. § 378. Matt. xxvi. 62. xxvii. 13. Mark xiv. 60. xv. 4. Sept. for ܩܪܝܐ Job xi. 10, 13. ܩܪܝܐ Job xv. 6.—Hist. of Sus. 43. Dem. 1115. 26.

Καταμένω, f. νῶ, (κατά intens.) *to remain fixedly*, *to abide*, *to dwell*, intrans. Acts i. 13. Sept. for ܩܪܝܐ Num. xx. 1. Josh. ii. 22.—Judith xvi. 8. Xen. Cyr. 7. 1. 45.

Καταμόνας, adv. (κατά, μόνος,) *alone*, *by oneself*, Mark iv. 10. Luke ix.

18. Sept. for ܩܪܝܐ Jer. xv. 17. ܩܪܝܐ Mic. vii. 14.—1 Macc. xii. 36. Thuc. 1. 32, 37. Comp. Buttm. § 115. n. 5, and see in Κατά II. 1. d. γ.

Κατανάθεμα, ατος, τδ, (κατά intens.) *a curse against* any one, i. q. ἀνάθεμα but stronger. Meton. accursed thing, for coner. *one accursed* Rev. xxii. 3, in text. rec. See in Κατάθεμα.

Καταναθεματίζω, f. ἴσω, (κατά intens.) *to utter curses against*, i. e. *to curse*, i. q. ἀναθεματίζω but stronger, Matt. xxvi. 74 in text. rec. See in Καταθεματίζω.

Καταναλίσκω, f. λώσω, (κατά intens.) *to consume* sc. wholly, i. q. ἀναλίσκω but stronger, e. g. of a fire, absol. Heb. xii. 29 πῦρ καταναλίσκον. Sept. for ܩܪܝܐ Lev. vi. 10. Deut. iv. 24.—Diod. Sic. 17. 108. Xen. Mem. 1. 2. 22

Καταναρκάω, ὦ, f. ἦσω, (κατά, ναρκάω,) *to become torpid against*, i. e. *to the detriment* of any one, intrans. hence in Paul's writings i. q. *to be burdensome* to any one, e. g. in a pecuniary sense, seq. gen. 2 Cor. xi. 8. xii. 13, 14 οὐ καταναρκήσω ὑμῶν. comp. Buttm. § 132. 5. 3. § 147. n. 12. Matth. § 378.—Hesych. κατενάρκησα· ἐβάρυννα. ib. οὐ κατενάρκησα· οὐ κατεβάρησα. In Greek writers found only in the passive, Passow s. voc. According to Jerome its use here is a Cilicium of Paul, Algas. Qu. 10. See Wetstein N. T. II. p. 206.

Κατανεύω, f. εὔσω, (νεύω,) *to nod* or *wink towards* any one, i. e. *to make signs* to any one, with the head, eyes, etc. to beckon, c. dat. Luke v. 7.—Hom. Od. 15. 462 sq. Luc. Asin. 48. Pol. 39. 1. 3.

Κατανοέω, ὦ, f. ἦσω, (κατά intens. νοέω,) *to see* or *discern distinctly*, *to perceive clearly*, trans.

a) pp. Matt. vii. 3 δοκὸν οὐ κατανοεῖς; Luke vi. 41. Acts xxvii. 39. trop. Luke xx. 23 κ. τὴν πανουργίαν. Sept. for ܩܪܝܐ Ps. xci. 8.—2 Macc. ix. 25. Xen. Cyr. 3. 2. 2. trop. Xen. An. 7. 7. 45.

b) i. q. *to mind accurately*, *to observe*, *to consider*. Luke xii. 24 κ. τοὺς κόρακας. ver. 27 τὰ κρίνα. Acts vii. 31, 32. xi. 6.

Heb. iii. 1. James i. 23, 24. Sept. for קָרָא Is. v. 12. Num. xxxii. 8, 9.—Jos. Ant. 3. 14. 1. Luc. Demon. 20. Xen. Hi. 1. 22.—In the sense of *to have respect to, to regard*. Rom. iv. 19 οὐ κατενόησε τὸ ἑαυτοῦ σῶμα κ. τ. λ. Heb. x. 24. Sept. for קָרָא Is. lvii. 1.—Xen. Cyr. 3. 3. 35.

Καταντάω, ὦ, f. ἦσω, (κατά, ἀντάω fr. ἀντί,) lit. *to come down against*, i. e. *to come down to or upon, to arrive at a place, etc.* Acts xx. 15 κατηντήσαμεν ἀντικρὺ Χίου *we arrived over against Chios*. Elsewhere in N. T. always with εἰς c. acc. Acts xvi. 1 κατήντησε εἰς Δέρβην at Derbe. xviii. 19, 24. xxi. 7. xxv. 13. xxvii. 12. xxviii. 13.—2 Macc. iv. 44. Palæph. 15. 2. Diod. Sic. 3. 34.—Of things, *to come or be brought to any one*, seq. εἰς 1 Cor. xiv. 36. *to come upon, to happen to*, i. e. in the time of any one, seq. εἰς 1 Cor. x. 11.—Pol. 6. 4. 12.—Trop. *to attain to any thing, the possession of it*, seq. εἰς, i. q. *to obtain*. Acts xxvi. 7 εἰς ἣν (ἐπαγγελίαν) . . . ἐλπίζει καταντῆσαι. Eph. iv. 13. Phil. iii. 11.—c. πρὸς 2 Macc. vi. 14. εἰς Pol. 4. 4. 2.

Κατανύξις, εως, ἡ, (κατανύσσω q. v.) pp. *a piercing through, trop. vehement pain, grief*, Hesych. κατανύξις· ἡ λύπη. So in profane writers. But Sept. has the verb κατανύσσω for Heb. דָּמָם to be silent, dumb, Lev. x. 3. Ps. iv. 5. al. for נָאֵם id. Dan. x. 15, and for נָדָם to lie in deep sleep, stupor, Dan. x. 9. Hence also Sept. κατανύξις for Heb. חֲרָדָהּ deep sleep, stupor, Ps. lx. 3 and Is. xxix. 10, which last passage Paul quotes in Rom. xi. 8 ἔδωκεν αὐτοῖς ὃ θεὸς πνεῦμα κατανύξεως. Others derive it in this sense from κατανυστάω.

Κατανύσσω v. ττω, f. ξω, (κατά intens.) *to prick through, to pierce*, Pass. metaph. *to be greatly pained, to be deeply moved*. Acts ii. 37 κατενύγησαν τῇ καρδίᾳ. Sept. for נָבֵאָה Ps. cix. 16.—Ecclus. xiv. 1. Hesych. κατενύγησαν· κατελυπήθησαν.

Καταξιώω, ὦ, f. ὠσω, (κατά intens. ἀξίω,) *to count worthy of any thing*, in N. T. only Pass. *to be counted worthy*,

seq. gen. τῆς βασιλείας τοῦ θεοῦ 2 Thess. i. 5. seq. infin. Luke xx. 35. xxi. 36. Acts v. 41.—c. gen. Jos. Ant. 15. 3. 8. Diod. Sic. 2. 60. c. inf. Dem. 1383. 11.

Καταπατέω, ὦ, f. ἦσω, (πατέω,) *to tread down, to trample down*, trans. Matt. v. 13. vii. 6 μὴ ποτε καταπατήσωσιν αὐτοὺς ὑπὸ τοῖς ποσὶν αὐτῶν. Luke viii. 5. xii. 1. Sept. for דָּמָם 2 Chr. xxv. 18. Ez. xxxiv. 18.—Pol. 1. 34. 5. Xen. Ag. 1. 15.—Metaph. as a mark of scorn and contempt, Heb. x. 29 τὸν υἱὸν τοῦ θεοῦ.—1 Macc. iii. 51. Hom. Il. 4. 157.

Κατάπανσις, εως, ἡ, (καταπαύω,) *a resting, rest*, 2 Macc. xv. 1. In N. T. from the Heb. *rest*, i. e. place of rest, *fixed above, dwelling*, comp. in Καταπαύω a. β. So Acts vii. 49 τίς τόπος τῆς καταπ. μου, *and what the place of my rest, abode?* i. e. of God in allusion to a temple, quoted from Is. lxvi. 1 where Sept. for קָרָא, as also Ps. cxxxii. 14 where God is represented as searching through the earth and selecting Zion as his dwelling-place, comp. Ecclus. xxiv. 6 sq. Baruch iii. 20 sq. Also of the *rest* or fixed and quiet abode of the Israelites in the promised land after their wanderings, Heb. iii. 11, 18 et iv. 3, 5 εἰ εἰσελεύσονται εἰς τὴν κατάπανσίν μου i. e. the rest which I have promised, quoted from Ps. xcv. 11 where Sept. for קָרָא, as also Deut. xii. 9. See in Καίροι.—Hence trop. *the rest, quiet abode* of those who shall dwell with God in heaven, in allusion to the rest of the sabbath, Heb. iv. 1, 3, 10, 11. Comp. Wisd. iv. 7. Act. Thom. § 36.

Καταπαύω, f. σω, (παύω,) *to quiet down*, i. e.

a) trans. (a) pp. *to cause to cease, to make desist, and so to restrain*. Acts xiv. 18 μόλις κατέπαυσαν τοὺς ὄχλους. So Sept. Job xxvi. 12 where Heb. נָנַח. Sept. for נָנַח Ps. lxxxv. 4.—Pol. 1. 9. 8. Dem. 808. 14.—(β) *to cause to rest, to give rest to*, i. e. to bring into the state of rest and happiness of those who dwell with God, Heb. iv. 8, coll. ver. 1. 9. The allusion is to Joshua's *giving rest*, i. e. quiet possession and dwelling, to the Israelites in the promised land, Sept. for קָרָא Josh. i. 13, 15. xxii. 4.—genr. Xen. Ven. 7. 2.

b) intrans. from the Heb. *to cease from, to rest from*, seq. από c. gen. Heb. iv. 4 κατέπαυσεν ὁ θεὸς ἀπὸ π. τ. ἔργων αὐτοῦ. ver. 10. So Sept. for מָנוּחַ Gen. ii. 2, 3. מָנוּחַ Gen. xlix. 32. Ex. xxxi. 17. —Test. XII Patr. p. 541 καταπαύσει ἡ γῆ ἀπὸ ταραχῆς.—The classic form is καταπαύεσθαι τινος, comp. Passow sub v. Matth. § 355. 4, and n. 1.

Καταπέτασμα, ατος, τό, (καταπετάννυμι,) *a covering, veil*, which hangs down, Act. Thom. § 11 τὸ καταπέτασμα τοῦ νυμφῶνος. In N. T. *veil, curtain*, sc. of the tabernacle and temple, of which there were two, viz. one before the external entrance, Heb. קַרְנֵי Sept. καταπέτασμα Ex. xxvi. 37. xl. 6. Jos. B. J. 5. 5. 4; and the other before the holy of holies separating it from the outer sanctuary, Heb. קַרְנֵי Sept. καταπέτασμα Ex. xxvi. 31. xxvii. 21. xl. 3. Jos. B. J. 5. 5. 5. Comp. Wetstein N. T. I. p. 539.—Hence τὸ καταπέτασμα τοῦ ναοῦ may be either the outer or inner veil, Matt. xxvii. 51. Mark xv. 38. Luke xxiii. 45. But τὸ δεύτερον κατ. *the second* or inner veil, Heb. ix. 3.—Trop. Heb. vi. 19 τὸ ἐσώτερον τοῦ καταπετάσματος *that within the veil*, i. e. the inner sanctuary, holy of holies in the heavenly temple, comp. ver. 20 and x. 19. So Heb. x. 20 where it is emblematic of the body and death of Jesus.

Καταπίνω, f. πίομαι, (πίνω,) *to drink down, to swallow down* sc. as in drinking, i. q. in Engl. *to swallow up*, trans.

a) pp. of persons, etc. Matt. xxiii. 24 τὴν δὲ κάμηλον καταπίνοντες. 1 Pet. v. 8. Sept. for מְלַךְ Jon. ii. 1.—Tob. vi. 2. Æl. V. H. 1. 3. Luc. D. Marin. 14. 3.—Of things, e. g. the earth, *to absorb*, Rev. xii. 16. (Diod. Sic. 1. 32.) of the sea, *to overwhelm, to drown*, Heb. xi. 29. (Pol. 2.41. 7.) metaph. 2 Cor. v. 4.

b) trop. *to overwhelm, to destroy*, 1 Cor. xv. 54. 2 Cor. ii. 7 λύπη καταποθῇ ὁ τοιοῦτος.—Æschin. 13. 29 κ. τὴν πατρίαν οὐσίαν.

Καταπίπτω, f. πεισοῦμαι, (πίπτω,) *to fall down*, e. g. prostrate, εἰς τὴν γῆν Acts xxvi. 14. νεκρόν xxviii. 6. Sept. for מָרַץ Ps. cxlv. 14.—Ecclus. vii. 3. Xen. Mem. 3. 3. 5.

Καταπλέω, f. εὔσω, (πλέω,) *to sail down*, sc. from the high sea to land, comp. Κατάγω b; *to sail to any place, to come by ship to*, seq. εἰς Luke viii. 26.—Pol. 1. 53. 2. Xen. H. G. 1. 4. 11.

Καταπονέω, ῶ, f. ἥσω, (πονέω,) *to work down, to wear down by labour*, Plut. Alex. M. § 40. In N. T. Pass. trop. *to be weary, oppressed, afflicted*, Acts vii. 24. 2 Pet. ii. 7.—2 Macc. viii. 2. Æl. V. H. 3. 27. Diod. Sic. 13. 51.

Καταποντίζω, f. ἴσω, (ποντίζω fr. πόντος sea,) *to sink in the sea*, trans. Mid. *to sink*, intrans. Matt. xiv. 30. Pass. genr. Matt. xviii. 6 *to be sunk, drowned*, sc. ἐν τῇ πελάγει τῆς θαλάσσης, where the allusion is to the punishment of drowning, practised by the Egyptians, Greeks, and Romans, though apparently not by the Jews. See Casaubon ad Sueton. Octav. c. 67. Wetstein N. T. I. p. 441. Adam's Rom. Ant. p. 274. Cic. Or. pro Sex. Rosc. Am. 25, 26.—Jos. Ant. 14. 15. 10. Diod. Sic. 16. 35 τοὺς δ' ἄλλους ὡς ἱεροσόλους κατεπόντισε, Plut. Timol. 13. Pol. 2. 60. 8. The Atticists seem to prefer the form καταποντάω, Lob. ad Phryn. p. 361.

Κατάρα, ας, ἡ, (κατὰ intens. ἀρά,) pp. *imprecation against*, i. e.

a) pp. and genr. *imprecation, cursing*. James iii. 10 ἐκ τ. α. στόματος ἐξέρχεται εὐλογία καὶ κατάρα. Sept. for מְלַךְ Gen. xxvii. 12, 13.—Jos. Ant. 4. 6. 5. Pol. 16. 31. 7. Plut. Timol. 5.

b) from the Heb. *curse*, i. e. a devoting or dooming to utter destruction, see in Ἀνάθεμα, and hence *condemnation, doom, punishment*. Gal. iii. 10 ὑπὸ κατάραν εἰσὶ ἀρ. *are subject to the curse*, i. q. ἐπικατάρατοι. ver. 13 bis, ἐκ τῆς κατάρας τοῦ νόμον, γενόμενος ὑπὲρ ἡμῶν κατάρα, i. e. from the curse, doom, which the law threatens, being himself made a curse for us, i. e. meton. accursed, i. q. ἐπικατάρατος. 2 Pet. ii. 14 κατάρας τέκνα i. e. on whom the curse abides. So Sept. for מְלַךְ Dan. ix. 11. מְלַךְ Judg. ix. 57. Deut. xxviii. 15, 45. מְלַךְ Prov. iii. 33. Mal. ii. 2.—Also of the earth, Heb. vi. 8 γῆ . . . κατάρας ἐγγύς *near to the curse*, almost accursed, i. e. doomed to sterility. So Gen. iii. 17

מְרַחֵם, Sept. ἐπικατάρατος, comp. v. 29. viii. 21.

Καταράσθαι, ὦμαι, f. ἀσθαι, depon. Mid. (ἀράσθαι,) pp. *to wish or pray against any one, i. e. to wish evil to, to curse, c. acc. e. g. opp. to εὐλογεῖν*, Matt. v. 44 τοὺς καταραμένους ὑμᾶς. Luke vi. 28. Rom. xii. 14. James iii. 9. So Sept. for אָרַר Gen. xii. 3. Num. xxiv. 9.—c. acc. Xen. An. 5. 6. 4. oftener c. dat. Jos. Ant. 4. 6. 2. Diod. Sic. 1. 45. Xen. An. 7. 7. 48.—From the Heb. *to curse, i. e. to devote to destruction, comp. in Κατάρα b. So of a fig-tree Mark xi. 21, comp. in Κατάρα b ult. Pass. part. καταραμένος accursed, i. q. ἐπικατάρατος*, Matt. xxv. 41. comp. Buttm. § 113. n. 6.—Sept. for קָלַל Deut. xxi. 23. Eccus. iii. 16. Sept. for קָלַל Job xxiv. 18. Wisd. xii. 11.

Καταργέω, ὦ, f. ἴσω, (κατά c. vi. trans. ἀργέω,) *to render inactive, idle, useless, trans*

a) pp. e. g. of land, *to spoil*, Luke xiii. 7 ἵνα καὶ τὴν γῆν καταργεῖ.—Comp. καταργεῖν χεῖρας *to let remain idle* Eurip. Phoen. 760 or 765. Comp. ἀργός of land Aristot. Œc. 2. Diod. Sic. 19. 42.—Trop. *to make without effect, to make vain, void, fruitless, e. g. τὴν πίστιν τοῦ θεοῦ* Rom. iii. 3. νόμον ver. 31. Eph. ii. 15. ἐπαγγελίαν Rom. iv. 14. Gal. iii. 17. Hence by impl. *to debase*, 1 Cor. i. 28.

b) *to impl. to cause to cease, to do away, to put an end to*, 1 Cor. vi. 13. xiii. 11 κατήργηκα τὰ τοῦ νηπίου *I put away childish things*. Sept. for עָזַב *to make desist*, Ezra iv. 21, 23.—Hence *to abolish, to destroy*, Rom. vi. 6 τὸ σῶμα τῆς ἀμαρτίας. 1 Cor. xv. 24 ὅταν καταργήσῃ πᾶσαν ἀρχὴν κ. τ. λ. ver. 26. 2 Thess. ii. 8. 2 Tim. i. 10. Heb. ii. 14.—Test. XII Patr. p. 731 καταργήσῃ Βελίαρ καὶ τοὺς ὑπερετουντας αὐτῷ. Just. Mart. de Resurr. p. 242. — Pass. καταργέομαι, οὔμαι, *to cease, to be done away*, 1 Cor. ii. 6. xiii. 8 bis, εἴτε προφητεύει, καταργηθήσονται κ. τ. λ. ver. 10. 2 Cor. iii. 7, 11, 13, 14. Gal. v. 11. So καταργέομαι ἀπὸ τινος, *to cease from, i. e. to cease being under or connected with any person or thing*. E. g. ἀπὸ τοῦ νόμου *to be freed from a law* Rom. vii. 2, 6, i. q. ἐλευθέρω ἐστιν ἀπὸ τοῦ νόμου in ver. 3. Also

Gal. v. 4 καταργήθητε ἀπὸ τοῦ Χριστοῦ *ye have withdrawn, apostatised, from Christ*. Theophyl. well, οὐδεμίαν κοινωνίαν ἔχετε μετὰ τοῦ Χ.

Καταριθμέω, ὦ, f. ἴσω, (ἀριθμέω,) *to number under or among*, Pass. Acts i. 17 καταριθμημένος ἦν ἐν ἡμῖν. Sept. for שְׁתַּחֲוֶה 2 Chr. xxxi. 19.—Diod. Sic. 4. 85. Plut. Solon. p. 84. D.

Καταρτίζω, f. ἴσω, (κατά intens. ἀρτίζω, ἀρτιος,) *to make fully ready, to put in full order, to make complete, trans.*

a) pp. (α) espec. of what is broken, injured, etc. which is also the more usual classic sense, *to refit, to repair, to mend, e. g. τὰ δίκρυα* Matt. iv. 21. Mark i. 19. Sept. for Chald. מְרַמֵּם Ezra iv. 12, 13, 16.—Arr. Epict. 3. 20. 10. Diod. Sic. 12. 3. Hdot. 5. 106.—Trop. of a person in error, *to restore, to set right*, Gal. vi. 1.—Plut. Marcell. 10.—(β) By impl. and in the proper force of κατά, *to make perfect, i. e. such as one should be, deficient in no part*. Of persons, Luke vi. 40. 2 Cor. xiii. 11 καταρτίζεσθε *be ye perfect*. 1 Pet. v. 10. seq. ἐν τινί in any thing, Heb. xiii. 21 καταρτίσαι ὑμᾶς ἐν π. ἔργῳ ἀγαθῷ. 1 Cor. i. 10.—Pol. 5. 2. 11 Μακεδόνες ταῖς ἱερείαις καταρτισμένοι.—Of things, e. g. τὰ ὑστερήματα, *to fill out, to supply*, 1 Thess. iii. 10.

b) genr. *to prepare, to set in order, to constitute*, in N. T. only in Pass. and Mid. Rom. ix. 22 σκεύη ὀργῆς καταρτισμένα εἰς ἀπώλειαν. Matt. xxi. 6 κ. αἶνον, from Ps. viii. 3 where Sept. for עָרַךְ. Heb. x. 5 σῶμα δὲ καταρτίσω μοι, *a body hast thou prepared for me* sc. as a sacrifice to thee, quoted from Ps. xl. 7 Sept. where the Heb. is different. Heb. xi. 3 καταρτίσας τοὺς αἰῶνας ῥήματι θεοῦ i. e. were created and set in order, comp. Sept. Ps. lxxiv. 16 σὺ καταρτίσω ἡλίον καὶ σελήνην for Heb. יָרַךְ. Ps. lxxxix. 38.—Diod. Sic. 11. 75. Pol. 1. 21. 4.

Κατάρτισις, εως, ἡ. (καταρτίζω,) *perfection, i. e. the being made or becoming perfect*, 2 Cor. xiii. 9. Comp. in Καταρτίζω a. β.—Plut. Alex. M. 7.

Καταρτισμός, οὔ, ὁ, (καταρτίζω,) *a perfecting, i. e. the act of making perfect*, Eph. iv. 12.

Κατασείω, f. εἰσω, (κατά intens.) *to shake violently to and fro*, e. g. buildings El. V. H. 3. 16. Thuc. 2. 76. In N. T. *to move to and fro, to wave the hand, to beckon*, sc. as a signal for silence and attention, c. acc. Acts xix. 33 κατασείσας τὴν χεῖρα *waving the hand*. c. dat. Acts xiii. 16 κατασείσας τῇ χειρὶ *waving with the hand*. also c. dat. of pers. xxi. 40 τῇ χ. τῷ λαῷ. xii. 17.—τὴν χ. Philo leg. ad Cai. 1018. B. τῇ χ. Jos. Ant. 11. 2. Heliodor. 4. 16.

Κατασκάπτω, f. ψω, (σκάπ.ω,) pp. *to dig down under a building etc. to undermine, and hence to overthrow, to destroy, to rase*, sc. cities, buildings, etc. Jos. Ant. 4. 8. 46. Hdian. 8. 4. 24. Xen. I. G. 2. 2. 23.—So in N. T. as quoted from Sept. e. g. Rom. xi. 3 τὰ θεῖα σκηνώματα σου κατέσκαψαν, from 1 K. xix. 10 where Sept. for סרס. Part. pass. Acts xv. 16 τὰ κατεσκαμμένα, *ruins*, from Am. ix. 1 where Sept. for סרס.

Κατασκευάζω, f. άσω, (κατά intens.) *to prepare fully, to put in readiness*, trans. e. g. a way before an oriental monarch, τὴν ὁδόν Matt. xi. 10. Mark 2. Luke vii. 27, quoted from Mal. iii. 1, where Heb. כָּנַן, Sept. ἐπιβλέπομαι. See in Ἐτοιμάζω α. Luke i. 17 λαὸν κατασκευασμένον *a people fully prepared* to receive the Messiah.—Diod. Sic. 1. 1. Xen. Mem. 3. 11. 4. H. G. 2. 4. 9.—Spoken of buildings, etc. for *to build, to construct*, e. g. οἶκον Heb. iii. 3, 4. σκηνήν ix. 2, 6. κιβωτόν the ark of Noah xi. 7. 1 Pet. iii. 20.—Jos. Ant. 3. 8. 4. Hdian. 5. 6. 14. Xen. Cyr. 6. 1. 27.—Of God, *to create*, sc. τὰ πάντα Heb. iii. 4. Sept. for בָּרָא Is. xl. 28. xliii. 7.—Wisdom ix. 2.

Κατασκηνώ, ω, f. ώσω, (σκηνώ,) *to plant down a tent, i. e. to pitch a tent*, Diod. Sic. 14. 62. Xen. Cyr. 6. 2. 2. In N. T. genr. *to sojourn, to dwell*, and spoken of birds, *to haunt*, seq. ἐν τοῖς κλάδοις Matt. xlii. 32. Luke xlii. 19. ἐπὶ τὴν σκίαν Mark iv. 32. So Sept. for וָשָׁב Ps. civ. 12. Dan. iv. 18. coll. Dan. iv. 9. —Jos. Ant. 3. 8. 5. Diod. Sic. xix. 94 ult. πλὴν τοῦ κατασκηνοῦν ἐν οἰκίαις. Pol. 35. 2. 4.—Trop. *to rest, to remain*. Acts ii. 26 ἡ σάρξ μου κατασκηνώσει ἐπ’

ἐλπίδι, quoted from Ps. xvi. 9 where Sept. for וָשָׁב.

Κατασκήνωσις, εως, ή, (κατασκηνώ,) *the act of pitching a tent, building*, Sept. for מִשְׁכָּן 1 Chr. xxviii. 2. *a tent pitched* Diod. Sic. 17. 95. In N. T. *a dwelling-place, abode*, and spoken of birds, *a haunt*, Matt. viii. 20. Luke ix. 58. Sept. for מִשְׁכָּן 2 Chr. vi. 21. Symm. for מִשְׁכָּן Ps. xlv. 5.—Tob. i. 4. 2 Macc. xiv. 35.

Κατασκιάζω, f. άσω, (σκιάζω,) *to shadow down upon, i. e. to overshadow*, trans. Heb. ix. 5.—Anthol. Gr. I. p. 116. Plut. Artax. 18 fin.

Κατασκοπέω, ω, f. ήσω, (κατά intens. σκοπιώ,) *to view accurately, to contemplate*, Xen. Mem. 2. 1. 22. *to inspect* Pol. 10. 20. 2. In N. T. with sinister intent, *to spy out, to explore*, trans. Gal. ii. 4 κατασκοπῆσαι τὴν ἐλευθερίαν ὑμῶν. So Sept. for מַחְשֵׁה 2 Sam. x. 3. 1 Chr. xix. 3.

Κατασκοπός, οῦ, ό, (κατασκοπέω,) *a scout, spy*, Heb. xi. 31. Sept. for מַחְשֵׁה Gen. xlii. 9, 11.—Pol. 14. 3. 7. Xen. Cyr. 3. 3. 25.

Κατασοφίζομαι, f. ίσομαι, depon. Mid. (σοφίζομαι, σοφίζω,) pp. *to be wise against any one, i. e. to deal subtly with*, insidiously, deceitfully, c. acc. Acts vii. 19 κατασοφισάμενος τὸ γένος ἡμῶν, in allusion to Ex. i. 10 where Sept. for מַחְשֵׁה.—Judith v. 11. Jos. Ant. vi. 11. 4. Luc. D. Deor. 1. 2. Diod. S. 15. 74.

Καταστέλλω, f. ελῶ, (στέλλω,) *to put or let down, to lower*, e. g. τὰς ῥάβδους the fascies Dion. Hal. Ant. Rom. 8. 44. In N. T. trop. *to put down, i. e. to quell, to assuage, to pacify*, e. g. τὸν ὄχλον Acts xix. 35, 36.—2 Macc. iv. 31. Jos. Ant. 14. 9. 1. Plut. ed. R. VIII. p. 162. 11.

Κατάστημα, ατος, τό, (καθίστημι,) *position, i. e. state, condition*, spoken of external circumstances and deportment, Tit. ii. 3 ἐν καταστήματι ἱεροπρεπεῖς.—3 Macc. v. 45. Jos. B. J. 1. 1. 4. Plut. Marcell. 23 pen.

Καταστολή, ής, ή, (καταστέλλω,) *a letting down, i. e. the letting fall*, e. g.

of a garment, the adjustment of it, on and around one's person, κ. περιβολῆς Plut. Pericl. 5. In N. T. collect. for *raiment, apparel*, 1 Tim. ii. 9 ἐν καταστολῇ κοσμίῳ. Sept. for כְּתוֹרֵי Is. lxi. 3.—Jos. B. J. 2. 8. 4.

Καταστρέφω, f. ψω, (στρέφω,) *to turn down, to turn under*, e. g. with a plough Xen. Œc. 17. 10. In N. T. *to overturn, to overthrow*, trans. Matt. xxi. 12 τὰς τραπέζας τῶν κολλυβιστῶν. Mark xi. 15. So Sept. for עָרַב Job xxviii. 9. Hag. ii. 22.—Anthol. Gr. III. p. 38. Also κ. τὰς πολεῖς *to destroy* Jos. Ant. 2. 10. 2. Diod. Sic. 16. 71.

Καταστρηνιάω, ὦ, f. ἄσω, (στρηνιάω q. v.) *to revel against, to run riot against* any one, seq. gen. 1 Tim. v. 11 ὅταν γὰρ καταστρηνιάωσι τοῦ Χριστοῦ, *against Christ*, i. e. they lead a life of luxury and gaiety in neglect of Christ, to the detriment of his cause. Comp. Matth. § 278. Buttm. § 132. 5. 3.—Basil. Ep. ad Amphil. III. p. 28. C. Nicet. Annal. XIX. 4. 368. D. Comp. Lob. ad Phr. p. 381. See more in Στρηνιάω.

Καταστροφή, ἥς, ἡ, (καταστρέφω,) *catastrophe*, i. e. *overthrow, destruction* of cities, 2 Pet. ii. 6. ἃς πολεῖς . . . καταστροφῇ κατέκρινε. Sept. for כְּרַחֵץ Gen. xix. 29. רָחַץ Job xv. 21.—Hdot. 1. 6. Thuc. 1. 15.—Metaph. *subversion*, opp. to τὸ χρήσιμον, 2 Tim. ii. 14.

Καταστρώννυμι, f. στρώσω, (στρώννυμι,) *to spread down, to strew down*, trans. e. g. persons, 1 Cor. x. 5 κατεστρώθησαν ἐν ἐρήμῳ, i. e. they were strewed as corpses in the desert, were destroyed. Sept. for שָׁחַט Num. xiv. 16.—Judith xiv. 4. Æl. H. An. 7. 2. Xen. Cyr. 3. 3. 64 οἱ Πέρσαι . . . πολλοὺς κατεστρώννυσαν. Comp. Diod. Sic. 15. 80 τὸν τόπον νεκρῶν κατέστρωσε.

Κατασύρω, f. ρῶ, (σύρω,) *to drag down, to force along*, e. g. as a torrent τοὺς λίθους, ξύλα, τὴν ἄμμον Test. XII Patr. p. 643. τὸ δίκτυον Aleiphr. Ep. 1. 1.—In N. T. of a person, *to drag or haul along* sc. πρὸς κριτήν Luke xii. 58.—Philo Leg. ad Cai. p. 1010 διὰ μέσης κατέσυρον ἀγορᾶς. So *detrachere in judicium*, Cic. pro Milon. 14.

Κατασφάζω or κατασφάττω, f. ἀξω, (σφάζω or σφάττω,) *to slaughter down*, i. e. genr. *to butcher, to kill*, trans. τοὺς ἐχθρούς Luke xix. 27. Sept. for שָׁחַט Zech. xi. 5.—2 Macc. v. 12. Æl. V. H. 13. 2. Xen. An. 4. 1. 23.

Κατασφραγίζω, f. ἴσω, (κατά intens.) *to seal down* i. e. *to*, in Engl. *to seal up*, e. g. τὸ βιβλίον a book or roll, Rev. v. 1. Sept. for סָתַם Job ix. 7.—Wisdom. ii. 5. Plut. ed. R. VIII. p. 82. 3.

Κατάσχεσις, εως, ἡ, (κατέχω q. v.) *a possession*, i. e. thing possessed, in N. T. a dwelling, land. Acts vii. 5 δοῦναι εἰς κατάσχεσιν αὐτήν sc. τὴν γῆν. ver. 45 ἐν τῇ κατασχεσί, see in Ἐν no. 4. So Sept. for סָתַם Gen. xvii. 8. Neh. xi. 3. Ps. ii. 8.—Judith ix. 13. Jos. Ant. 9. 1. 2.

Κατατίθημι, f. θήσω, (τίθημι,) *to put or lay down, or deposit*, trans.

a) pp. e. g. in a tomb, Mark xv. 46 κατέθηκεν αὐτὸν ἐν μνημείῳ.—Æl. V. H. 13. 2. genr. Jos. Ant. 4. 4. 2. Xen. Eq. 6. 7.

b) Mid. *to deposit for oneself*, i. q. in Engl. *to lay up for future use*, genr. Xen. Cyr. 7. 5. 34. An. 7. 6. 34. In N. T. trop. κατατίθεσθαι χάριν v. χάριτας c. dat. *to lay up favour with any one, to win his favour*, comp. Engl. 'to curry favour with.' Acts xxiv. 27 θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδαῖς. ὁ Φηλιξ. xxv. 9.—1 Macc. x. 23. Diod. Sic. 15. 91. Dem. 416. 5. Xen. Cyr. 8. 3. 26.

Κατατομή, ἥς, ἡ, (κατατέμνω *to cut through or off*), *concision*, i. e. *a cutting off, mutilation*. So Phil. iii. 2, contemptuously for the Jewish circumcision in contrast with the true spiritual circumcision, ver. 3. Comp. in Ἀποκόπτω.

Κατατοξεύω, f. εύσω, (τοξεύω,) *to shoot down* sc. with an arrow or dart, Pass. c. dat. βολίδι Heb. xii. 20, in allusion to Ex. xix. 13 where Sept. for שָׁחַט.—Luc. D. Deor. 19. 2. Hdot. 3. 36.

Κατατρέχω, aor. 2 κατέδραμον, (τρέχω,) *to run down* sc. from a higher to a lower place, Acts xxi. 32 κατέδραμον ἐπ' αὐτούς *he ran down to them* sc. from the tower Antonia Sept. for שָׁחַט 1 K

xix. 20.—Hdot. 7. 192. Xen. An. 7. 1. 20. In a hostile sense Sept. Lev. xxvi. 37. Xen. Cyr. 7. 2. 5.

Καταφάγω, see in Κατεσθίω.

Καταφέρειω, f. κατοίσω, aor. 1 pass. κατηνέχθην.

1. *to bear or carry down* from a higher to a lower place, Palæph. 10. 2. Plut. M. Anton. 69. *to bring down* sc. with violence, as a blow Luc. Tim. 53. *to throw down* Jos. Ant. 2. 9. 7. Hdian. 4. 15. 9.—Hence in N. T. only Pass. καταφέρεσθαι, *to be borne or thrown down, to fall*. Acts xx. 9 κατενεχθείς ἀπὸ τοῦ ὕπνου ἔπεσε, i. e. he sunk down from sleep, lost his balance and fell.—Æl. V. H. 3. 5. Hdian. 1. 11. 3.—Trop. *to be borne down, oppressed*, sc. with sleep, ὕπνῳ Acts xx. 9.—Symm. for ἐπὶ Ps. lxxvi. 7. ἐφ' ὕπνῳ Dion. Hal. An. 4. 1 ult. εἰς ὕπνον Jos. Ant. 2. 5. 5. Diod. Sic. 3. 57. Plut. ed. R. VI. p. 409. 5.

2. καταφέρω ψῆφον, with κατά intens. *to give a vote, to vote*, i. q. φέρω ψῆφον but stronger, implying alacrity, zeal. Acts xxvi. 10 κατήνεγκα ψῆφον *I gave my vote*, assented, comp. xxii. 20.—So φέρω ψῆφον Dem. p. 271 ult. Plut. Coriol. p. 220. C, τῆς ἡμέρας ἐν ᾗ τὴν ψῆφον ἔδει φέρειν ἐνστάσης.—Others, *to give one's vote against* any one, i. q. φέρειν ψῆφον κατά τινος, e. g. Jos. Ant. 10. 6. 2 πάντες ἤνεγκαν ψήφους κατ' αὐτοῦ.

Καταφεύγω, f. φομαι, (φεύγω,) *to flee down* to any place, etc. *to flee for refuge*, e. g. εἰς τὰς πόλεις Acts xiv. 6. trop. seq. inf. Heb. vi. 18. Sept. for דָּן Num. xxxv. 26. Deut. iv. 12.—Hdian. 7. 11. 12. Xen. H. G. 4. 8. 28.

Καταφθείρω, f. ἐρῶ, (κατά intens.) *to spoil utterly, to corrupt*, trans. Luc. Tim. 36. καταφθ. τὴν χώραν *to lay waste*, Diod. Sic. 1. 56. Pol. 2. 64. 3. Hence in N. T.

a) trop. *to corrupt, to deprave*, e. g. τὸν νοῦν, Pass. 2 Tim. iii. 8. Comp. Butt. § 134. 6. Sept. καταφθ. τὴν ὁδὸν for הִתְחַשְׁבָּה Gen. vi. 12.

b) by impl. *to destroy*, Pass. *to perish*, 2 Pet. ii. 12. So Sept. for הָרַג Ex. xviii. 18. הִתְחַשְׁבָּה Gen. vi. 17. 2 Chr. xxiv. 23. —2 Macc. v. 14. Diod. Sic. 1. 16.

Καταφιλέω, ὤ, f. ἤσω, (κατά, intens.) *to kiss tenderly, deosculator*, stronger than φιλέω, trans. Matt. xxvi. 49 coll. ver. 48. Mark xiv. 45. Luke vii. 38, 45. xv. 20. Acts xx. 37. Sept. for רָחַץ Gen. xxxi. 28, 55. Ruth i. 9, 14.—Luc. Asin. 51. espec. Xen. Mem. 2. 6. 33.

Καταφρονέω, ὤ, f. ἤσω, (φρονέω,) *to think against* any one, i. e. *to think lightly of, to despise*, seq. gen. Butt. § 132. 5. 3. Matth. xviii. 10 μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων. Rom. ii. 4. 1 Cor. xi. 22. 1 Tim. iv. 12. Heb. xii. 2. 2 Pet. ii. 10.—Wisd. xiv. 30. Diod. Sic. 1. 67. Xen. Mem. 3. 4. 12.—In the sense of *to neglect, not to care for*, Matt. vi. 24 et Luke xvi. 13 opp. to ἀνέχεσθαι. 1 Tim. vi. 2.—Hdian. 5. 4. 3. Xen. Mem. 3. 12. 3.

Καταφρονητής, οὔ, ὁ, (καταφρονέω,) *a despiser, contemner*, Acts xiii. 41, quoted from Sept. Hab. i. 5 where Heb. סִנְיָ. Sept. for טָרַן Hab. ii. 5.—Jos. Ant. 6. 14. 4. Plut. Brut. 12.

Καταχέω, f. εἴσω, (χέω,) *to pour down upon*, and so genr. *to pour upon*, e. g. ἐπὶ τὴν κεφ. Matt. xxvi. 7. κατὰ τῆς κεφ. Mark xiv. 3.—Sept. Job xli. 15. Hdian. 8. 4. 26. Dem. 1123 ult.

Καταχθόνιος, του, ὁ, ἡ, adj. (χθών) *under-ground, subterranean*, put for γῆς and its inhabitants Phil. ii. 10.—Anthol. Gr. IV. p. 257. Dion. Hal. Ant. 2. 10.

Καταχράομαι, ὦμαι, f. ἴσομαι, depon. Mid. (κατά intens.) *to use over-much, to over-use*, and so *to misuse*, seq. dat. 1 Cor. vii. 31 οἱ χρώμενοι τῷ κόσμῳ ὡς μὴ καταχρώμενοι. ix. 18.—Æl. V. H. 3. 13. Hdian. 8. 4. 22.

Καταψύχω, f. ξω, (ψύχω,) *to cool down, to cool*, i. e. *to refresh by cooling*, c. acc. τὴν γλῶσσαν Luke xvi. 24.—Sept. Ez. xxvi. 19. Diod. Sic. 3. 8 pen.

Κατείδωλος, ου, ὁ, ἡ, (κατά intens. εἰδωλον,) *full of idols*, given to idolatry, Acts xvii. 16 κατείδωλον οὖσαν τὴν πόλιν. Comp. the forms τόπος κατάδεινδρος Diod. Sic. 16. 31. τοπ. κατὰφυτος Pol. 18. 3. 1.

Κατέναντι adv. (κατά, ἐναντι,) *pp. down over against*, i. e. *at the point*

over against, and hence genr. i. q. *over against, opposite to*, seq. gen. Mark xi. 2 κύμην τὴν κατέναντι ὑμῶν. xii. 41. xiii. 3. Also c. art. ὁ, ἡ, κατέναντι, as adj. *opposite*, Luke xix. 30 εἰς τὴν κατέναντι κώμην. Buttm. § 125. 6. Sept. for כִּנְיָ Ex. xix. 2. כִּנְיָ 1 Chr. v. 11. כִּנְיָ-לֵךְ Zech. xiv. 4.—Ecclus. xxii. 18.—In the sense of *before, in the sight of*, Rom. iv. 17 κατέναντι οὐ ἐπίστευσε θεοῦ, by attract. for κατέναντι θεοῦ ᾧ ἐπίστευσε, comp. Buttm. § 143. 4. So Sept. for כִּנְיָ-הֵן Ex. xxxii. 10. כִּנְיָ 2 Chr. ii. 6. Ex. xxxii. 5.

Κατενώπιον, adv. (κατά, ἐνώπιον,) pp. *down in the presence of*, in the very presence of, and hence genr. *before, in the sight of*, seq. gen. 2 Cor. ii. 17 κατενώπιον τοῦ θεοῦ. xii. 19. Eph. i. 4. Col. i. 22. Jude 24 κατ. τῆς δόξης αὐτοῦ, *before, in the presence of*. Sept. for כִּנְיָ-הֵן Lev. iv. 17. כִּנְיָ Josh. xxi. 46. כִּנְיָ Josh. i. 5.

Κατεξουσιάζω, f. ἄσω, (ἐξουσιάζω,) *to exercise authority against*, i. e. over any one, c. gen. Matt. xx. 25. Mark x. 42.

Κατεργάζομαι, f. ἀσomaί, depon. Mid. (κατά intens. ἐργάζομαι,) aor. 1 pass. κατεργάσθην with pass. signif. 2 Cor. xii. 12, comp. Buttm. § 113. n. 6; *to work out*, trans. i. e. *to bring about, to accomplish*, Xen. Mem. 3. 5. 11. In N. T.

a) *to work out, i. e. to effect, to produce, to be the cause or author of*, Rom. iv. 15 ὁ νόμος ὁργὴν κατεργάζεται. v. 3. vii. 8, 13. xv. 18. 2 Cor. iv. 17. vii. 10 bis, 11. ix. 11. Phil. ii. 12. James i. 3, 20.—Xen. Mem. 2. 3. 11. Lac. 9. 1.

b) *to work up, i. e. to make an end of, to vanquish*, e. g. ἅπαντα Eph. vi. 13.—Jos. Ant. 2. 4. 2. Hdian. 1. 9. 3. Xen. Cyr. 4. 6. 4 τὸν λείοντα.

c) genr. *to work, to do, to practise*, the force of κατά being not indeed lost, but still not easily expressed in English. E. g. of actions, Rom. i. 27 τὴν ἀσχημοσύνην κατεργαζόμενοι. ii. 9 κ. τὸ κακόν. vii. 15, 17, 18, 20. 1 Cor. v. 3. 1 Pet. iv. 3. (Xen. Hiero 1. 32.) Of miracles, σημεῖα, pass. 2 Cor. xii. 12. (Hdot. 9. 108.) In the sense of *to make, to form*, c. acc. et dat. 2 Cor. v. 5. Sept. for כִּנְיָ Ex. xv. 17. comp. xxxv. 30.

Κατέρχομαι, aor. 2 κατήλθον, (ἐρχομαι q. v.) *to go or come down, to descend*, e. g. of persons going from a higher to a lower region of country, to the sea-coast, etc. seq. εἰς c. acc. of place Luke iv. 31. Acts viii. 5. xiii. 4. seq. ἀπό c. gen. of place Luke ix. 37. Acts xv. 1. xviii. 5. xxi. 10. seq. εἰς et ἀπό Acts xi. 27. xii. 19. seq. πρὸς c. acc. of pers. Acts ix. 32.—c. εἰς Ael. V. H. 4. 25. Hdian. 1. 16. 3.—Of persons coming from the high sea down to land, seq. εἰς Acts xviii. 22. xxvii. 5.—Hdian. 4. 8. 1.—Trop. of divine gifts, James iii. 15 σοφία ἄνωθεν κατερχομένη, see in Ἄνωθεν no. 1.

Κατεσθίω, aor. 2 κατέφαγον, (κατά, ἐσθίω q. v.) *to eat down, to swallow down, to devour*, trans.

a) pp. of animals, κατέφ. Matt. xiii. 4 ἦλθε τὰ πετεινά καὶ κατέφαγεν αὐτό. Mark iv. 4. Luke viii. 5. Rev. xii. 4. Sept. for כִּנְיָ Gen. xxxvii. 19. Ex. x. 15.—Palæph. 4. 1 κατεσθ.—Of persons, e. g. βιβλαρίδιον καταφαγεῖν, *to devour a book*, as emblematic of a perfect knowledge of its contents, Rev. x. 9, 10. Comp. Ez. iii. 1, 3, where Sept. for כִּנְיָ.—Xen. Lac. 15. 4 καταφ. Diod. Sic. 1. 90 κατεσθ.—Trop. καταφαγεῖν τὸν βίον, *to squander one's substance*, Luke xv. 30.—Hom. Od. 15. 12. Æschin. 13. 38 καταφαγεῖν τὴν πατρίαν οὐσίαν.

b) trop. (a) of things, e. g. of fire, *to consume*, Rev. xi. 5 κατεσθ. xx. 9 κατέφ. Sept. for כִּנְיָ, κατεσθ. Is. xxix. 6. Joel ii. 5. κατεφ. Lev. x. 2. So of zeal, John ii. 17 ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με, quoted from Ps. lxi. 10 where Sept. for כִּנְיָ.—Test. XII Patr. p. 538 ὁ ζῆλος αὐτὸν κατεσθίει. Jos. Ant. 7. 8. 1.—(β) Of persons, e. g. Gal. v. 15 ἀλλήλους κατεσθίειν, i. q. *to consume or destroy one another*. (trop. Sept. for כִּנְיָ Is. ix. 12. Xen. An. 4. 8. 14.) In the sense of *to pillage, to plunder*, by extortion, etc. κατεσθ. τινά 2 Cor. xi. 20. τὰς οἰκίας τῶν χηρῶν Matt. xxiii. 13. Mark xii. 40. Luke xx. 47.—comp. Hom. Od. 2. 237.

Κατευθύνω, f. νῶ, (κατά, εἰδύνω,) *to guide straight towards or upon any thing*, i. e. genr. *to guide, to direct*, c. acc. e. g. one's way or journey to a

place, 1 Thess. iii. 11 ὁ κύριος κατενδύναυ (optat.) τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς.—Plut. Alex. M. 33 init.—Trop. τοὺς πόδας εἰς τὴν ὁδὸν τῆς εἰρήνης Luke i. 79. τὰς καρδίας εἰς τὴν 2 Thess. iii. 5. So Sept. κ. τὴν ὁδὸν for כִּתְּרִי Hiph. Ps. v. 9. κ. τὴν καρδίαν for כִּתְּרִי 2 Chr. xii. 14. xix. 3.—Plut. ed. R. VI. p. 71 ult.

Κατεφίστημι, f. στήσω, (ἐφίστημι q. v.) in N. T. only in aor. 2 κατεπέστην, intrans. to stand forth against, and by impl. in a hostile sense i. q. to rush upon, to assault, seq. dat. τῷ Παύλῳ Acts xviii. 12. See Matth. § 401. Comp. Ἐφίστημι b.

Κατέχω, f. καδέξω, aor. 2 κατέσχον, (κατά intens.) to have and hold fast, to hold firmly, trans.

a) genr. in various senses. (α) to retain, to detain a person; Luke iv. 42 καὶ κατείχον αὐτὸν τοῦ μὴ πορεύεσθαι. Philom. 13. Sept. for יָחַז Gen. xxiv. 56. יָחַז Gen. xlii. 19.—Jos. Ant. 7. 4. 1. Xen. Mem. 2. 6. 9, 11.—In the sense of to hinder, to repress, 2 Thess. ii. 6, 7. Some also Rom. i. 18, see below.—Xen. Cyr. 4. 6. 4 bis.—(β) to possess, i. e. to hold in firm and secure possession, 1 Cor. vii. 30 καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες. 2 Cor. vi. 10. Rom. i. 18 τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, i. e. possessing a knowledge of the truth, but living in unrighteousness. Sept. for Chald. Aph. יָחַז Dan. vii. 18, 22.—Æl. V. H. 7. 1. Pol. 1. 2. 3. Xen. Mem. 3. 5. 26.—(γ) trop. to hold fast in one's mind and heart, to keep in mind, etc. e. g. τὸν λόγον Luke viii. 15. τὰς παραδόσεις 1 Cor. xi. 2. τὸ καλὸν 1 Thess. v. 21. also Heb. iii. 6, 14. x. 23. in memory 1 Cor. xv. 2.—Dion. Hal. Ant. 4. 29. Theophr. Char. 26, or 8 ed. Tauchn.—(δ) Pass. to be held fast, i. e. trop. to be bound by a law, ἐν ᾧ κατεχόμεθα Rom. vii. 6. (comp. Sept. for יָחַז Gen. xxxix. 20.) also of disease, John v. 4 ᾧ ὅποτε κατείχετο νοσήματι by whatever disease he was held bound. So Sept. and יָחַז Jer. xiii. 21.—Hdian. 1. 12. 1. ib. 1. 4. 19. Aristid. II. p. 508 sq. comp. Xen. Conv. 1. 10.—(ε) As a nautical term, κατέχειν [τὴν ναῦν] εἰς τὸν αἰγιαλόν, to hold a ship firm towards the land, i. e. to steer towards the land,

Acts xxvii. 40.—Hdot. 7. 188 κατίσχε . . ἐς τὸν αἰγιαλόν. Pol. 1. 25. 7. Plut. Thes. 21. Thuc. 8. 23. fully Hom. Od. 11. 455 ἐς πατρίδα γαῖαν νῆα κατισχίμεναι. With ἐπὶ Xen. H. G. 2. 1. 29.

b) by impl. to lay fast hold of, to seize, Matt. xxi. 38 κατὰσχόμεν τὴν κληρὸν. So to take eagerly, τὸν ἔσχατον τόπον Luke xiv. 9. Sept. for יָחַז 2 Sam. iv. 10. xx. 9.—Diod. Sic. 12. 82. Xen. H. G. 2. 1. 2.

Κατηγορέω, ὦ, f. ἦσω, (κατά, ἀγορεύω,) to speak against sc. in public, before a court, etc. i. e. to accuse, e. g.

a) pp. in a judicial sense, seq. gen. of person expr. or inapl. Buttm. § 132. 5. 3. Matth. § 369. Matt. xii. 10 ἵνα κατηγορήσωσιν αὐτοῦ. Mark iii. 2. Luke xi. 54. xxiii. 2, 10. John viii. 6. Acts xxiv. 2, 19. xxv. 5. xxviii. 19. Rev. xii. 10.—1 Macc. vii. 6. Xen. An. 5. 8. 1.—Seq. gen. of pers. et acc. of thing, Matth. § 370. n. 2. Mark xv. 3 κατηγοροῦν αὐτοῦ πολλά. (1 Macc. vii. 25. Xen. H. G. 1. 7. 14.) or c. gen. of thing by attract. Acts xxiv. 8. xxv. 11. seq. περὶ c. gen. of thing Acts xxiv. 13.—Isocr. ad Nicoc. p. 51. ed. Lange. Xen. H. G. 1. 7. 2.—Seq. κατά c. gen. of pers. also seq. gen. of thing by attract. Luke xxiii. 14.—Pass. where the subject is a person, Acts xxv. 16 ὁ κατηγορούμενος. seq. ὑπὸ τινος Matt. xxvii. 12. (Hdot. 7. 205.) Where the subject is a thing, seq. παρά τινος, Acts xxii. 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδ.—Thuc. 1. 95.

b) genr. i. q. to complain of, seq. gen. of pers. John v. 45 bis, μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν κ. τ. λ. Rom. ii. 13.—Hdian. 6. 9. 1. Xen. Hi. 1. 14.

Κατηγορία, ας, ἡ, (κατηγορέω,) accusation, e. g. judicial, Luke vi. 7. John xviii. 29. 1 Tim. v. 19.—Jos. Ant. 2. 4. 3. Æl. V. H. 11. 10.—Genr. i. q. complaint. Tit. i. 6 ἐν κατηγορίᾳ ἀσωτίας.—comp. Dem. 319. 4.

Κατήγορος, ου, ὁ, (κατηγορέω,) an accuser, John viii. 10. Acts xxiii. 30, 35. xxiv. 8. xxv. 16, 18. Of Satan Rev. xii. 10 in text. rec. Comp. in Διάβολος b.—2 Macc. iv. 5. Xen. Mem. 1. 2. 9.

Κατήγωρ, ορος, ὁ, (κατηγορέω,) an accuser i. e. Satan, Rev. xii. 10 in

later editions for κατήγορος. Comp. in Διάβολος β.--Not found in profane Greek writers, but lit. i. q. Rabb. קטגור accuser, Buxtorf. Lex. Rab. Ch. 2009.

Κατήφεια, ας, ή, (κατηφής with cast-down eyes, dejected, Luc. Sacrif. 1, fr. κατά, φάος,) *dejection, sorrow*, James iv. 9.—Jos. Ant. 2. 6. 4. Thuc. 7. 75.

Κατηχέω, ὦ, f. ήσω, (ήχέω,) *to sound forth towards, against, around any one*, Luc. Jup. Trag. 39. Hence trop. and in N. T. *to teach, to instruct*, sc. orally, by the sound of the living voice.

a) pp. and spoken of the oral instruction, preaching, of the apostles and early Christian teachers, seq. acc. of pers. 1 Cor. xiv. 19 ἵνα καὶ ἄλλους κατηχήσω. impl. Gal. vi. 6. (Act. Thom. § 16.) Pass. c. acc. of thing, Buttm. § 134. 6. Acts xviii. 25 κατηχημένος τὴν ὁδὸν τοῦ κυρίου. Gal. vi. 6. seq. περί c. gen. Luke i. 4. seq. ἐκ c. gen. Rom. ii. 18.—Jos. de Vita sua 65 ult. Luc. Asin. 48.

b) genr. *to inform, to apprise of*, and Pass. *to be informed of, to hear by report*, seq. περί c. gen. Acts xxi. 21. τί περί τινος ver. 24.—So κατηχηθεῖς περὶ τῶν συμβεβηκότων Plut. de Fluv. X. p. 736. 1. p. 741. 2. ed. Reiske.

Κατ' ἰδίαν, see in ἴδιος α. β.

Κατιώω, f. ὦσω, (κατά intens, ἰώω fr. ἰός q. v.) *to cause to rust, to corrode with rust*; Pass. *to rust out, to be corroded*, hyperbol. James v. 3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατιώται. Comp. Ep. of Jer. 24. Lam. iv. 1.—Arrian. Diss. Epict. 4. 6 ὥς ὀπλάρια ἐπικείμενα κατιώται.

Κατισχύω, f. ὑσω, (ισχύω,) *to be strong against any one, i. e. to prevail against or over*, e. g. in a hostile sense, *to overcome, to vanquish*, seq. gen. Matt. xvi. 18 οὐ κατισχουσιν αὐτῆς.—Ecclus. vii. 30. Ael. H. An. 5. 19. id. V. H. 12. 9. Diod. Sic. 1. 24.—Genr. *to prevail, to get the upper hand*, absol. Luke xxiii. 23.—Jos. Ant. 16. 3. 1. Pol. 6. 51. 6.

Κατοικέω, ὦ, f. ήσω, (οικέω,) *to settle down in a fixed dwelling, to dwell permanently, viz.*

a) trans. *to dwell fixedly in a place, to inhabit*. (α) pp. c. acc. of place, Acts i.

19 τοῖς κατοικοῦσιν Ἱερουσαλὴμ. ii. 9, 14. iv. 16. ix. 32, 35 τοὺς κατοικοῦντας Λύδαν. xix. 10, 17. Rev. [xii. 12.] xvii. 2. So Sept. for מושב Gen. xiii. 7. xxxiv. 29.—Luc. D. Deor. 18. 1. Diod. Sic. 5. 16. Xen. H. G. 2. 4. 38.—(β) trop. of God as manifesting his constant presence in the temple, Matt. xxiii. 21.

b) intrans. *to dwell fixedly, to reside*, e. g. seq. εἰς c. acc. see in Εἰς no. 4. Matt. ii. 23 ἐλθὼν κατέκησεν εἰς πόλιν λεγ. Ναζαρέτ. iv. 13. Acts vii. 4. seq. ἐν c. dat. Luke xiii. 4 κατοικοῦντας ἐν Ἱερουσ. Acts i. 20. ii. 5. vii. 2, 4. ix. 22. xi. 29. xiii. 27. Heb. xi. 9. Rev. xiii. 12. seq. ἐπὶ c. gen. ἐπὶ τῆς γῆς Rev. iii. 10. vi. 10. viii. 13. xi. 10 bis. xiii. 8, 14 bis. [xiv. 6.] xvii. 8. c. acc. ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς Acts xvii. 26. seq. ποῦ, ὅπου, Rev. ii. 13 bis. ἐκεῖ Matt. xii. 45. Luke xi. 26. impl. Acts xxii. 12. Sept. for מושב c. ἐν Gen. xiii. 12. xix. 29. c. ἐπὶ Lev. xx. 22. xxv. 18, 19. ἐκεῖ Gen. xi. 2.—c. ἐν Diod. Sic. 4. 58. Xen. An. 5. 3. 7. αὐτοῦ Palæph. 31. 11.—(β) trop. of God, see above in α. β. c. ἐν Acts vii. 48. xvii. 24. (Sept. and מושב Ps. ii. 4. ix. 12. Test. XII Patr. p. 652.) Of Christ as being ever present by his Spirit in the heart of Christians, ἐν ταῖς καρδίαις ὑμῶν Eph. iii. 17. Of τὸ πλήρωμα τῆς θεότητος which was in Jesus, c. ἐν Col. ii. 9. i. 19. Of the spirit or disposition of mind, James iv. 5. So in prosopop. ἡ δικαιοσύνη 2 Pet. iii. 13. comp. Sept. Jer. xxxii. 16.

Κατοίκησις, εως, ή, (κατοικέω,) *dwelling, habitation*, Mark v. 3. Sept. for מושב Gen. x. 30.—Plut. Lysand. 28 med.

Κατοικητήριον, ου, τό, (κατοικέω,) *dwelling-place, dwelling*, e. g. τοῦ θεοῦ, as being ever present by his Spirit in the hearts of Christians, Eph. ii. 22. κ. δαιμόνων Rev. xviii. 2. Sept. for מושב 2 Chr. xxx. 27. Nah. ii. 11. מושב Ex. xii. 20. מושב 2 Chr. vi. 30.

Κατοικία, ας, ή, (κατοικέω,) *dwelling, habitation*, Acts xvii. 26. Sept. for מושב Ex. xxxv. 3. Lev. iii. 17.—Pol. 2. 32. 4.

Κατοπτρίζω, f. ἰσω, (κάτοπτρον mirror, comp. ἑσποτρον,) *to let look in*

a mirror, Mid. to look in a mirror, to behold in a mirror, Diog. Laert. de Plat. 3. 39 τοῖς μεθύουσι συνεβούλευε κατοπτρίζεσθαι. Artemid. 2. 7.—In N. T. Mid. to behold as in a glass, c. acc. 2 Cor. iii. 18 τὴν δόξαν κυρίου κατοπτριζόμενοι, i. e. beholding the glory of the Lord as reflected and radiant in the gospel, in anthith. to ver. 15.—Philo 2 Alleg. p. 79. E, μηδὲ κατοπτρισαίμην ἐν ἄλλῃ τινὶ τῇν σὴν ἰδίαν ἢ ἐν σοὶ τῷ θεῷ. Comp. Loesner Obs. p. 304.

Κατόρθωμα, ατος, τό, from κατορθόω to set upright, to establish, Sept. 2 Chr. xxxiii. 16. 1 Chr. xxviii. 7. to direct successfully, to achieve prosperously, Æl. V. H. 11. 9. Xen. Mem. 3. 1. 3.—Hence in N. T. κατόρθωμα, any thing happily achieved, noble deed, Acts xxiv. 3 κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ κ. τ. λ. many things having been happily achieved for this nation, sc. in reference to the government and institutions, spoken in flattery to Felix.—Of military achievements Jos. Ant. 6. 11. 3. Diod. Sic. 17. 51. Plut. ed. R. VI. p. 676. Not used by earlier writers, Lob. ad Phryn. p. 250 sq.

Κατώ, adv. (κατά,) downwards, down. Comparat. κατωτέρω Matt. ii. 16, comp. Buttm. Ausf. Sprachl. II. p. 270. n. 4.

1. Of place i. e. (α) of place whither, implying motion down, Matt. iv. 6 βάλε σιαυτὸν κατώ. Luke iv. 9. John viii. 6, 8. Acts xx. 9. Sept. for פְּתַח־עֵצִי Ecc. iii. 21. Is. xxxvii. 31.—Hdian. 3. 11. 5. Xen. An. 4. 8. 20.

b) of place where, below, underneath, Mark xiv. 66 ἐν τῇ ἀλλῇ κατώ. Acts ii. 19. Matt. xxvii. 51. Mark xv. 38. Sept. for פְּתַח־עֵצִי Ez. i. 27. יְהִי־עֵצִי Ez. xxxi. 16.—Hdian. viii. 3. 1. Xen. Mem. 3. 1. 7.—So c. art. ὁ, ἡ, τό κατώ, as adj. that which is below, the law, i. e. earthly John viii. 23. Buttm. § 125. 6.—Jos. B. J. 5. 4. 1 ἡ κατώ πόλις. Diod. Sic. 1. 49. Thuc. 1. 120.

2. Of time, comparat. Matt. ii. 16 ἀπὸ διέτους καὶ κατωτέρω of two years old and under, i. q. lower down. So Sept. κατώ for פְּתַח־עֵצִי 1 Chr. xxvii. 23.—Diod. Sic. 1. 3 κατωτέρω. Æl. V. H. 3. 17 κατώ.

Κατώτερος, α, ον, (comparat. fr.

κατώ,) lower down, i. e. lower. Eph. iv. 9 κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς he descended into the lower parts of the earth, i. q. ἄδης, ὕψους, implying that Christ became subject to death, comp. i. 20. So Sept. εἰς τὰ κατώτατα τῆς γῆς for גִּרְגְּזֵי הַיִּשְׁתִּימֹתָא i. e. Sheol, Ps. lxxiii. 10. comp. Is. xlv. 23. Ez. xxvi. 20.

Κατωτέρω, see in Κατώ.

Καῦμα, ατος, τό, (καίω,) burning, heat, Rev. vii. 16. xvi. 9. Sept. for חֵטְל Gen. viii. 22.—Ecclus. xiv. 27. Xen. Mem. 4. 3. 9.

Καυμαρίζω, f. ἴσω, (καῦμα,) to burn, to scorch, trans. Matt. xiii. 6. Mark iv. 6. Rev. xvi. 8, 9.—Arr. Epict. i. 6. 26. Plut. VI. p. 378. 4. ed. Reiske.

Καῦσις, εως, ἡ, (καίω,) a burning, burning up. Heb. vi. 8 ἥς τὸ τέλος εἰς καῦσιν, i. e. the end of which is to be burned. Sept. for עָרַב Pi. inf. Is. xl. 16. xlv. 15.—Plut. ed. R. VI. 481. 10.

Καυσόομαι, οῦμαι, (καῦσις,) only Pass. to be set on fire, to burn, 2 Pet. iii. 10, 12.—trop. of a fever, Gal. et Dioscor.

Καύσων, ωνος, ὁ, (καίω, καύσω,) burning, heat, sc. of the sun, Matt. xx. 12. Luke xii. 55. James i. 11.—Ecclus. xviii. 6. xliii. 27. Artemid. III. p. 73. B.—Others in James i. c. a scorching wind, i. e. the east wind from the Arabian desert. as Sept. for קָדִיחַ הַדֶּשֶׁת Jer. xviii. 17. Ez. xvii. 10; and for simp. קָדִיחַ Job xxvii. 21.

Καυτηριάζω, f. ἄσω, (καυτήριον cautery, brand-iron, fr. καίω,) to cauterize, to brand with a hot iron, Pass. 1 Tim. iv. 2 κεκαυτηριασμένοι τὴν ἰδίαν συνείδησιν branded in their own consciences, having the marks, stigma, of their guilt burnt in upon their own consciences.—Hesych. κεκαυτηριασμένοι. μὴ ἔχοντες τὴν συνείδησιν ὑγιή. Comp. Diod. Sic. 20. 54 ταῖς ψυχαῖς τῶν ἑνδον ὥσπερ καυτήριά τινα προσήγε. Cic. de Off. 3. 21 qui conscientiae labes et vulnera in animo habent.—Others, by impl. 'being seared, hardened, in their consciences,' see Reitz ad Luc. I. p. 645.

Καυχάομαι, ὠμαι, f. ἡσομαι

2 pers. pres. *καυχᾶσαι* Rom. ii. 17, 23. see Buttm. § 103. III. 1, marg. p. 199. Winer § 13. 2. b. Lob. ad Phr. p. 360.—*To boast oneself, to glory, to exult*, both in a good and bad sense. E. g. absol. 1 Cor. i. 29, 31. ὁ *καυχώμενος*. iv. 7. 2 Cor. x. 13, 17. xi. 18, 30. xii. 1, 6, 11. Gal. vi. 14. Eph. ii. 9. Seq. accus. of thing *as to which, of which one boasts*, comp. Buttm. § 131. 6, 7. 2 Cor. ix. 2 ἦν . . . *καυχῶμαι* Μακεδόσιν xi. 30. c. acc. of degree xi. 16. Seq. *ἐν* c. dat. of that *in which one glories*, e. g. of things Rom. ii. 23 *ὅς ἐν νόμῳ καυχᾶσαι*. v. 3. 2 Cor. v. 12. x. 15, 16. xi. 12. xii. 9. Gal. vi. 13. James i. 9. iv. 16. of persons, Rom. ii. 17 *ἐν θεῷ*. v. 11. 1 Cor. i. 31. iii. 21. 2 Cor. x. 17. Phil. iii. 3. 2 Thess. i. 4. Seq. *ἐπὶ* c. dat. Rom. v. 2 *ἐπὶ ἐλπίδι*. κατὰ c. acc. *as to any thing*, 2 Cor. xi. 18. *περί* c. gen. 2 Cor. x. 8. *ὑπὲρ* c. gen. 2 Cor. vii. 14 *ὑπὲρ ὑμῶν* κ. ix. 2. xii. 5 bis. Sept. absol. for *הַרְבֵּה* 1 Sam. ii. 3. for *לְהַלְלוֹת* c. acc. Prov. xxvii. 1. c. *ἐν* Jer. ix. 22, 23. c. *ἐπὶ* Prov. xxv. 14.—Pind. Ol. 9. 58. c. *ἐπὶ* Ecclus. xxx. 2. Diod. S. 16. 70. c. acc. Lucian. Oeyp. v. 120. c. dat. Hdot. 7. 39.

Καύχημα, ατος, τό, (καυχάομαι), a *boasting, glorying, exulting*, i. e.

a) pp. the act of glorying or exulting in any thing, c. gen. Heb. iii. 6 τὸ *καύχημα* τῆς ἐλπίδος, i. e. the hope in which we glory. So *ὑπὲρ τινος* 2 Cor. v. 12. ix. 3. absol. 1 Cor. v. 6.—Pind. Isth. 5. 65.

b) meton. *object of boasting, ground of glorying, exultation*. Rom. iv. 2 *ἐχέει καύχημα*. 1 Cor. ix. 15, 16. 2 Cor. i. 14. Gal. vi. 4. Phil. i. 26. ii. 16. Sept. for *הַרְבֵּה* Deut. x. 21. Jer. xvii. 14. *הַפְתָּחָה* Prov. xvii. 6.—Ecclus. x. 22.

Καύχησης, εως, ἡ, (καυχάομαι), a *boasting, glorying, exulting*, i. q. *καύχημα*, but found only in later writers, H. Planck in Bibl. Repos. I. p. 670.

a) pp. the act of glorying or exulting in any thing, 2 Cor. vii. 14 ἡ *καύχησης* ἡμῶν ἢ ἐπὶ Τίτου, see in Ἐπὶ I. 1. a. β. 2 Cor. ix. 4. xi. 17. 1 Thess. ii. 19 *στέφανος καυχήσεως*, i. e. the crown in which we glory, exult. James iv. 16. So *ὑπὲρ τινος* 2 Cor. viii. 24. So Sept.

στέφ. καυχήσεως for *הַפְתָּחָה* Prov. xvi. 31. Ez. xvi. 12. xxiii. 42.

b) meton. *object of boasting, ground of glorying, exultation*, Rom. iii. 27 ποῦ οὖν ἡ *καύχησης*; 2 Cor. i. 12. xi. 10 *ἐν Χριστῷ* Rom. xv. 17. *ὑπὲρ ὑμῶν* 2 Cor. vii. 4. So 1 Cor. xv. 31 *νῆ τὴν ὑμετέραν καύχησην* ἦν *ἐξω*, i. q. *τὴν καύχησην ὑπὲρ ὑμῶν* v. *ἐν ὑμῖν*.—Sept. Jer. xii. 23. Etymol. Mag. 400. 38.

Καφαρναούμ, see Καπερναούμ.

Κεγχρεαί, ὦν, αἱ, Cenchrea, the eastern port of Corinth, about 70 stadia from the city, Acts xviii. 18. Rom. xvi. 1. comp. Strabo VIII. p. 262.

Κέδρος, οὔ, ἡ, cedar, Heb. *אַרְז*. a tree celebrated in O. T. and growing chiefly on Mount Lebanon, where at the present day only a few remain, see Calmet art. *Cedar*.—Hom. Od. 5. 60. Æl. V. H. 5. 6.—Not found in N. T. except in the false reading τοῦ *χειμάρρου* τῶν *κέδρων* John xviii. 1 in text. rec. See in *Κεδρῶν*.

Κεδρῶν, ὁ, indec. Cedron, Heb. *קִדְרֹן* (turbid) *Kidron*, Josephus *Κεδρῶν, ὠνος*, Ant. 8. 1. 5. al. pr. n. of a torrent which rises a little to the northward of Jerusalem, and flows through the valley between the city and the mount of Olives, *φάραγξ τοῦ Κεδρῶνος* Jos. Ant. 9. 7. 3. B. J. 5. 4. 2. It then passes along the valley of Jehoshaphat and so eastwardly by the convent of St. Saba, into the Dead Sea. It is mostly dry except in the rainy season. See Rosenm. Bibl. Geogr. II. i. q. 206.—In N. T. John xviii. 1 ὁ *χειμάρρος τοῦ Κεδρῶν*, the brook, torrent of *Cedron*. So Sept. ὁ *χείμ. Κεδρῶν* for Heb. *קִדְרֹן* 2 K. xv. 13. xxiii. 6, 12. 2 Chr. xxix. 10. al. Jos. Ant. ὁ *χείμ. Κεδρῶνος* Ant. 8. 1. 5.—Out of this, later transcribers unacquainted with the Hebrew have made ὁ *χειμάρρος τῶν κέδρων*, brook of cedars, John l. c. in text. rec. and also in Sept. 2 Sam. xv. 23. 1 K. xv. 13.

Κεῖμαι, f. κείσομαι, to lie, and also *to be laid*, i. q. Perf. Pass. of *τίθημι*, see Buttm. § 109. II.

a) pp. *to lie, to recline*, of persons, e. g. an infant *ἐν τῇ φάτνῃ* Luke ii. 12, 16.

a dead body Matt. xxviii. 6. Luke xxiii. 53. John xi. 41. xx. 12.—Hdian. 2. 1. 19. Xen. An. 1. 8. 27.—Of things, Luke xxiv. 12 τὰ θύοντα κείμενα μόνα. John xx. 5, 6, 7. xxi. 9. seq. ἐπὶ c. acc. 2 Cor. iii. 15.—c. ἐν Palæph. 46. 3. Luc. Pisc. 41.

b) i. q. perf. pass. of τίθημι, i. e. to be laid, set, placed, e. g. as a foundation 1 Cor. iii. 11. a throne Rev. iv. 2. vessels John ii. 6. xix. 29. (Xen. An. 7. 3. 22.) πρὸς τι to be laid at, as a blow, Matt. iii. 10. Luke iii. 9. So to be laid up, reposit, Luke xii. 19.—Xen. (Ec. vii. 36.—Of a place, to lie, to be situated, Rev. xxi. 16 πόλις τετράγωνος κεῖται. Matt. v. 14.—2 Macc. iv. 33. Diod. Sic. 1. 30. Xen. An. 5. 4. 15.—Trop of persons, to be set, appointed, c. εἰς final, for any thing Luke ii. 34. Phil. i. 16. 1 Thess. iii. 3. Of laws, to be given, made, c. dat. 1 Tim. i. 9.—Xen. Mem. 4. 4. 16.

c) i. q. to be sc. in any state or condition durably, c. ἐν, 1 John v. 19 ὁ κόσμος κεῖται ἐν τῷ πονηρῷ, is wholly given to wickedness.—2 Macc. iii. 11. iv. 31. comp. Hom. θεῶν ἐν γούνασι κεῖται Od. 1. 267, 400. Pind. Pyth. 8. 107.

Κεῖρία, ας, ἡ, band, bandage, for swathing infants or dead bodies, Mos-coph. κείρια ὁ τῶν νηπίων δεσμός, ἡγουν ἡ κοινῶς φασκία, καὶ ἡ δεσμοῦσι τοὺς νεκρούς. In N. T. only in the latter sense, John xi. 44, where it is nearly i. q. θύονιον John xx. 5.—Origen ad Joh. 1. c. κείρια νεκρῶν εἰσι δεσμοί.

Κεῖρω, f. κερῶ, pp. to wear away, to eat away, sc. by rubbing, gnawing, cutting, etc. Hom. II. 11. 560. ib. 21. 204. Od. 11. 578; see Passow sub v. Hence genr. and in N. T. to shear, trans. e. g. a sheep Acts viii. 32, from Is. liii. 7 where Sept. for יָצַח. Espec. the head, to cut off the hair, Acts xviii. 18 κεράμενος τὴν κεφαλὴν having shorn his head, i. e. having had it shorn. 1 Cor. xi. 6 bis. So Sept. for יָצַח Job. i. 20. Jer. vii. 28. יָצַח 2 Sam. xiv. 26.—Æl. V. H. 11. 10. Xen. H. G. 1. 7. 8.

Κέλευσμα, ατος, τό, (κελεύω,) cry of incitement, of urging on, outcry, clamour, shout. 1 Thess. iv. 16 ὁ κύριος ἐν κελεύματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐ-

ρανοῦ.—Of the shout of sailors at the oar Luc. Catapl. 19. of soldiers rushing to battle Thuc. 3. 14. of a multitude Diod. Sic. 3. 15. of a huntsman to his dogs Xen. Ven. 6. 20.

Κελεύω, f. εὔσω, pp. to set in motion, to urge on, Hom. II. 23. 642. comp. Passow s. voc. In N. T. and genr. to command, to order, sc. something to be done. Seq. acc. et infin. aor. Matt. xiv. 19 κελεύσας τοὺς ὄχλους ἀνακλιθῆναι. ver. 28. xviii. 25. xxvii. 58, 64. Luke xviii. 40. Acts iv. 15. viii. 38. xxii. 30. xxiii. 10. xxv. 6, 17. c. acc. impl. Matt. viii. 18. xiv. 9. Acts v. 34. xii. 19. xxi. 33.—Judith xii. 1. Xen. Cyr. 2. 2. 9. c. acc. impl. Diod. Sic. 4. 61.—Seq. acc. et inf. pres. Acts xxi. 34 ἐκέλευσε ἀγεσθαι αὐτόν. xxii. 24. xxiii. 3, 35. xxiv. 8. xxv. 21. xxvii. 43. c. acc. impl. Acts xvi. 22.—Xen. Cyr. 1. 4. 17. c. acc. impl. Hdian. 2. 3. 8. Xen. Cyr. 2. 2. 2.—Seq. dat. et inf. aor. Matt. xv. 35 καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπσεῖν. Absol. Acts xxv. 23.—Xen. Cyr. 1. 3. 9. absol. 1. 4. 18.

Κενοδοξία, ας, ἡ, (κενόδοξος,) vain-glory, empty pride, Phil. ii. 3.—Wisd. xiv. 14. Luc. D. Mort. 10. 8. Plut. VIII. p. 164. 10. ed. R.

Κενόδοξος, ου, ὁ, ἡ, (κενός, δόξα,) vain-glorious, full of empty pride and ambition, Gal. v. 26.—Pol. 27. 6. 12. ib. 39. 1. 1.

Κενός, ἡ, ὄν, empty, opp. to πλήρης full, e. g. πόλις ἀνθρώπων κενή Hdian. 8. 1. 9. Xen. An. 1. 8. 20. In N. T.

a) pp. as αὐτόν . . . ἀπέστειλαν κενόν, i. e. with empty hands, having nothing, Mark xii. 3. Luke xx. 10, 11. i. 53. So Sept. for עָרֵךְ Gen. xxxi. 42. Deut. xv. 13.—Judith i. 11. Hom. Od. 10. 42.

b) metaph. empty, vain, i. e. (a) fruitless, without utility or success, Acts iv. 25 καὶ λαοὶ ἐμελέτησαν κενά. 1 Cor. xv. 10 ἡ χάρις οὐ κενὴ ἐγενήθη. xv. 14 bis, 58. 1 Thess. ii. 1. εἰς κενόν in vain 2 Cor. vi. 1. Gal. ii. 2. Phil. ii. 16 bis. 1 Thess. iii. 5. So Sept. for עָרֵךְ Is. lv. 11. עָרֵךְ Job vii. 6. εἰς κ. for כְּחֵרָה Jer. vi. 29. xviii. 15.—Xen. An. 2. 2. 21. εἰς κ. Diod. Sic. 19. 9.—(β) of that in which there is nothing of truth or reality, false, fallacious, e. g. κενοὶ λόγοι

Eph. v. 6. κ. ἀπάτη Col. ii. 8. So Sept. for קרשׁ Ex. v. 9. קרשׁ Hos. xii. 1. (Dem. 19. 11.) Of persons, *empty*, *foolish*, James ii. 20. — Arr. Epict. 2. 19. 8.

Κενοφωνία, ας, ἡ, (κενός, φωνή,) lit. *empty voice*, i. e. *vain words*, fruitless disputation, 1 Tim. vi. 20. 2 Tim. ii. 16. — Hesych. κenoφoνιάς· ματαιολογίας.

Κενόω, ὦ, f. ὥσω, (κενός,) *to empty*, *to make empty*, trans. Sept. Jer. xiv. 2. Luc. Alex. 36 αἱ οἰκίαι ἐκενώθησαν. Thuc. 8. 57. In N. T. only trop.

a) κenoῦν ἑαυτόν, *to empty oneself*, i. e. to divest oneself of rightful dignity by descending to an inferior condition, *to abase oneself*, Phil. ii. 7 ἐκένωσε ἑαυτόν, i. q. ἐταπείνωσεν ἑαυτόν in ver. 8. So Sept. κενός for קר Neh. v. 13. Orig. Homil. in Jer. i. 7.

b) *to make empty, vain, fruitless*, Rom. iv. 14 κεκένωται ἡ πίστις. 1 Cor. i. 17. Hence *to falsify* i. e. to shew to be without ground, fallacious, e. g. καύχημα 1 Cor. ix. 15. 2 Cor. ix. 3. — Hesych. κenoωθῆ· μάταιος ἀποφανθῆ.

Κέντρον, ου, τό, (κεντέω to prick,) *a prick, point*, genr. Hence in N. T.

a) *a sting*, e. g. of locusts, scorpions, Rev. ix. 10. — Æl. H. An. 1. 60 of bees. Luc. Contempl. 15. — Trop. as a thing of venom, venomous weapon, ascribed to death personified, 1 Cor. xv. 55, 56 ποῦ σου, θάνατε, τὸ κέντρον; . . . τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, i. e. *sting*, i. q. that with which death destroys, that through which death is so destructive, viz. *sin*; quoted laxly from Sept. Hos. xiii. 14 where Heb. חֲבֵר plague, pestilence. Comp. Hos. v. 12 Sept. for קרר rottenness.

b) *a goad, stimulus*, i. e. a rod or staff with an iron point for urging on horses, oxen, etc. pp. Hom. Il. 23. 387, 430. Hdot. 3. 130. Xen. Cyr. 7. 1. 29. In N. T. only in the proverbial expression πρὸς κέντρα λακτίζειν, *to kick against the goads*, i. e. to offer vain and rash resistance, Acts ix. 5. xxvi. 14. So in Greek and Rom. writers, Æschyl. Agam. 1624 or 1633. Eurip. Bacch. 795. Pind. Pyth. 2. 174. Lat. *adversum stimulum calcare*. Terent. Phorm. 1. 2. 28.

contra acumina calcitrare Amm. Marc. 18. 5.

Κεντυρίων, ωνος, ὁ, (Lat. *centurio*), *a centurion*, originally the commander of a hundred foot-soldiers, i. q. ἐκατόνταρχος, Mark xv. 39, 44, 45. See Adam's Rom. Ant. p. 370.

Κενῶς, adv. (κενός), *vainly, in vain*, to no purpose, James iv. 5. Sept. for קר Is. xlix. 4. — Arr. Epict. 2. 17. 6.

Κεραία, ας, ἡ, (κέρας,) pp. *little horn*, i. e. *a point, extremity*, e. g. of a sail-yard Luc. Navig. 4. Pol. 14. 10. 11. of an island Philostr. Vit. Sophist. 1. 21. 2. In N. T. *apex, point* of a letter, e. g. of כ, ד, י, ב, ר, put for *the least particle*, Matt. v. 18. Luke xvi. 17. — Philo in Flacc. p. 984. B. Plut. ed. R. X. p. 524 pen. ζυγομαχεῖν περὶ συλλαβῶν καὶ κεραίων.

Κεραμεύς, ἑως, ὁ, (κέραμος,) *a potter*, Matt. xxvii. 7, 10. Rom. ix. 21. Sept. for קר Is. xxix. 16. — Pol. 15. 35. 2.

Κεραμικός, ἡ, ὄν, (κεραμεύς,) *of or made by a potter*, Rev. ii. 27 σκεύη τὰ κεραμικά *a potter's vessels*, quoted from Ps. ii. 9 where Sept. σκεῦος κεραμείως for קר יוצא. — Plut. ed. R. VIII. p. 327. 1 κεραμικοὶ τροχοί. Comp. Lob. ad Phr. p. 147.

Κεράμιον, ου, τό, (pp. neut. of adj. κεράμιος earthen Xen. An. 3. 4. 7,) pp. *an earthen vessel*, i. e. *a pot, pitcher, amphora*, e. g. κεράμιον ὕδατος *a water-pitcher*, Mark xiv. 13. Luke xxii. 10. Sept. for קר Jer. xxxv. 5. — Jos. Ant. 8. 13. 2. Xen. An. 6. 1. 15.

Κέραμος, ου, ὁ, (perhaps from κεράννυμι,) pp. *potter's clay*, Hdian. 3. 9. 10. any earthen vessel i. q. κεράμιον Hdot. 3. 6. In N. T. *a tile* sc. of burnt clay for covering roofs, Luke v. 19. — Hdian. 7. 12. 11. Xen. Mem. 3. 1. 7.

Κεράννυμι, f. κέρασω, perf. pass. κέκερασμαι Buttm. § 114. Lob. ad Phr. p. 582; *to mix, to mingle*, e. g. wine with water or spices Sept. for קר Is. v. 22. Xen. An. 1. 2. 23. genr. Diod. Sic. 2. 26. In N. T. by impl. *to prepare a draught, to pour out* sc. for drinking, to

fill one's cup. Rev. xiv. 10 κεκρασμένον ἀκράτου ἐν τῷ ποτηρίῳ. xviii. 6 bis. So Sept. for קִרְסָּ Prov. ix. 2, 5. Is. xix. 5. —Thuc. 6. 32 κέρασαντες κρατῆρας.

Κέρας, ατος, τό, plur. τὰ κέρατα uncontracted, Buttm. § 54. n. 1, *a horn*, i. e.

a) pp. of a beast, Rev. v. 6. xii. 3. xiii. 1 bis, 11. xvii. 3, 7, 12, 16. Sept. for קֶרֶן Gen. xxii. 13. Dan. vii. 7, 8.—Æl. H. An. 12. 19, 20. Xen. An. 7. 2. 23.—From the Heb. as the symbol of *strength, power*, Sept. and קֶרֶן Jer. xlviii. 25. Ps. lxxv. 11. Ecclus. xlvii. 5, 7, 12; and hence meton. Luke i. 69 κέρασ σωτηρίας *horn of deliverance*, i. q. *strong deliverer*. So Sept. and Heb. קֶרֶן יְשׁוּעָה Ps. xviii. 3. 2 Sam. xxii. 3. Comp. Gesen. Lex. קֶרֶן no. 1.

b) trop. of any *extremity, projecting point*, resembling a horn, e. g. upon the four corners of the Jewish altars, Rev. ix. 13. Comp. Ex. xxvii. 2 sq. where Sept. and קֶרֶן. See Calmet p. 46.—Of the *wing* of an army 2 Macc. xv. 20. Xen. Cyr. 2. 4. 29.

Κεράτιον, ον, τό, (dimin. fr. κέρας,) pp. *little horn*; in N. T. *pod, carobpod*, Luke xv. 16, i. e. the fruit of the carob tree, Rabb. קֶרֶבֶת, in Greek *κερατεια* (horn-tree), the *ceratonia siliqua* of Linnaeus, Germ. *Johannisbrod-baum*. This tree is common in Syria and in the southern parts of Europe; it produces long slender pods shaped like a horn or sickle, containing a sweetish pulp and several brown shining seeds like beans. These pods are sometimes used as food by the poorer classes in the East, and swine are commonly fed with them. See Buxtorf. Lex. Chald. 821. Rees' Cyclop. art. *Ceratonia*.—Galen. de fac. Aliment. II.

Κερδαίνω, f. ανῶ, (κέρδος,) later fut. and aor. 1, κερδήσονται, ἐκέρδησα, Buttm. § 114. Lob. ad Phr. p. 740; fut. 1 pass. κερδηθήσονται, 3 plur. κερδηθήσονται 2 Pet. iii. 1 see in ἵνα 1. C. a.—*To gain, to acquire as gain, to win*, trans.

a) pp. of things, e. g. τὸν κόσμον ὅλον, the wealth of the whole world, Matt. xvi. 26. Mark viii. 36. Luke ix. 25. In trade c. acc. Matt. xxv. 17, 20, 22. ab-

sol. James iv. 13. —Æl. V. H. 2. 19. Xen. Mem. 2. 9. 4.—Spoken of any loss or evil, *to gain*, i. e. *to save, to be spared from, to avoid*. Acts xxvii. 21 κερδήσαι (ἔδει) τὴν ὕβριν ταύτην κ. τ. λ. and so *to have saved, avoided, this loss*.—Jos. Ant. 2. 3. 2. Heliodor. 8. p. 380. Luc. Ty-rann. 8.

b) trop. of persons, *to gain, to win* any one, i. e. (a) as a friend or patron, e. g. Χριστόν Phil. iii. 8. τὸν ἀδελφόν Matt. xviii. 15.—(β) *to gain over* to one's side, in N. T. *to win over* to Christ and thus bring to salvation, 1 Cor. ix. 19, 20 bis, 21, 22, where it is i. q. σώζω in ver. 22. 1 Pet. iii. 1, coll. 1 Cor. vii. 16 where it is σώζω.

Κέρδος, εος, ους, τό, *gain, profit*, Phil. i. 21. iii. 7. Tit. i. 11. —Luc. de Merc. cond. 40. Plato Apol. Soer. 32.

Κέρμα, ατος, τό, (κείρω q. v.) pp. *a small piece, bit*, hence collect. *small coin, change*, John ii. 15.—Jos. J. B. 2. 14, 6. Dem. 549. 27.

Κερματιστής, οῦ, ὁ, (κερματίζω fr. κέρμα,) *a money-changer, broker*, John ii. 14, i. q. κολλυβιστής in Matt. xxi. 12. The annual tribute of each Jew to the temple was a Jewish half-shekel, Ex. xxx. 13 sq. and this the money-changers, sitting in the outer court, furnished to the people as they came up, in exchange for Greek and Roman coins. Comp. Buxtorf. Lex. Rab. 2032.

Κεφάλαιον, ου, τό, (pp. neut. of adj. κεφαλαῖος fr. κεφαλή,) *head*, e. g. of a bird Diod. Sic. 3. 28. In N. T. and genr. trop. *the head*, i. e.

a) *the chief thing, main point*. Heb. viii. 1 κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, i. e. the great and essential point in what has been said. So Suidas in reference to this passage, κεφάλαιον ἐκεῖ τὸ μέγιστον λέγεται. —Luc. Vit. Auct. 23. Dem. 520. 3. Thuc. 6. 6.

b) *sum, amount*, in computing, summing up, Theophr. Char. 25 or 14. Thuc. 1. 36. Xen. Cyr. 6. 3. 18.—Hence of money, *a sum, capital*, Acts xxii. 28 πολλοῦ κεφαλαίου. So Sept. and וְשֵׁנִי Lev. vi. 4.—Jos. Ant. 12. 2. 3 med. Æschin. 68. 26.

Κεφαλαίω, ὦ, f. ὦσω, (κεφάλαιον,) *to sum up*, Thuc. 3. 67.—In N. T. i. q. κεφαλίζω, *to wound on the head*, trans. Mark xii. 4 *κάκεινον λιθοβολήσαντες ἐκεφαλαιώσαν*, comp. Luke xx. 12 where it is *τραυματίσαντες*. Comp. Lob. ad Phr. p. 95.

Κεφαλή, ἥς, ἡ, *the head*, i. e.

a) pp. of man Matt. vi. 17. viii. 20. xxvii. 30. Luke vii. 38. al. sep. as cut off Matt. xiv. 11. Mark vi. 27. of animals Rev. ix. 17, 19. xii. 3. al. Sept. for *שָׂרָא* Gen. iii. 15. xl. 19. — Hdian. 4. 8. 4. Xen. An. 2. 6. 1. — By syneed. as the principal part, put emphatically for the whole person, Acts xviii. 6 *τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν*, *your blood be on your own heads*, the guilt of your destruction rest upon yourselves. So Sept. and *שָׂרָא* 2 Sam. i. 16. 1 K. ii. 33, 38. So Rom. xii. 20, quoted from Prov. xxv. 22 where Sept. and *שָׂרָא*. — Aristoph. Plut. 526 *εἰς κεφαλὴν σοι* for *εἰς σέ*. comp. Hom. Il. 11. 55. Od. 1. 343. Æl. V. H. 12. 8.—Trop. of things, *the head, top, summit*, e. g. *κεφαλὴ γωνίας*, *the head of the corner*, i. e. the top-stone of the corner, the cope-stone, Matt. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7, all quoted from Ps. cxviii. 22 where Sept. for *תֵּיבָה שָׂרָא*.—Comp. in *Ἀκρογωνιαίος*.—Sept. Gen. viii. 5. xi. 4. Xen. Œc. 19. 13.

b) metaph. of persons, i. e. *the head, the chief*, one to whom others are subordinate, e. g. a husband in relation to a wife, 1 Cor. xi. 3 *κεφαλὴ γυναικὸς ὁ ἀνὴρ*. Eph. v. 23. Of Christ in relation to his church, which is his body, *σῶμα*, and its members his members, *μέλη*, (comp. 1 Cor. xii. 27,) 1 Cor. xi. 3. Eph. i. 22. iv. 15. v. 23. Col. i. 18. ii. 10, 19. Of God in relation to Christ, 1 Cor. xi. 3. So Sept. and *שָׂרָא* Judg. xi. 8, 11. 2 Sam. xxii. 24. AL.

Κεφαλὴς, ἰδος, ἡ, (κεφαλή,) pp. *a little head*, e. g. *bulb of garlic* Luc. Dial. Meretr. 14. 3. *head, knob*, of a column etc. Philo de Vit. Mos. II. p. 146. 50. Jos. Ant. 12. 2. 8. In N. T. prob. *the head, knob* of the wooden rod on which Hebrew manuscripts are rolled, and hence meton. for *a roll, volume* Heb. x.

7 κεφαλὴς βιβλίου, quoted from Ps. xl. 8 where Sept. for *תֵּיבָה תֵּיבָה*.

Κημόω, ὦ, f. ὦσω, (κημός muzzle,) *to muzzle*, i. q. *φιμόω* for which it stands in some MSS. 1 Cor. ix. 9.—Xen. Eq. 5. 3.

Κῆνσος, ου, ὁ, Lat. *census*, i. e. pp. an enumeration of the people and valuation of property, see Adam's Rom. Ant. p. 79, 128 sq. in Greek *ἀπογραφή* q. v. In N. T. *tribute, poll-tax*, paid by each person whose name was taken in the census, i. q. *ἐπικεφάλαιον*. Matt. xvii. 25. xxii. 17 et Mark xii. 14 *δοῦναι κῆνσον Καίσαρι*. Matt. xxii. 19 *νόμισμα τοῦ κῆνσου* *the tribute-coin*, i. q. *δηνάριον* in Mark xii. 15.—Hesych. *κῆνσος*. εἶδος νομίσματος, *ἐπικεφάλαιον*.

Κῆπος, ου, ὁ, *a garden*, any place planted with herbs and trees, Luke xiii. 19. John xviii. 1, 26. xix. 41. Sept. for *גַּן* Deut. xi. 10. Am. iv. 9.—Jos. Ant. 9. 10. 4. Xen. Œc. 4. 13.

Κηπουρός, οὔ, ὁ, (κῆπος, οὖρος,) *garden-keeper, gardener*, John xx. 15.—Diod. Sic. 1. 59. Pol. 17. 6. 4.

Κηρίον, ου, τό, (κηρός wax,) *a honey-comb*, sc. full of honey, Luke xxiv. 42. Sept. for *תֵּיבָה* Prov. xxiv. 13. xix. 11.—Jos. Ant. 6. 6. 3. Diod. Sic. 5. 26. Xen. An. 4. 8. 20.

Κήρυγμα, ατος, τό, (κηρύσσω,) *proclamation* by a herald, Hdot. 8. 41. Dem. 917. 24. *edict* thus proclaimed Xen. Cyr. 4. 5. 57. In N. T. *annunciation, preaching*, spoken

a) of prophets, e. g. the *denunciation* of Jonah against Nineveh, *τὸ κήρυγμα Ἰωνᾶ* Matt. xii. 41. Luke xi. 32. So Sept. for *תֵּיבָה* Jon. iii. 2.

b) of Christ and his apostles, *preaching* sc. of the gospel, public instruction, 1 Cor. i. 21. ii. 4. xv. 14. Tit. i. 3. Meton. for the gospel preached, Rom. xvi. [xiv.] 25. 2 Tim. iv. 17.—Clem. Alex. Strom. 6. 5, 6.

Κήρυξ, υκος, ὁ, *a herald, public crier*, Xen. Cyr. 2. 1. 31. An. 5. 7. 3, 4. In N. T. *a preacher*, public instructor, e. g. of the divine will and precepts, as Noah 2 Pet. ii. 5. of the gospel, as Paul 1 Tim. ii. 7. 2 Tim. i. 11.

Κηρύσσω v. πτω, f. ξω, (κήρυξ,) *to be a herald* etc. Hom. Π. 17. 325. Luc. D. Deor. 24. 1. *to make proclamation* sc. through a herald etc. Diod. Sic. 17. 109. Xen. H. G. 7. 2. 23.—In N. T. *to proclaim, to announce publicly, to publish, trans.*

a) *genr.* Matt. x. 27 κηρύσσετε ἐπὶ τῶν δωματίων. Luke xii. 3. Acts x. 42. Rev. v. 2. Sept. for קָרַן Ex. xxxii. 5. Esth. vi. 9, 11. קָרַן Joel ii. 1.—Jos. Ant. 14. 15. 2. Hdian. 1. 7. 2. Æschin. 75. 30.—In the sense of *to noise or blazen abroad, to laud publicly.* Mark i. 45 ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν. v. 20. vii. 36. Luke viii. 39.—Pol. 30. 20. 6. Xen. Cyr. 8. 4. 4.

b) *espec. to preach, to publish, to announce*, sc. religious truth, the gospel with its attendant privileges and obligations, the gospel dispensation. (a) *genr.* e. g. of John the Baptist, Matt. iii. 1 κηρύσσων ἐν τῇ ἐρήμῳ καὶ λέγων. Mark i. 4, 7. Luke iii. 3. Acts x. 37. Of Jesus Matt. iv. 17, 23. ix. 35. xi. 1. Mark i. 14, 38, 39. Luke iv. 44. viii. 1. 1 Pet. iii. 19. Of apostles and teachers, Matt. x. 7. xxiv. 14. xxvi. 13. Mark iii. 14. vi. 12. xiii. 10. xiv. 9. xvi. 15, 20. Luke ix. 2. xxiv. 47. Acts xx. 25. xxviii. 31. Rom. x. 8, 14, 15. 1 Cor. ix. 27. xv. 11. Gal. ii. 2. Col. i. 23. 1 Thess. ii. 9. 2 Tim. iv. 2 κ. τὸν λόγον.—Act. Thom. § 1, κ. τὸν λόγον.—So τὸν Χριστὸν κηρύσσειν, *to preach Christ*, i. e. to announce him as the Messiah, and exhort to the reception of his gospel, Acts viii. 5. ix. 20. xix. 13. 1 Cor. i. 23. xv. 12. 2 Cor. i. 19. iv. 5 οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστόν. xi. 4 bis. Phil. i. 15. 1 Tim. iii. 16.—(β) In allusion to the Mosaic and prophetic institutions, *to preach, to teach.* Acts xv. 21 Μωϋσῆς . . . τοὺς κηρύσσοντας αὐτὸν ἔχει. Rom. ii. 21 ὁ κηρύσσων μὴ κλέπτειν. Gal. v. 11 εἰ περιτομήν ἐτι κηρύσσω. Luke iv. 18, 19, quoted from Is. lxi. 1 where Sept. for קָרַן, as also Prov. viii. 1.

Κῆτος, εὐς, οὐς, τό, *any, large fish, sea-monster*, Matt. xii. 40. Sept. for דִּיגָא Jon. ii. 1.—Palæph. 38. 1. Diod. Sic. 4. 42.

Κηφᾶς, ᾱ, ὁ, *Cephas*, later Heb. קִפָּי (rock, Buxt. Lex. Ch. 1032,) a surname

of Simon Peter, i. q. Πέτρος John i. 43. 1 Cor. i. 12. iii. 22. ix. 5. xv. 5. Gal. ii. 9.

Κιβωτός, οὔ, ἡ, *anark*, i. e. a wooden chest, coffer, Æl. V. H. 9. 13. Lysias 121. 5.—In N. T. spoken of the ark of the covenant, Heb. ix. 4. Rev. xi. 19. Sept. for קַיִת Ex. xxv. 10. Lev. xvi. 2. al. סַפ. —Jos. Ant. 4. 8. 44.—Of Noah's ark, Matt. xxiv. 38. Luke xvii. 27. Heb. xi. 7. 1 Pet. iii. 20. So Sept. for קַיִת Gen. vi. 14 sq. vii. 1 sq. Josephus calls it also *λάρναξ* Ant. 1. 3. 2 sq.

Κιθάρα, ας, ἡ, (κιθάρις,) whence Lat. *cithara*, Engl. *guitar*, though the modern instrument is different, the ancient cithara or lyre being without a neck, and with the strings open like the modern harp; hence *genr. lyre, harp.* See Rees' Cyclop. art. *Cithara* and *Lyre*, also the plates of *Musical Instruments.* —1 Cor. xiv. 7. Rev. v. 8. xiv. 2. xv. 2. Sept. for קִנֹּרָא Gen. xxxi. 27. 1 Chr. ix. 11. Josephus describes the Heb. קִנֹּרָא, *κινύρα*, as having ten strings and as struck with a key, Ant. 7. 12. 3. Comp. Gesen. Lex. art. קִנֹּרָא.—Æl. V. H. 14. 23. Luc. Imag. 14.

Κιθαριζῶ, f. ἴσω, (κιθάρις,) *to play upon the cithara*, i. g. *genr. to harp, to play the lyre*, 1 Cor. xiv. 7. Rev. xiv. 2. Sept. for קָן Is. xxiii. 16.—Æl. V. H. 3. 32. Xen. Mem. 3. 1. 4.

Κιθαρωδός, ου, (κιθάρα, αοιδός, ᾠδός,) *a harper, lyrist*, one who plays on the harp or lyre and accompanies it with song, Rev. xiv. 2. xviii. 22.—Æl. V. H. 3. 43. Luc. Vit. Auct. 3.

Κιλικία, ας, ἡ, *Cilicia*, a province of Asia Minor, bounded N. by Cappadocia, Lycaonia, and Isauria; S. by the Mediterranean; E. by Syria; and W. by Pamphylia. The western part was called *τραχεῖα, aspera*, and the eastern *πεδινή, campestris*. This country was the province of Cicero when proconsul, and its chief town Tarsus was the birth-place of Paul. Acts vi. 9. xv. 23, 41. xxi. 39. xxii. 3. xxiii. 34. xxvii. 5. Gal. i. 21.

Κινάμωμον, ου, τό, *cinnamon*, the aromatic bark of the *Laurus cinnamomum*,

which grows in Arabia, India, and especially in the island of Ceylon. The ancients employed it in their incense and perfumes. Rev. xviii. 13. Sept. for קִנְדָּק Ex. xxx. 23. קִנְדָּק Jer. vi. 20.—Diod. Sic. 2. 49. Comp. Plin. H. N. 12. 19.

Κινδυνεύω, f. εὔσω, (κινδυνός,) *to be in danger, in peril*, intrans. Luke viii. 23. 1 Cor. xv. 30. seq. inf. Acts xix. 27, 40. —Eccclus. xxxi. [xxxiv.] 12. Jos. Ant. 4. 8. 2. Xen. H. G. 1. 4. 15.

Κινδυνος, ου, ὁ, (prob. fr. κινέω,) *danger, peril*, Rom. viii. 35. 2 Cor. xi. 26 octies. Sept. for קִנְדָּק Ps. cxvi. 3.—Hdian. 3. 3. 6. Xen. Cyr. 1. 4. 8.

Κινέω, ὦ, f. ἤσω, (κίω,) *to move, to put in motion*, trans. Matt. xxiii. 4 οὐ θέλουσι κινῆσαι αὐτὰ sc. τὰ φορτία. Sept. Pass. for מָהַר Is. xli. 7. הָרַךְ Job xiii. 25. —Xen. Conv. 2. 22.—So κινεῖν τὴν κεφαλὴν *to move* i. e. *shake the head*, in derision Matt. xxvii. 39. Mark xv. 29. Sept. for מָהַר 2 K. xix. 21. Job xvi. 4. Ps. xxii. 8.—Eccclus. xii. 18. xiii. 7.—Mid. *to move oneself*, i. e. *to move* intrans. Acts xvii. 28 ζῶμεν καὶ κινούμεθα.—Sept. Gen. vii. 21. Æl. V. H. 1. 6. Xen. Cyr. 1. 4. 19.—Metaph. *to move, to stir up, to excite*, e. g. στάσιν Acts xxiv. 5. xxi. 30 ἐκινήθη ἡ πόλις ὅλη.—Jos. B. J. 2. 10. 4. Xen. Ag. 1. 37.—Seq. ἐκ τοῦ τόπου, i. q. *to move away, to remove*, trans. Rev. ii. 5. vi. 14.—Jos. Ant. 4. 8. 18. Hdian. 6. 1. 6.

Κίνησις, εως, ι, (κινέω,) *motion*, John v. 3 τὴν τοῦ ὕδατος κίνησιν.—Diod. Sic. 1. 7. Xen. Ven. 10. 12.

Κίς, ὁ, indec. Kîs, Heb. קִישׁ Kîsh, pr. n. of the father of king Saul, Acts xiii. 21. Comp. 1 Sam. ix. 1.

Κίχρημι, f. χρήσω, (i. q. χράω, see Buttm. § 114. p. 307, 308,) *to lend*, trans. Luke xi. 5 χρήσόν μοι τρεῖς ἄρτους.—Sept. Ex. xii. 36. Æl. V. H. 14. 10. Xen. Mem. 3. 11. 18.

Κλάδος, ου, ὁ, (κλαω,) *a shoot, sprout, branch*, pp. young and easily broken off. Matt. xxiv. 32 ὅταν ᾗδῃ ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύγῃ. xiii. 32. xxi. 8. Mark iv. 32. xiii. 28. Luke xiii. 19. Sept. for קִנְדָּק Jer. xi. 16

Ez. xxxi. 7.—Æl. V. H. 2. 14.—Trop. and allegor. οἱ κλάδοι *branches for offspring, posterity*, Rom. xi. 16—19, 21.—Theophr. Char. 5 or 21 κλάδος Μελιταῖος. Comp. Sept. ῥάβδος Is. xi. 1.

Κλαίω, f. κλαύσομαι Buttm. § 114, in N. T. fut. κλαύσω Luke vi. 25, comp. Winer. § 15; *to weep, to wail, to lament*, implying not only the shedding of tears, but also every external expression of grief.

a) intrans. and absol. Matt. xxvi. 75 ἔκλαυσε πικρῶς. Mark xiv. 72. Luke vi. 21. vii. 13. viii. 52. John xi. 31, 33. 1 Cor. vii. 30. al. Seq. ἐπὶ c. dat. *to weep for or over* any one, Luke xix. 41. ἐπὶ c. acc. Luke xxiii. 28 μὴ κλαίετε ἐπ' ἐμέ κ. τ. λ. Joined c. ἀλαλάζειν Mark v. 38. c. Σορυβεῖν Mark v. 39. c. Σρηνεῖν John xvi. 20. c. κόπτεσθαι Rev. xviii. 9. c. ὀλοῦν James v. 1. c. πενθεῖν Mark xvi. 10. Luke vi. 25. Rev. xviii. 15, 19. seq. ἐπ' αὐτῷ ver. 11. Sept. for קִנְדָּק Gen. xxxiii. 4. Num. xiv. 1. c. ἐπὶ τινι Judg. xiv. 17. 2 Sam. xix. 1.—Eccclus. xxii. 9, 10. Æl. V. H. 12. 1 init. Xen. Cyr. 2. 2. 13.

b) seq. acc. *to weep, to bewail, to lament for*, e. g. the dead, Matt. ii. 18 Παχὴλ κλαίουσα τὰ τέκνα αὐτῆς. So Sept. for קִנְדָּק Gen. xxxvii. 34. Deut. xxxiv. 8.—1 Macc. ix. 20. Æl. V. H. 6. 1. Xen. Cyr. 5. 2. 32. AL.

Κλάσις, εως, ἡ, (κλάω,) *a breaking*, i. e. act of breaking, e. g. ἐν τῇ κλάσει τοῦ ἄρτου Luke xxiv. 35. Acts ii. 42.—Theophr. de Caus. Pl. 3. 19 κλάσις ἀμπέλων.

Κλάσμα, ατος, τό, (κλάω,) *fragment, bit*, e. g. of food, Matt. xiv. 20. xv. 37. Mark vi. 43. viii. 8, 19, 20. Luke ix. 17. John vi. 12, 13. Sept. for קִנְדָּק Lev. ii. 6. Judg. xix. 5. קִנְדָּק 1 Sam. xxx. 12.—Diod. Sic. 17. 13. Xen. Ven. 10. 5.

Κλαύδη, ης, ἡ, *Clauda or Claude*, now Gozzo, a small island off the S. W. coast of Crete, Acts xxvii. 16.—It is also called Κλαύδος Ptol. 3. 7. *Gaudos*, Mela 2. 7. Plin. H. N. 4. 22.

Κλαυδία, ας, ἡ, *Claudia*, pr. n. of a Christian female, 2 Tim. iv. 21.

Κλαύδιος, ου, ὁ, *Claudius*, pr. n. 1. *Tiberius Claudius Nero Germanicus*,

the fifth Roman emperor, successor of Caligula, r. A. D. 41—54. Acts xi. 28. xviii. 2. In the fourth year of his reign occurred the famine foretold by Agabus Acts xi. 28; see Jos. Ant. 20. 2. 6. ib. 20. 5. 2. ib. 3. 15. 3. Tac. Ann. 12. 43. Sueton in Claud. 28. Krebs Obs. in N. T. p. 210. At first he was favourable to the Jews, Jos. Ant. 20. 1. 2; but in his ninth year he banished all the Jews from Rome, Acts xviii. 2. Comp. Sueton. in Claud. 25.

2. *Claudius Lysias*, a Roman tribune, *χιλιάρχος*, commanding in Jerusalem, Acts xxiii. 26.

Κλαυθμός, οὔ, ὁ, (κλαίω,) *weeping, wailing*, Matt. ii. 18. viii. 12. xiii. 42, 50. xxii. 34. xxiv. 51. xxv. 30. Luke xiii. 28. Acts xx. 37. Sept. for כָּרַח Gen. xlv. 2. Ezra iii. 13. Comp. Lob. ad Phr. p. 325.

Κλάω, f. κλάσω, *to break*, i. e. to break off or in two, Hom. Il. 11. 584. Diod. Sic. 4. 35. Plut. Romul. 28 med. In N. T. only in the phrase κλάσαι τὸν ἄρτον, *to break bread*, sc. for distribution as preparatory to a meal, the Jewish bread being in the form of thin cakes. Also genr. Matt. xiv. 19. xv. 36. Mark viii. 6. 19. Luke xxiv. 30. Acts xxviii. 35. So Sept. and Heb. חָצַק לֶחֶם Jer. xvi. 7. comp. Is. lviii. 7.—So in the Lord's supper and *agapæ*, Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19. Acts ii. 46. xx. 7, 11. 1 Cor. x. 16. xi. 24.—Act. Thom. § 27, 29.—Metaph. of the body, σῶμα, of Christ. as typically *broken* in the eucharist. 1 Cor. xi. 24 τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλάμενον, where the allusion is to the death on the cross.—pp. Jos. B. J. 2. 8. 10.

Κλείς, δός, ἡ, acc. κλεῖν and κλεῖν-δα, acc. plur. κλεῖδας and contr. κλεῖς, Buttm. § 44. § 58. Winer § 9. p. 61; a *key*, for locking and unlocking, in N. T. as the symbol of power and authority. Matt. xvi. 19 δώσω σοι τὰς κλεῖς τῆς βασιλείας τοῦ Θεοῦ, i. e. the power of opening or shutting, of admitting to or excluding from, the kingdom of God. Rev. iii. 7 ὁ ἔχων τὴν κλεῖν τοῦ Δαβὶδ, in the same sense, in allusion to Is. xxii. 22 where Sept. τὴν κλεῖδα οἴκου Δαβὶδ for יְדִיָּה בֵּית דָּוִד. Rev. i. 18 τὰς κλεῖς

τοῦ ἄδου. ix. 1. xx. 1. Metaph. Luke xi. 52 τὴν κλεῖδα τῆς γνώσεως, *key of knowledge*, i. e. the means of attaining to true knowledge in respect to the kingdom of God, comp. Matt. xxiii. 13. —pp. Sept. for חֶסֶד Judg. iii. 25. Artemid. 3. 54. Luc. Tim. 13.

Κλείω, f. σω, perf. pass. κέκλεισμαι, aor. 1 pass. ἐκλείσθην, for the σ see Buttm. § 98. n. 6; *to shut, to close*, trans.

a) pp. Matt. vi. 6 κλείσας τὴν θύραν σου. xxv. 10. Luke xi. 7. John xx. 19, 26. Acts v. 23. xxi. 30. Rev. xx. 3. xxi. 5. Sept. for חָסַר Gen. vii. 16. Josh. ii. 7.—Hdian. 2. 1. 13. Xen. Cyr. 7. 5. 27.—So of the heavens, ὁ οὐρανός, i. e. the windows of heaven so that no rain can fall, Luke iv. 25. Rev. xi. 6. Comp. Gen. vii. 11. viii. 2. Job xxxviii. 37.

b) metaph. (a) Matt. xxiii. 13 κλείετε τὴν βασ. τῶν οὐρ. *to shut up the kingdom of heaven*, i. e. wilfully to prevent men from entering, comp. in Κλείς. So of authority to exclude or admit, Rev. iii. 7 bis, 8.—(β) 1 John iii. 17 κλεῖσαι τὰ σπλάγχνα ἀπὸ τινος, *to shut up one's bowels from any one*, i. e. not to let one's compassion flow out, to be hard-hearted. Comp. in Σπλάγχνον.

Κλέμμα, ατος, τό, (κλέπτω,) *theft*, Rev. ix. 21.—Dem. 736. 5. Xen. Œc. 14. 5. thing stolen Sept. Ex. xxii. 2, 3. Luc. Asin. 19.

Κλέοπας, α, ὁ, *Cleopas*, one of the two disciples to whom Jesus appeared on the way to Emmaus, Luke xxiv. 18. Different from Κλωπᾶς q. v.

Κλέος, έους, τό, (κλέω fr. καλέω,) pp. *report, rumour*, Hom. Il. 2. 486. Od. 13. 415. In N. T. and genr. *fame, renown, glory*, 1 Pet. ii. 20. Sept. for עָרַב Job xxviii. 22.—Æl. V. H. 2. 32. Thuc. 2. 45. Xen. Ven. 1. 6.

Κλέπτῃς, ου, ὁ, (κλέπτω,) *a thief*, Matt. vi. 19, 20. xxiv. 43. Luke xii. 33, 39. John x. 1. xii. 6. 1 Cor. vi. 10. 1 Thess. v. 2, 4. 1 Pet. iv. 15. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15. Sept. for כָּסַב Ex. xxii. 2. Joel ii. 9.—Ecclus. v. 14. Luc. Asin. 46. Xen. Mem. 3. 1. 6.—Trop. of false teachers, deceivers, who *steal* men away from the truth, John x. 8, 10. So Sept. and כָּסַב Hos. vii. 1.

Κλέπτω, f. κλέψω Matt. xix. 18. Rom. xiii. 9, instead of the more usual f. κλέψομαι Buttm. § 113. 4, and n. 7. Winer § 15. p. 80.—*To steal*, absol. Matt. vi. 19, 20 διορύσσουσι καὶ κλέπτουσι. Mark x. 19. Luke xviii. 20. John x. 10. Rom. ii. 21 bis. Eph. iv. 28 bis. Fut. οὐ κλέψεις as imperat. Matt. xix. 18. Rom. xiii. 9, see Winer § 44. 3. Matth. § 498. c. Sept. for כָּנַן Ex. xx. 15. Deut. v. 19.—Luc. Asin. 41. Xen. Mem. 4. 2. 15.—In the sense of *to steal away, to take by stealth*, seq. acc. as a dead body Matt. xxvii. 64. xxviii. 13. So Sept. and כָּנַן 2 Sam. xxi. 12.—Hdian. 2. 1. 5.

Κληῖμα, ατος, τό, (κλάω,) shoot, sprout, branch, i. q. κλάδος, pp. such as are easily broken off; in N. T. only of the vine, shoot, tendril, John xv. 2, 4, 5, 6. Sept. for חֵטֶף Ez. xii. 6, 7. חֵטֶף Ez. xv. 2.—Jos. Ant. 2. 5. 2. Xen. Œc. 19. 8.

Κλήμης, εντος, ό, Clement, pr. n. of a Christian Phil. iv. 3, not improbably Clemens Romanus.

Κληρονομία, ω, f. ήσω, (κληρονόμος,) to receive by lot sc. a portion thus distributed, Sept. for חֵטֶף Num. xxvi. 55. Josh. xvi. 4. Hence, as an inheritance might also be distributed by lot (Ecclus. xiv. 15), to inherit, to be heir to any person or thing, in classic writers seq. gen. e. g. of pers. Luc. D. Mort. 9. 4. ib. 11. 3. of thing Dem. 171. 25. Comp. Lob. ad Phryn. p. 129.—In N. T. genr.

a) to inherit, to be heir, absol. Gal. iv. 30 οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδείας μετὰ κ. τ. λ. quoted from Gen. xxi. 10 where Sept. for שָׂרָא, as also Gen. xv. 4. Num. xxvii. 11.

b) in later usage simply to obtain, to acquire, to possess, seq. acc. in N. T. spoken only of the friends of God as receiving admission to the kingdom of heaven and its attendant privileges. Matt. v. 5 κληρονομήσουσι τὴν γῆν they shall quietly possess the land i. e. primarily the land of Canaan, but understood in a spiritual sense of the Messiah's kingdom; comp. Sept. and Heb. וְיָרְשׁוּ Ps. xxxvii. 9, 11, 22, 29. xxv. 13. Tholuck Bergpred. p. 83 sq. Bibl. Repos. III.

p. 704 sq. So κλ. τὴν βασιλείαν τοῦ Θεοῦ Matt. xxv. 34. 1 Cor. vi. 9, 10. xv. 50. Gal. v. 21. κλ. ζωὴν αἰώνιον Matt. xix. 29. Mark x. 17. Luke x. 25. xviii. 18. ἀφ' ἑαυτοῦ 1 Cor. xv. 50. also Heb. i. 4, 14. vi. 12. xii. 17. 1 Pet. iii. 9. Rev. xxi. 7. Sept. for שָׂרָא Gen. xv. 7. Deut. i. 21.—genr. seq. acc. Ecclus. iv. 13. Jos. Ant. 8. 13. 8 κλ. τοῦ Ναβούθον ἀμπελῶνα προίκα. Diod. Sic. 1. 24. Pol. 2. 27. 5. See Lob. ad Phr. p. 129. Sturz de Dial. Alex. p. 140.

Κληρονομία, ας, ή, (κληρονομία q. v.) inheritance, i. e.

a) pp. from one's ancestors, patrimony, Matt. xxi. 38. Mark xii. 7. Luke xii. 13. xx. 14. Sept. for חֵטֶף Num. xxvii. 7, 8. 9, 10, 11.—Isoer. 393. A. Hdian. 5. 1. 13.

b) genr. portion, possession, espec. the land of Canaan as the possession of the Israelites, Acts vii. 5. Heb. xi. 8. So Sept. and חֵטֶף Deut. iv. 38. Josh. xi. 23.—Hence trop. of admission to the kingdom of God and its attendant privileges, Acts xx. 32. Gal. iii. 18. Eph. i. 14, 18. v. 5. Col. iii. 24. Heb. ix. 15. 1 Pet. i. 4.

Κληρονόμος, ου, ό, κληρος, νέμωμαι,) pp. 'receiving by lot,' sc. a portion thus distributed; hence in N. T. and genr. an heir, see above in Κληρονομία.

a) pp. Matt. xxi. 38. Mark xii. 7. Luke xx. 14. Gal. iv. 1. Sept. for שָׂרָא Jer. viii. 10. 2 Sam. xiv. 7.—Æl. V. H. 13. 11. Lysias 907. 5.—Trop. κληρονόμος Θεοῦ, heir of God, i. e. a partaker of the blessings which God bestows upon his children, implying admission to the kingdom of heaven and its privileges, Rom. viii. 17 bis. Gal. iv. 7. So Gal. iii. 29 κληρονόμοι sc. τοῦ Ἀβραάμ, heirs of the blessings promised to Abraham.

b) genr. i. q. possessor sc. of any thing received as a portion, possession, e. g. the kingdom of heaven etc. Rom. iv. 13, 14. Tit. iii. 7. Heb. i. 2. vi. 17. xi. 7. James ii. 5.

Κληρος, ου, ό, (prob. fr. κλάω,) lot, i. e.

a) pp. a lot, die, any thing used in determining chances, comp. Potter's Gr. Antiq. I. p. 333. E. g. κληρον βάλλειν, Engl. to cast lots, Matt. xxvii. 35 bis.

Mark xv. 24. Luke xxiii. 34. John xix. 24. Acts i. 26 bis ἔδωκαν κλήρους . . . και ἔπεσεν ὁ κληρος. Sept. for לְרִנָּה Ps. xxii. 19. Neh. x. 34. Jon. i. 7.—Luc. Hermot. 40. Hom. Il. 7. 175. ἐν κλήρῳ by lot Xen. Ath. 1. 2.

b) meton. *lot*, i. e. *part*, *portion* sc. as assigned by lot, Acts viii. 21 οὐκ ἔστι σοι μερίς οὐδὲ κλήρος ἐν τῷ λόγῳ τούτῳ. So Sept. and לְרִנָּה Deut. x. 9. xii. 12. (Jos. Ant. 4. 7. 5.) So of an office to which one is appointed by lot or otherwise, Acts i. 17, 25 λαβεῖν τὸν κληρὸν τῆς διακονίας, comp. ver. 26.—Hence *genr. portion, possession, heritage*, trop. Acts xxvi. 18 κληρὸν ἐν τοῖς ἡγιασμένοις. Col. i. 12. Plur. id. 1 Pet. v. 3 μηδ' ὡς κατακυριεύοντες τῶν κληρῶν, *not as lording it over the possessions, heritage*, sc. of God or Christ, the church.—Wisd. v. 5. So pp. κληροὶ estates, lands, Hdot. 1. 76. ib. 9. 94. sing. Ἄλ. V. H. 12. 61.

Κληρώ, ὦ, f. ὦσω, (κληρος,) *to cast lots* Hdot. 1. 94. Mid. *to acquire by lot* Xen. Cyr. 1. 6. 46.—In N. T. only Mid. κληρόμαι, οὔμαι, *genr. to obtain, to receive*, absol. Eph. i. 11 ἐν ᾧ καὶ ἐκληρώθημεν . . . εἰς τὸ εἶναι ἡμᾶς κ. τ. λ. i. q. through whom we have attained to be etc. through whom it has been granted us.—Act. Thom. § 24 ἵνα κληρωθῶ ἀξίως γενέσθαι κ. τ. λ. Ἄλ. H. An. 1. 13. Alciph. 3. ep. 49.

Κλησίς, εως, ἡ, (καλέω,) *a call*, i. e. summons Xen. Cyr. 3. 2. 14. *invitation* to a banquet 3 Macc. v. 14. Xen. Conv. 1. 7. Hence in N. T. trop. *a call, invitation* sc. to the kingdom of God and its privileges, i. e. that divine call by which Christians are introduced into the privileges of the gospel. Rom. xi. 29 ἡ κλησίς τοῦ Θεοῦ. Eph. iv. 1. Phil. iii. 14. 2 Thess. i. 11. 2 Tim. i. 9. Heb. iii. 1. 2 Pet. i. 10. Eph. i. 18 et iv. 4 ἡ ἐλπίς τῆς κλησίσεως, i. e. the hope which the Christian's call permits him to cherish.—Clem. Alex. Strom. 6. 17.—So 1 Cor. i. 26 βλέπετε τὴν κλησιν ὑμῶν, i. e. the manner of your call, how ye were called. So too 1 Cor. vii. 20 ἕκαστος ἐν τῇ κλήσει ᾧ ἐκλήθη, ἐν ταύτῃ μείνω, i. e. as he was called, so let him remain. Others here compare Dion. Hal. Ant. 4. 18 κλήσεις i. q. *classes*, sub-

divisions of the Roman people; but this was neither a Greek nor Hellenistic use of the word.

Κλητός, ἡ, ὄν, (καλέω,) *called, invited*, e. g. to a banquet, Sept. for סֻרְרָא 1 K. i. 41, 49. Æschin. 50. 1. Hence in N. T. trop. *called, invited*, sc. to the kingdom of heaven and its privileges, *genr. Matt. xx. 16 et xxii. 14 πολλοὶ γὰρ εἰσι κλητοί, ὀλιγοὶ δὲ ἐκλεκτοί.* Also *emphat. of those who have obeyed this call*, i. q. saints, Christians, Rom. i. 6, 7 κλητοὶ Ἰησοῦ κ. . . κλητοὶ ἄγιοι. viii. 28. 1 Cor. i. 2, 24. Jude i. Rev. xvii. 14. Comp. Heb. סֻרְרָא Is. xlviii. 12.—In the sense of *appointed*, chosen, sc. to any office, see in Καλέω no. 1. e. Rom. i. 1 et 1 Cor. i. 1 κλητός ἀπόστολος, comp. Gal. i. 15.

Κλίβανος, ου, ὁ, *an oven*, sc. for baking bread, Matt. vi. 30. Luke xii. 28. Sept. for Heb. קִיבָּן Ez. viii. 3. Lev. xxvi. 26.—Hdot. 2. 92. Artemid. 2. 10. The Attic form was κρίβανος, Lob. ad Phr. p. 179. Sturz de Dial. Alex. p. 176.—The Heb. קִיבָּן Gr. κλίβανος, was a large round pot of earthen or other materials, two or three feet high, narrowing towards the top; this being first heated by a fire made within, the dough or paste was spread upon the sides to bake, thus forming thin cakes. See Calmet art. *Bread* p. 208. Jahn § 140. Harmer's Obs. 1. p. 401 sq.

Κλίμα, ατος, τό, (κλίνω,) *inclination, declivity*, Jos. Ant. 14. 15. 2. Pol. 2. 16. 3 κλίμα τῶν ὀρῶν. So of the supposed *inclination* of the heavens towards the poles in ancient geography, whence the northern hemisphere was divided into several κλίματα, *climates*, by lines parallel to the equator, Vitruv. 1. 1. Comp. Rees' Cyclop. art. *Climate*.—Hence in N. T. and *genr. climate*, i. e. *clime, region*, Gal. i. 21 εἰς τὰ κλίματα τῆς Συρίας. Rom. xv. 23. 2 Cor. xi. 10.—Pol. 5. 44. 6. Jos. B. J. 5. 12. 2. Hdtian. 2. 11. 8.

Κλίνη, ης, ἡ, (κλίνω,) *a bed, couch*, any thing on which one lies, reclines, etc. For the Hebrew beds, see Jahn § 40. Calmet art. *Bed*. In N. T.

a) *genr. and only of the sick*, Mark vii.

30 et Rev. ii. 22 see in Βάλλω b. So Sept. and קנר Gen. xlviii. 2. xlix. 3. genr. 2 Sam. iv. 7. 1 K. xvii. 19.—Luc. Asin. 3. Diod. Sic. 4. 59. Xen. Cyr. 5. 2. 15.—Of a bed in which the sick are borne, Matt. ix. 2, 6. Luke v. 18. Acts v. 15. Comp. Sept. and קנר Cant. iii. 7.—So of a *bed* or *bier* for the dead Jos. Ant. 7. 1. 6. Hdian. 4. 2. 3 sq.

b) spec. a *couch, sofa, divan*, for sitting or reclining. Luke xvii. 34 *ἔσονται δύο ἐπὶ κλινᾶς μιᾷς*, i. e. two persons shall be sitting or reclining together; comp. the expression in Matt. xxiv. 40, and see below. Mark iv. 21. vii. 4. Luke viii. 16. So Sept. and קנר Am. vi. 4, comp. iii. 12.—Or, in all these passages *κλινῆ* may be taken in the sense of *triclinium*, i. e. the *couch* or *sofa* on which the ancients reclined at meals, see in Ἀνάκειμαι no. 2. So Sept. and קנר Esth. vii. 8. Ez. xxiii. 41.—Æl. V. H. 12. 51. Xen. Cyr. 8. 8. 16. *ἐπὶ τῇ κλινῇ* Luc. de Merc. Cond. 17. Tox. 28.

Κλινίδιον, ου, τό, (dimin. fr. *κλινῆ*), a *little bed*, Luke v. 19, 24, comp. ver. 18 where it is *κλινῆ*.—Dion. Hal. Ant. 7. 68. Plut. Coriolan. 24. Comp. Lob. ad Phryn. p. 180.

Κλίνω, f. νῶ, perf. *κέκλικα*, to *incline*, trans. i. e. to *bend* any thing from a straight position, whether downwards or horizontally.

a genr. to *bow*, e. g. τὸ πρόσωπον εἰς τὴν γῆν in reverence Luke xxiv. 5. τὴν κεφαλὴν as one dying John xix. 30, or genr. to *recline* or *lay the head*, sc. for rest. Matt. viii. 20. Luke ix. 58. Comp. Sept. and קנר Ps. cxliv. 5. 2 K. xix. 16.—Diod. Sic. 15. 32. Xen. Eq. 5. 5.—Intrans, to *incline oneself*, (comp. in Ἄγω no. 3,) spoken of the day as *declining*, Luke ix. 12. xxiv. 29 *ἐκκλινεν ἡ ἡμέρα*. So Sept. for קנר Judg. xix. 11 קנר Judg. xix. 8. קנר Jer. vi. 4.—Arr. Alex. M. 3. 4. 4 *ἐγκλιναντος δὲ τοῦ ἡλίου εἰς ἑσπέραν*. Hdott. 4. 181 *ἀποκλίνω*.

b) i. q. Lat. *inclinare aciem*, i. e. in military language, to *make give way*, to *rout*. Heb. xi. 34 *παρεμβολὰς ἄλλοτρίων ἐκλιναν*.—Jos. Ant. 14. 15. 4. Hom. Il. 5. 37. Pol. 1. 27. 8.

Κλισία, ας, ἡ, (*κλίνω*), pp. ‘place where one may recline or rest,’ hence

hut, tent, Hom. Od. 16. 1. Il. 1. 322. *triclinium*, i. e. *couches*, for reclining at a meal Pind. Pyth. 4. 237. a *table-party*, company reclining around a table, Jos. Ant. 12. 2. 11. Hence in N. T. accus. *κλισίας* adverbially, *by table-parties, in companies*. Luke ix. 14 *κατακλινάτε αὐτοὺς κλισίας ἀνὰ πεντήκοντα*. Comp. Buttm. § 115. 4. Herm. ad. Vig. p. 882.

Κλοπή, ἥς, ἡ, (*κλέπτω*), *theft*, Matt. xv. 19. Mark vii. 22. Sept. for inf. of קנר Gen. xl. 15.—Ecclus. xli. 19. Xen. Cyr. 1. 2. 6.

Κλύδων, ωνος, ὁ, (*κλύω* to dash), pp. a *dashing* of the sea, *surge, billows*, Luke viii. 24. James i. 6. Sept. for קנר Jos. i. 4, 11, 12.—Jos. Ant. 9. 10. 2. Pol. 1. 27. 4. Diod. Sic. 3. 21.

Κλυδωνίζομαι, f. *ίσομαι*, depon. (*κλύδων*), to *surge, to be tossed in billows*, trop. to *fluctuate*. Eph. iv. 14 *κλυδωνιζόμενοι παντὶ ἀνέμῳ διασκαλίας*. Sept. for קנר Is. lvii. 20.—Jos. Ant. 9. 11. 3 ὁ δῆμος ταρασσόμενος καὶ κλυδωνιζόμενος. Aristæn. 1. ep. 27.

Κλωπᾶς, ᾱ, ὁ, *Clotas*, John xix. 25, elsewhere called *Alpheus*, see in Ἀλφαῖος no. 1.

Κνήθω, Att. *κνάω*, f. *κνήσω*, to *rub, to scratch*, Mid. *κνήσασθαι τὸ οὖς* to scratch one's own ear Luc. bis Acc. 1. τὴν κεφαλὴν Plut. Pomp. 48 ult. Hence to *tickle*, Anthol. Gr. III. p. 86. 8, εἰς γὰρ ἀμυοιβήν, ὡς λέγεται, *κνήθειν οἶδεν ὄνος τὸν ὄνον*.—In N. T. only Pass. to *betickled, to feel an itching*, trop. 2 Tim. iv. 3 *κνηθόμενοι τὴν ἀκοήν*, lit. *being tickled, itching, as to the ears*, i. e. having an itching to hear something pleasing. So Hesych. *κνηθόμενοι τὴν ἀκοήν*. *ζητοῦντες τι ἀκοῦσαι καθ' ἡδονήν*. For the accus. see Buttm. § 134. 6. Winer. § 32. 5. On the form *κνήσω* see Buttm. § 112. 11. Lob. ad Phr. p. 254.—So *κνήσις ὠτων* Plut. VI. p. 638. 4. ed. Reiske.

Κνίδος, ου, ἡ, *Cnidus* or *Gnidus*, a town and peninsula of Doris in Caria, jutting out from the S. W. part of Asia Minor between the islands of Rhodes and Cos, celebrated for the worship of Venus. Acts xxvii. 7.—Strabo XIV. p. 965.

C. Plin. H. N. 36. 15. Hom. Od. 1. 30. 1.

Κοδράντης, ου, ὁ, i. q. Lat. *quadrans*, the fourth part of an *as*, ἀσσάριον, q. v. It was a small brass coin, equal to two λέπτα, i. e. nearly to two-fifths of one cent. Matt. v. 26. Mark xii. 42. See in Ἀσσάριον. Jahn § 117. Adam's Rom. Ant. p. 492.

Κοιλία, ας, ἡ, (κοῖλος hollow,) *the belly*, e. g. the exterior, Sept. for קֶבֶץ Judg. iii. 21. Pol. 39. 2. 7. In N. T. only of the interior, viz.

a) genr. *the belly, the bowels*, as the receptacle of food, put as often in Engl. for the *stomach*, either in men or animals, Matt. xii. 40 ἐν τῇ κοιλίᾳ τοῦ κήτους. xv. 17. Mark vii. 19. Luke xv. 16 γεμίσαι τὴν κοιλίαν αὐτοῦ. Rom. xvi. 18. 1 Cor. vi. 13 bis, βρώματα τῇ κοιλίᾳ κ. τ. λ. Phil. iii. 19. Rev. x. 9, 10. Sept. for עֵצֶם Jon. ii. 2. Num. v. 22. Ps. xxii. 15.—Luc. Cynic. 6. Hdian. 1. 17. 23. Thuc. 2. 49.

b) from the Heb. by synecd. for *the womb*. Matt. xix. 12 ἐκ κοιλίας μητρός. Luke i. 15, 41, 42. 44. ii. 21. John iii. 4. Acts iii. 2. xiv. 8. Gal. i. 15. As personified, put for the woman herself, Luke xi. 27. xxiii. 29. So Sept. and בֶּן־גֵּנִי Gen. xxv. 24. Is. xlv. 2. עֵצֶם Gen. xxv. 23. Ruth i. 11. for עֵצֶם Job iii. 11. x. 18.

c) trop. from the Heb. for *the inward part*, the inner man, as in Engl. the breast, the heart. John vii. 38 ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ κ. τ. λ. So Sept. and בֶּן־גֵּנִי Job xv. 35. Prov. xx. 27. עֵצֶם Ps. xl. 9.

Κοιμάω, ὦ, f. ἤσω, (kindr. with κείμαι,) *to make sleep, to put to sleep*, Hom. Il. 14. 236. trop. ib. 12. 281.—Hence in N. T. and genr. Pass. κοιμάομαι, ὦμαι, with fut. Mid. ἵσσομαι, *to fall asleep, to sleep*, intrans.

a) pp. Matt. xxviii. 13. Luke xxii. 45 κοιμωμένους ἀπὸ τῆς λύπης. John xi. 12. Acts xii. 6. Sept. for שָׁן Is. v. 27. קָנַח Ruth iii. 8. 1 Sam. iii. 15.—Æl. V. H. 9. 24. Xen. Mem. 4. 5. 9.

b) spoken of the sleep of death, for *to die, to be dead*. Matt xxvii. 52. John xi. 11. Acts vii. 60 τοῦτο εἰπὼν ἐκοιμήθη. xiii. 36. 1 Cor. vii. 39. xi. 30. xv. 6, 18, 20, 51. 1

Thess. iv. 13, 14, 15. 2 Pet. iii. 4. Sept. often for קָנַח 1 K. ii. 10. xi. 43. Is. xliii. 17.—2 Macc. xii. 45. Hom. Il. 11. 241. Soph. Electr. 509.

Κοίμησις, εως, ἡ, (κοιμάω,) *a sleeping, sleep*, meton. *rest, repose*, John xi. 13.—Ecclus. xlv. 19. xlviii. 14.

Κοινός, ἡ, ὅν, *common*, i. e.

a) pp. pertaining equally to all. Acts ii. 44 εἶχον ἅπαντα κοινά. iv. 32. Tit. i. 4. Jude iii.—Wisd. vii. 3. Diod. Sic. 1. 1. Xen. An. 3. 1. 43.

b) in the Levitical sense, 'not permitted by the Mosaic precepts,' and therefore *common*, not sacred; hence i. q. ceremonially *unlawful, unholy, profane*, Mark vii. 2 κοιναῖς χερσὶ, τοῦτ' ἐστὶν ἀνίπτοις. Acts x. 14 οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. ver. 28. xi. 8. Rom. xiv. 14 ter.—1 Macc. i. 47, 62. Jos. Ant. 13. 1. 1 κοινὸν βίον.—Trop. under the gospel dispensation, *unholy, unconsecrated*. Heb. x. 29 τὸ αἷμα τῆς διαθήκης κοινὸν ἡγῆσάμενος, i. e. unconsecrated and therefore having no atoning efficacy. Rev. xxi. 27 in later edit. Others, *polluted*.

Κοινῶ, ὦ, f. ὠσω, (κοινός,) *to make common, to communicate* with others, Pol. 8. 18. 1. Thuc. 1. 39.—In N. T. in the Levitical sense, *to make common*, i. e. *to render unlawful, unholy, unclean, to defile*, ceremonially, c. acc. Matt. xv. 11 bis, 18, 20 bis, τὰ κοινοῦντα τὸν ἄνθρ. κ. τ. λ. Mark vii. 15 bis, 18, 20, 23. Heb. ix. 13. So *to regard as common, to call unclean*, Acts x. 15. xi. 9.—Hesych. μὴ κοῖνον· μὴ ἀκάθαρτον λέγει.—Hence genr. *to profane, to desecrate, to pollute*, Acts xxi. 28 τὸν ἄγιον τόπον. absol. Rev. xxi. 27 in text. rec.

Κοινωνέω, ὦ, f. ἤσω, (κοινωνός,) *to be partaker of or in any thing, with any person*, i. e. *to share in common*.

a) of things, seq. gen. *to partake of* any thing. Heb. ii. 14 κεκοινωνήκε σαρκὸς καὶ αἵματος. Comp. Buttm. § 132. 4. 2. c. Winer § 30. 5. a.—2 Macc. v. 20. Hdian. 3. 10. 15. Xen. Mem. 2. 6. 22.—Seq. dat. *to partake in* any thing. Rom. xv. 27 εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔσθνη. 1 Tim. v. 22. 1 Pet. iv. 13. 2 John 11. Rom. xii. 13

ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, *sharing in the necessities of the saints*, i. e. aiding them.—c. dat. Wisd. vi. 25. Plut. Arat. 8. Dem. 1436. 11.

b) of persons, *to partake with any one*, seq. dat. et ἐν, Gal. vi. 6 κοινωνεῖτω δὲ ὁ καθηχούμενος τὸν λόγον τῷ καθηχούντι ἐν πᾶσιν ἀγαθοῖς, *let him that is taught share with his teacher in all good things*, i. e. let him communicate to his teacher of his good things. c. εἰς Phil. iv. 15.—c. dat. of pers. et gen. Pol. 2 42. 5. Æl. V. H. 3. 17. c. dat. et εἰς Act. Thom. § 26.

Κοινωνία, ας, ἡ, (κοινωνίω,) act of *partaking, sharing*, i. e.

a) *participation, communion, fellowship*, Acts ii. 42. 1 Cor. i. 9. x. 16 bis, οὐχὶ κοινωνία τοῦ αἵματος . . . κ. τοῦ σώματος τοῦ Χρ. 2 Cor. vi. 14. viii. 4 κ. τῆς διακονίας, *part, share in transmitting this alms*. xiii. 13 κ. τοῦ ἁγίου πνεύματος. Gal. ii. 9 δεξία κοινωνίας *right hand of fellowship*, the pledge of communion etc. Eph. iii. 9 in text. rec. Phil. i. 5 κ. ἡμῶν εἰς τὸ εὐαγγέλιον, i. e. your participation in the gospel, accession to it. ii. 1. iii. 10. Philem. 6. 1 John i. 3 bis. 6, 7.—Jos. Ant. 2. 5. 1 κ. τῆς ὁμοίας συμφορᾶς. Hdian. 8. 2. 11. Æl. V. H. 14. 14.

b) *communication, distribution*, genr. Hdian. 1. 10. 3. In N. T. meton. for *contribution*, collection of money in behalf of poorer churches, Rom. xv. 26. 2 Cor. ix. 13. Heb. xiii. 16.—Phavor. κοινωνία· ἡ ἐλεημοσύνη.

Κοινωνικός, ἡ, ὄν, (κοινωνός,) *communicative*, i. e. social Pol. 2. 41. 1. In N. T. *communicating*, i. e. ready to give, *liberal*, 1 Tim. vi. 18.—Luc. Timon. 56 πρὸς ἄνδρα, οἶόν σε, ἀπλοῖκόν καὶ τῶν ὄντων κοινωνικόν. M. Antonin. 7. 52.

Κοινωνός, οὔ, ὁ, ἡ, (κοινός,) *a partner, partner, companion*, absol. 2 Cor. viii. 23 ὑπὲρ Τίτου, κοινωνός ἐμός. Philem. 17.—Ecclus. xli. 18. Hdian. 2. 8. 5.—Seq. gen. of pers. *of* whom one is the companion, *with* whom he partakes in any thing, Matt. xxiii. 30. 1 Cor. x. 20. Heb. x. 33. (Sept. for חֶבֶר Is. i. 23. Hdian. 4. 14. 4.) Seq. dat. of pers. *to* or *with* whom one is partner, Luke v.

10 κοινωνοὶ τῷ Σίμωνι. Comp. in Εἰμί II. e.—Seq. gen. of thing, 1 Cor. x. 18 κοινωνοὶ τοῦ θυσιαστηρίου i. e. of the victims sacrificed. 2 Cor. i. 7. 1 Pet. v. 1. 2 Pet. i. 4.—Ecclus. vi. 10. Hdian. 1. 8. 6. Xen Mem. 2. 6. 24, 26.

Κοίτη, ἡς, ἡ, (κεῖμαι,) *a lying down*, sc. for rest or sleep, Hdot. 1. 10 ὥρη τῆς κοίτης *bed-time*. Hence genr. and in N. T.

a) *place of repose, bed*, Luke xi. 7 τὰ παῖδια μετ' ἐμοῦ εἰς τὴν κοίτην.—Jos. Ant. 6. 4. 2. Pol. 4. 57. 9. Xen. Mag. Eq. 11. 7.—Spoken of the marriage-bed, meton. for marriage itself, Heb. xiii. 4.—Jos. Ant. 2. 4. 5. Plut. de Fluv. p. 18 μὴ θέλων μαινεῖν τὴν κοίτην τοῦ γεννήσαντος.

b) *a lying with a woman, cohabitation*, whether lawful or unlawful. Rom. xiii. 13 περιπατήσωμεν . . . μὴ κοίταις, i. e. not in lewdness. Sept. for מִשְׁכָּב Lev. xviii. 22. Num. xxxi. 17, 18, 35.—Wisd. iii. 13, 16. Pind. Pyth. 11. 39. Eurip. Hippol. 154.—Hence from the Heb. meton. for *seed, semen*, as necessary for conception. Rom. ix. 10. ἐξ ἐνδὲς κοίτην ἔχουσα, i. e. having conceived by one etc. So Sept. εἰ ἔδωκέ τις τὴν κοίτην αὐτοῦ ἐν σοὶ for Heb. שְׁכַבְתָּ בְּחֶם אִשְׁתְּךָ Num. v. 20. Lev. xviii. 23. more fully Sept. διδόναι κοίτην σπέρματος for Heb. הָרַעַת שְׁכַבְתָּ בְּחֶם אִשְׁתְּךָ Lev. xviii. 20. Also Sept. κοίτη σπέρματος for הָרַעַת שְׁכַבְתָּ Lev. xv. 16 sq. 31. xxii. 4.

Κοιτών, ὄνος, ὁ, (κοίτη,) *a bed-chamber*, Acts xii. 20 ὁ ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως i. e. the king's chamber attendant, valet-de-chambre; see in Βλάστος. Sept. for מִשְׁכָּב Ex. viii. 3. מִשְׁכָּב הָרַעַת 2 Sam. iv. 7.—Luc. Asin. 2. Diod. S. II. 69. Not used by the best writers, Lob. ad Phyrn. p. 252. sq.

Κόκκινος, η, ον, adj. from κόκκος pp. grain, kernel, and also the *coccus ilicis* of Linn. or *hermes*, a small insect found adhering to the shoots of a species of oak, quercus coccifera, in Spain and western Asia, in the form of smooth reddish-brown or blackish grains, about the size of a pea. These grains or berries, as they were thought to be, were used by the ancients for dying a crim-

son or deep scarlet colour; but have been superseded in modern times by the cochineal insect, *coccus cacti*, which gives a more brilliant but less durable colour; see Rees' Cyclop. art. *Coccus ilicis*, and *Kermes*. Plin. H. N. 9. 41. ib. 16. 8. ib. 22. 2.—Hence κόκκινος, *coccus-dyed, crimson*, Matt. xxvii. 28 χλαμύδα κοκκίνην, for which in Matt. xv. 17 πορφύραν. Heb. ix. 19. Rev. xvii. 3, 4. xviii. 12, 16. Sept. for ἡγλήθη Ex. xxv. 4. xxviii. 5. וָפֶּשֶׁת Josh. ii. 18, 21.—Plut. ed. R. VI. p. 546. 8.

Κόκκος, ου, ὁ, a *kernel, grain, seed*. Matt. xiii. 31 κ. σινάπεως. xvii. 20. Mark iv. 31. Luke xiii. 19. xvii. 6. John xii. 24 κ. τοῦ σίτου. 1 Cor. xv. 37.—Hdot. 4. 143. See also in Κόκκινος.

Κολάζω, f. ἀσμαι, (κόλος, κολοβός, i. q. poet. κολούω,) pp. *to mutilate, to prune* sc. trees, κολάζειν τὰ δένδρα Theophr. de caus. Plant. 5. 9. 11. trop. *to correct, to moderate*, Æl. V. H. 11. 3. Plut. ed. R. VIII. p. 312. 8. Xen. Œc. 20. 12.—Hence in N. T. and genr. *to discipline, to punish*, e. acc. Acts iv. 21 πῶς κολάσονται αὐτούς. 2 Pet. ii. 9 κολαζομένους τηρεῖν i. e. to reserve as subject to punishment, see Winer § 46. 5. p. 290. Buttm. § 144. 3. Matth. § 566. 6.—2 Macc. vi. 14. Hdian. 3. 5. 13. Xen. Mem. 3. 13. 4.

Κολακεία, ας, ἡ, (κόλαξ flatterer,) *flattery, adulation*, 1 Thess. ii. 5.—Jos. B. J. 4. 4. 1. Hdian. 1. 1. 3. Dem. 1099. 9.

Κόλασις, εως, ἡ, (κολάζω,) pp. *mutilation, pruning*, e. g. κόλασις τῶν δένδρων Theophr. de caus. Plant. 2. 4. 4. In N. T. *punishment*, Matt. xxv. 46 εἰς κόλασιν αἰώνιον. 1 John iv. 18 see in ἔχω c. a.—Wisd. xvi. 2, 24. Æl. V. H. 7. 15. Diod. Sic. 1. 77 pen.

Κολασσαί, see Κολοσσαί.

Κολαφίζω, f. ἰσω, (κόλαφος, κολάπτω,) *to strike with the fist, to buffet*, e. acc. Matt. xxvi. 67 et Mark xiv. 65 ἐκολάφισαν αὐτόν. Hence genr. *to buffet, to maltreat*, 1 Cor. iv. 11. 2 Cor. xii. 7. 1 Pet. ii. 20.—Test. XII Patr. 708 κολαφίζει τὰ τέκνα. Unknown to the Attics, who used κονδυλίζω, Lob. ad Phryn. p. 175.

Κολλάω, ὦ, f. ἦσω, (κόλλα glue,) *to glue together, to make cohere*, Luc. quom. Hist. conser. 51. Diod. Sic. 2. 58.—In N. T. Mid. κολλάσμαι, ὦμαι, aor. 1 pass. ἐκολλήθην with mid. signif. Buttm. § 136. 2, *to adhere, to cleave to*, pp. of things, seq. dat. Luke x. 11 τὸν κονιορτὸν τὸν κολληθέντα ὑμῖν. Rev. xviii. 5 in constr. præg. in later edit. Sept. for רָצָה Ps. cii. 6. Job xxix. 10.—Anthol. Gr. I. p. 231.—Trop. of persons, *to join oneself unto*, c. dat. of thing, e. g. τῷ ἄρματι, *to follow, to accompany*, Acts viii. 29. τῷ ἀγαθῷ, *to cleave to*, Rom. xii. 9. Sept. and רָצָה 2 K. iii. 3. Seq. dat. of pers. e. g. *to become a servant to any one* Luke xv. 15. *to follow, to cleave to*, e. g. τῇ πόρῃ 1 Cor. vi. 16. (Ecclus. xix. 2.) τῷ κυρίῳ ver. 17. Sept. and רָצָה 2 K. xviii. 6. *to follow the side or party of any one, to associate with*, Acts v. 18. ix. 26. x. 28. xvii. 34. Sept. and רָצָה 2 Sam. xx. 2.—1 Macc. iii. 2. vi. 21. Plut. ed. R. VI. p. 355. 3.

Κολλούριον or κολλύριον, ου, τό, (dimin. of κολλῶρα a coarse bread or cake,) pp. *a small cake, cracknel*, Sept. for רָצָה 1 K. xiv. 3 in Cod. Alex. In N. T. *collyrium, eye-salve*, resembling the dough of the κολλυρα, Rev. iii. 18.—Arr. Epict. 3. 21. 21. Luc. Alex. 21 bis, κολλυρίον· σκευαστὸν δὲ τοῦτό ἐστιν ἐκ πίττης Βρυττίας, καὶ ἀσφάλτου, καὶ λίθου τοῦ διαφανοῦς τετριμμένον, καὶ κηροῦ, καὶ μαστίχης, κ. τ. λ. Other kinds are described in Cels. de Med. 6. 2 sq. ib. 7. 4. Dioscor. 1. 2.

Κολλυβιστής, οῦ, ὁ, from κόλυβος a *small coin*, change, Aristoph. Pax 1196, 1200 οὐδὲ κολλύβου, where Schol. εἶδος εὐτελοῦς νομίσματος ἀντὶ τοῦ· οὐδὲ ὀβολοῦ. Also *agio*, premium of exchange, ἡ ἀργυρίου ἀλλαγὴ Poll. Onom. 3. 9. ib. 7. 30. Cic. Verr. III. 78. as also Rabb. רִבְזִיר Buxt. Lex. Chald. 2032.—Hence κολλυβίστης, a *money-changer, broker*, i. q. κερματιστής, Matt. xxi. 12. Mark xi. 15. John ii. 15. They had their seats in the outer court of the temple, see in Κερματιστής. Comp. Adam's Rom. Ant. p. 501.—Lysias Fragm. 34 ult. The grammarians condemn this word, Lob. ad Phr. p. 440.

Κολλύριον, see Κολλούριον.

Κολοβόω, ὤ, f. ὠσω, (κολοβός mutilated, fr. κόλος,) *to mutilate*, trans. Sept. 2 Sam. iv. 12. Diod. Sic. 1. 78 pen. —In N. T. trop. of time, *to cut off, to shorten*, Pass. Matt. xxiv. 22 bis, et Mark xiii. 20 κολοβωθήσονται αἱ ἡμέραι. So Heb. 73 Prov. x. 27, Sept. ὀλιγοθήσονται.

Κολοσσαί or Κολασσαί ὦν, αἱ, *Colosse*, a city of Phrygia Major, situated near the junction of the Lycus with the Meander, and not far from Hierapolis and Laodicea. With these cities it was destroyed by an earthquake about A. D. 65. A modern village near the site is called *Konos*. See Rosenm. Bibl. Geogr. 1. ii. p. 204, 228. —Col. i. 2.

Κολοσσαεὺς, εἰς, ὁ, plur. Κολοσσαεῖς, *Colossians*, only in the spurious subscription to the epistle.

Κόλπος, ου, ὁ, *the bosom*, i. e.

a) pp. the front of the body between the arms; hence John xiii. 23 ἀνακείμενος ἐν τῇ κόλπῳ τοῦ Ἰησοῦ, *reclining on Jesus' bosom*, i. e. next to him on the triclinium at supper, so that his head was opposite to Jesus' bosom; comp. in Ἀνάκειμαι no. 2. Adam's Rom. Ant. p. 436. Calmet art. *Eating*.—Lat. *in sinu recumbo* Plin. Ep. 4. 22.—Trop. *to be in or on the bosom* of any one, i. q. *to be in his embrace*, to be cherished by him as the object of intimate care and dearest affection, comp. in Engl. *bosom-friend* etc. John i. 18 ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, i. q. ὁ μονογενὴς υἱός. 3o Luke xvi. 22 εἰς τὸν κόλπον τοῦ Ἀβραάμ and ver. 23 ἀλῆζαρον ἐν τοῖς κόλποις [comp. Engl. *embraces*] αὐτοῦ, i. e. in near and intimate communion with Abraham, as being one of his beloved children. So Josephus de Macc. § 13 [4 Macc. xiii. 16] οὕτω γὰρ θανόντας, ἡμᾶς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ὑποδεξονται εἰς τοὺς κόλπους αὐτῶν. Comp. Lightfoot Hor. Heb. in loc. Sept. ἡ γυνὴ ἐν τῷ κόλπῳ σου for Heb. 7377 7378 Deut. xiii. 7. xxviii. 54, 56. comp. 2 Sam. xii. 3, 8. Is. xl. 11.—Ecclus. ix. 1. Anthol. Gr. II. p. 75. IV. p. 129. Plut. Cato Min. 33 ult. Γαβίνιον, ἐκ τῶν

Πομπηίου κόλπων ἀνθρώπων. Comp. Cic. ad Div. 14. 4 “tu vero sis in sinu semper et complexu meo.”—Others refer Luke 1. c. to a banquet in the kingdom of heaven, comp. Matt. viii. 11. Luke xiii. 29, see in Ἀνακλίνω b. But the scene is here laid in ἄδης, and not in the Mesiah's kingdom.

b) *the bosom* of an oriental garment, which falls down over the girdle, and is often used for carrying things, as a sort of pocket. Luke vi. 38 δώσουσι εἰς τὸν κόλπον ὑμῶν. So Sept. and 737 Is. lxxv. 6. Jer. xxxii. 18.—Hom. Od. 15. 469. Pol. 3. 33. 2. Hdot. vi. 125. Comp. Hor. Sat. 2. 3. 171. Liv. 21. 18 “tunc Romanus, sinu ex toga facto, etc.”

c) put for *a bay, gulf, inlet* of the sea, Acts xxvii. 39.—Jos. Ant. 3. 1. 5. Hdian. 8. 1. 12. Xen. H. G. 6. 2. 9.

Κολυμβάω, ὤ, f. ἴσω, *to swim*, Acts xxvii. 43.—Hierocl. Facet. 1. Anthol. Gr. III. p. 41. 1. Mæris p. 267 νεῖν καὶ νήχεσθαι, Ἀττικῶς κολυμβᾶν, Ἑλληνικῶς.

Κολυμβήθρα, ας, ἡ, (κολυμβάω,) pp. *swimming-place*, hence *pool, pond*, any reservoir of water for swimming, bathing, fish, etc. e. g. genr. ἡ κολ. τοῦ Σιλωάμ John ix. 7, 11. a healing bath or pool, see Βηθεσδά, John v. 2, 4, 7. Sept. for 7377 2 K. xviii. 17. Neh. ii. 14. Is. vii. 3.—Jos. Ant. 15. 3. 3. Diod. S. 11. 25.

Κολωνία, ας, ἡ, Lat. *colonia*, i. e. a Roman colony, Acts xvi. 12. Philippi is here so called, because Augustus had colonized thither many of the partizans of Antony, Dio Cass. 51. 4. p. 445. Kuinæ in loc. Comp. Adam's Rom. Ant. p. 72. sq.

Κομάω, ὤ, f. ἴσω, (κόμη,) *to have long hair, to wear the hair long*, 1 Cor. xi. 14, 15.—Jos. Ant. 4. 4. 4. Xen. Lac. 11. 3.

Κόμη, ης, ἡ, *hair, head of hair*, 1 Cor. xi. 15. Sept. for 737 Num. vi. 5.—Hdian. 1. 7. 9. Xen. Cyr. 1. 3. 2.

Κομίζω, f. ἴσω, Att. f. ἰῶ, (κομῖω,) *to take care of, to provide for*, Hom. Il. 24. 541; so of one fallen in battle, i. e. *to take up and bear away* Hom. Il. 13. 196; hence genr. *to take up, to carry off*, e. g. as booty Hom. Il. 2. 875. ib. 11. 738. In N. T. genr.

a) *to bear, to bring*, trans. Luke vii. 37 κομίσασα ἀλάβαστρον μύρου.—Esdr. iv. 5. Arr. Alex. M. 7. 22. 8. Xen. Cyr. 3. 3. 2.

b) Mid. κομίζομαι, Att. f. κομιούμαι, *to take for oneself, to bear or bring to oneself*, i. e. *to acquire, to obtain, to receive*, trans. Matt. xxv. 27 ἐκομισάμην ἂν τὸ ἐμόν. 2 Cor. v. 10. Col. iii. 25 κομίζεται ὁ ἡδίκησες. Heb. x. 36 κ. τὴν ἐπαγγελίαν. xi. 39. 1 Pet. i. 9. v. 4. 2 Pet. ii. 13. seq. παρά c. gen. Eph. vi. 8.—1 Macc. xiii. 37. 2 Macc. viii. 33. Arr. Alex. M. 5. 27. 3. Xen. Cyr. 1. 5. 10.—In the sense of *to receive again, to recover*, trans. Heb. xi. 19. So Sept. for קָרַב Gen. xxxviii. 20.—2 Macc. x. 1. Jos. Ant. 13. 4. 1. Diod. Sic. 12. 80.

Κομψότερον, adv. (comparat. of κόμψως elegantly, well, Xen. Cyr. 1. 3. 8,) *better*, in the phrase κομψότερον ἔχειν, *se melius habere, to be better, to mend*, John iv. 52. See in Ἐχω f.—Arr. Epict. 3. 10. 13 κόμψως ἔχειν. Cic. ad. Div. 16. 15 *belle habere*.

Κονιάω, ὦ, f. ἄσω, (κονία dust, slacked line,) *to white-wash*, sc. with lime, trans. Matt. xxiii. 27 τάφοις κεκονιαιμένοις, *white-washed sepulchres*, in accordance with an annual custom of the Jews on the 25th day of the month Adar. see Jahn § 207 and n. II. Wetstein N. T. in loc. Acts xxiii. 3 τοῖς κεκονιαιμένους *thou whited-wall*, i. e. *thou hypocrite*, fair without and foul within. Sept. for קָיַף Deut. xxvii. 2, 4.—Diod. Sic. 19. 9. 4. Plut. Cato Maj. 4 pen.

Κονιορτός, οὖ, ὁ, (κονία, ὄρνυμι,) *dust*, pp. as excited, flying, Matt. x. 14. Luke ix. 5. x. 11. Acts xiii. 51. xxii. 23. Sept. for קָרַב Ex. ix. 9. Nah. i. 3. קָרַב Deut. ix. 21.—Pol. 5. 85. 1. Xen. An. 1. 8. 8.

Κοπάζω, f. ἄσω, (κόπος,) pp. 'to be beat out, weary,' i. q. κοπιᾶω, hence genr. *to relax, to remit, to cease*; in N. T. of the wind, *to lull*, intrans. Matt. xiv. 32. Mark iv. 39. vi. 51. Sept. for קָרַב Gen. viii. 1. קָרַב Jon. i. 11, 12.—Ecclus. xliiii. 23. Hdot. 7. 191.

Κοπιτός, οὖ, ὁ, (κόπομαι q. v.) *lamentation, wailing*, sc. as accompanied with beating the breast etc. Acts viii. 2. Sept. for קָרַב Gen. 1. 10. Zech. xii.

10, 11.—1 Macc. iv. 39. Dion. Hal. Ant. 11. 31.

Κοπή, ἥς, ἡ, (κόπτω,) *slaughter, carnage*, Heb. vii. 1, in allusion to Gen. xiv. 17 where Sept. for inf. קָרַב. Sept. for קָרַב Josh. x. 20.—Judith xv. 7.

Κοπιᾶω, ὦ, f. ἄσω, (κοπία, i. q. κόπος,) pp. i. q. Engl. *to be beat out*, i. e. *to be weary, faint*, intrans.

a) pp. Matt. xi. 28 δεῦτε πρός με πάντες οἱ κοπιῶντες. Rev. ii. 3. seq. ἐκ John iv. 6 κ. ἐκ τῆς ὁδοιπορίας. Sept. for קָרַב Is. xl. 41.—Jos. Ant. 2. 15. 3 κ. ὑπὸ τῆς ὁδοιπορίας. Aristoph. Thesm. 795. Athen. X. p. 416.

b) in N. T. *to weary oneself*, sc. with labour, like Heb. קָרַב i. e. *to labour, to toil*, absol. Luke v. 5 δὲ ὅλης τῆς νυκτὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν. Matt. vi. 28 et Luke xii. 27 τὰ κρίνα . . . οὐ κοπιᾷ οὐδὲ νύθει. Acts xx. 35. 1 Cor. iv. 12. Eph. iv. 28. 2 Tim. ii. 6. Trop. of a teacher who labours in the gospel, John iv. 38 bis. 1 Cor. xv. 10. xvi. 16. Sept. for Heb. קָרַב Josh. xxiv. 13. קָרַב Ps. cxxvii. 1.—Anthol. Gr. IV. p. 134. 2 μὴ τρέχει, μὴ κοπία.—Sept. ἐν, *to labour in*, e. g. trop. ἐν λόγῳ 1 Tim. v. 17. ἐν κυρίῳ i. e. in the work of the Lord Rom. xvi. 12 bis. ἐν ὑμῖν among you 1 Thess. v. 12. (comp. Ecclus. vi. 19.) Seq. εἰς c. acc. of pers. upon or for whom. εἰς ἡμᾶς Rom. xvi. 6. εἰς ὑμᾶς Gal. iv. 11. (Ecclus. xxiv. 34.) c. εἰς final, as εἰς τοῦτο ὅτι 1 Tim. iv. 10. εἰς ὃ Col. i. 29. εἰς κενόν ἐν ναὶν Phil. ii. 16. Sept. κ. εἰς κενόν for קָרַב Is. lxxv. 23. Jer. li. 53.

Κόπος, οὖ, ὁ, (κόπτω,) pp. a beating, hence *wailing, grief*, sc. with beating the breast etc. i. q. κοπιτός q. v. Sept. for קָרַב Jer. xlv. 3. Æschyl. Chæph. Also *the being beat out, weariness*, Xen. An. 5. 8. 3. Hence in N. T. *toil, labour*, i. e. wearisome effort, genr. John iv. 38 ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε. 1 Cor. iii. 8. xv. 58 ὁ κόπος ὑμῶν ἐν Χριστῷ. 2 Cor. vi. 5. x. 15. xi. 23, 27. 1 Thess. i. 3 ὁ κόπος τῆς ἀγάπης *labour of love* i. e. work of beneficence. ii. 9. iii. 5. 2 Thess. iii. 8. Heb. vi. 10. Rev. ii. 2. xiv. 13. Sept. for קָרַב Gen. xxxi. 42.—Ecclus. xiv. 15. Bion. Id. 15. 16. Anthol. Gr. IV. p. 99

antep.—In the sense of *trouble, vexation*, in the phrase κόπους παρέχειν τινί, i. q. *to trouble, to vex* any one, Matt. xxvi. 10. Mark xiv. 6. Luke xi. 7. xviii. 5. Gal. 6. 17. Sept. κόπος for עָבַד Job v. 6. Jer. xx. 18.—κόπους παρέχειν Aristot. Probl. sect. qu. 38. The earlier Greeks said πόνον παρέχειν Ecclus. xxix. 4. Hdot. 1. 177. πράγματα παρέχειν Hdot. 1. 155. 175.

Κοπρία, ας, ἡ, (κόπρος,) pp. *dung-hill* Sept. for עֲשָׂה 1 Sam. ii. 8. Arr. Epict. 2. 4. 4 sq. In N. T. *dung, manure*, Luke xiv. 35. xiii. 8 in text. rec. Sept. for עֲשָׂה 2 K. ix. 37. Jer. xxv. 33. —Arr. Epict. 1. c. Artemid. 2. 9.

Κόπριον, ον, τό, (neut. of adj. κόπριος,) *dung, manure*, plur. κόπρια Luke xiii. 8 in later edit.—I Macc. ii. 62. Anthol. Gr. III. p. 85. Arr. Epict. 2. 4. 5.

Κόπτω, f. ψω, *to beat, to cut*, sc. by a blow, trans.

a) pp. e. g. branches of trees, *to cut off or down*, Matt. xxi. 8. Mark xi. 8. Sept. for עָרַב Num. xiii. 24. Judg. ix. 48.—Xen. An. 4. 8. 2.

b) Mid. κόπτομαι *to beat or cut oneself*, i. e. the breast etc. in the loud expression of grief; hence put for *to lament, to wail, to bewail*, absol. Matt. xi. 17. xxiv. 30. Luke xxiii. 27. seq. acc. Luke viii. 52. seq. ἐπὶ τινα Rev. i. 7. ἐπὶ τινι xviii. 9. Sept. for עָרַב absol. 2 Sam. i. 12. c. acc. Gen. xxiii. 2. 1. 10. seq. ἐπὶ τινα for עָרַב 2 Sam. xi. 26. ἐπὶ τινι Zech. xii. 10.—absol. Jos. Ant. 7. 1. 6. Diod. Sic. 1. 14. Hdot. 6. 58. Active, κόπτειν τὴν θύραν Luc. Nigr. 2. κ. πρὸς τ. θύραν Luc. Asin. 2.

Κόραξ, ακος, ὁ, *a raven*, Luke xii. 24. Sept. for עָרַב Gen. viii. 7. Lev. xi. 15.—Æl. H. An. 1. 35, 47. Hdot. 4. 15.

Κοράσιον, ίου, τό, (dimin. fr. κόρη,) *girl, maiden, damsel*, Matt. ix. 24. 25. xiv. 11. Mark v. 41, 42. vi. 22, 28 bis. Sept. for עָרַב Ruth. ii. 8, 22. 1 Sam. xxv. 42.—Arr. Epict. 3. 2. 8. Luc. Asin. 6, 36. The word belongs rather to the style of familiar discourse, like the Germ. *Mädel*, Lob. ad Phryn. p. 73 sq.

Κορβᾶν, ὁ, indec. also κορβανᾶς, ᾶ, ὁ, Heb. כֹּרְבָן, *corban*, i. e. *a gift, offering, oblation*, sc. to God, Lev. ii. 1, 4, 12, 13. In N. T.

a) pp. κορβᾶν, something devoted to God, Mark vii. 11 κορβᾶν, ὃ ἐστὶ δῶρον, κ. τ. λ.—Jos. Ant. 4. 4. 4 οἱ κορβᾶν αὐτοὺς ὀνομάσαντες τῷ θεῷ, δῶρον δὲ τοῦτο σημαίνει κ. τ. λ.

b) κορβανᾶς, spoken of money offered in the temple, *the sacred treasure*, and by meton. *the treasury*, i. q. γαζοφυλάκιον q. v. Mat. xxvii. 6.—Jos. B. J. 2. 9. 4 τὸν ἱερὸν θησαυρὸν, καλεῖται δὲ κορβανᾶς.

Κορέ, ὁ, indec. *Core*, Heb. כֹּרֶה (ice) *Korah*, pr. n. of a Levite who rebelled against Moses, Jude 11. See Num. c. 16.

Κορέννυμι, f. κορέσω, perf. pass. κεκόρεσμαι, aor. 1 pass. ἐκορέσθην, *to sate, to satisfy*, sc. with food and drink, Pass. or Mid. *to be sated, to be full*, i. e. to have eaten and drunk enough, seq. gen. of thing, Pass. Acts xxvii. 38 κορεσθέντες δὲ τροφῆς. Trop. absol. 1 Cor. iv. 8.—c. gen. Æl. V. H. 4. 9. Xen. Mem. 3. 11. 13. trop. Hdian. 1. 13. 10.

Κορίνθιος, α, ον, *Corinthian*, a *Corinthian*, Acts xviii. 8. 2 Cor. vi. 11.

Κόρινθος, ον, ἡ, *Corinth*, a celebrated Grecian city, the capital of Achaia proper, situated on the isthmus between the Peloponnesus and the main land, and hence called *bimaris*, Hor. Od. 1. 7. 2. It lay between the gulfs of Lepanto and Egina, on each of which it had a port, Lechæum on the former and Cenchrea on the latter. The city was famous for the worship of Venus and for every species of expensive debauchery; whence the Horatian proverb: *Non cuivis homini contingit adire Corinthum*, Hor. Ep. 1. 17. 36. Corinth was destroyed by L. Mummius during the Achaian war, about 146 B. C. It was restored by Julius Cæsar, and became the capital of the Roman province Achaia and the seat of the proconsul, Acts xviii. 12. Here Paul resided for more than 18 months (Acts xviii. 11, 18) and gathered a large church, which was afterwards not wholly exempt from Corinthian vices. Acts xviii. 1.

ix. 1. 1 Cor. i. 2. 2 Cor. i. 2, 23. 2 Tim. iv. 20.

Κορνήλιος, ου, ὁ, *Cornelius*, pr. n. of a Roman centurion at Cesarea, Acts i. 1, 3, 7, 17, 21, 22, 24, 25, 30, 31.

Κόρος, ου, ὁ, *corus*, Heb. כֹּר cor, the largest Hebrew dry measure, equal to the קֶמַח i. e. to ten baths or ephahs Ez. xlv. 14, and also to ten Attic μέδιμνοι Jos. Ant. 15. 9. 2. The Attic *medimnus* was equal to six Roman *modii*, and according to Ideler and Bœckh contained 2602 Paris cubic inches, Bœckh Staats-naush. der Athener I. p. 101. The English bushel is usually estimated at 1801 Paris cubic inches; hence the Attic *medimnus* and Hebrew *bath* were nearly equal to 1.445 bush. English, or about 11½ gallons; and so the Hebrew *cor*, κόρος, to 14.45 bushels English. Comp. in Βάρος II. Adam's Rom. Ant. p. 505. —Luke xvi. 7 ἑκατὸν κόρους σίτου. Sept. κόρος for כֶּרֶךְ 2 Chr. ii. 10. xxvii. 5. for קֶמַח Ez. xlv. 13.

Κοσμέω, ὦ, f. ἤσω, (κόσμος,) *to order*, i. e. *to put in order*, e. g. an army, *to draw up* Hom. Il. 14. 388. In N. T.

a) *to adjust*, e. g. lamps, *to trim*, Matt. xxv. 7 ἐκόσμησαν τὰς λαμπάδας. So Sept. κοσμεῖν τὴν τράπεζαν for קָדַשׁ Ez. xxiii. 41. —Xen. Cyr. 8. 2. 6 τράπεζαν.

b) *to decorate*, *to adorn*, e. g. τὸν οἶκον as if for a new dweller Matt. xii. 44. Luke xi. 25. a bride, νύμφην Rev. xxi. 2. genr. 1 Tim. ii. 9. Luke xxi. 5. Rev. xxi. 19. Sept. for קָדַשׁ Jer. iv. 30. Ez. xvi. 11. —Hdian. 5. 3. 12. Xen. Mem. 3. 11. 4. —So Matt. xxiii. 29 κοσμεῖτε τὰ μνημεῖα, *ye decorate the sepulchres* etc. sc. with garlands and flowers, or by adding columns or other ornaments. —Diod. Sic. 11. 33. Xen. H. G. 6. 4. 7. Mem. 2. 2. 13. Comp. Æl. V. H. 12. 7 Ἀλέξανδρος τὸν Ἀχιλλέως τάφον ἐστεφάνωσε. —Trop. *to honour*, i. e. *to make honourable*, *to dignify*, Tit. ii. 10 τὴν διδασκαλίαν. 1 Pet. iii. 5 αἱ ἁγίαι γυναῖκες . . . ἐκόσμουσαν ἑαυτάς. —Ecclus. xlviii. 11. Hdian. 6. 3. 5. Xen. Conv. 8. 38.

Κοσμικός, ἡ, ὄν, (κόσμος world,) *worldly*, *terrestrial*, opp. to ἐπουράνιος. Heb. ix. 1 ἅγιον κοσμικόν. comp. ver. 23. —Plut. ed. R. VI. p. 455. 3, κοσμική

διάταξις. —Trop. *worldly*, as conformed to this world, belonging to the men of this world, Titus ii. 12 ἐπιθυμίας κοσμικαὶ *worldly lusts*. —Clem. Alex. Præd. 1. 1 ὁ λόγος . . . τῆς κοσμικῆς συνηθείας ἐξαρπάζων τὸν ἀνθρώπον.

Κόσμιος, ου, ὁ, ἡ, adj. (κόσμος,) *well-ordered*, *decorous*, *modest*, in a moral respect, 1 Tim. ii. 9. iii. 2. —Pol. 8. 11. 7. Xen. Hi. 5. 1. Mem. 3. 11. 14.

Κοσμοκράτωρ, ορος, ὁ, (κόσμος, κρατίω,) pp. *lord of the world*, Schol. in Aristoph. Nub. 397 Σισιάγχωσις ὁ βασιλεὺς τῶν Αἰγυπτίων, κοσμοκράτωρ γεγυνώς κ. τ. λ. In N. T. of Satan as the *prince of this world*, i. e. of worldly men, plur. Eph. vi. 12 πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου i. e. Satan and his angels. Comp. John. xii. 31. 2 Cor. iv. 4. —Ignat. 1. 1 διάβολον, ὃν καὶ κοσμοκράτορα καλοῦσιν. The Rabbins also adopted the epithet רִשְׁמֵי קְדֵמָה, see Buxt. Lex. Ch. 2006.

Κόσμος, ου, ὁ, (prob. κομέω,) *order*, i. e. regular disposition and arrangement, Hom. Od. 13. 77 κόσμῳ καθίζειν. Pol. 1. 21. 1. Xen. Œc. 8. 20. Hence in N. T.

1. *decoration*, *ornament*, 1 Pet. iii. 3 οὐχ ὁ ἐξωθεν . . . κόσμος. Sept. for קָדַשׁ Ex. xxxiii. 4, 5, 6. Jer. iv. 30. —Hdian. 3. 6. 19. Xen. Cyr. 8. 4. 24.

2. *order of the universe*, *the world*, Lat. *mundus*, first so used by Pythagoras and then as a technical term of philosophy, see Passow in voc. no. 2. So Plato Gorg. 63. p. 508. A, φασὶ δὲ οἱ σοφοὶ, καὶ οὐρανὸν καὶ γῆν καὶ θεοὺς καὶ ἀνθρώπους τὴν κοινωνίαν συνέχειν καὶ φιλίαν καὶ κοσμότητα καὶ σωφροσύνην καὶ δικαιοσύνην, καὶ τὸ ὅλον τοῦτο διὰ ταῦτα κόσμον καλοῦσι. Plin. H. N. 2. 3, “nam quem κόσμον Græci, nomine ornamenti, appellaverunt, eum nos a perfecta absoluteque elegantia *mundum*.” Comp. Cic. de Nat. Deor. 2. 22. Hence

a) genr. *the world*, the universe, heavens and earth etc. Matt. xiii. 35 ἀπὸ καταβολῆς κόσμου. xxiv. 21 ἀπ’ ἀρχῆς κόσμου. Luke xi. 50. John xvii. 5, 24. Acts xvii. 24. Rom. i. 20. Heb. iv. 3. —2 Macc. vii. 23. Æl. V. H. 8. 11. Luc. Icarom. 4. Xen. Mem. 1. 11 ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν

κόσμος ἔχει.—Meton. for the inhabitants of the universe, 1 Cor. iv. 9 *θάττον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις*.—Trop. and symbol. as in Engl. *a world* of any thing, for an aggregate, congeries. James iii. 6 *ἡ γλῶσσα . . . κόσμος ἀδικίας, a world of inquiry*, Comp. Sept. Prov. xvii. 6 *τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ ὀβολός*.

b) by synecdoche. *the earth*, this lower world as the abode of man. (α) pp. Mark xvi. 15 *πορευθέντες εἰς τὸν κόσμον ἅπαντα*, John xvi. 21, 28. xxi. 25. 1 Tim. iii. 16. 1 Pet. v. 9. 2 Pet. iii. 6 *ὁ τότε κόσμος*. So *ἐρχεσθαι εἰς τὸν κόσμον* and the like, *to come or be sent into the world*, i. e. to be born John i. 9; or to go forth into the world, to appear before men, John iii. 19. vi. 14. 1 Tim. i. 15. Heb. x. 5. also 1 John. iv. 1. 2 John 7. John iii. 17. 1 John iv. 9. Hyperbolically, Matt. iv. 8 *πάσας τὰς βασιλείας τοῦ κόσμου*. Rom. i. 8.—Comp. Luc. de Astrol. 12.—(β) meton. *the world*, for the inhabitants of the earth, men, mankind. Matt. v. 14 *ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου*. xiii. 38 *ὁ δὲ ἀγρὸς, ἔστιν ὁ κόσμος*. John i. 29. iii. 16 *οὕτω γὰρ ἡγάπησεν ὁ θεὸς τὸν κόσμον*. Rom. iii. 6, 19. 1 Cor. iv. 13. 2 Cor. v. 19. Heb. xi. 7. 2 Pet. ii. 5 *ἀρχαῖον κόσμον*. 1 John ii. 2. (Wisd. x. 1. xiv. 6, 14.) So hyperb. *the world for the multitude, every body*, Fr. *tout le monde*. John vii. 4 *φανέρωσον σεαυτὸν τῷ κόσμῳ*, opp. *ἐν κρυπτῷ*. xii. 19. xiv. 22. xviii. 20. 2 Cor. i. 12. 2 Pet. ii. 5 *κόσμος ἀσεβῶν*. Put also for *the heathen world*, i. q. *τὰ ἔθνη*, Rom. xi. 12, 15. comp. Luke xii. 50.

c) in the Jewish mode of speaking, *the present world, the present order of things*, as opposed to the kingdom of Christ; and hence always with the idea of transiency, worthlessness, and evil both physical and moral, the seat of cares, temptations, irregular desires, etc. It is thus nearly i. q. *ὁ αἰὼν οὗτος*, *ἡ παῖς οὗτος*, see fully in *Αἰών* no. 2.—(α) genr. c. *οὗτος*, John xii. 25 *ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ*. opp. *εἰς ζωὴν αἰώνιον*. xviii. 36 bis, *ἡ βασιλεία ἣ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου κ. τ. λ.* 1 Cor. v. 10. Eph. ii. 2. 1 John iv. 17. Without *οὗτος*, 1 John ii. 15,

16, 17. iii. 17. Spec. the wealth and enjoyments of this world, this life's goods, Matt. xvi. 26 *τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ*; Mark viii. 36. Luke ix. 25. 1 Cor. iii. 22. vii. 31, 33, 34. Gal. vi. 14. James iv. 4. 1 John ii. 17.—(β) Meton. for *the men of this world, worldlings*, as opp. to those who seek the kingdom of God, e. g. with *οὗτος*, John xii. 31 *ἡ κρίσις τοῦ κ. τούτου*. 1 Cor. i. 20 *σοφία τοῦ κ. τούτου*. iii. 19. Gal. iv. 3. Col. ii. 8. As subject to Satan, John xii. 31 *ὁ ἄρχων τοῦ κ. τούτου*. xiv. 30. xvi. 11. Without *οὗτος*, John vii. 7 *οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς*. xiv. 17, 19, 27, 31. xvi. 8. xvii. 6, 9. 1 Cor. i. 21. 2 Cor. vii. 10. Phil. ii. 15. James i. 27. etc. AL.

Κουάρτος, ου, ὁ, Lat. *Quartus*, pr. n. of a Christian at Rome, Rom. xvi. 23.

Κοῦμι, cumi, i. e. Heb. imperat. fem. *קוּמִי* arise, expressed in Greek letters, Mark v. 41.

Κουστωδία, ας, ἡ, Lat. *custodia*, i. e. *custody*, in N. T. meton. for concr. *watch, guard*, sc. of Roman soldiers at the sepulchre of Jesus, Matt. xxvii. 65, 66. xxviii. 11.—Hesych. *κουστωδία-βοήθεια στρατιωτικῇ*.

Κουφίζω, f. ἴσω, (κοῦφος, *to be light*, intrans. Hes. Op. 465. Soph. Philoct. 735. In N. T. trans. *to lighten*, sc. a ship by throwing things overboard, Acts xxvii. 38. Sept for *קוּמִי* Jon. i. 5.—Pol. 1. 39. 4 κ. *τὰς ναῦς*. Xen. Mem. 2. 7. 1.

Κόφινος, ου, ὁ, *a basket*, Lat. *cophinus*, wicker-basket. Matt. xiv. 20 *δώδεκα κοφίνους πληρεῖς*. xvi. 9. Mark vi. 43. viii. 19. Luke ix. 17. John vi. 13. Sept. for *קוּמִי* Ps. lxxxi. 5. *קוּמִי* Judg. vi. 19.—Suidas *κόφινος· ἀγγεῖον πλεκτόν*. Aristoph. Av. 1310. Xen. Mem. 3. 8. 6.—The *κόφινος* was proverbially the Jewish travelling basket, comp. Juv. Sat. 3. 15 “*Judæis, quorum cophinus fœnumque supellex*.” 6. 542.

Κράββατος, ου, ὁ, Lat. *grab-batus*, i. e. *a small couch*, which might easily be carried about, or for travelling etc. called by the Greeks *σκίμπους*,

σκιμπόδιον. Mark ii. 4, 9, 11, 12. vi. 55. John v. 8, 9, 10, 11, 12. Acts v. 15. ix. 33. Comp. Mark i. c. with Luke v. 18, 24.—Act. Thom. § 50, 51. Arr. Epict. 3. 2. 74. Used only by very late writers, Lob. ad Phryn. p. 62 sq. Sturz de Dial. Alex. p. 175 sq.

Κράζω, f. κέκραζομαι, aor. 1 ἐκραξα, perf. 1 κέκραγα with the signif. of the present, Buttm. § 113. n. 13. Passow s. voc. This is strictly an onomatopoetic verb imitating the hoarse cry of the raven, Germ. *krächzen*; hence genr. and in N. T. *to cry, to cry out*, intrans.

a) of inarticulate cries, clamour, exclamation, e. g. from fear, ἀπὸ τοῦ φόβου Matt. xiv. 26; from pain, Matt. xxvii. 50. Mark xv. 39 coll. ver. 37. Rev. xii. 2; from abhorrence Acts vii. 57. Of demoniacs Mark i. 26. v. 5. ix. 26. Luke ix. 39. (Sept. for קרי 2 Sam. xiii. 19. Jer. xxv. 34.) So in joy, by hyperb. Luke xix. 40 οἱ λίθοι κειράζονται. Sept. for קרי Josh. vi. 16. Ps. lxxv. 14.—Arr. Epict. 3. 4. 4 κόραξ ὅταν μὴ αἰσιον κειράγῃ. Luc. Tim. 11. Xen. An. 7. 8. 15.

b) of any thing uttered with a loud voice, *to cry, to exclaim, to call aloud*, e. g. followed by the words uttered, Mark x. 48 ὁ δὲ πολλῶ μᾶλλον ἐκραζεν· ὡς Δαβὶδ κ. τ. λ. xv. 13, 14. Luke xviii. 39. John xii. 13 καὶ ἐκραζον· Ὡσαννά. Acts xix. 32, 34. xxiii. 6. al. So c. φωνῇ μεγάλῃ Acts vii. 10. ἐν φωνῇ μεγάλῃ Rev. xiv. 15. Followed by a tense or particip. of λέγω etc. e. g. ἐκραξε λέγων Matt. xiv. 30. Mark iii. 11. John i. 15. ἐκραξαν λέγοντες Matt. viii. 29. xxvii. 23. κράζων καὶ λέγων Mark v. 7. Luke iv. 41. κράζοντες καὶ λέγοντες Matt. ix. 27. xxi. 15. κράξας καὶ εἶπε Mark ix. 27. So c. φωνῇ μεγάλῃ Rev. vi. 10. vii. 2, 10. xix. 17.

c) of urgent prayer, imprecation, etc. Rom. viii. 15 ἐν ᾧ κράζομεν· Ἀββᾶ ὁ πατήρ. Gal. iv. 6. Metaph. James v. 4 ὁ υἱοὶ τῶν ἐργατῶν . . . κράζει sc. πρὸς κύριον, for vengeance. Sept. for קרי Ps. xxviii. 1. xxx. 9. קרי 2 Sam. xix. 28. Jer. xi. 11, 12. AL.

Κραιπάλη, ης, ἡ, (as if for ἀρπάλη or ραπάλη from ἀρπάω,) pp. seizure of the head, and hence intoxication and its consequences, giddiness, head-ache, etc. Lat. *crapula*. Luke xxi. 34 ἐν κραι-

πάλῃ καὶ μέθῃ i. e. in constant revelling, carousing.—Plut. ed. R. VI. p. 227. 10. Hdian. 1. 17. 7.

Κρανίον, ου, τό, dimin. of κραῖνον,) a skull, Lat. *cranium*, Matt. xxvii. 33. Mark xv. 22. Luke xxiii. 33. John xix. 17. Sept. for קרי Judg. ix. 53. 2 K. ix. 35.—Luc. D. Mort. 23. 3. Hdian. 7. 7. 8.

Κράσπεδον, ου, τό, (kindr. with κροσσός, κρίσσαι,) pp. the edge, margin, skirt, e. g. of a mountain, Xen. H. G. 4. 6. 8. of a garment Theoc. 2. 53. In N. T. *fringe, tassel*, Heb. קרי Num. xv. 38 sq. where the Jews are directed to wear them on the corners of the outer garment. Matt. ix. 20. xiv. 36. xxiii. 5. Mark vi. 56. Luke viii. 44. Sept. for קרי Num. i. c.

Κραταίος, ὁ, ὄν, (κρατός,) strong, mighty, e. g. ἡ κ. χεὶρ τοῦ θεοῦ 1 Pet. v. 6. So Sept. and קרי Ex. iii. 19. Deut. iii. 24.—Esdr. viii. 47. Pol. 2. 69. 8

Κραταίω, f. ὥσω, (κρατός,) to make strong, to strengthen, trans. a form found only in Sept. N. T. and later writers, for the earlier κρατύω, Passow s. v. Active, Sept. for קרי 1 Sam. xxiii. 16. 2 K. xv. 19.—In N. T. only Pass. to be strong, to grow strong, Luke i. 80 et ii. 40 ἐκραταιοῦτο πνεύματι. Eph. iii. 16. 1 Cor. xvi. 13. Sept. for קרי intr. 2 Sam. x. 12. 2 Chr. xxi. 4. קרי Ps. xxxi. 25.—1 Macc. i. 62.

Κρατέω, ὦ, f. ἥσω, (κράτος,) to strong, mighty, powerful, i. e. seq. gen. of pers. to have power over, to rule over, Hom. Il. 1. 79, 288. In N. T. seq. gen. of thing, or accus. of pers. or thing.

a) seq. gen. of thing, to have power over, to be or become master of, i. e. to gain, to attain to; comp. Tittm. de Synon. N. T. p. 89 sq. Acts xxvii. 13 τῆς προθέσεως. Heb. iv. 14 having therefore such an high priest . . . κρατῶμεν τῆς ὁμολογίας let us attain to the full benefit of our profession in him, i. q. vi. 18 κρατῆσαι τῆς προκειμένης ἐλπίδος. See Tittm. l. c. p. 91 sq.—Sept. Prov. xiv. 18 οἱ πανοῦργοι κρατήσουσιν αἰσθήσεως. Jos. Ant. 6. 6. 3 μὴ κ. τοῦ λογισμοῦ. Diod. Sic. 16. 20 κ. τῆς προθέσεως.—Hence genr. κρατεῖν τῆς χειρὸς τινος, to take the

hand of any one, Matt. ix. 25. Mark i. 31. v. 41. Luke viii. 54. comp. Buttm. § 132. 6. 3. So Sept. and קִיץ Gen. xix. 16. 2 Sam. i. 11.

b) seq. accus. (α) *to have power over, to be or become master of*, nearly i. q. seq. gen. in α above, but always implying a certain degree of *force* with which one gets a person or thing wholly into his power, even when resisting; see Tittm. de Synon. in N. T. p. 89. Hence genr. *to get into one's power, to lay hold of, to seize, to take*, e. g. a person, Matt. xiv. 3 ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔδωκεν αὐτόν. xviii. 28. xxi. 46. xxii. 6. xxvi. 4, 48, 50, 55, 57. Mark iii. 21. vi. 17. xii. 12. xiv. 1, 44, 46, 49, 51. Acts xxiv. 6. Rev. xx. 2. So an animal, Matt. xii. 11. Sept. for קָנָה Cant. iii. 4. 2 Sam. vi. 6.—pers. Palæph. 2. 7, 9. ib. 32. 2. anim. Test. XII Patr. p. 589 τὰς δορκάδας ἐκράτουν διὰ τοῦ δρόμου. Arr. Epict. 2. 7. 12. Xen. Ven. 5. 29.—Hence genr. κρατεῖν τινα τῆς χειρός, *to take one by the hand* i. e. against his will, Mark ix. 27. comp. Buttm. § 132. 6. 3. (Test. XII Patr. p. 590.) Also Matt. xxviii. 9 ἐκράτησαν αὐτοῦ τοὺς πόδας, i. e. they embraced his feet. Sept. for קָנָה Judg. xvi. 23.

(β) *to have in one's power, to be master of, i. e. to hold, to hold fast, not to let go*, e. g. things, Rev. ii. 1 ὁ κρατῶν τοὺς ἐπὶ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, comp. i. 16 where it is ἔχων. Rev. vii. 1 κ. τοὺς ἑσσε. ἀνέμους ἵνα μὴ κ. τ. λ. Pass. Luke xxiv. 16 οἱ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο. Of persons, *to hold in subjection*, Pass. Acts ii. 24 καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ sc. θανάτου. (Aristoph. Av. 419. Xen. An. 5. 6. 7.) So *to hold one fast*, i. e. *to hold fast to him, to cleave to him*, e. g. in person Acts iii. 11 κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον κ. τ. λ. or in faith Col. ii. 19 τὴν κεφαλὴν i. e. Christ.—Metaph. spoken of sins, *to retain, not to remit*, John xx. 23 bis. Also *to keep to oneself*, e. g. τὸν λόγον Mark ix. 10. (Sept. κρατούμενα for Chald. קִיץ enigmat Dan. v. 12. Test. XII. Patr. p. 683.) Genr. *to hold fast in mind, to observe*, Mark vii. 3 κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων. ver. 4, 8. 2 Thess. ii. 15. Rev. ii. 13, 14, 15, 25. iii. 11.—Test. XII Patr. p. 665 κρατεῖν τὸ θέλημα τοῦ θεοῦ.

Κράτιστος, η, ον, pp. superl. of poetic κρατός, (κράτος,) used also as superl. of ἀγαθός, Buttm. § 68. 1. § 69. n. 1; *most excellent, most noble*, used in addressing persons of rank and authority, Luke i. 3 κράτιστε θεόφιλε. Acts xxiii. 26. xxiv. 3. xxvi. 25.—Jos. c. Apion. 1. 1. Ant. 4. 6. 8. Longin. 39 init. Theophr. Char. 3 or 6.

Κράτος, εος, ους, τό, *strength*, physical Hom. Il. 16. 524. ib. 24. 293. In N. T. *might, vigour, power*, viz.

a) genr. Acts xix. 20 κατὰ κράτος *mightily, vehemently*, see in Κατά no. 1. d. γ. (Xen. Ag. 2. 3.) Eph. i. 19 κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ i. e. of his mighty power, comp. in ἰσχύς. Eph. vi. 10. Col. i. 11. Comp. Buttm. § 123. n. 4. So Sept. for קָנָה Is. xl. 26. Comp. Sept. for קָנָה Ps. lxxxix. 10.—Meton. *might, collect. for mighty deeds* Luke i. 51 ἐποίησε κράτος ἐν βραχίονι κ. τ. λ. Comp. Heb. לִי קָנָה Sept. ποιεῖν δύναμιν Ps. cxviii. 16.

b) *power* i. e. *dominion*. 1 Tim. vi. 16 ὁ τιμὴ καὶ κράτος αἰώνιον. Heb. ii. 14. 1 Pet. iv. 11. v. 11. Jude 25. Rev. i. 6. v. 13.—2 Macc. ix. 17. xi. 4. Jos. Ant. 1. 19. 1. Hdtan. 7. 7. 12.

Κραυγάζω, f. ἄσω, (κραυγή,) *to cry out, to clamour*, intrans. i. q. κράζω. Matt. xii. 19 οὐκ ἐρίσει, οὐδὲ κραυγάζει, see in Ἐρίζω. xv. 22. John xi. 43 φωνῆς μεγ. ἐκραύγ. xviii. 40. xix. 6, 15. Acts xxii. 23. Sept. for קָנָה Ezra iii. 13.—Arr. Epict. 3. 4. 4. Dem. 1258. 26. Comp. Lob. ad Phr. p. 337.

Κραυγή, ἥς, ἡ, (κράζω,) *cry, outcry*, e. g. for public information Matt. xxv. 6. Rev. xiv. 18. (Xen. An. 2. 2. 17.) Of tumult or controversy, *clamour*, Acts xxiii. 9. Eph. iv. 31. (Pol. 2. 70. 6.) Of sorrow, *wailing*, Rev. xxi. 4. Sept. for קָנָה Ex. xii. 30. (Xen. H. G. 6. 4. 16.) Of supplication, Heb. v. 7. Sept. for קָנָה Job xxxiv. 28.

Κρέας, ατος, αος, τό, plur. τὰ κρέατα, contr. κρέα, Buttm. § 54, *meat, flesh*, i. e. not living, Rom. xiv. 21. 1 Cor. viii. 13. Sept. for קָנָה Ex. xii. 8. Deut. xii. 15. — Jos. Ant. 3. 9. 2, 3. Xen. Mem. 4. 3. 10

Κρείσσω or ττων, ονος, ὁ, ἡ, (pp. κραιττων,) comparat. of poetic κρατύς, used also as comparat. of ἀγαθός, better, Buttm. 68. 1. Passow s. voc. Comp. in Κράτιστος.

a) better i. e. more useful, more profitable, only neut. τὸ κρείσσον, 1 Cor. vii. 9, 38. xi. 17. xii. 31. Phil. i. 23. Heb. xi. 40. xii. 24. 2 Pet. ii. 21. Sept. for טוב Ex. xiv. 12. Prov. xxv. 25.—Xen. Œc. 20. 9.

b) better in value or dignity, nobler, more excellent, Heb. i. 4 τοσούτω κρείττω γενόμενος. vi. 9. vii. 7, 19, 22. viii. 6 bis. ix. 23. x. 34. xi. 16, 35. 1 Pet. iii. 17. Sept. for בֵּיטָא Judg. viii. 2. Prov. viii. 11.—Hdian. 3. 2. 6. Xen. Ag. 11. 15.

Κρεμάννυμι, f. κρεμάσω, aor. 1 pass. ικρεμάσθην to hang, to suspend. trans. Mid. κρέμαμαι after the form ἵσταμαι, to hang, to be suspended, intrans. A present κρεμάω is found only in very late writers, Passow sub. v. Buttm. § 114.

a) Act. c. acc. impl. et seq. ἐπὶ c. gen. Acts v. 30 et x. 39 κρεμάσαντες (αὐτὸν) ἐπὶ ξύλου. Pass. seq. εἰς Matt. xviii. 6. absol. Luke xxiii. 39. Sept. seq. ἐπὶ for πᾶσι Act. Gen. xl. 19, 22. Pass. Esth. v. 14. vii. 10.—Xen. An. 1. 2. 8. Pass. Xen. Eq. 10. 9.

b) Mid. Acts xxviii. 4 κρεμάνμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, hanging from his hand. Seq. ἐπὶ ξύλου Gal. iii. 13. Trop. seq. ἐν, Matt. xxii. 40, see in 'Εν no. 3. c. a. Sept. κρεμάνει for ἵστη Deut. xxi. 23. 2 Sam. xviii. 10. trop. Deut. xxviii. 66. — Jos. Ant. 7. 10. 2. Hdian. 1. 14. 1. seq. ἐκ Xen. Mem. 3. 10. 13. trop. Philo T. II. ed. Mang. p. 420 ὧν αἱ τοῦ ἔθνους ἐλπίδες ικρέμαντο.

Κρημνός, οὔ, ὁ, (κρεμάννυμι,) a steep place, precipice, pp. overhanging, Matt. viii. 32. Mark v. 13. Luke viii. 33. Sept. for גִּבְרָה 2 Chr. xxv. 12.—Jos. Ant. 3. 5. 1. Diod. S. 1. 33.

Κρής, ητός, ὁ, a Cretan, Acts ii. 11. Tit. i. 12 Κρήτες αἰεὶ ψεῦσαι, quoted from Callim. Hymn. in Jov. 8. comp. Pol. 4. 8. 11.—Æl. V. H. 1. 10 οἱ Κρήτες εἰσι τοξέειν ἀγαθοί. Xen. An. 1. 2. 9.

Κρήσκης, ηντος, ὁ, Crescens, pr.

n. of a Christian at Rome, 2 Tim. iv. 10.

Κρήτη, ης, ἡ, Crete, now Candia, a celebrated island of the Mediterranean, opposite to the Egean Sea. It was anciently celebrated for its hundred cities, whence the epithet ἑκατόπολις Hom. Il. 2. 649. The Cretans were celebrated archers, robbers, and liars, see in Κρής and espec. Pol. 4. 8. 11. Here a Christian church was left by Paul in charge of Titus. Tit. i. 5. Acts xxvii. 7, 12, 13, 21.

Κριδή, ἡς, ἡ, barley, Rev. vi. 6. Sept. for כִּרְיָא Deut. viii. 8.—Xen. An. 1. 2. 22.

Κρίστινος, η, ου, (κριδή,) of barley, as ἀρτοι κρίθινοι barley-loaves John vi. 9, 13. Sept. for כִּרְיָא 2 K. iv. 42.—Jos. Ant. 5. 6. 4. Xen. An. 4. 5. 26, 31.

Κρίμα, ατος, τό, (κρίνω,) judgment, i. e.

a) the act of judging, giving judgment, i. q. κρίσις, spoken only in reference to future reward and punishment. John ix. 39 εἰς κρίμα ἐγὼ εἰς τὸν κόσμον ἦλθον for judgment am I come into the world, i. e. in order that the righteous may be approved and the wicked condemned, as is figuratively said in the next clause. 1 Pet. iv. 17. So of the judgment of the last day, Acts xxiv. 25. Heb. vi. 2. Meton. for the power of judgment Rev. xx. 4. So Heb. כְּפָאָה Sept. κρίσις Lev. xix. 15. Deut. i. 17. Heb. Ez. xxi. 32.

b) judgment given, decision, award, sentence. (α) genr. Matt. vii. 2 ἐν ᾧ γὰρ κρίματι κρίνετε, κρινθήσεσθε. Rom. v. 16. Plur. Rom. xi. 33 τὰ κρίματα αὐτοῦ, the judgments of God, his decrees. Sept. for כְּפָאָה Zech. viii. 16. Ps. xvii. 2. Plur. of God Ps. xix. 10. cxix. 75.—Pol. 24. 1. 12 ἐγκαλοῦντες τοῖς κρίμασιν ὡς παραβεβραβευμένοις. — (β) Oftener sentence sc. of punishment, condemnation, implying also the punishment itself as a certain consequence, Matt. xxiii. 13 διὰ τοῦτο λήψεσθε περισσότερον κρίμα. Mark xii. 40. Luke xx. 47. xxiii. 40. xxiv. 20. Rom. ii. 2, 3 τὸ κρίμα τοῦ θεοῦ. iii. 8. xiii. 2. 1 Cor. xi. 29, 34. Gal. v. 10. 1 Tim. iii. 6. v. 12. James iii. 1. 2 Pet. ii. 3. Jude 4. Rev. xvii. 1. xviii. 20 see in 'Εκ no. 1.

b. So Sept. and כְּרִיב Deut. xxi. 22. Jer. iv. 12.—Eccles. xxi. 5.

c) from the Heb. *law-suit, cause*, something to be judged, e. g. κρίματα *ἔχειν* to have law-suits, to go to law, 1 Cor. vi. 7. So Sept. and כְּרִיב Job xxiii. 4. xxxi. 13.

Κρίνον, ου, τό, *a lily*, Matt. vi. 28. Luke xii. 27. Sept. for כְּרִיב Cant. ii. 16. iv. 5.—Anthol. Gr. I. p. 254. Theocr. 11. 56.

Κρίνω, f. ἰνώ, aor. 1 *ἐκρίνα*, perf. *ἐκρίκα*, aor. 1 pass. *ἐκρίθην*, i. q. Lat. *cerno* by transpos. of the vowel, pp. *to separate*, Hom. Il. 2. 362. ib. 5. 501. *to distinguish, to discriminate* between good and evil, Xen. Mem. 3. 1. 9. ib. 4. 8. 11. *to select, to choose out* the good, Xen. An. 1. 9. 30.—Hence genr. and in N. T. *to judge*, i. e. to form or give an opinion after separating and considering the particulars of a case.

a) *to judge*, sc. in one's own mind as to what is right, proper, expedient, i. e. *to deem, to decide, to determine*, seq. infin. Acts xv. 19 *διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς κ. τ. λ.* i. e. my decision is etc. iii. 13 *κρίναντος ἐκείνου ἀπολύειν*. xx. 16. xxv. 25. 1 Cor. ii. 2. v. 3. Tit. iii. 12. Seq. τοῦ c. inf. Acts xxvii. 1 *ὥς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς κ. τ. λ.*—3 Macc. i. 6. Jos. Ant. 7. 1. 5. Xen. An. 3. 1. 7.—Seq. acc. et infin. Acts xxi. 25 *κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοῖς*. With infin. εἶναι impl. comp. Matth. § 534. n. 1. Acts xiii. 46 *καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰ. ξωῆς, and judge or deem yourselves unworthy of eternal life*. xvi. 15. xxvi. 28. Rom. xiv. 5 bis, *ὃς μὲν κρίνει ἡμέραν [εἶναι] παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν, one man judgeth, deemeth, one day to be above another; another judgeth every day sc. to be alike, as we must supply from the force of the antithesis*, comp. Matth. § 634. 3.—c. inf. Diod. Sic. 12. 20. Xen. Hi. 1. 17. inf. impl. Wisd. ii. 22. Jos. Ant. 4. 8. 2. *κρίσειτε εὐδαιμονέστατοι*. Xen. Cyr. 3. 1. 34. Comp. Diod. Sic. 12. 13 *τὴν γραμματικὴν παρὰ τὰς ἄλλας μαθήσεις προέκρινεν ὁ νομοθέτης*.—Seq. acc. of thing, *to determine on, to decree*, Rev. xvi. 5 *ὅτι ταῦτα ἔκρινας*. Acts xvi. 4 *τὰ δόγματα τὰ κεκριμένα*. (Isocr. Paneg. p.

50. A. Pol. 3. 6. 7.) Seq. accus. τοῦτο as introducing the infin. c. art. τό, Rom. xiv. 13 *ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τελεῖναι κ. τ. λ.* 2 Cor. ii. 1. 1 Cor. vii. 37 *τοῦτο ἐκρίκειν, τοῦ τηρεῖν κ. τ. λ.* So τοῦτο ὅτι, 2 Cor. v. 14.

b) *to judge*, i. e. to form and express a judgment, opinion, as to any person or thing, more commonly unfavourable. Seq. acc. of pers. John viii. 15 *ἐγὼ οὐ κρίνω οὐδέν*. Rom. ii. 1, 3. iii. 7. xiv. 3, 4, 10, 13. Col. ii. 16. Seq. acc. of thing, 1 Cor. x. 15. (Xen. Vect. 5. 11.) Absol. Matt. vii. 1 bis, 2 bis. Luke vi. 37 bis. John viii. 16, 26. Rom. ii. 1 bis. 1 Cor. iv. 5. x. 29. Seq. interrog. c. εἰ, Acts iv. 19. genr. 1 Cor. xi. 13. (εἰ Thuc. 4. 130. *πότερον* Xen. Cyr. 4. 1. 5.) So with an adjunct of manner, e. g. *κρίνουν κρίσιν* John vii. 24, comp. Buttm. § 131. 3. *κρ. τὸ δίκαιον* Luke xii. 57. *ὁρθῶς* Luke vii. 43. *κατ' ὅψιν* John vii. 24. *κατὰ σάρκα* viii. 15.—By impl. *to condemn*, seq. acc. Rom. ii. 27. xiv. 22. James iv. 11 ter, 12. So Sept. and כְּרִיב Job x. 2.

c) *to judge*, in a judicial sense, viz. (a) *to sit in judgment on* any person, *to try*, seq. acc. John xviii. 31 *κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν*. Acts xxiii. 3. xxiv. 6. 1 Cor. v. 12 bis. (Pol. 5. 29. 6. Xen. An. 6. 6. 18.) Pass. *κρίνομαι, to be judged, to be tried, to be on trial*. Acts xxv. 10 *οὐ με δεῖ κρίνεσθαι*. Rom. iii. 4. (Sept. for כְּרִיב Ps. li. 6.) Seq. περί τινος for any thing Acts xxiii. 6. xxiv. 21. *ἐπὶ τινι* for, Acts xxvi. 6. *ἐπὶ τινος* before any one Acts xxv. 9, 20.—Dem. 407. 20. Xen. H. G. 1. 7. 7. c. περί ib. 3. 5. 25. c. *ἐπὶ τινος* comp. Max. Tyr. 9. 4. Comp. Wetstein N. T. II. p. 120.—Spoken in reference to the gospel dispensation, to the judgment of the great day, e. g. of God as judging the world through Christ, John v. 22. viii. 50. Acts xvii. 31 *κρίνουν τὴν οἰκουμένην*. Rom. iii. 6 *πῶς κρίνει ὁ θεὸς τὸν κόσμον*. ii. 16 *τὰ κρυπτά*. 1 Cor. v. 13. James ii. 12. 1 Pet. i. 17. ii. 23. Rev. xi. 18. xx. 12, 13. Of Jesus as the Messiah and Judge, John v. 30. xvi. 11. 2 Tim. iv. 1 'I. xρ. τοῦ μέλλοντος κρίνουν ζῶντας καὶ νεκρούς. 1 Pet. iv. 5. Rev. xix. 11. Figuratively of the apostles, Matt. xix. 28. Luke xxii. 30. 1 Cor. vi. 2, 3. *ἐν ὑμῖν κρίνεται ὁ κόσμος* 1 Cor. vi. 2. Comp. in Βασιλεῦθ b.

Wisd. iii. 8. Ecclus. iv. 15.—Diod. Sic. 19. 51 τῆς Ὀλυμπιάδος ἱτοίμης οὐσης ἐν πᾶσι Μακεδόσι κριθῆναι. Comp. Wetstein N. T. II. p. 120.—(β) In the sense of *to pass judgment upon, to condemn*, c. acc. John vii. 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρ. κ. τ. λ. Luke xix. 22. Acts xiii. 27. As implying also *punishment*, 1 Cor. xi. 31, 32. 1 Pet. iv. 6.—genr. Æl. V. H. 8. 3. Dem. 215. 4. Xen. An. 5. 6. 33.—So of the *condemnation* of the wicked and including the idea of *punishment* as a certain consequence, i. q. *to punish, to take vengeance on*; e. g. of God as judge, Acts vii. 7 καὶ τὸ ἔθνος . . . κρινῶ ἐγώ, quoted from Gen. xv. 14 where Sept. for יִדְּ. Rom. ii. 12. 1 Thess. ii. 12. Heb. xiii. 4 καὶ μοιχοὺς κρινεῖ ὁ θεός. Rev. vi. 10. xviii. 8. ib. ver. 20 see in Έξ no. 1. b. xix. 2. Of Jesus, John iii. 17 οὐ . . . ἵνα κρίνῃ τὸν κόσμον. ver. 18 bis. xii. 47 bis, 48 bis. James v. 9. Sept. and עֲשֶׂה Is. lxvi. 16. Ez. xxxviii. 22.—(γ) Once from the Heb. i. q. *to vindicate, to avenge*, Heb. x. 30. κύριος κρινεῖ τὸν λαὸν αὐτοῦ, *the Lord will avenge his people* i. e. by punishing their enemies, quoted from Deut. xxxii. 26 or Ps. cxxxv. 14 where Sept. for יִדְּ, also Gen. xxx. 6. Ps. liv. 3.

d) Mid. κρινομαι, pp. *to let oneself be judged*, i. e. *to have a law-suit, to go to law*, seq. dat. *with* any one, Matt. v. 40. seq. μετά τινος *with* 1 Cor. vi. 6. seq. ἐπὶ τινος *before* any one 1 Cor. vi. 1, 6. Sept. c. μετά τινος for Heb. עִם Job xxxi. vi. 10. c. πρὸς τινα for עִם Job xxxi. 13.—Eurip. Med. 609. comp. Anthol. Gr. II. p. 34.

Κρίσις, εως, ἡ, (κρίνω,) pp. *separation, trop. division, dissension*, Hdot. 5. 5. ib. 7. 26. *decision*, i. e. *decisive moment, crisis, turn of affairs*, Pol. 9. 5. 4. ib. 16. 4. 8. In N. T. *judgment*, i. e.

a) genr. *opinion* formed and expressed. John vii. 24 τὴν δικαίαν κρίσιν κρίνατε. viii. 16. Comp. in κρίνω b.—Jos. c. Ap. 1. 24 οἱ ὑγιαίνοντες τῇ κρίσει. Pol. 17. 14. 10. Xen. Mem. 3. 5. 10.

b) *judgment* in a judicial sense, i. e. (α) the act of judging, in reference to the final judgment, e. g. ἡ ἡμέρα κρίσεως *day of judgment*, Matt. x. 15. xi. 22, 24. xii. 36. Mark vi. 11. 2 Pet. ii.

9. iii. 7. 1 John iv. 17. ὥρα κρίσεως Rev. xiv. 7. κρίσις μεγάλης ἡμέρας Jude 6. So simply κρίσις for κρίσις μεγ. ἡμ. Matt. xii. 41, 42. Luke x. 14. xi. 31, 32. Heb. ix. 27. So John xii. 31 νῦν κρίσις ἐστὶ τοῦ κόσμου, *now is this world judged*. xvi. 8, 11. John v. 27 et Jude 15 κρίσιν ποιεῖν i. q. κρίνειν, comp. John v. 30 and in κρίνω c. a. Meton. for the power of judgment John v. 22. Sept. for עֲשֶׂה Lev. xix. 15. Deut. i. 17. Is. xxviii. 6.—Jos. Ant. 6. 3. 2. Hdian. 1. 11. 12. Xen. An. 6. 6. 20.

(β) *judgment* given, *sentence* pronounced, genr. John v. 30. 2 Pet. ii. 11 βλάσφημον κρίσιν, and Jude 9 κρίσις βλασφημίας. (Dem. 322. 15.) Spec. *sentence* of punishment, *condemnation*, e. g. to death Acts viii. 33, see in Αἶρω no. 4. a. Olshausen in loc. So Sept. and עֲשֶׂה Jer. xxxix. 5.—Æl. V. H. 13. 38. Diod. Sic. 1. 82 pen.—Usually implying also *punishment*, as a certain consequence, e. g. from God, δίκαιαι αἱ κρίσεις αὐτοῦ Rev. xvi. 7. xix. 2. xviii. 10 coll. ver. 8. 2 Thess. i. 5 coll. ver. 6. So Sept. and עֲשֶׂה Jer. i. 16. Of Christ as Judge of the world condemning the wicked, *judgment, condemnation*, e. g. Matt. xxiii. 33 κρίσις τῆς γεννησης. Mark iii. 29. John v. 29 ἀνάστασις κρίσεως. John iii. 19. v. 24. Heb. x. 27. James ii. 13 bis, see in Κατακαυχάομαι. 2 Pet. ii. 4. So 1 Tim. v. 24 τινῶν ἀνθρώπων αἱ ἀμαρτίαι προδηλοὶ εἰσι, προάγουσαι εἰς κρίσιν, i. e. in some men their sins lead on to condemnation, i. e. accuse them, cry for condemnation, and by impl. are repented of; in others their sins also follow after, i. e. they persevere in them although conscious of present guilt and future condemnation.

(γ) Meton. *court of justice, tribunal, judges*, i. e. the smaller tribunals established in the cities of Palestine, subordinate to the Sanhedrim; comp. Deut. xvi. 18. 2 Chr. xix. 5. According to the Rabbins they consisted of 23 judges; but Josephus expressly says the number was *seven*, Ant. 4. 8. 14. B. J. 2. 20. 5. See Krebs. Obs. p. 19. Tholuck Bergpred. p. 180.—Matt. v. 21, 22 ἐνοχοὺς ἔσται τῇ κρίσει. Comp. Sept. and עֲשֶׂה Job ix. 32. xxii. 4.

c) from the Heb. *right, justice, equity*,

Matt. xxiii. 23. Luke xii. 42 παρέρχεσθε τὴν κρίσιν. So Sept. and ܡܦܫܬ Deut. xxxii. 4. Gen. xviii. 25. Jer. xxii. 15.—Also for *law, statutes*, i. e. the divine law, the religion of Jehovah, as developed in the Gospel, Matt. xii. 18, 20, quoted from Is. xlii. 1, 2, 3, where Sept. and ܡܦܫܬ. Comp. Gesen. Comm. in loc.

Κρίσπος, ον, ὁ, *Crispus*, pr. n. of the ruler of a synagogue at Corinth, Acts xviii. 8. 1 Cor. i. 14.

Κριτήριον, ον, τό, (κριτής,) *critetion, rule of judging*, Arr. Epict. 1. 11. 9 sq. *judgment-seat, tribunal*, Sept. καθήμενοι ἐπὶ κριτηρίου Judg. v. 10. In N. T. trop. *court of justice, tribunal*. James ii. 6 ἔλκουσιν ὑμᾶς εἰς κριτήρια. 1 Cor. vi. 2, 4. Sept. for Chald. ܢܦܬ Dan. vii. 10, 26.—Susann. 49. Pol. 9. 33. 12. ib. 16. 27. 2.—In 1 Cor. 1. c. others by impl. *cause, law-suit*, but unnecessarily; so Syr. Vers.

Κριτής, οὔ, ὁ, (κρίνω,) *a judge*, i. e. one who decides or gives an opinion in respect to any person or thing.

a) genr. James ii. 4 κριταὶ διαλογισμῶν pon. see in Διαλογισμός a. Matt. xii. 27. Luke xi. 19. In an unfavourable sense James iv. 11. Sept. for ܡܦܬ 1 Sam. xxiv. 16.—Wis. xv. 7. Pol. ix. 33. 12. Xen. Conv. 5. 1, 9, 10.

b) in a judicial sense, one who sits to dispense justice, Matt. v. 25 bis. Luke xii. 58 bis. xviii. 2, 6. Acts xviii. 15. xxiv. 10. Of Christ the final Judge, Acts x. 42 κριτής τῶν ζώντων καὶ νεκρῶν. 2 Tim. iv. 8. James v. 9 coll. ver. 8. Of God, κριτὴ θεῷ πάντων Heb. xii. 23. Sept. for ܡܦܬ Ezr. vii. 4. ܡܦܬ Deut. xvi. 18. Job ix. 24. of God Ps. vii. 12. 1. 6.—Diod. Sic. 1. 92. Xen. H. G. 4. 4. 3.

c) from the Heb. i. q. *a leader, ruler, chief*, Heb. ܡܦܬ, spoken of the Hebrew judges, so called, from Joshua to Samuel, Acts xiii. 20. Comp. Judg. ii. 16 sq. Gesen. Heb. Lex. art. ܡܦܬ no. 2.—Jos. Ant. 6. 5. 4.

Κριτικός, ἡ, ὄν, (κριτής,) *skilled in judging, quick to discern and judge of* any thing, seq. gen. Heb. iv. 12 κριτικός ἐνθυμήσεων κ. τ. λ.—Hesych. κριτικός ἐνθυμήσεων διακρίνων λογισμούς.

Κρούω, f. σω, *to knock, to rap*, e. g. at a door for entrance, seq. τὴν θύραν Luke xiii. 25. Acts xii. 13. absol. Matt. vii. 7, 8. Luke xi. 9, 10. xii. 36. Acts xii. 16. Rev. iii. 20. Sept. for ܡܦܬ Judg. xix. 22. Cant. v. 13.—Judith xiv. 14 κ. τὴν θύραν Xen. Conv. 1. 11. The more usual Attic phrase was κόπτειν τὴν θύραν, Lob. ad Phr. p. 177.

Κρύπτη, ης, ἡ, (pp. fem. of κρυπτός,) *a crypt, secret cell or vault*. Luke xi. 33 εἰς κρύπτην τίθῃσι in some editions.—Athen. V. p. 205. A.—Text. rec. has εἰς κρυπτήν, as if by Hebraism for neut. εἰς κρυπτόν, see Gesen. Lehg. p. 661. Stuart § 436. Comp. also εἰς μακράν, etc.

Κρυπτός, ἡ, ὄν, (κρύπτω,) *hidden, concealed*, and therefore *secret*, Matt. x. 26 οὐδὲν ἔστι . . . κρυπτόν ὃ οὐ γνωσθήσεται. Mark iv. 22. Luke viii. 17. xii. 2. ἐν τῷ κρυπτῷ in secret, where we cannot be seen of others, Matt. vi. 4 bis, 6 bis, 18 bis. ἐν κρυπτῷ, in secret, privately, John vii. 4, 10. xviii. 20. Luke xi. 33 εἰς κρυπτήν, see in Κρύπτη above. 1 Cor. iv. 5 τὰ κρυπτά τοῦ σκότους secret works of darkness. 2 Cor. iv. 2 see in Αἰσχύνη c. Sept. for ܡܦܬ Jer. xlix. 9.—Hdian. 5. 6. 7. Xen. Mag. Eq. 4. 10.—Trop. τὰ κρυπτά τινος the secrets of one's heart, secret thoughts, Rom. ii. 16. 1 Cor. xiv. 25. 1 Pet. iii. 4 ὁ κρυπτός τῆς καρδίας ἄνθρωπος, i. e. the internal man. Rom. ii. 29 ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, a Jew at heart.—Ecclus. i. 30. iv. 18.

Κρύπτω, f. ψω, *to hide, to conceal*, Pass. or Mid. *to hide oneself, to be hid*; Aor. 2 pass. ἐκρύβην as pass. *to be hid*; Matt. v. 14. Luke xix. 42; and with mid. signif. *to hide oneself* John viii. 59. xii. 36. Buttm. § 136. 2. Comp. Lob. ad Phr. p. 317 sq.—Matt. v. 14 οὐ δύναται πόλις κρυβῆναι. xiii. 35. ver. 44 ὃν ἐν ὕρῳ ἐκρυψε. 1 Tim. v. 25. Heb. xi. 23. Rev. ii. 17 τοῦ μάννα τοῦ κεκρυμμένου, of the hidden manna, as symbolical of the enjoyments of the kingdom of heaven; in allusion, perhaps, to the Jewish tradition that the ark with the pot of manna was hidden by order of king Josiah, and will again be brought to light in the reign of the Messiah; comp.

Wetstein N. T. and Schættgen. Hor. Heb. in loc. Seq. ἐν τινι, Matt. xiii. 44. *θησαυρὸν κεκρυμμένον ἐν τῷ ἀγρῷ*. xxv. 25. trop. Col. iii. 3. Seq. εἰς τι Rev. vi. 15. seq. ἀπό τινος *to hide from*, John xii. 36. Ἰησοῦς ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν, *hid himself from them*. Luke xviii. 34. xix. 42. Rev. vi. 16. So John viii. 59. Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ i. e. *Jesus hid himself, and [afterwards] went out of the temple; or we may render ἐκρύβη adverbially, he secretly went out, etc.* comp. in Ἀποτολμάω. Perf. part. κεκρυμμένος, *hidden*, as adv. *secretly*, John xix. 38, see Buttm. § 123. n. 3. Sept. for כְּרִיבָה Gen. iii. 8, 10. Is. xlii. 22. כְּרִיבָה Gen. iv. 13. כְּרִיבָה Josh. vii. 19. כְּרִיבָה Prov. i. 11.—Hdian. 1. 14. 7. c. ἐν Hdian. 3. 4. 14. c. εἰς Diod. Sic. 4. 33. c. ἀπό Hom. Od. 23. 110.

Κρυσταλλίζω, f. ἰσω, (κρύσταλλος,) *to be as crystal, clear and sparkling*, Rev. xxi. 11.

Κρύσταλλος, ον, ὁ, (κρύος, κρυσταίνω *to freeze*), *crystal*, pp. any thing congealed and pellucid, e. g. *ice* Sept. for כְּרִיבָה Job vi. 16. Hom. Il. 22. 152. in N. T. prob. *rock-crystal*, Rev. iv. 6. xxii. 1.—Diod. Sic. 2. 52 init.

Κρυφαῖος, α, ον, (κρύπτω,) *hidden, secret*, in some MSS. Matt. vi. 18 ἐν τῷ κρυφαίῳ for ἐν τῷ κρυπτῷ. Sept. for כְּרִיבָה Jer. xxiii. 24.—Xen. Hi. 10. 6.

Κρυφῇ, adv. (κρύπτω,) *secretly*, not openly, Eph. v. 12. Sept. for כְּרִיבָה Deut. xxviii. 57.—Xen. Conv. 5. 8. Comp. Buttm. § 115. n. 3.

Κτάομαι, ὦμαι, f. ἡσομαι, depon. Mid. *to get for oneself, to acquire, to procure*, by purchase or otherwise, perf. κέκτημαι as pres. *to possess*, see Buttm. § 113. 6. Seq. acc. Matt. x. 9. Luke xviii. 12 πάντα ὅσα κτῶμαι. 1 Thess. iv. 4 τὸ ἐαυτοῦ σκεῦος κτᾶσθαι, *to procure for himself a wife*, in the oriental manner by purchase, see in Σκεῦος. With an adjunct of price, e. g. gen. Acts xxii. 28. διὰ c. gen. viii. 20. ἐκ c. gen. i. 18 οὗτος ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ κ. τ. λ. i. e. *was the occasion of purchasing etc.* Seq. ἐν c. dat. trop. Luke xxi. 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, *through your patience pur-*

chase your lives, procure your safety, comp. Matt. x. 22 et xxiv. 13. Sept. for כְּרִיבָה Gen. iv. 1. xxv. 10.—Ecclus. li. 28. Æl. V. H. 5. 9. Xen. Mem. 1. 6. 3.

Κτῆμα, ατος, τό, (κέκτημαι,) *a possession, property*, any thing acquired and possessed, *estate*, Matt. xix. 22 et Mark x. 22 ἦν γὰρ ἔχων κτήματα πολλά. Acts ii. 45. v. 1 coll. ver. 3. where is χωρίον. Sept. for כְּרִיבָה Job xx. 29. כְּרִיבָה Prov. xxxi. 16. כְּרִיבָה Prov. xxiii. 10.—Luc. Tox. 62. Hdian. 7. 12. 13. Xen. Mem. 3. 11. 5.

Κτήνος, εος, ους, τό, (κτάομαι,) pp. i. q. κτῆμα, *possession, property*, spec. *flocks and herds* of every kind, Xen. An. 4. 5. 25. Pol. 12. 4. 14. In N. T. *a beast, domestic animal*, e. g. as bought or sold Rev. xviii. 13; as yielding meat 1 Cor. xv. 39; as used for riding, burden, etc. Luke x. 34. Acts xxiii. 24. Sept. for כְּרִיבָה Ex. ix. 20. Josh. viii. 27. כְּרִיבָה Num. xx. 8. כְּרִיבָה Gen. xiii. 2, 7. כְּרִיבָה Gen. xxx. 44.—Hdian. 4. 15. 13 of horses and camels.

Κτήτωρ, ορος, ὁ, (κτάομαι,) *possessor, owner*, Acts iv. 34 κτήτορες χωρίων.—Diod. Sic. X. p. 102. Bip. or VI. p. 196. Tauchn.

Κτίζω, f. ἰσω, (kindr. with κτάομαι,) pp. *to bring under tillage and settlement* e. g. a land Hom. Il. 20. 216. *to found* a city Od. 11. 263. Jos. Ant. 4. 8. 5. Diod. Sic. 1. 12.—In N. T. *to found*, i. e. *to create, to form*, trans. of God as creating the universe or any of its parts, Mark xiii. 19 ἡς ἐκτίσεν ὁ Θεός. Rom. i. 25. 1 Cor. xi. 9. Eph. iii. 9. Col. iii. 10. 1 Tim. iv. 3. Rev. iv. 11 bis. x. 6. Of Christ Col. i. 16 bis. Sept. for כְּרִיבָה Deut. iv. 32. Ps. lxxxix. 13.—Wisd. xi. 17. Ecclus. xvii. 1.—Trop. of a moral creation, renovation, Eph. ii. 10 κτισθέντες ἐν Χ. I. ἐπὶ ἔργοις ἀγαθοῖς ver. 15. iv. 24. So Sept. and כְּרִיבָה Ps. li. 12.

Κτίσις, εως, ἡ, (κτίζω,) *a founding* of cities Jos. c. Ap. 1. 2. Diod. Sic. 2. 4. Thuc. 1. 17. In N. T. *creation*, i. e.

a) the act of creation, Rom. i. 20 ἀπὸ κτίσεως κόσμου.—Psalt. Salom. 8. 7.

b) genr. *created thing*, and collect.

Matt. xxiii. 23. Luke xii. 42 παρέρχεσθε τὴν κρίσιν. So Sept. and ܡܦܫܬ Deut. xxxii. 4. Gen. xviii. 25. Jer. xxii. 15.—Also for *law, statutes*, i. e. the divine law, the religion of Jehovah, as developed in the Gospel, Matt. xii. 18, 20, quoted from Is. xlii. 1, 2, 3, where Sept. and ܡܦܫܬ. Comp. Gesen. Comm. in loc.

Κρίσπος, ου, ὁ, *Crispus*, pr. n. of the ruler of a synagogue at Corinth, Acts xviii. 8. 1 Cor. i. 14.

Κριτήριον, ου, τό, (κριτής,) *criterion, rule of judging*, Arr. Epict. 1. 11. 9 sq. *judgment-seat, tribunal*, Sept. καθήμενοι ἐπὶ κριτηρίου Judg. v. 10. In N. T. trop. *court of justice, tribunal*. James ii. 6 ἔλκουσιν ὑμᾶς εἰς κριτήρια. 1 Cor. vi. 2, 4. Sept. for Chald. ܐܡܬܐ Dan. vii. 10, 26.—Susann. 49. Pol. 9. 33. 12. ib. 16. 27. 2.—In 1 Cor. 1. c. others by impl. *cause, law-suit*, but unnecessarily; so Syr. Vers.

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a) genr. James ii. 4 κριταὶ διαλογισμῶν πον. see in Διαλογισμός a. Matt. xii. 27. Luke xi. 19. In an unfavourable sense James iv. 11. Sept. for ܡܦܫܬ 1 Sam. xxiv. 16.—Wisdom. xv. 7. Pol. ix. 33. 12. Xen. Conv. 5. 1, 9, 10.

b) in a judicial sense, one who sits to dispense justice, Matt. v. 25 bis. Luke xii. 58 bis. xviii. 2, 6. Acts xviii. 15. xxiv. 10. Of Christ the final Judge, Acts x. 42 κριτής τῶν ζώντων καὶ νεκρῶν. 2 Tim. iv. 8. James v. 9 coll. ver. 8. Of God, κριτὴ θεῶ πάντων Heb. xii. 23. Sept. for ܡܦܫܬ Ezr. vii. 4. ܡܦܫܬ Deut. xvi. 18. Job ix. 24. of God Ps. vii. 12. l. 6.—Diod. Sic. 1. 92. Xen. H. G. 4. 4. 3.

c) from the Heb. i. q. *a leader, ruler, chief*, Heb. ܡܦܫܬ, spoken of the Hebrew judges, so called, from Joshua to Samuel, Acts xiii. 20. Comp. Judg. ii. 16 sq. Gesen. Heb. Lex. art. ܡܦܫܬ no. 2.—Jos. Ant. 6. 5. 4.

Κριτικός, ἡ, ὁ, (κριτής,) *skilled in judging, quick to discern and judge of any thing*, seq. gen. Heb. iv. 12 κριτικός ἐνθυμήσεων κ. τ. λ.—Hesych. κριτικός ἐνθυμήσεων. διακρίνων λογισμούς.

Κρούω, f. σω, *to knock, to rap*, e. g. at a door for entrance, seq. τὴν θύραν Luke xiii. 25. Acts xii. 13. absol. Matt. vii. 7, 8. Luke xi. 9, 10. xii. 36. Acts xii. 16. Rev. iii. 20. Sept. for ܡܦܫܬ Judg. xix. 22. Cant. v. 13.—Judith xiv. 14 κ. τὴν θύραν Xen. Conv. 1. 11. The more usual Attic phrase was κόπτειν τὴν θύραν, Lob. ad Phr. p. 177.

Κρύπτη, ης, ἡ, (pp. fem. of κρυπτός,) *a crypt, secret cell or vault*. Luke xi. 33 εἰς κρύπτην τίθησι in some editions.—Athen. V. p. 205. A.—Text. rec. has εἰς κρυπτήν, as if by Hebraism for neut. εἰς κρυπτόν, see Gesen. Lehrs. p. 661. Stuart § 436. Comp. also εἰς μακράν, etc.

Κρυπτός, ἡ, ὁ, (κρύπτω,) *hidden, concealed*, and therefore *secret*, Matt. x. 26 οὐδὲν ἔστι . . . κρυπτόν θ οὐ γνωσθήσεται. Mark iv. 22. Luke viii. 17. xii. 2. ἐν τῷ κρυπτῷ *in secret*, where we cannot be seen of others, Matt. vi. 4 bis, 6 bis, 18 bis. ἐν κρυπτῷ, *in secret*, privately, John vii. 4, 10. xviii. 20. Luke xi. 33 εἰς κρυπτήν, see in Κρύπτω above. 1 Cor. iv. 5 τὰ κρυπτά τοῦ σκότους *secret works of darkness*. 2 Cor. iv. 2 see in Διςχύνω c. Sept. for ܡܦܫܬ Jer. xlix. 9.—Hdian. 5. 6. 7. Xen. Mag. Eq. 4. 10.—Trop. τὰ κρυπτά τινος *the secrets of one's heart*, secret thoughts, Rom. ii. 16. 1 Cor. xiv. 25. 1 Pet. iii. 4 ὁ κρυπτός τῆς καρδίας ἄνθρωπος, i. e. the internal man. Rom. ii. 29 ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, *a Jew at heart*.—Ecclus. i. 30. iv. 18.

Κρύπτω, f. ψω, *to hide, to conceal*, Pass. or Mid. *to hide oneself, to be hid*; Aor. 2 pass. ἐκρύβην as pass. *to be hid*; Matt. v. 14. Luke xix. 42; and with mid. signif. *to hide oneself* John viii. 59. xii. 36. Buttm. § 136. 2. Comp. Lob. ad Phr. p. 317 sq.—Matt. v. 14 οὐ δύναται πόλις κρυβῆναι. xiii. 35. ver. 44 ὃν ἐύρων ἔκρυψε. 1 Tim. v. 25. Heb. xi. 23. Rev. ii. 17 τοῦ μάννα τοῦ κεκρυμμένου, *of the hidden manna*, as symbolical of the enjoyments of the kingdom of heaven; in allusion, perhaps, to the Jewish tradition that the ark with the pot of manna was hidden by order of king Josiah, and will again be brought to light in the reign of the Messiah; comp.

Wetstein N. T. and Schœttgen. Hor. Heb. in loc. Seq. *ἐν τινι*, Matt. xiii. 44 *θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ*. xxv. 25. trop. Col. iii. 3. Seq. *εἰς τι* Rev. vi. 15. seq. *ἀπό τινος* *to hide from*, John xii. 36 *Ἰησοῦς ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν*, *hid himself from them*. Luke xviii. 34. xix. 42. Rev. vi. 16. So John viii. 59 *Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ὕπερου* i. e. *Jesus hid himself; and [afterwards] went out of the temple; or we may render ἐκρύβη adverbially, he secretly went out*, etc. comp. in *Ἀποτολμάω*. Perf. part. *κεκρυμμένος*, *hidden*, as adv. *secretly*, John xix. 38, see Buttm. § 123. n. 3. Sept. for *כִּבְיָהּ* Gen. iii. 8, 10. Is. xlii. 22. *יִתְבַּרֵּךְ* Gen. iv. 13. *יִתְבַּרֵּךְ* Josh. vii. 19. *יִתְבַּרֵּךְ* Prov. i. 11.—Hdian. 1. 14. 7. c. *ἐν* Hdian. 3. 4. 14. c. *εἰς* Diod. Sic. 4. 33. c. *ἀπό* Hom. Od. 23. 110.

Κρυσταλλίζω, f. *ἴσω*, (*κρύσταλλος*), *to be as crystal*, clear and sparkling, Rev. xxi. 11.

Κρύσταλλος, *ον*, *ὁ*, (*κρύος*, *κρυ-σταινω* *to freeze*), *crystal*, pp. any thing congealed and pellucid, e. g. *ice* Sept. for *כִּבְיָהּ* Job vi. 16. Hom. Il. 22. 152. in N. T. prob. *rock-crystal*, Rev. iv. 6. xxii. 1.—Diod. Sic. 2. 52 init.

Κρυφαῖος, *α*, *ον*, (*κρύπτω*), *hidden*, *secret*, in some MSS. Matt. vi. 18 *ἐν τῷ κρυφαίῳ* for *ἐν τῷ κρυπτῷ*. Sept. for *קְרִיפָה* Jer. xxiii. 24.—Xen. Hi. 10. 6.

Κρυφή, adv. (*κρύπτω*), *secretly*, not openly, Eph. v. 12. Sept. for *קְרִיפָה* Deut. xxviii. 57.—Xen. Conv. 5. 8. Comp. Buttm. § 115. n. 3.

Κτάομαι, *ῶμαι*, f. *ἥσομαι*, depon. Mid. *to get for oneself, to acquire, to procure*, by purchase or otherwise, perf. *κέκτημαι* as pres. *to possess*, see Buttm. § 113. 6. Seq. acc. Matt. x. 9. Luke xviii. 12 *πάντα ὅσα κτῶμαι*. 1 Thess. iv. 4 *τὸ ἑαυτοῦ σκεῦος κτᾶσθαι*, *to procure for himself a wife*, in the oriental manner by purchase, see in *Σκεῦος*. With an adjunct of price, e. g. gen. Acts xxii. 28. *διὰ* c. gen. viii. 20. *ἐκ* c. gen. i. 18 *οὗτος ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ κ. τ. λ.* i. e. *was the occasion of purchasing* etc. Seq. *ἐν* c. dat. trop. Luke xxi. 19 *ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν*, *through your patience pur-*

chase your lives, procure your safety, comp. Matt. x. 22 et xxiv. 13. Sept. for *קָנָה* Gen. iv. 1. xxv. 10.—Eccclus. li. 28. Æl. V. H. 5. 9. Xen. Mem. 1 6. 3.

Κτῆμα, *ατος*, *τό*, (*κέκτημαι*), *a possession, property*, any thing acquired and possessed, *estate*, Matt. xix. 22 et Mark x. 22 *ὃν γὰρ ἔχων κτήματα πολλά*. Acts ii. 45. v. 1 coll. ver. 3. where is *χωρίον*. Sept. for *קָנָה* Job xx. 29. *קָנָה* Prov. xxxi. 16. *קָנָה* Prov. xxiii. 10.—Luc. Tox. 62. Hdian. 7. 12. 13. Xen. Mem. 3. 11. 5.

Κτήνος, *εος*, *ους*, *τό*, (*κτάομαι*), pp. i. q. *κτῆμα*, *possession, property*, spec. *flocks and herds* of every kind, Xen. An. 4. 5. 25. Pol. 12. 4. 14. In N. T. *a beast, domestic animal*, e. g. as bought or sold Rev. xviii. 13; as yielding meat 1 Cor. xv. 39; as used for riding, burden, etc. Luke x. 34. Acts xxiii. 24. Sept. for *קָנָה* Ex. ix. 20. Josh viii. 27. *קָנָה* Num. xx. 8. *קָנָה* Gen. xiii. 2, 7. *קָנָה* Gen. xxx. 44.—Hdian. 4. 15. 13 of horses and camels.

Κτήτωρ, *ορος*, *ὁ*, (*κτάομαι*), *possessor, owner*, Acts iv. 34 *κτήτορες χωρίων*.—Diod. Sic. X. p. 102. Bip. or VI. p. 196. Tauchn.

Κτίζω, f. *ἴσω*, (kindr. with *κτάομαι*), pp. *to bring under tillage and settlement* e. g. a land Hom. Il. 20. 216. *to found a city* Od. 11. 263. Jos. Ant. 4. 8. 5. Diod. Sic. 1. 12.—In N. T. *to found*, i. e. *to create, to form*, trans. of God as creating the universe or any of its parts, Mark xiii. 19 *ὃς ἐκτίσει τὸ θεός*. Rom. i. 25. 1 Cor. xi. 9. Eph. iii. 9. Col. iii. 10. 1 Tim. iv. 3. Rev. iv. 11 bis. x. 6. Of Christ Col. i. 16 bis. Sept. for *קָנָה* Deut. iv. 32. Ps. lxxxix. 13.—Wisd. xi. 17. Eccclus. xvii. 1.—Trop. of a moral creation, renovation, Eph. ii. 10 *κτισθέντες ἐν Χ' ἰ. ἐπὶ ἔργοις ἀγαθοῖς* ver. 15. iv. 24. So Sept. and *קָנָה* Ps. li. 12.

Κτίσις, *εως*, *ἡ*, (*κτίζω*), *a foundation* of cities Jos. c. Ap. 1. 2. Diod. Sic. 2. 4. Thuc. 1. 17. In N. T. *creation*, i. e. a) the act of creation, Rom. i. 20 *ἀπὸ κτίσεως κόσμου*.—Psalt. Salom. 8. 7.

b) *genr. created thing*, and collect.

created things. Rom. i. 25 ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα. viii. 39. Heb. iv. 13.—Wisd. ii. 6. Ecclus. xlix. 16.—Collect. (α) *creation* in general, the universe, e. g. ἀπ' ἀρχῆς κτίσεως Mark x. 6. xiii. 19. 2 Pet. iii. 4. Col. i. 15 πρωτότοκος πάσης κτίσεως. Rev. iii. 14. Spec. the visible creation, Heb. ix. 11.—Judith ix. 12. xvi. 14.—(β) *meton. for man, mankind*, Mark xvi. 15 κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. Col. i. 23. So Rom. viii. 19, 20, 21, 22, *creation for human creatures, all mankind*; others *creation* in general. 2 Cor. v. 17 et Gal. vi. 15 καινὴ κτίσις *a new creature* in a moral sense, i. q. καινὸς ἄνθρωπος in Eph. iv. 24.

c) by impl. *ordinance, institution*. 1 Pet. ii. 13 ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει.

Κτίσμα, ατος, τό, (κτίζω,) *created thing, creature*, 1 Tim. iv. 4. Rev. v. 13. viii. 9.—Wisd. ix. 2. xiii. 5.—Metaph. James i. 18 ἀπαρχὴ τῶν αὐτοῦ κτισμάτων, i. q. καινὴ κτίσις, see in Κτίσις b. β.

Κτιστής, οὔ, ό, (κτίζω,) *founder* of a city Diod. Sic. 11. 66 fin. In N. T. *creator*, spoken of God 1 Pet. iv. 19.—Ecclus. xxiv. 8. 2 Macc. i. 24.

Κυβεία, ας, ή, (κύβος cube, die,) *game at dice*, Xen. Mem. i. 3. 2. Oec. i. 20. In N. T. *trop. game; gambling*, e. g. ἐν κυβείᾳ ἀνθρώπων, i. e. as a thing of mere hap-hazard, Eph. iv. 14.—Others, *trick, fraud*, as κυβεύειν Arr. Epict. 2. 19. 28. Rabb. כְּזָבָה Buxt. Lex. Chald. 1984.

Κυβέρνησις, εως, (κυβερνάω,) pp. *a governing, direction*, for coner. *governor, director*, sc. in the primitive churches 1 Cor. xii. 28. Sept. sor מְדַבְּרִים Prov. xi. 14.—Plut. Phocion 2 pen.

Κυβερνήτης, ου, ό, (κυβερνάω, Lat. *gubernare*, to govern a ship) *governor* of a ship, i. e. *the steersman, pilot*, who had the sole direction of the ship, Acts xxvii. 11. Rev. xviii. 17. See Potter's Gr. Antiq. II. p. 144. Adam's Rom. Ant. p. 406. Sept. for כְּזָבָה Ex. xxvii. 8, 27, 28.—Pol. 1. 37. 4. Xen. Mem. 1. 7. 3.

Κυκλόθεν, adv. (κύκλος,) *from around, round about*, Rev. iv. 3, 4, 8. Seq. gen. Rev. v. 11. Sept. for כְּרִבְרִיב Judg. viii. 34. 1 K. iv. 24. כְּרִבְרִיב 1 K. vi. 5.

—Lys. 283. 14. Dio. Chrys. Or. 6. 216. Comp. Lob. ad Phr. p. 9.

Κυκλώω, ω, f. ὠσω, (κύκλος,) *to encircle, to surround*, trans. John x. 24. Acts xiv. 20. Of besiegers Luke xxi. 20 κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσ. Heb. xi. 30. Rev. xx. 9. Sept. for כְּרִבְרִיב 1 K. vii. 15. 1 Sam. vii. 16. כְּרִבְרִיב Is. xxix. 3.—genr. Diod. Sic. 18. 59. in a hostile sense Pol. 1. 17. 13. Diod. S. 15. 65.

Κύκλος, ου, ό, *a circle*, in N. T. only in dat. κύκλῳ as adv. *around, round about*, comp. Buttm. § 115. 4. Mark iii. 34 περιβλεψάμενος κύκλῳ. vi. 6, 36. Luke ix. 12. Rom. xv. 19. Seq. gen. Rev. iv. 6 κύκλῳ τοῦ θρόνου. (v. 11.) vii. 11. Sept. for כְּרִבְרִיב Gen. xxiii. 17. Ex. xxx. 3. seq. gen. for inf. שָׁבַח Josh. vi. 3.—Hdian. 1. 15. 5. Xen. H. G. 6. 5. 17. seq. gen. Xen. Cyr. 4. 5. 5.

Κυλίω, f. ἰσω, (later form for κυλίνδω,) *to roll*, trans. e. g. λίθους Sept. for לָבַח Josh. x. 18. πίθον Luc. Quom. Hist. conser. 2. In N. T. Mid. *to roll intrans. to wallow*, Mark ix. 20 ἐκυλίετο ἀφρίζων.—Jos. Ant. 5. 6. 4. Arr. Epict. 4. 11. 29. Diod. Sic. 1. 87.

Κύλισμα, ατος, τό, (κυλίω,) pp. something *rolled, a wheel*, Symm. for לָבַח Ez. x. 13. In N. T. *wallowing-place*, i. q. κυλίστρα. 2 Pet. ii. 22 ὅς . . . εἰς κύλισμα βορβόρον. See in Βόρβορος.—Poll. Onom. I. 183. So κυλίστρα Xen. Eq. 5. 3.

Κυλλός, ή, όν, (kindr. with κοῖλος,) pp. *bent, crooked*, e. g. the hand as held out in begging, Aristoph. Eq. 1083. Also of the limbs, and hence genr. and in N. T. *crippled, lame*, espec. in the hands, Matt. xv. 30. 31. xviii. 8. Mark ix. 43.—Anhol. Gr. III. p. 31. Aristoph. Av. 1379.

Κῦμα, ατος, τό, (κύω,) *a wave, billow*, Matt. viii. 24. xiv. 24. Mark iv. 37. Acts xxvii. 41. Jude 13. Sept. for כְּ Job xxxviii. 11. Is. xlviii. 18.—Luc. Navig. 8. Pol. 10. 10. 3.

Κύμβαλον, ου, τό, (κύμβος bason,) *a cymbal*. 1 Cor. xiii. 1. Sept. for כְּזָבָה 1 Chr. xiii. 8. Ezra iii. 10.—Jos. Ant. 7. 12. 3. Xen. Eq. 1. 3.

Κύμινον, ού, τό, *cumin, cuminum sativum* of modern botany, Heb. כְּמִין,

Germ. *Kümmel*, an umbelliferous plant with aromatic seeds of a warm and bitterish taste, very similar to caraway-seeds; they were used by the ancients as a condiment, as they still are by the common people of Germany. Matt. xxiii. 23. Sept. for קמח Is. xxviii. 25, 27.—Theophr. Char. 19 or 10. Comp. Plin. H. N. 19. 8.

Κυνάριον, ον, τό, (dimin. of κύων,) *a little dog, puppy*, Matt. xv. 26, 27. Mark vii. 27, 28.—Theophr. Char. 5 or 21. Plato Euthydem. 27 med. p. 298. Xen. Cyr. 8. 4. 20. Comp. Lob. ad Phr. p. 180.

Κύπριος, ου, ό, *a Cyprian, Cypriot*, from Cyprus, Acts iv. 36. xi. 20. xxi. 16.

Κύπρος, ου, ή, *Cyprus*, a large and celebrated island of the Mediterranean, not far from the coasts of Syria and Asia Minor, extremely fertile, and abounding in wine, oil, albenna, and mineral productions. The inhabitants were luxurious and effeminate. The presiding divinity of the island was Venus, who had a famous temple at Paphos, and is hence often called the Paphian goddess. Of the Cyprian cities, Salamis and Paphos are mentioned in N. T. Acts xi. 19. xiii. 4. xv. 39. xxi. 3. xxvii. 4. Comp. Rosenm. Bibl. Geogr. III. p. 378 sq.

Κύπτω, f. ψω, *to stoop, to bow oneself*, intrans. Mark i. 7. John viii. 6, 8. Sept. for קנף 1 Sam. xxiv. 9. 1 K. i. 16, 31.—Plut. Agesil. 12 med. Xen. Mem. 3. 9. 7.

Κυρηναίος, ου, ό, *a Cyrenian*, from Cyrene, in N. T. spoken of Jews born or residing there, Matt. xxvii. 32. Mark xv. 21. Luke xxiii. 26. Acts vi. 9. xi. 20. xiii. 1.

Κυρήνη, ης, ή, *Cyrene*, a large and powerful city of Lybia Cyrenaica in northern Africa, situated in a plain a few miles from the Mediterranean coast. It was the resort of great numbers of Jews, who were here protected by the Ptolemies and by the Roman power. See 1 Macc. xv. 23. Jos. Ant.

14. 7. 2. ib. 16. 6. 5. c. Ap. 2. 4. Ro- senm. Bibl. Geogr. III. p. 367.—Acts ii. 10.

Κυρήνιος, ου, ό, *Cyrenius*, Lat. *Quirinus*, Luke ii. 2, i. e. Publius Sulpitius Quirinus, a Roman senator, of an obscure family, but raised to the highest honours by Augustus, Tacit. Ann. 3. 48. He was sent as governor or proconsul to Syria, in order to take a census of the whole province with a view to taxation; and this census he completed in A. D. 8, according to the usual chronology, Acts v. 37. Jos. Ant. 18. 1. 1. ib. 18. 2. 1.—The census spoken of in Luke l. c. was probably a mere enrolment of persons, (see in 'Απογραφή,) and is therefore mentioned by no other historian; but how could it have been made by Cyrenius, who first came as proconsul several years later? and when too at the time specified by Luke, Saturninus and not Cyrenius was proconsul of Syria? Not improbably Cyrenius may have been at that time joined with Saturninus as his procurator, and is therefore called ἡγέμων, just as Volumnius had been before, Jos. Ant. 16. 9. 1. ib. 16. 10. 8; and just as Coponius afterwards was joined with Cyrenius himself, and so called ἡγέμων, Jos. Ant. 18. 1. 1. Profane history does not indeed assert that Quirinus had thus been procurator of Syria at a period some years before he was sent thither as proconsul; but neither does it assert any thing in contradiction to such an hypothesis; which is favoured also by the mode of expression in Luke: *This was the FIRST census under Cyrenius*, etc. See in Calmet Act. *Cyrenius*, p. 326.

Κυρία, ας, ή, (fem. of κύριος,) *mistress, lady*, used as an honorary title of address to a female, as in English, 2 Cor. 1. 5. Comp. in Κύριος A. c.—Epict. Ench. 40 αἱ γυναῖκες κυριαὶ καλοῦνται ἀπὸ τεσσαρεσκαίδεκα ἐτών. genr. Sept. for נָקִיָּה Gen. xvi. 4. 2 K. v. 3. Xen. H. G. 3. 1. 12.—Others regard it as a pr. n. fem. *Cyria*, which was not unusual among the Greeks, comp. Gru- teri Inscript.

Κυριακός, ἡ, ὄν, (κύριος,) *pertain-
ing to the Lord*, to the Lord Jesus Christ,
as κυριακὸν δείπνον *the Lord's supper*, 1
Cor. xi. 20. κυρ. ἡμέρα *the Lord's day*
Rev. i. 10.—Act. Thom. § 31. Clem.
Alex. Strom. 7. 10.

Κυριεύω, f. εὔσω, (κύριος,) *to be
lord over any person or thing, to have
dominion over*, seq. gen. Luke xxii. 25
οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν.
Rom. xiv. 9. 2 Cor. i. 24. Part. ὁ κυ-
ριεύων, *a lord, potentate*, 1 Tim. vi. 15
κύριος τῶν κυριευόντων *Lord of lords*,
comp. in Βασιλεύς a. Trop. of things,
Rom. vi. 9, 14 ἁμαρτία γὰρ ὑμῶν οὐ κυ-
ριεύσει. vii. 1. Sept. for כַּיָּד Judg. ix.
2. Is. xix. 4.—Pol. 5. 34. 6. Xen. Mem.
3. 5. 11.

Κύριος, ου, ὁ, (κύρος might, power,) *lord, master, owner*.

A) Generally a) as the *possessor, owner, master*, e. g. of property, Matt. xx. 8 ὁ κύριος τοῦ ἀμπελῶνος. xxi. 40. Gal. iv. 1. Sept. ὁ κύριος τοῦ ταύρου Heb. לַעֲבָד Ex. xxi. 28, 29, 34.—Pol. 3. 98. 10. Xen. Cyr. 3. 3. 44.—So the *master*, or *head* of a house. Mark xiii. 35 κύριος τῆς οἰκίας. Matt. xv. 27. (Sept. and לַעֲבָד Ex. xxii. 7.) The *master*, or *possessor* of persons, servants, slaves, Matt. x. 24. xxiv. 45 δοῦλος . . . ὃν κατέστησεν ὁ κύριος αὐτοῦ κ. τ. λ. ver. 46, 48, 50. Acts xvi. 16, 19. Rom. xiv. 4. Eph. vi. 5, 9. Col. iii. 22. iv. 1. al. So Sept. for עֲבָדֵי Judg. xix. 11. Ex. xxxix. 7. Gen. xxiv. 9 sq.—Luc. Charid. 19. Diod. Sic. 4. 63. Xen. Conv. 6. 1.—Spoken of a *husband*, 1 Pet. iii. 6 ὡς Σάρρα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα. So Sept. for יְהוָה Gen. xviii. 12.—Plut. Mor. II. p. 210. Tauchn. or VII. p. 32. 13. Reiske.—Seq. gen. of thing, and with-
out the art. *lord, master of any thing*, as having absolute authority over it, e. g. κύριος τοῦ θεισμον Matt. ix. 38. Luke x. 2. κ. τοῦ σαββάτου Matt. xii. 8. Mark ii. 28.—Jos. Ant. 4. 8. 19 κύριος εἶναι τὰ φυτὰ καρποῦσθαι. Dem. 36. 27. Xen. Cyr. 8. 5. 22.

b) of a *supreme lord, sovereign*, e. g. the Roman emperor Acts xxv. 26.—Philo Leg. ad Cai. II. p. 587. 42. Arr. Epict. 4. 1. 12. Plut. T. VI. p. 673. 13. ed. Reiske.—Of the heathen gods, 1

Cor. viii. 5 ὥσπερ εἰσὶ θεοὶ πολλοὶ καὶ κύριοι πολλοί, i. e. prob. gods superior and inferior, i. q. demons.—Pind. Isth. 5. 67 Ζεὺς ὁ πάντων κύριος. Diod. Sic. 1. 65.

c) as an honorary title of address, especially to superiors, as in Engl. *Master, Sir*, Fr. *Sieur, Monsieur*, Germ. *Herr*. E. g. from a servant to his master Matt. xiii. 27. Luke xiii. 8; a son to his father Matt. xxi. 30; to a teacher, master, Matt. viii. 25. Luke ix. 54, (comp. in Ἐπιστάτης,) and so doubled Matt. vii. 21, 22. Luke vi. 46. comp. Gesen. Lehrs. p. 679; to a person of dignity and authority, Mark vii. 28. John iv. 11, 15, 19, 49; to the Roman procurator Matt. xxvii. 63. Also in the respectful intercourse of common life, John xii. 21. xx. 15. Acts xxi. 30. Comp. Seneca Ep. 3, 'obvius, si nomen non succurrit, dominos appellamus.' Sept. and יְהוָה Gen. xix. 2. xxiii. 6, 11, 15. al.—Arr. Epict. 2. 20. 30. ib. 3. 10. 15. Pol. 7. 9. 5.

B) Spoken of God and Christ. a) of God as the *Supreme Lord* and sove-
reign of the universe, usually in Sept. for Heb. יְהוָה *Jehovah*. With the art. ὁ κύριος, Matt. i. 22. v. 33. Mark v. 19. Luke i. 6, 28. Acts vii. 33. Heb. viii. 2, 10. James iv. 15. al. ssep. Without the art. κύριος Matt. xxvii. 10. Mark xiii. 20. Luke i. 58. Acts vii. 49. Rom. iv. 8. Heb. vii. 21. 1 Pet. i. 25. al. ssep. So Sept. for יְהוָה ὁ κύρ. Job i. 7. κύρ. Gen. xi. 5. xviii. 33. יְהוָה ὁ κύρ. Is. xlix. 14. κύρ. 1 K. xxii. 6. יְהוָה יְהוָה ὁ κύρ. Ps. lxxiii. 28. κύρ. 1 K. ii. 26. יְהוָה ὁ κύρ. 1 Sam. xxiii. 7. κύρ. Gen. xxi. 2, 6. לַאֲדָם ὁ κύρ. Job viii. 3. κύρ. Num. xxiii. 8. וַיִּשָּׁבָרָה κύρ. Job vi. 4, 14.—With adjuncts, without the art. e. g. κύριος ὁ θεός τινος Matt. iv. 7, 10. xxii. 37. Luke i. 16. al. Sept. for יְהוָה יְהוָה Is. xxv. 8. Ez. iv. 14. (Judith viii. 14, 16.) κύριος σαβαώθ Rom. ix. 29. James v. 4. Sept. and Heb. יְהוָה יְהוָה 1 Sam. xv. 2. Is. i. 9. κύριος παντοκράτωρ 2 Cor. vi. 18, and κύριος ὁ θεός ὁ παντοκράτωρ Rev. iv. 8. xi. 17. al. Sept. for יְהוָה יְהוָה 2 Sam. vii. 8. Nah. ii. 14. κύριος τῶν κυριευόντων *Lord of lords* 1 Tim. vi. 15, com-
pare in Βασιλεύς a. κύριος οὐρανοῦ

καὶ γῆς Acts xvii. 24; and so applied also to God as the *Father* of our Lord Jesus Christ, Matt. xi. 25 πατὴρ, κύριε τοῦ οὐρανοῦ κ. τ. λ. Luke x. 21. Comp. Heb. מֶלֶךְ הַשָּׁמַיִם אֱלֹהֵינוּ Sept. κύριος ὁ θεὸς τοῦ οὐρανοῦ 2 Chr. xxxvi. 23. Ezra i. 2. Neh. i. 5.

b) of the *Lord* Jesus Christ. (a) In reference to his abode on earth as a *master* and *teacher*, where it is i. q. ραββί, and ἐπιστάτης, comp. Matt. xvii. 4 with Mark ix. 5 et Luke ix. 33. comp. also John xiii. 13, 14. So chiefly in the evangelists before the resurrection of Christ, and with the art. ὁ κύριος THE *Lord* emphat. Matt. xxi. 3 ὁ κύριος αὐτῶν χρειαν ἔχει. xxviii. 6. Luke vii. 13. x. 1. John iv. 1. xx. 2, 13. Acts ix. 5. 1 Cor. ix. 5. al. sæp. With adjuncts, e. g. ὁ κύριος καὶ ὁ διδάσκαλος John xiii. 13, 14. ὁ κύριος Ἰησοῦς Luke xxiv. 3. Acts i. 21. iv. 33. al. — (β) As the *supreme Lord* of the gospel dispensation, *Head* over all things to the church, Eph. i. 22, *Lord* of all, ὁ γὰρ αὐτὸς κύριος πάντων Rom. x. 12, comp. ix. 5. 1 Cor. xv. 25 sq. Heb. ii. 8. viii. 1. Rev. xvii. 14. With the art. ὁ κύριος Mark xvi. 19, 20. Acts viii. 25. xix. 10. 2 Cor. iii. 17. Eph. v. 10. Col. iii. 23. 2 Thess. iii. 1, 5. 2 Tim. iv. 8. James v. 7. al. sæp. So e. gen. of pers. ὁ κύριός μου etc. Matt. xxii. 44. Eph. vi. 9. Heb. vii. 14. Rev. xi. 8. Without the art. κύριος Luke i. 76. 2 Cor. iii. 16, 17. Col. iv. 1. 2 Pet. iii. 10. For ἐν κυρίῳ see below. — With adjuncts, e. g. c. art. ὁ κύριος Ἰησοῦς or Ἰησοῦς ὁ κ. 1 Cor. v. 5. xi. 23. Rom. iv. 24. ὁ κύρ. ἡμῶν Ἰησοῦς Heb. xiii. 20. ὁ κ. ἡμῶν Χριστός once Rom. xvi. 18. ὁ κ. Ἰησοῦς Χριστός, or Ἰ. Χρ. ὁ κύρ. Acts xvi. 31. Rom. xiii. 14. al. Rom. i. 4. 1 Cor. i. 9. al. ὁ . . . κύρ. ἡμῶν Ἰ. Χρ. 1 Cor. i. 2, 10. Gal. vi. 18. al. sæp. Ἰ. Χρ. ὁ κύρ. ἡμῶν Eph. iii. 11. 1 Tim. i. 2. 2 Pet. i. 2. So without the art. e. g. κύριος . . . Ἰησοῦς Rom. x. 9. 1 Cor. xii. 3. Phil. ii. 19. al. Χριστὸς κύριος i. e. the Messiah Luke ii. 11. κύριος Ἰησοῦς Χριστός, or Ἰ. Χρ. κύριος, Rom. i. 7. 2 Cor. i. 2. Phil. i. 2. al. 2 Cor. iv. 5. κύριος ἡμῶν Ἰ. Χρ. Gal. i. 3. — Further in the phrase ἐν κυρίῳ, *in the Lord*, without the art. found only in the usage of Paul except once Rev. xiv. 13, and to be explained

from the fact, that believers are represented as *one* with Christ, as members of his body Eph. v. 30. comp. 1 Cor. xii. 27, or of one spiritual body of which he is the Head Col. iii. 19 comp. Eph. ii. 20, and are therefore *in* Christ, see in Ἐν no. 1. c. a. Hence ἐν κυρίῳ is (1) *in the Lord*, after verbs of rejoicing, trusting, etc. Phil. iii. 1. 1 Cor. i. 31. Phil. ii. 19. (2) *in or by the Lord*, by his authority, Eph. iv. 17. 1 Thess. iv. 1. (3) *in or through the Lord*, through his aid and influence, by his help, 1 Cor. xv. 58. 2 Cor. ii. 12. Gal. v. 10. Eph. ii. 21. Col. iv. 17. (4) *in the work of the Lord*, in the gospel-work, Rom. xvi. 8, 13. 1 Cor. iv. 17. ix. 2. Eph. vi. 21. 1 Thess. v. 12. (5) as marking condition, one *in the Lord*, i. e. united with him, his follower, a Christian, Rom. xvi. 11. Phil. iv. 1. Philem. 16. (6) as denoting manner, *in the Lord*, i. e. as becomes those who are in the Lord, Christians, Rom. xvi. 2, 22. 1 Cor. vii. 39. Eph. vi. 1. Phil. ii. 29. Col. iii. 18. AL.

Κυριότης, τητος, ἡ, (κύριος,) *lord ship; dominion*, for coner. *lords, princes, rulers*, Eph. i. 21. Col. i. 16. 2 Pet. ii. 10. Jude x. — Not found in classic writers.

Κυρώω, ὦ, f. ὠσω, (κῦρος,) *to give authority, to establish as valid, to confirm*, trans. e. g. διαθήκην Gal. iii. 15. 2 Cor. ii. 8 κυρώσαι εἰς αὐτὸν ἀγάπην. Sept. pass. for עָרָב Gen. xxiii. 20. — Jos. Ant. 10. 11. 6. Pol. 1. 11. 1. Thuc. 8. 69.

Κύων, κυνός, ὁ, ἡ, *a dog*, plur. οἱ κύνες *dogs*.

a) pp. Luke xvi. 21. 2 Pet. ii. 22. Sept. for עָרָב Ex. xxii. 31. Judg. vii. 5. — *Æl. H. An.* 8. 9. Xen. Mem. 2. 7. 13. — In the East dogs are mostly without masters; they wander at large in the streets and fields, often in troops, and feed upon offals and even corpses; comp. 1 K. xiv. 11. xvi. 4. xxi. 19. Ps. lix. 6, 14 sq. They are held as unclean, and to call one a dog is a stronger expression of contempt than even with us, 1 Sam. xvii. 43. 2 K. viii. 13. The Jews called the heathen *dogs*, just as Mohammedans do Christians at the pre-

sent day, comp. Schœttgen Hor. Heb. p. 1145. See Jahn § 51. Calmet art. *Dog*.

b) trop. for an impudent, shameless person, Phil. iii. 2 where it is spoken of Judaizing teachers, comp. Is. lvi. 11. (Hom. II. 6. 344, 356. Od. 22. 35.) Matt. vii. 6 μὴ δώτε τὸ ἅγιον τοῖς κυσί, lit. *give not consecrated meat to dogs*, i. e. genr. proffer not good and holy things to those who will spurn and pervert them.—Also plur. for Sodomites, catamites, Rev. xxii. 15. So Sept. and 23, Deut. xxiii. 19.

Κῶλον, ου, τό, (perh. κέλλω,) *a limb, member*, of the human body Eurip. Phœniss. 1192 or 1201. Apollodor. Bibl. 3. 5. of an animal Diod. Sic. 3. 28.—In N. T. plur. τὰ κῶλα for *carcass, corpse*, as in Engl. *bones*, Heb. iii. 17. So Sept. for 23 Num. xiv. 29, 32. Is. lxvi. 24.

Κωλύω, f. ὕσω, (κόλος, kindr. with κολλάω, κολούω,) pp. to cut off, to weaken and hence genr. *to hinder, to prevent, to restrain*, pp. seq. acc. of pers. and gen. of things, Acts xxvii. 43 ἐκώλυσεν αὐτοὺς τοῦ βουλήματος. So Sept. for 23 1 Sam. xxv. 26.—Xen. Ag. 2. 2. Arr. 1. 6. 2.—Seq. acc. of pers. et infin. Acts viii. 36 τί κωλύει με βαπτισθῆναι. xvi. 6. xxiv. 23. 1 Thess. ii. 16. Heb. vii. 23. c. acc. impl. Luke xxiii. 2. 1 Tim. iv. 3. Matt. xix. 14. c. inf. impl. Mark ix. 38, 39. x. 14. Luke ix. 49. xi. 52. xviii. 16. Acts xi. 17. Rom. i. 13. 3 John 10. absol. Luke ix. 50.—Hdian. 1. 12. 5. Xen. Mem. 4. 5. 4. c. acc. impl. Jos. c. Ap. 1. 22 κωλύουσι οἱ νόμοι ξενικοὺς ὄρκους ὑμνέειν. Xen. Mem. 2. 6. 26. c. inf. impl. Xen. H. G. 7. 5. 26. absol. Xen. An. 4. 2. 25 ult.—Seq. accus. of thing, 1 Cor. xiv. 39 καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. 2 Pet. ii. 16. c. τοῦ et inf. Acts x. 47 μήτι τὸ ὕδωρ κωλύσαι . . . τοῦ μὴ βαπτισθῆναι τοῦτους, comp. Buttm. § 140. n. 1. Winer § 45. 4. b.—Hdian. 3. 1. 13. Xen. Mem. 4. 5. 4, 5.—By Hebr. seq. acc. of thing and ἀπό c. gen. of pers. Luke vi. 29 ἀπὸ τοῦ αἰρουτός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσας. So Sept. for 23 Gen. xxiii. 6. 23 2 Sam. xiii. 13.

Κώμη, ης, ἡ, (κείμει, κοιμάω,) *a village, hamlet*, in the country and without walls, comp. Jahn § 41.

a) pp. e. g. τὰς πόλεις καὶ τὰς κώμας Matt. ix. 35. x. 11. Luke viii. 1. xiii. 22. ἀγροὶ καὶ κῶμαι *fields and villages*, Mark vi. 36. Luke ix. 12. κῶμαι ἢ πόλεις ἢ ἀγροὶ Mark vi. 56. ἡ κώμη, αἱ κῶμαι, simply, Matt. xiv. 15. xxi. 2. Mark vi. 6. xi. 2. Luke v. 17. ix. 6, 52, 56. x. 38. xvii. 12. xix. 30. xxiv. 13. 28. John xi. 1, 30. So John vii. 42 of Bethlehem, sc. before the time of Rehoboam who fortified it 2 Chr. xi. 6. Meton. *villages* for the inhabitants of villages Acts viii. 25. Sept. for 23 1 Chr. xxvii. 25. Cant. vii. 12.—Pol. 2. 17. 9 ὅκουν κατὰ κώμας ἀτειχίστους. Xen. Cyr. 3. 3. 28.—Mark viii. 27 αἱ κῶμαι Καισαρείας, *the villages of Caesarea*, i. e. lying around and dependent upon it. Sept. plur. for 23 Josh. xv. 45. xvii. 11. 23 Josh. xv. 31 sq. xix. 6 sq.

b) apparently of a large *town or city*, perhaps without walls or partly in ruins, e. g. Bethsaida, prob. of Galilee, Mark viii. 23, 26 bis, comp. ver. 22 et John i. 45. Sept. for 23 Josh. x. 37. xv. 9.—Hdian. 3. 6. 19 of Byzantium, πᾶσά τε ἡ πόλις κατεσκάφη· καὶ . . . παντός τε κόσμου καὶ τιμῆς ἀφαιρεθῆν, τὸ βυζάντιον κώμη δουλεύειν Περινθίοις δῶρον ἐδόθη.

Κωμόπολις, εως, ἡ, (κώμη, πόλις,) lit. *a village-city*, i. e. a large village or town like a city, but without walls, Mark i. 38.—Strabo XIII. p. 887. B, καὶ τὸ Ἴλιον, δ νῦν ἐστὶ, κωμόπολις τις ἦν.

Κῶμος, ου, ὁ, *a feasting, revel*, Lat. *comissatio*, a carousing or merry-making after supper, the guests often sallying into the streets and going through the city with torches, music, and songs in honour of Bacchus etc. Rom. xiii. 13. Gal. v. 21. 1 Pet. iv. 3.—2 Macc. 6. 6. Diod. Sic. 17. 72. Ael. V. H. 13. 1 pen. Xen. Cyr. 7. 5. 25. Comp. Passow in voc. Adam's Rom. Ant. p. 434. Plutarch de Socr. Genio § 29. Tom. VIII. p. 354 sq. ed. Reiske.

Κώνωψ, ωπος, ὁ, ἡ, *a gnat, cu-*

lex, as found in acid wine and vinegar, Matt. xxiii. 24, see in Κάμηλος.—Aristot. H. An. 5. 19 οἱ δὲ κώνωπες ἐκ σκολήκων, οἱ γίνονται ἐκ τῆς περὶ τὸ ὄξος ἰλός. Genr. Hdot. 2. 95. Later Heb. כְּנָפִים and כְּנָפִים, Buxt. Lex. Rab. Chald. 1516, 927, 342.

Κῶς, ἡ, gen. Κῶ, acc. Κῶν and Κῶ Butt. § 37. n. 2, *Cos* or *Co*, now *Stan Co* or *Stanchio*, a small and fertile island of the Egean sea, near the coast of Caria in Asia Minor, almost between the promontories on which the cities Cnidus and Halicarnassus were situated. It was celebrated for its wine, silks, and cotton of a beautiful texture. Acts xxi. 1 εἰς τὴν Κῶν.—1 Macc. xv. 23 εἰς Κῶ. Jos. Ant. 14. 7. 2.

Κωσάμ ὁ, indec. *Cosam*, prob.

Heb. עֶזְרָא, pr. n. of a man Luke iii. 28.

Κωφός, ἡ, ὄν, (κόπτω,) pp. *blunted*, *dull*, e. g. a weapon Hom. Il. 11. 390. In N. T. trop. of the senses and faculties.

a) *blunted*, *lame*, as to the tongue, as to speech, i. e. *dumb*, Matt. ix. 32, 33 ἐλάλησεν ὁ κωφός. xii. 22 bis. xv. 30, 31. Luke i. 22. xi. 14 bis, δαιμόνιον κωφόν, comp. in Ἀλαλος, Sept. for עֶזְרָא Hab. ii. 18.—Hdot. 1. 34. Xen. Cyr. 7. 2. 20.

b) *blunted*, *dull*, as to hearing, *deaf*, Matt. xi. 5 καὶ κωφοὶ ἀκούουσι. Mark vii. 32, coll. ver. 33. ver. 37. ix. 25 πνεῦμα ἀλαλον καὶ κωφόν, see in Ἀλαλος. Luke vii. 22. So Sept. and עֶזְרָא Ps. xxxviii. 14. Is. xxxv. 5. xliii. 8.—Luc. Vitar. Auct. 27. Xen. Cyr. 3. 1. 19.

Λ

Λαγχάνω, f. λήξομαι, aor. 2 ἐλαχον *to obtain by lot, to have fall to oneself*, viz.

a) pp. and seq. gen. Luke i. 9 ἐλαχε τοῦ θυμιάσαι, the different portions of the daily service being assigned by lot, see Wetstein N. T. in loc. Comp. Matth. § 328. Winer § 30. 5 ult.—c. gen. Thuc. 2. 44. absol. Jos. B. J. 3. 8. 7. Diod. Sic. 4. 63. Xen. Cyr. 6. 3. 34.—Hence by impl. *to decide by lot, to cast lots*, seq. περί c. gen. John xix. 24 λάχωμεν περί αὐτοῦ, τίνας ἔσται.—absol. Diod. Sic. 4. 63 ἐλαχον, καὶ συνέβη τῷ κλήρῳ λαχεῖν θησία.

b) genr. *to obtain, to receive*, c. acc. Acts i. 17 ἐλαχε τὸν κλῆρον, see in Κληρός b. 2 Pet. i. 1. Comp. Matth. l. c. p. 637.—3 Macc. vi. 1. Luc. Hermot. 57. Xen. An. 4. 5. 24.

Λάζαρος, ου, ὁ, *Lazarus*, pr. n.

a) of the brother of Mary and Martha of Bethany, raised by Jesus from the dead, John xi. 1, 2, 5, 11, 14, 43. xii. 1, 2, 9, 10, 17.—b) of the poor man in our

Lord's parable, Luke xvi. 20, 23—25. Hence the modern *Lazaretto*.

Λάθρα, adv. (λαθεῖν, λανθάνω,) *secretly, privately*, Matt. i. 19 λάθρα ἀπολυῖσαι. ii. 7. John xi. 28. Acts xvi. 37. Sept. for עֶזְרָא Deut. xiii. 7. Job xxxi. 27. עֶזְרָא 1 Sam. xviii. 22.—Diod. Sic. 14. 75. Xen. H. G. 4. 8. 16.

Λαῖλαψ, απος, ἡ, *tempest*, sc. of wind with rain, *whirlwind, hurricane*, Mark iv. 37. Luke viii. 23. 2 Pet. ii. 17. Sept. for עֶזְרָא Jer. xxxv. 32. עֶזְרָא Job xxxviii. 1. עֶזְרָא Job xxi. 18.—Pol. 30. 14. 6. Hom. Il. 17. 57.

Γάκω, see Λάσκω.

Λακτιζω, f. ἴσω, (adv. λάξ,) *to kick*, to strike with the heel, e. g. πρὸς κέντρα Acts ix. 5. xxvi. 14. See in Κέντρον.—Luc. Hermot. 33. Xen. Mem. 2. 2. 7. An. 3. 2. 18.

Λαλέω, ὦ, f. ἤσω, *to speak, to talk*, pp. to use the voice, without any necessary reference to the words spoken,

and thus differing from εἰπεῖν and λέγειν; see Tittm. de Syn. N. T. p. 79, 80. Espec. of children, *to talk much, to prattle*, Germ. *lallen*, Xen. Cyr. 1. 4. 12 παιδάριον ὦν, δεινότατος λαλεῖν ἰδόντων εἶναι. Plut. de Garrul. init. Comp. Heb. דבר and דבר, Gesen. Lex.—In N. T. genr. *to speak, to talk*; less frequent in profane writers.

•a) pp. of persons, absol. Matt. ix. 33 ἐλάλησεν ὁ κωφός. xii. 22. xv. 31. Mark v. 35 ἐτι αὐτοῦ λαλοῦντος. Luke vii. 15. Acts xviii. 9. James i. 19. al. sæp. Sept. for דבר 1 Sam. iii. 9, 10. Is. i. 2.—Luc. de Domo 3 ult. Hdian. 2. 4. 14 ἐτι λαλοῦντα τὸν . . . φονεύουσι.—Seq. adv. John xviii. 23 εἰ κακῶς ἐλάλησα. 1 Cor. xiii. 11 ὡς νήπιος ἐλάλουν. ὁρθῶς Mark vii. 35. οὕτως Acts vii. 6. Heb. vi. 9. στόμα πρὸς στόμα *mouth to mouth* i. e. face to face 2 John 12. (Sept. for דבר-לך דבר דבר Num. xii. 8. ἡδέως Dem. 578. 16.) With other adjuncts of manner, e. g. dat. as παρρησίᾳ *boldly, openly*, John vii. 26. Acts ii. 6 ἰδίᾳ διαλέκτῳ. vi. 10. 1 Cor. xiii. 1. genr. γλώσσαις λαλεῖν see in Γλώσσα b. γ. Also c. prep. e. g. εἰς αἴρα 1 Cor. xiv. 9 see in Ἀήρ. ἐκ c. gen. of manner or source Matt. xii. 34. John viii. 44 ἐκ τῶν ἰδίων λαλεῖ. ἐν c. dat. 1 Cor. xii. 3 ἐν πνεύματι 3. λαλῶν. Seq. particip. of manner, Luke i. 64 καὶ ἐλάλει εὐλογῶν. 2 Cor. xi. 23.—In various constructions designating the person or thing *to or of whom one speaks*, e. g. (a) Seq. dat. of pers. *to speak to or with any one*, Matt. xii. 47 ζητοῦντίς σοι λαλῆσαι. Luke i. 22. John ix. 29. xix. 10. Acts vii. 38. Rom. vii. 1. (Sept. and דבר Gen. xviii. 33. Arr. Epict. 3. 13. 7. Dem. 578. 16.) With an adjunct of manner added, e. g. dat. παρρησίᾳ John vii. 13. Eph. v. 19 λαλοῦντας ἑαυτοῖς ψαλμοῖς, i. e. singing together. Seq. ἐν c. dat. 1 Cor. xiv. 6, 21. περί τινος Luke ii. 38. Seq. particip. λέγων, giving definiteness to the idea of λαλεῖν, Matt. xiv. 27 ἐλάλησεν αὐτοῖς ὁ Ἰ. λέγων. xxiii. 1. xxviii. 18. Luke xxiv. 6. al. So Sept. for דבר דבר דבר Gen. xvii. 3. xxxiv. 8. דבר דבר Gen. xxii. 42. See Gesen. Lex. art. דבר no. 1.—(β) Seq. μετά τινος, *to speak with*, John iv. 27. ix. 37 ὁ λαλῶν μετά σου. With λέγω, Mark vi. 50

ἐλάλησε μετ' αὐτῶν καὶ λέγει. Rev. xxi. 9 λέγων. Sept. for דבר דבר Num. xi. 17. דבר דבר Gen. xxxv. 13.—(γ) Seq. πρὸς τινα, *to speak to*, found only thrice except in Luke's writings, (1 Thess. ii. 2. Heb. v. 5. xi. 18; see below.) Acts iv. 1 λαλοῦντων δὲ αὐτῶν πρὸς τὸν λαόν. xxi. 39. Sept. for דבר דבר Gen. xviii. 27, 29. (Luc. Asin. 5. Plut. de Garrul. 1.) Followed by εὐαγγελίζομαι Luke i. 19. Acts xi. 20. λέγων Acts viii. 26. xxvi. 31. xxviii. 25. With λέγων impl. Heb. v. 5. xi. 18. So Sept. for דבר דבר c. דבר דבר impl. 1 K. xxi. 5. 2 K. i. 1. comp. Gen. xli. 17. Ex. xxxii. 7. See Gesen. Lex. art. דבר Piel no. 1. c.—(δ) Seq. περί τινος, *to speak about or of any one*, John viii. 26. xii. 41. Sept. for דבר דבר Ez. xxxiii. 30.—(ε) Seq. accus. of a kindred noun or of a pronoun, in a general or adverbial sense, and thus differing from λέγειν c. acc. which implies a definite object or is followed by the express words spoken; see Buttm. § 131. 3 and 7. Comp. in Engl. *to talk nonsense*, i. e. foolishly, *to talk strange things*, i. e. strangely. Matt. xii. 34 πῶς δύνασθε ἀγαθὰ λαλεῖν. John viii. 20 ῥήματα. Rom. xv. 18 τι. 1 Cor. ix. 8 ταῦτα. xiv. 9. 2 Cor. xii. 4. 1 Tim. v. 13. So Mark ii. 7 λαλεῖ βλασφημίας. Acts vi. 13 ῥήματα βλασφ. John viii. 44 τὸ ψεύδος. Jude 15, 16. Sept. and דבר Ex. iv. 12. (Luc. Demonax 51 ὀλίγα μὲν λαλῶν, πολλά δὲ ἀκοῦων. Plut. de Garrul. 23. Xen. Cyr. 1. 4. 1.) With other adjuncts, e. g. acc. et dat. of pers. Matt. ix. 18. John xiv. 25. xv. 11. (Sept. Gen. xxviii. 15.) c. dat. of manner etc. Mark viii. 32 τὸν λόγον παρρησίᾳ ἐλάλει. 1 Cor. xiv. 2. διὰ c. gen. of manner 1 Cor. xiv. 9. ἐν c. dat. of manner 2 Cor. xi. 17. ἐν Χριστῷ i. e. by his authority 2 Cor. xii. 19. τι κατὰ τινα i. e. according to 2 Cor. xi. 17. τι μετὰ τινος Eph. iv. 25. (Sept. Gen. xxxi. 29.) τι περί τινος Luke ii. 33. τι πρὸς τινα Acts xi. 14. Luke xxiv. 44. πρὸς τὸ οὗς Luke xii. 3. Sept. for דבר דבר Gen. xviii. 19.

b) as modified by the context, where the sense lies not so much in λαλεῖν as in the adjuncts, e. g. (a) of one teaching, for *to teach, to preach*, absol. Luke v. 4. 1 Cor. xiv. 34, 35. 1 Pet. iv. 11.

seq. adv. John xii. 50. Acts xiv. 1. Eph. vi. 20. seq. ἀπό v. ἐκ c. gen. of source or occasion John vii. 17, 18. xii. 49. seq. ἐκ c. gen. of manner John iii. 31. seq. dat. of manner, γλώσσαις λαλεῖν, Mark xvi. 17. Acts ii. 4. al. see in Γλώσσα b. γ. — With adjunct of pers. to whom, e. g. dat. John xv. 22. 1 Cor. iii. 1; also c. παρρησίᾳ John xviii. 20. ἐν c. dat. of manner Matt. xiii. 10 διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; xiii. 34. id. et χωρὶς παραβολῆς. c. ἐπὶ τῷ δυνάμει τινος Acts iv. 17. v. 40; see in Ἐπί II. 3. c. a. περί τινος Luke ix. 11. So πρὸς τινα Acts xi. 20. — Seq. acc. of the thing taught, comp. in a. ε, absol. John iii. 11. viii. 30, 40. xviii. 20. Acts xvi. 14. xx. 30. Tit. ii. 1; and so in reference to the doctrines of Jesus, John viii. 28, 38. xii. 50. Acts v. 20. xvii. 19. 1 Cor. ii. 6, 7. λαλεῖν καὶ διδάσκειν Acts xviii. 25. With pers. to whom, e. g. dat. Mark ii. 2 ἐλάλει αὐτοῖς τὸν λόγον. iv. 33. John vi. 63. Acts viii. 25; also seq. ἐν c. dat. of manner John xvi. 25. λέγων Matt. xiii. 3. τι πρὸς τινα Acts iii. 22. 1 Thess. ii. 2 λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον. — (β) of those who tell, relate, declare, announce any thing, John i. 37. πρὸς τινα et adv. Luke ii. 20. περί τινος John ix. 21. (c. dat. Theophr. Char. 7 or 24.) Seq. acc. of thing, comp. above in a. ε. Acts iv. 20. Matt. xxvi. 13; seq. acc. et dat. of pers. Acts xxiii. 28, and with λέγων impl. Matt. xiii. 33. comp. above in a. γ. Also c. περί τινος Luke ii. 17. Acts xxii. 10. καὶ δὲν τρόπον xxvii. 25. παρά τινος Luke i. 45.—(γ) of prophecy, predictions, etc. for to foretell, to declare, 2 Pet. i. 21. James v. 10. Acts iii. 24. xxvi. 22. πρὸς τινα Acts xxviii. 25. seq. acc. of thing, comp. above in a. ε. Luke xxiv. 25 οἷς by attr. for ὑ. Acts iii. 21. seq. acc. et dat. of pers. John xvi. 1, 4. So of a divine promise, Luke i. 55, 70.—(δ) of what is said with authority, for to direct, to charge, to prescribe, seq. dat. Mark xvi. 19. c. acc. et dat. John xv. 11. acc. et εἰς et περί Heb. vii. 14. For to publish, to promulgate, authoritatively, Heb. iii. 5. ix. 19.—(ε) trop. to speak by writing, by letter, 2 Cor. xi. 17 bis. Heb. ii. 5. 2 Pet. iii. 16. Of

one dead who speaks, exhorts, by his example, Heb. xi. 4.

c) meton. of things, e. g. (α) of a law, i. q. to prescribe, Rom. iii. 19.—(β) of the expiatory blood of Jesus, Heb. xii. 24 κρεῖττον λαλοῦντι παρὰ τὸν Ἀβελ, speaking better than [the blood of] Abel, since this latter cried only for vengeance, Gen. iv. 10.—(γ) In the imagery of the Apocalypse, spoken of a voice, Rev. i. 12. iv. 1. x. 4. of thunders, which are said λαλεῖν τὰς ἑαυτῶν φωνάς Rev. x. 3, 4; of a beast, Rev. xiii. 5, 11, 15. So Heb. נָחָשׁ of the serpent, Gen. iii. 1, 4. Sept. εἶπεν. AL.

Λαλιά, ᾧς, ἡ, (λαλέω,) prattle, loquacity, Theophr. Char. 23 or 7. Aristoph. Nub. 929 or 931. In N. T. speech, utterance, i. e.

a) manner of speaking, e. g. a dialect, brogue, Matt. xxvi. 73. Mark xiv. 70. Sept. for דְּבַר Cant. iv. 3.

b) meton. what is uttered, words, talk, John iv. 42. viii. 43. Sept. for דְּבַר Job xxxiii. 1. comp. Sept. Is. xi. 3.—Pol. 32. 9. 4. ib. 1. 32. 6.

Λαμά or λαμᾶ, lama, i. e. Heb. מַה or מַה־, why? wherefore? Matt. xxvii. 46 et Mark xv. 34, from Ps. xxii. 2 where Sept. ivarí.

Λαμβάνω, f. λήψομαι, aor. 2 ἔλαβον, perf. εἰληφα, to take, actively, and also in the partially passive sense to receive, trans.

1. to take, a) pp. with the hand, seq. acc. expr. or impl. (α) genr. Matt. xiv. 19 καὶ λαβὼν τοὺς πέντε ἄρτους. xxv. 1 λαβοῦσαι τὰς λαμπάδας. xxvi. 26, 52. xxvii. 6, 30, 48. Mark ix. 36. Luke xxii. 17. John xii. 3, 13. xiii. 4, 12, 30. 1 Cor. xi. 23. Rev. v. 8. xxii. 17. c. ἐκ τινος John xvi. 14. Rev. v. 7. Sept. for מִן Gen. xviii. 8. Num. xvi. 17, 18. נֶשֶׁךְ Josh. vi. 4. Is. ii. 4.—Hdian. 8. 8. 15. Xen. Cyr. 6. 4. 4.—Trop. τιμὴν ἑαυτῷ λ. Heb. v. 4. δύνανται Rev. xi. 17.—Xiphilin. Galb. p. 187 νομίζων σὺκ εἰληφέναι τὴν ἀρχὴν, ἀλλὰ δεδόσθαι αὐτῷ.—Part. λαβὼν is often used before other verbs by a species of pleonasm, in order to express the idea more completely and graphically, comp. in Ἀνίστημι II. d.

Viger. p. 352. Passow in λαμβάνω ult. Matt. xiii. 31 ὃν λαβὼν ἄνθρωπος ἔσπει-
 ρεν. ver. 33. Luke xxiv. 43. Acts xvi. 3.
 —Sept. Josh. ii. 4. Luc. Scyth. 6. Xen.
 Cyr. 8. 3. 6, 7.—(β) Of taking food
 or drink, c. acc. John xix. 30. Acts ix.
 19 καὶ λαβὼν τροφήν. 1 Tim. iv. 4. ab-
 sol. Mark xv. 23. So Heb. לָקַח , comp.
 Gesen. Lex.—(γ) In the sense of *to*
take to or *with* any one, e. g. Matt. xvi.
 5 ἐπελάθοντο ἄρτους λαβεῖν. ver. 7. xxv.
 4. John xviii. 3. μετ' ἑαυτῶν Matt. xxv.
 3. (Xen. Cyr. 2. 4. 22.) So λαμβάνειν
 γυναῖκα, *to take a wife, to take as a*
wife, Mark xii. 19—22. Luke xx.
 28 sq. Sept. for לָקַח Gen. vi. 2. xi.
 29.—Jos. Ant. 1. 16. 3. Plato Crito 12.
 p. 50. D. Xen. Cyr. 8. 4. 16.—(δ) *to*
take upon oneself, to bear, trop. Matt.
 x. 38 τὸν σταυρόν. viii. 17 τὰς ἀσθενείας
 ἡμῶν, quoted from Is. liii. 4 where Heb.
 נָשָׂא, Sept. φέρειν.—(ε) *to take up, to*
gather up, Matt. xvi. 9, 10 πόσους κοφί-
 νους ἐλάβετε, comp. Mark viii. 19, 20.
 Trop. λαβεῖν τὴν ψυχὴν, as opp. to τίθημι,
 John x. 17, 18.—Xen. Œc. 8. 2. ib. 9.
 10.

b) *to take out* from a number, *to choose*.
 Acts xv. 14 λαβεῖν ἐξ ἐθνῶν λαόν. Heb.
 v. 1.—Sept. Amos. ii. 11. Pol. 2. 38. 11.
 Xen. An. 1. 1. 6.

c) *to take, i. e. to seize, to lay hold of*,
 with the idea of force, violence. (α) pp.
 Matt. xxi. 35 καὶ λαβόντες τοὺς δούλους
 αὐτοῦ, ὃν μὲν ἰδεῖραν κ. τ. λ. ver. 39.
 Mark xii. 3, 8. John xix. 1. absol. 2 Cor.
 xi. 20.—Luc. D. Deor. 21. 2. Xen.
 Cyr. 2. 4. 23.—So in hunting or fish-
 ing, *to take, to catch*, Luke v. 5. trop.
 2 Cor. xii. 16 δόλω ὑμᾶς ἔλαβον, comp.
 Matt. iv. 19.—Palæph. 28. 3. Xen. Cyr.
 1. 4. 9.—(β) Trop. of any strong af-
 fection or emotion, *to seize, to come or*
fall upon any one, e. g. ἑκστασις ἔλαβεν
 ἅπαντας Luke v. 26. φόβος vii. 16. πει-
 ρασμός 1 Cor. x. 13. Sept. for לָקַח Ex.
 xv. 15.—2 Macc. ix. 5. Jos. Ant. 2. 6.
 8. Xen. Conv. 1. 15.—So of an evil
 spirit, demon, Luke ix. 39. comp. Jos.
 Ant. 4. 6. 5.

d) *to take away*, e. g. from any one by
 force, Matt. v. 40 καὶ τὸν χιτῶνά σου
 λαβεῖν. Rev. iii. 11 ἵνα μηδεὶς λάβῃ τὸν
 στέφανόν σου. vi. 4 ἐκ v. ἀπὸ τῆς γῆς.

Sept. for לָקַח Gen. xxvii. 35. xxxi. 1.—
 Pol. 4. 3. 11. Xen. An. 2. 1. 10.

e) *to take up* a person, i. e. *to receive*
 him as a friend or guest into one's
 house, society, etc. i. q. δέχομαι. (α)
 genr. John xix. 27 ἔλαβεν ὁ μαθητὴς αὐ-
 τὴν εἰς τὰ ἴδια. 2 John 10 εἰς οἰκίαν
 John vi. 21 εἰς τὸ πλοῖον.—Hom. Od.
 7. 255.—Trop. of a teacher etc. *to re-*
ceive, to acknowledge, to embrace and
 follow his instructions, John i. 12. v.
 43. xiii. 20. xiv. 17. So of doctrine,
to embrace, to admit, e. g. τὸν λόγον Matt.
 xiii. 20. Mark iv. 16. τὴν μαρτυρίαν
 John iii. 11, 32, 33. 1 John v. 9. τὰ ῥή-
 ματα John xii. 48. xvii. 8.—(β) From
 the Heb. λαμβάνειν πρόσωπόν τινος,
to receive the person of any one, Heb.
 נָשָׂא נֶפֶשׁ, pp. spoken of a king or
 judge who *receives* or admits the visits
 of those who bring him salutations and
 presents, and favours their cause, see
 espec. Job xiii. 10; hence *to favour any*
one, both in a good and bad sense, see
 Gesen. Lex. art. נֶפֶשׁ no. 3. b. In N.
 T. only in a bad sense, *to accept one's*
person, i. q. *to be partial* towards him,
 c. gen. Gal. ii. 6 πρόσωπον θεοῦ ἀνθρώ-
 πον οὐ λαμβάνει. absol. Luke xx. 21.
 So Sept. for נָשָׂא נֶפֶשׁ Ps. lxxxii. 2. Lev.
 xix. 15.

f) trop. in phrases, where λαμβάνειν
 with its accus. is often equivalent to
 the verb corresponding to the accus.
 e. g. ἀρχὴν λαμβάνειν, i. q. *to begin*,
 Heb. ii. 3. (Æl. V. H. 2. 28. Hdian.
 7. 11. 1.) ἀφορμὴν λαμβ. *to take occa-*
sion, Rom. vii. 8, 11. (Diod. Sic. 1. 60.
 καρόν.) θάρσος λαμβ. *to take courage*,
 i. q. θαρρῶ, see in θάρσος, Acts xxviii.
 15. ἵκανον λαμβ. *to take security*,
 Acts xvii. 9. λήθην λ. *to forget*, 2 Pet.
 i. 9. (Æl. V. H. 3. 18. Jos. Ant. 2. 9.
 1.) μορφήν τινος λ. *to take the likeness*
or form of any one, *to liken oneself* to
 him, Phil. ii. 7. πείραν λαμβ. *to make*
trial of, i. e. *to attempt*, Heb. xi. 29.
 (Hdian. 1. 8. 10. Xen. Cyr. 6. 1. 54.)
 or also i. q. *to have trial of, to experi-*
ence, Heb. xi. 36. (Xen. Œc. 17. 1.)
 συμβούλιον λαμβ. *to take counsel*, i. q.
to consult, Matt. xii. 14. xxvii. 1, 7.
 xxviii. 12. ὑπόδειγμά τινα λαμβ. *to take any*
one as an example James v. 10. ὑπόμνη-

σιν λαμβ. *to recollect, to remember*, 2 Tim. i. 5. χάραγμα τινος λαμβ. *to take or adopt the mark of any one*, Rev. xiv. 11; seq. ἐπὶ c. gen. xiv. 9. xx. 4.

2. *to receive*, sc. what is given, imparted, imposed, *to obtain, to partake of*.

a) genr. e. g. absol. Matt. vii. 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει. x. 8. John xvi. 24. 1 Cor. iv. 7. c. ἐκ of source John i. 16. Seq. acc. Matt. xx. 9 ἔλαβον ἀνὰ δηνάριον. ver. 10. xxv. 16 πέντε τάλαντα λαβόν. Mark x. 30. xi. 24. John iv. 36. Acts iii. 3. Rom. iv. 11. 1 Cor. ix. 24. Gal. iii. 14. Phil. iii. 12 comp. in Καταλαμβάνω b. Heb. xi. 35. James i. 12. 1 Pet. iv. 10. Rev. iv. 11. Seq. ἐκ τινος partitively, see in Ἐκ no. 3. h. Rev. xviii. 4 ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβῃτε.—Palæph. 52. 3. Æl. V. H. 9. 31. Xen. Cyr. 3. 3. 7.—With an adjunct of the source etc. e. g. ἀπὸ c. gen. from, 1 John ii. 27. παρά c. gen. from any one Acts ii. 33. James i. 7. Rev. ii. 27. (Hdian. 4. 7. 3.) spoken de conatu, John v. 34, 41 δόξαν παρά ἀνθρώπου οὐ λαμβάνω. ver. 44. ὑπὸ c. gen. 2. Cor. xi. 24 ὑπὸ Ἰουδαίων . . . ἔλαβον sc. πληγὰς, comp. Xen. Cyr. 1. 3. 16. Bos. Ell. Gr. p. 385 sq.

b) of those who *receive* an office, station, dignity, either as committed or transmitted, e. g. ἐπισκοπὴν Acts i. 20. κλήρον ver. 25. ἱερατείαν Heb. vii. 5. βασιλείαν Luke xix. 12, 15. c. παρά τινος Acts xx. 24.—Hdian. 3. 15. 8. Xen. Cyr. 1. 5. 2.—Also of a successor in office, λαβεῖν διάδοχον Acts xxiv. 27, comp. Διαδέχομαι. Lat. *successorem accipere* Plin. Ep. 9. 13.

c) of persons appointed *to receive* tribute, rent, etc. *to collect, to exact*. Matt. xvii. 24 οἱ τὰ διδραχμα λαμβάνοντες, i. e. the receivers, collectors, xxi. 34. Heb. vii. 8. c. ἀπὸ τινος Matt. xvii. 25. 3 John 7.—Xen. Mem. 1. 6. 3. c. παρά Luc. D. Mort. 22. 1. Xen. Mem. 1. 5. 6.

d) trop. *to receive* instruction, i. q. *to be instructed, to learn*, Rev. iii. 3 μνημόνευε οὖν πῶς εἶληφας καὶ ἤκουσας.—Diod. Sic. 2. 29 βεβίαιως ἕκαστα λαμβάνουσιν, i. e. μανθάνουσιν.

e) trop. in phrases, comp. above in no. 1. f. E. g. ἐντολὴν λαμβάνειν, *to*

receive commandment, παρά τινος John x. 18. 2 John iv. περί τινος Col. iv. 10. πρὸς τινὰ Acts xvii. 15. (Act. Thom. § 36.) καταλλαγὴν λαμβ. i. q. *to be reconciled*, Rom. v. 11. κρίμα λαμβ. *to receive condemnation*, i. q. *to be condemned*, Matt. xxiii. 13. James iii. 1. c. dat. reflex. Rom. xiii. 2. οἰκοδομὴν λαμβ. i. q. *to be edified* 1 Cor. xiv. 5. παραγγελίαν λ. *to receive a charge* Acts xvi. 24. περιτομὴν λαμβ. i. q. *to be circumcised* John vii. 23. AL.

Λάμεχ, ὁ, indec. *Lamech*, Heb. לֶמֶךְ pr. n. of a patriarch, the father of Noah, Luke iii. 36. See Gen. v. 25 sq.

Λαμῡᾱ, see Λάμα.

Λαμπάς, ἄδος, ἡ, (λάμπω,) *a light*, e. g. a torch, lamp, lantern, etc. genr. Acts xx. 8 λαμπάδες ἱκαναί. Rev. iv. 5. Sept. for ἑστῆ Gen. xv. 17. Ex. xx. 18. Prob. *a torch*, Rev. viii. 10. John xviii. 3. Sept. and ἑστῆ Judg. xv. 4, 5.—Jos. Ant. 5. 6. 5. Hdian. 4. 2. 20.—Also *a lamp*, fed with oil, Matt. xxv. 1, 3, 4, 7, 8, 10 Sept. and ἑστῆ Judg. vii. 16, 20. On the form of ancient lamps see Jahn § 40 ult. Calmet art. *Lamps*.

Λαμπρός, ἁ, ὄν, (λάμπω,) *shining, bright, radiant*, viz.

a) pp. of a star, Rev. xxii. 16 ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωῒνος.—Ep. Jer. li. Hom. Il. 4. 77. Xen. Mem. 4. 7. 7.—Of raiment, *radiant* and hence *white*, spoken of angels Acts x. 30. Rev. xv. 6. xix. 8. Of the robe put by Herod upon Christ in mockery, as Pilate's soldiers afterwards put on him a purple robe, Luke xxiii. 11, comp. Mark xv. 17 etc.—Pol. 10. 4. 8. Diod. S. 1. 91.—Hence by impl. *splendid, sumptuous*, of raiment, James ii. 2, 3 ἐσθῆς λαμπρά. So genr. Rev. xviii. 14 τὰ λαμπρά, *costly things*.—Diod. S. 20. 7. Xen. Conv. 1. 4.

b) *clear, limpid*, Rev. xxii. 1 ποταμὸν λαμπρὸν ὡς κρύσταλλον.—Xen. H. G. 5. 3. 19.

Λαμπρότης, τητος, ἡ, (λαμπρός,) *brightness, splendour*, λ. τοῦ ἡλίου Acts xxvi. 13. Sept. for πῶς Is. lx. 3. ἡ Dan. xii. 3.—Pol. 11. 9. 1. Xen. An. 1. 2. 18.

Λαμπρῶς, adv. (λαμπρός), *splendidly*, i. e. *sumptuously*, Luke xvi. 19—Jos. Ant. 6. 1. 3. Xen. Cyr. 2. 4. 1.

Λάμπω, f. ψω, *to shine, to give light*, intrans. c. dat. Matt. v. 15 λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. absol. xvii. 2 ἐλαμψε τὸ πρόσωπον αὐτοῦ. Luke xvii. 24. Acts xii. 7. 2 Cor. iv. 6 ἐκ σκότους φῶς λάμπει. Metaph. Matt. v. 16. 2 Cor. iv. 6. Sept. for לָאֵךְ Prov. iv. 18. דָּאֵךְ Dan. xii. 3.—Jos. Ant. 3. 8. 9. Xen. Mem. 4. 7. 7.

Λανθάνω, aor. 2 ἔλαθον, *to lie hid, concealed, to be unknown*, absol. Mark vii. 24 οὐκ ἠδυνήθη λαθεῖν. Luke viii. 47.—Æl. V. H. 4. 20 init.—Seq. acc. of pers. *to be hid* as to any one i. e. *from him, to escape his knowledge or notice*, Acts xxvi. 26 ὅτι οὐκ ἔλαθε γὰρ αὐτόν τι τούτων. 2 Pet. iii. 5, 8. See Matth. § 412. 5. comp. Buttm. § 131. 4, 8.—Hdian. 5. 8. 8. Xen. Mem. 2. 1. 13.—Joined with the participle of another verb it has the force of an adverb, i. e. *secretly, unawares*. Heb. xiii. 2 ἔλαθόν τινες ξενίσαντες ἄγγελους. See Buttm. § 144. n. 8. Winer § 58. 4.—Hdian. 5. 8. 6. Xen. An. 1. 1. 9.

Λαξευτός, ἡ, όν, (λαξεύω, fr. λᾶς, ξίω,) *stone-hewn, rock-hewn*, i. e. *hewn in a rock*, e. g. a sepulchre, Luke xxiii. 53. Comp in Λατομέω.—Sept. Deut. iv. 49. Aquil. Num. xxi. 20. xxiii. 14.

Λαοδίκεια, ας, ἡ, *Laodicea*, the chief city of Phrygia Pacatiana in Asia Minor, situated on the river Lycus a little above its junction with the Meander, and not far to the southward of Colosse and Hierapolis. Its earlier name was Diospolis; it was enlarged by Antiochus II, and called by him Laodicea after his wife. About A. D. 65 it was destroyed by an earthquake, along with the two cities just named; but was rebuilt by Marcus Aurelius. It is now in ruins, and the place bears the name of *Eski-hissar*. Comp. Rosenm. Bibl. Geogr. I. ii. p. 205, 228.—Col. ii. 1. iv. 13, 15, 16. Rev. i. 11. (iii. 14.)

Λαοδικεύς, έως, ό, *a Laodicean*, Col. iv. 16. Rev. iii. 14.

Λαός, οὔ, ό, *people*, viz.

a) *a people, nation, tribe*, i. e. the mass of any people, and not like *ἔθνος* a community of free citizens. Luke ii. 10 ἡτις ἐστὶ παντὶ τῷ λαῷ. ver. 31. Rev. v. 9. Acts iv. 25 quoted from Ps. ii. 1 where Sept. for עַם. Sept. for עַם Job xxxvi. 31. Ez. xx. 41.—Hom. Od. 6. 194 Hdod. 5. 42.—Spec. of the Jews as the people of God's choice, absol. or c. τοῦ Θεοῦ etc. Matt. i. 21. ii. 4, 6. Mark vii. 6. Luke ii. 32. John xi. 50. Heb. vii. 5. al. sæp. So Sept. and עַם Ex. i. 20. viii. 1. Deut. ii. 4. al. sæpiss.—Trop. of Christians as God's spiritual Israel, Tit. ii. 14. Heb. ii. 17. iv. 9. xiii. 12.

b) *genr. the people*, i. e. *the many, the multitude, the public*, either indefinitely or of a multitude collected in one place. Luke vii. 29 καὶ πᾶς ό λαός ακούσας. viii. 47. ix. 13 εἰς πάντα τὸν λαὸν τοῦτον *for all this multitude*. xviii. 43. xxiii. 27 πληθος τοῦ λαοῦ καὶ γυναικῶν. Acts iii. 9, 11, 12. v. 37. xviii. 10.—Hom. Il. 18. 502. ib. 23. 728.—Espec. *the common people, the populace*, the inhabitants of any city or territory, e. g. Jerusalem Acts ii. 47. xxi. 30, 36; of Galilee Matt. iv. 23. ix. 35. So Sept. and עַם Gen. xix. 4. xxiii. 7, 12, 13. (Hom. Od. 13. 156.) As distinguished from magistrates, etc. Matt. xxvi. 5 ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ. xxvii. 25, 64. Mark xi. 32. Luke xix. 48. xx. 6. xxiii. 13. Acts vi. 12. al. So Sept. and עַם Ex. xviii. 22, 26. Josh. vi. 8, 10. AL.

Λάρυγξ, υγγος, ό, *larynx, the throat, gullet*, as an organ of the voice, Rom. iii. 13 quoted from Ps. v. 10 where Sept. for לָרֶךְ.—Ecclus. vi. 5. Aristoph. Ran. 575 or 583. On the diff. between *λάρυγξ* and *φάρυγξ*, see Lob. ad. Phr. pp. 65, 470.

Λασαία, ας, ἡ, *Lasæa*, a maritime city of Crete, on the southern coast, not mentioned in profane writers. Acts xxvii. 8.

Λάσκω, f. λικήσω, *to crack, to knack, to snap*, Hes. Theog. 694. Hom. Il. 13. 616. In N. T. and later, *to crack open, to burst*, Acts i. 18 ἐλάκησε μέσος.—Act. Thom. § 33 ό δὲ ἐράκων φυσηθεὶς ἐλάκησε. Zonar. Lex. 691 ἀντὶ τοῦ ἐσχίσθη.

Δατομέω, ὦ, f. ἤσω, (λατόμος, fr. λᾶς, τέμνω,) *to cut stone, to hew in stone*, e. g. μνημεῖον, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ Matt. xxvii. 60. Mark xv. 46. So Sept. and צִבָּץ Is. xxii. 16. Deut. vi. 11.—Jos. Ant. 12. 7. 6. Diod. Sic. 5. 39.

Λατρεία, ας, ἡ, (λατρεύω,) *service*, pp. for hire, or as a slave, Æl. V. H. 3. 9. Soph. Ajax 503. In N. T. only in respect to God, *service, worship*, John xvi. 2. Rom. ix. 4. xii. 1. Heb. ix. 1, 6. Sept. and עֲבָדָה Ex. xii. 25, 26. Josh. xxii. 27.—1 Macc. i. 45.

Λατρεύω, f. εἰσω, (λατρίς one hired, hireling,) *to serve*, pp. for hire or as a slave, Palæph. 45. 1, 4. Xen. Cyr. 3. 1. 36, i. q. δουλεύειν ib. § 41. In N. T. spoken in respect to God, *to serve, to worship*.

a) genr. seq. dat. Matt. iv. 10 et Luke iv. 8 κύριον τὸν θεόν . . . αὐτῷ μόνῳ λατρεύσεις. Luke i. 74. ii. 37. Acts vii. 7, 42. xxiv. 14. xxvii. 23. Rom. i. 9. Phil. iii. 3. 2 Tim. i. 3. Heb. ix. 14. xii. 28. Rev. xxii. 3. absol. Acts xxvi. 7. So Sept. and עָבַד Deut. vi. 13. x. 12. Josh. xxiv. 15. Once of idol-worship, Rom. i. 25. ἐλάτρευσεν τῇ κτίσει κ. τ. λ. So Sept. and עָבַד Deut. iv. 28. Judg. ii. 11, 13.—c. acc. Eurip. Iph. Taur. 1115 or 1122. Electr. 131.

b) of an external ritual worship, i. q. *to officiate as priest*, Heb. viii. 5. xiii. 10; and so in the celestial temple Rev. vii. 15. Also genr. for *to offer sacrifice, to worship*, Heb. ix. 9. x. 2. Comp. Sept. and עָבַד Ex. iii. 12. vii. 16.

Λάχανον, ου, τό, (λαχαίνω, *to dig, to till*), pp. 'a plant in tilled ground,' hence *a garden plant, herb*. Matt. xiii. 32 μῆζον τῶν λαχάνων πάντων. Mark iv. 32. Luke xi. 42. Rom. xiv. 2. Sept. for קֶרֶךְ 1 K. xxi. 2. קֶרֶךְ Gen. ix. 3.—Luc. Philopseud. 8. Plut. VI. p. 499. 9. ed. Reiske.

Λεββαῖος, ου, ὁ, *Lebbeus*, a name of the apostle Jude, also called Thaddeus, Matt. x. 3.

Λεγεών, ὄνος, ὁ, Lat. *legio*, a *legion*, pp. the largest division of troops in the Roman army, varying greatly in number at different periods, as 3000, 4200, 5000, 6600, etc. See Adam's Rom. Ant. p. 366 sq. Rees's Cyclop. s.

v.—In N. T. *legion*, for an indefinitely great number, e. g. of angels Matt. xxvi. 53. of demons Mark v. 9, 15. Luke viii. 30. So Rabb. לְגִיּוֹן, see Buxt. Lex. Chald. 1123.

Λέγω, f. ξω, primarily *to lay*, Germ. *legen*, e. g. *to lay*, or *let lie down* for sleep Hom. Il. 24. 635, and Mid. *to lie down* for sleep Od. 17. 102. *to lay together*, i. e. *to collect*, Il. 23. 239. Od. 24. 72. Also *to lay before*, i. e. *to relate, to recount*; and hence the prevailing Attic and later signif. *to say, to speak*, i. e. *to utter definite words, connected and significant discourse*, i. q. *to discourse*; thus differing from λαλεῖν q. v. and also from εἰπεῖν in so far as this latter refers only to words spoken and not to their connected sense; see Tittm. de Synon. N. T. p. 79, 80 sq. Sept. usually for עָבַד—In N. T.

1. *to lay before*, i. e. *to relate*, e. g. παραβολήν, *to put forth, to propound*, c. dat. of pers. Luke xviii. 1 ἔλεγε δὲ καὶ παραβολήν αὐτοῖς. xiii. 6. c. πρὸς τινα Luke xii. 41. xiv. 7. So of events etc. *to narrate, to tell*, e. g. τοῦτο, ταῦτα, c. dat. Luke ix. 21. πρὸς τινα xxiv. 10.—Palæph. 18. 1. Hdian. 1. 11. 2. ib. 7. 12. 20 τὰ δὲ ἐπόμενα ἐν τοῖς ἐξῆς λεχθήσεται. 8. 1. 1.

2. *to say, to speak, to discourse*, see above. a) genr. and construed:

(a) With an adjunct of the object, i. e. the words spoken, the thing or person spoken of, etc. (1) followed by the words uttered. Matt. i. 20 ἄγγελος . . . ἐφάνη αὐτῷ, λέγων. Ἰωσήφ κ. τ. λ. viii. 2. Mark vi. 2. Luke ii. 13. xii. 54. John i. 29 καὶ λέγει ἰδε ὁ ἀμνὸς τοῦ θεοῦ. ver. 36. Acts. iv. 16. Rom. ix. 25. Heb. i. 6. viii. 13. James iii. 23. al. sæpiss. (Xen. Conv. 4. 1.) So seq. ὅτι before the words quoted, Matt. ix. 18. Mark ii. 12 λέγοντας. ὅτι οὐδέποτε οὕτως εἰδομέν. iii. 21. Luke iv. 41. xxiii. 5. John viii. 33. Acts ii. 13. vi. 11. Rom. iii. 8. al. sæp. Comp. Buttm. § 149. p. 423. (Palæph. 6. 7. Hdian. 8. 3. 4.) Hence particip. λέγων, λέγοντες, *saying*, is often put after other verbs or nouns implying speech, like Heb. דִּבְרֵי, as introducing the exact words, i. q. *in these words*, e. g. Matt. v. 2 εἰδιδασκεν

αὐτοὺς, λέγων· Μακάριοι κ. τ. λ. vi. 31. μὴ οὖν μεριμνήσητε, λέγοντες· τί φάγωμεν κ. τ. λ. ix. 30. xii. 38. xvi. 7. Mark i. 7, 24. xi. 31. Luke iv. 35, 36. vii. 39. xx. 5. John iv. 31, 51. Acts ii. 13, 40. xxiv. 2. Heb. xii. 26. Rev. vi. 10. al. sæpiss. but not found in the acknowledged epistles of Paul. So Sept. and ܠܥܢܐ Gen. i. 22. ii. 16. Lev. i. 1. al. sæpiss.—Palæph. 7. 7.—(2) Seq. acc. of thing or person, e. g. the thing spoken, Matt. xxi. 16 ἀκούεις τί οὗτοι λέγουσιν; Mark xi. 23. Luke viii. 8 τὰ πάντα λέγων. John v. 34. Rom. x. 8. Eph. v. 12. al. sæp. Hence τὰ λεγόμενα Luke xviii. 34. Acts viii. 6. (Hdian. 4. 14. 8 ἔλεξε τοιάδε. Xen. Cyr. 1. 4. 12. An. 7. 7. 43.) Seq. acc. of person spoken of, but only in attraction with ὅτι, see Buttm. § 151. I. 6. Winer § 63. 3. a. John viii. 54 ὁ πατήρ . . . ὃν ὑμεῖς λέγετε, ὅτι θεὸς ὡμῶν ἐστι. ix. 19. Comp. Xen. Conv. 4. 46 λέγειν τε τοὺς φίλους, οἵτινές ἐσι.—(3) Seq. acc. et inf. comp. Matth. § 537. p. 1056. John xii. 29 ἔλεγε βροντὴν γεγενῆσθαι. Matt. xvi. 13. Luke xi. 18. Acts iv. 32. v. 36. Rom. xv. 8. 2 Tim. ii. 18. c. εἶναι impl. Rev. ii. 20.—Hdian. 1. 7. 9. Xen. Cyr. 1. 2. 1.—(4) Seq. ὅτι instead of the accus. and inf. comp. in 'Οτι no. 1. c. Buttm. § 149. p. 423. Winer § 45. 2. Mark ix. 11. Luke ix. 7. John iv. 20 καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσ. ἐστὶν ὁ τόπος κ. τ. λ. 1 Tim. iv. 1. So with ὅτι and the apodosis impl. in the phrase οὐ λέγεις, Matt. xxvii. 11. John xviii. 37. comp. Luke xxii. 70 ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι.—Xen. Cyr. 1. 3. 17.—(5) Seq. adv. or adverbial phrase, John xiii. 13 καὶ καλῶς λέγετε. (Xen. Mem. 2. 7. 11.) Rom. iii. 5 et Gal. iii. 15 λ. κατ' ἀνθρώπων. Metaph. Rev. xviii. 7 ἐν τῇ καρδίᾳ αὐτῆς λέγει, and Matt. iii. 9 λέγειν ἐν ἑαυτοῖς, to say in one's heart, in or among themselves, i. e. to think, comp. in Εἰπον a. ζ. Gesen. Lex. ܠܥܢܐ no. 2.

(β) With a further adjunct of the person to whom one speaks, e. g. c. dat. μετά, πρός; and also of whom, e. g. c. εἰς, περί, ὑπέρ. The adjunct of the object is then always present or implied, in some one of the preceding constructions. (1) Seq. dat. of pers. e. g. with the words uttered, Matt. viii. 26 καὶ λέγει αὐτοῖς· τί δειλοί ἐστέ κ. τ. λ. xiv. 4.

Mark ii. 5, 14. 2 John 10, 11. al. sæpiss. So c. dat. of thing personified Matt. xxi. 19. Rev. vi. 16. Also seq. ὅτι before the words quoted, comp. above in a. 1. Luke viii. 49. John iv. 42. So too καὶ ἔλεγε αὐτῷ etc. is put after other verbs of speaking, like λέγων, comp. above in a. 1. Mark ix. 31. xiv. 61 ἐπρώτα αὐτὸν καὶ λέγει αὐτῷ· σὺ εἶ ὁ Χρ. κ. τ. λ. With an acc. of thing, John xvi. 7. 2 Thess. ii. 5. Rev. ii. 7. acc. of pers. of whom, as object, John viii. 27. Phil. iii. 18. With ὅτι instead of acc. et inf. Matt. xvi. 18. John xvi. 26. With an adverbial construction of manner, as Mark iii. 23 ἐν παραβολαῖς ἔλεγεν αὐτοῖς. iv. 2. xii. 38. With περί τινος Matt. xi. 7.—(2) Seq. μετ' ἀλλήλων, with one another, with the words spoken, John xi. 56.—(3) Seq. πρὸς c. acc. of pers. to whom, e. g. with the words uttered, Mark x. 26. Luke xiv. 7. John iv. 15. Heb. vii. 21. (Xen. Cyr. 1. 3. 14.) with ὅτι of citation Luke iv. 21. With an acc. of thing, xi. 53. With περί τινος vii. 24.—Further with an adjunct of person of whom one speaks: (4) Seq. εἰς c. acc. of, concerning any one, genr. Eph. v. 32. with the words uttered, Acts ii. 25. with an acc. of thing Luke xxii. 65.—Xen. Mem. 1. 5. 1.—(5) Seq. περί c. gen. of pers. with the words uttered, John i. 48. Matt. xi. 7. c. acc. of thing Acts viii. 34. John i. 22. ix. 17. Tit. ii. 8. c. ὅτι pro inf. Luke xxi. 5.—(6) Seq. ὑπέρ σεαυτοῦ, to speak for oneself, Acts xxvi. 1.

b) as modified by the context, where the sense lies not so much in λέγω, as in the adjuncts, e. g. (α) before questions, for to ask, to inquire, followed by the words spoken, Matt. ix. 14. Mark v. 30. xiv. 14. Luke vii. 20. John vii. 11 καὶ ἔλεγον· ποῦ ἐστὶν ἐκεῖνος; Rom. x. 19. c. dat. of pers. Mark vi. 37. Luke xvi. 5. xxii. 11. Seq. εἰ whether, Acts xxv. 20. c. dat. of pers. xxi. 37.—(β) before replies, for to answer, to reply, followed by the words spoken, e. g. after a direct question, Matt. xvii. 25. John xviii. 17. c. dat. of pers. Matt. xviii. 22. xx. 7, 21; also c. ὅτι of citation Matt. xix. 8. John xx. 13. preceded by ἀποκριθεὶς Mark viii. 29. Luke iii. 11. Without a preceding question, c. dat.

of pers. and the words spoken, Matt. iv. 10. xxvi. 35. Luke xvi. 29. John ii. 4. with ἀποκριθεῖς etc. Mark ix. 19. Luke xi. 45.—(γ) in affirmations, for *to affirm, to maintain*, e. g. with the words or proposition uttered, Mark xiv. 31 ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον. ἰδὲ κ. τ. λ. Gal. iv. 1. 1 John ii. 4. Seq. acc. c. inf. Matt. xxii. 23. Luke xxiii. 2. xxiv. 23 οἱ λέγουσιν αὐτὸν ἔφη. c. acc. impl. James ii. 14. 1 John ii. 6, 9. Seq. ὅτι instead of acc. et inf. Matt. xvii. 10. Rom. iv. 9. —With a dat. of pers. in the formulas λέγω σοι v. ὑμῖν, ἀμήν λέγω ὑμῖν, etc. in solemn affirmations, genr. Matt. xi. 21. Mark xi. 24. Luke iv. 25. c. ἀμήν Matt. v. 18. xxv. 12. al. ἀμήν, ἀμήν, John i. 52. iii. 3. viii. 51. al. comp. in Ἀμήν no. 3. So in the middle of a clause, Matt. xi. 9 ναι, λέγω ὑμῖν, καὶ περισσό-τερον προφῆτου. Luke vii. 14. xi. 51. xv. 10. Seq. ὅτι for acc. c. inf. Matt. iii. 9. Mark ix. 13. Luke iv. 24. John iii. 11.—(δ) of teaching, for *to teach, to inculcate*, e. g. with the proposition taught, Matt. xv. 5. c. acc. Acts i. 3. c. acc. et infin. Acts xxi. 21. acc. impl. xv. 24. c. acc. et dat. of pers. Matt. x. 27. John viii. 16. xvi. 12.—absol. Xen. Conv. 4. 13.—(ε) of predictions *to foretell, to predict*, c. acc. et dat. Mark x. 32. c. acc. Luke ix. 31. c. dat. John xiii. 19.—(ζ) of what is spoken with authority, *to command, to direct, to charge*, absol. Matt. xxiii. 3 λέγουσι γὰρ, καὶ οὐ ποιοῦσι. c. acc. Luke vi. 46. c. acc. et dat. Mark xiii. 37. John ii. 5. c. dat. of pers. et imperat. Matt. v. 44 ἐγὼ δὲ λέγω ὑμῖν. ἀγαπᾶτε κ. τ. λ. viii. 4. xx. 8. Mark v. 41. vi. 10. Luke v. 24. John ii. 7, 8. c. dat. et inf. Rev. xiii. 14. c. inf. Rom. ii. 22. seq. ἵνα Acts xix. 4. (c. inf. Xen. An. i. 3. 8. ib. 7. 1. 40.) So in the sense of *to charge, to exhort*, c. dat. Acts v. 38. c. dat. et inf. Acts xxi. 4. c. τοῦτο seq. inf. Eph. iv. 17.—(η) of calling out, i. q. *to call, to exclaim*, etc. Matt. xxv. 11 λέγουσαι. κύριε, κύριε, ἀνοίξον ἡμῖν. Luke xiii. 25. Acts xiv. 11.—(θ) trop. *to say or speak* by writing, by letter, etc. e. g. with the words written, Luke i. 63 ἔγραψε, λέγων. κ. τ. λ. xx. 42. c. acc. 1 Cor. vii. 6, impl. Philem. 21. c. acc. et dat. 1 Cor. xv. 51. c. dat. 1 Cor. vi. 5. x. 15. 2 Cor.

vi. 13. c. ὅτι for acc. and inf. Gal. v. 2. τοῦτο ὅτι 1 Thess. iv. 15. seq. adv. etc. 2 Cor. vii. 3. xi. 16. Phil. iv. 11.—So Sept. and רַבִּי 2 K. x. 6. Jos. Ant. 13. 4. 1. Hdot. 3. 40.

c) meton. of things, e. g. (α) a voice, φωνὴ λέγουσα Matt. iii. 17. Rev. vi. 6. c. dat. Acts ix. 4. Rev. xvi. 1. c. dat. of manner Acts xxvi. 14.—(β) a writing, scripture, ἡ γραφή, with the words quoted John xix. 37. James iv. 5, 6. τὴν Rom. iv. 3. Gal. iv. 30. With ἡ γραφή impl. Gal. iii. 16. Eph. iv. 8.—Hdot. 1. 124. ib. 8. 22.—(γ) a law, ὁ νόμος, c. acc. 1 Cor. ix. 8. absol. ver. 10. xiv. 34.—(δ) genr. ὁ χρηματισμός Rom. xi. 4. ἡ δικαιοσύνη as personified, x. 6.

d) trop. for *to mean, to have in mind*, comp. above in a. α. 5. Gesen. Lex. רַבִּי no. 2. Seq. imper. Gal. v. 16. c. acc. of thing, 1 Cor. x. 29 συνεῖδῃσιν δὲ λέγω κ. τ. λ. i. 12. Gal. iii. 17. c. acc. of pers. John vi. 71 ἔλεγε δὲ τὸν Ἰούδαν. Mark xiv. 71.—Jos. Ant. 6. 5. 5. Ael. V. H. 2. 36. Xen. CEC. 17. 8.

3. *to call, to name*, i. q. καλέω, pp. to speak of as being or being called so and so, seq. dupl. acc. Matt. xix. 17 τί με λέγεις ἀγαθόν; Mark xv. 12 ὃν λέγετε βασιλεῖα τῶν Ἰουδαίων. Luke xx. 37. John v. 18. xv. 15. Acts x. 28. al. Pass. Matt. xiii. 55 ἡ μητὴρ αὐτοῦ λέγεται Μαριάμ. Heb. xi. 24. Part. ὁ λεγόμενος, *called, named*, Matt. ii. 23 εἰς πόλιν λεγομένην Ναζαρέθ. ix. 9. ἀνθρώπων, Ματθαῖον λεγόμενον. xxvi. 3, 14. Mark xv. 7. John iv. 5. ix. 11. xxii. 1. Acts iii. 2. Eph. iii. 11. al. Also *surnamed*, Matt. iv. 18 Σίμωνα τὸν λεγόμενον Πέτρον. x. 2. iv. 11.—Esdr. viii. 41. Jos. Ant. 12. 3. 2. Palæph. 7. 6. Xen. An. 1. 8. 10.—With the idea of *translation* into another language, e. g. fully, John i. 39 ῥαββί, ὃ λέγεται ἐρμηνευόμενον, διδάσκαλε. xix. 17 ὃς λέγεται ἐβραϊστὶ, Γολγοθᾶ. Acts ix. 36. Simply, John iv. 25 Μεσσίας, ὁ λεγόμενος Χριστός, i. e. in Greek. xi. 16 Θωμᾶς ὁ λεγόμενος Δίδυμος. xx. 16 ῥαββουνί, ὃ λέγεται διδάσκαλε, comp. i. 39. AL.

Λεῖμμα, ατος, τό, (λείπω,) a remnant, what is left, meton. of pers. *some remaining*, Rom. xi. 5. So Sept. for רֶשֶׁת Josh xiii. 12. חֲרָשׁ 2 K. xix. 4.

—pp. Plut. ed. R. VI. p. 289. 13. Hdot. 1. 119.

Λεῖος, α, ον, *smooth, level, plain*, opp. τραχύς. Luke iii. 5. εἰς ὁδὸς λείας, quoted from Is. xl. 4 where Heb. נָגַדְרָב, Sept. εἰς πῖδια.—Æl. V. H. 3. 1. Hes. Erg. 1. 286, et Xen. Mem. 2. 1. 20 λείη ὁδός.

Λεῖπω, f. ψω, *to leave, to forsake*, pp. trans. Hdtan. 1. 10. 2. Xen. Ven. 3. 3. In N. T.

a) Pass. *to be left, forsaken of any thing*, i. e. *to be destitute of, to lack*, seq. gen. James i. 5 εἰ δὲ τις ὑμῶν λείπεται σοφίας. ii. 15. Comp. Buttm. § 132. 5. 2. Seq. ἐν μηδενί James i. 4, i. e. *to be wanting in nothing*, i. q. τέλειος, ὁλόκληρος.—Comp. Jos. Ant. 9. 11. 2 οὐδὲ μιάς ἀρετῆς ἀπέλείπετο.

b) intrans. *to fail, to lack, to be wanting*, c. dat. of pers. Luke xviii. 22 ἔτι ἐν σοι λείπει. Tit. iii. 13. τὰ λείποντα Tit. i. 5.—Wisd. xix. 4. Pol. 13. 2. 2. Diod. S. 1. 5. On the derivation of the intrans. from the transitive signif. see Passow s. v. no. 4.

Λειτουργίῳ, ῶ, f. ἦσω, (λειτουργός q. v.) pp. *to perform some public service, to serve the public*, sc. at one's own expense, intrans. Dem. 833. 25. Isocr. 161. C. In N. T. genr. *to serve, to minister*.

a) publicly in religious worship, e. g. the priests of the O. T. absol. Heb. x. 11; of christian teachers, seq. τῷ κυρίῳ Acts xiii. 2. Sept. for מְשָׁרֵת Num. xviii. 2. Deut. x. 8.—Jos. B. J. 2. 17. 2. Dion. Hal. Ant. 2. 22.

b) by impl. in a more private sense, *to minister to any one, to supply pecuniary aid*, c. dat. Rom. xv. 27.—Test. XII Patr. p. 689 οὐκ οἰκτεῖρει λειτουργοῦντα αὐτῷ ἐν κακῷ. Comp. Xen. Mem. 2. 7. 6.

Λειτουργία, ας, ἡ, (λειτουργός q. v.) *public service, public office*, i. e. such as in Athens and elsewhere were administered by the citizens in turn and at their own expense, as a part of the system of finance, Jos. Ant. 16. 5. 3. Æl. V. H. 6. 6. Dem. 1209. 2. Comp. Xen. (Æc. 2. 6. Bœckh Staatshaush der Athener I. p. 480. II. p. 62. Potter's Gr.

Ant. I. p. 85.—In N. T. genr. *service, ministry*, e. g.

a) of the public ministrations of the Jewish priesthood, Luke i. 23 αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ. Heb. viii. 6. ix. 21. Trop. of the *ministry* of a christian teacher in bringing men to the faith, Phil. ii. 17 λειτουργία τῆς πίστεως ὑμῶν. Sept. and עֲבָדָה Ex. xxxviii. 21. Num. viii. 22.—Jos. B. J. 1. 1. 4. Diod. Sic. 1. 21.

b) by impl. *friendly service, kind office*, genr. Phil. ii. 30. Spoken of *alms*, i. e. public collections in the churches, 2 Cor. ix. 12.

Λειτουργικός, ῆ, ὄν, *pertaining to the public service* e. g. of the temple, Sept. σκεῦη λ. for מִזְבֵּחַ הַזָּהָב Num. iv. 12. עֲבָדָה Num. iv. 26.—In N. T. act. *ministering*, rendering service to others, Heb. i. 14 λειτουργικά πνεύματα, sc. εἰς διακονίαν etc. Comp. on the ministry of angels Ps. xxxiv. 8. xci. 11 sq. Matt. xiii. 49. xvi. 27. Philo de Gigant. p. 286.

Λειτουργός, οὔ, ὁ, (λαός, λῆτος v. λῆτος popular, public, and ἔργον,) *a public servant, minister*, such as in Athens performed or administered the λειτουργίαι at their own expense, comp. in λειτουργία, and Bœckh and Potter as there cited.—In N. T. *a minister, servant*, viz.

a) genr. e. g. τοῦ θεοῦ, Rom. xiii. 6. Heb. i. 7 ὁ ποιῶν τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα, quoted from Ps. civ. 4 where Sept. for מְשָׁרֵת, comp. 1 K. x. 5.—Ecclus. 10. 2.

b) spoken of *a priest* in the Jewish sense, Heb. viii. 2 τῶν ἁγίων λειτουργός. So Sept. and מְשָׁרֵת Neh. x. 39. Jer. xxxiii. 21. Of Paul as *a minister* of Christ, of the gospel, Rom. xv. 16.—Dion. Hal. Ant. 2. 73 λ. τῶν θεῶν.

c) by impl. Phil. ii. 25 λειτουργὸν τῆς χρείας μου, *a minister for my wants*, i. e. one who ministers to my wants.

Λέντιον, ου, τό, Lat. *lenteum*, a linen cloth, e. g. *a towel, apron*, worn by servants and persons in waiting. John xiii. 4, 5.—Sueton. Calig. 26 succinctos linteos.

Λεπίς, ἰδος, ἡ, (λέπος, λέπω,) *a*

scale, crust, e. g. from the eyes Acts ix. 18. Sept. of fish, for נֶחֱשֶׁת Lev. xi. 9, 10.—Diod Sic. 10. 91 of thin plates, lamina.

Λέπρα, ας, ή, (λεπρός, *leprosy*, in which the skin becomes *scaly*, etc. See Jahn § 188 sq. Calmet s. v. 'Rees' Cyclop. s. v. Matt. viii. 3. Mark i. 42. Luke v. 12, 13. Sept. for נֶחֱשֶׁת Lev. xiii. 2, 3 sq.—Jos. Ant. 3. 11. 3, 4. Hdot. 1. 138.

Λεπρός, οῦ, ό, (λίπος, *lepis*,) pp. *scaly, scabby*, hence a *leper*, one diseased with leprosy, Matt. viii. 2. x. 8. xi. 5. Mark i. 40. Luke iv. 27. vii. 22. xvii. 12. Σίμων ό λεπρός, *Simon the leper*, i. e. who had been a leper, Matt. xxvi. 6. Mark xiv. 3. Sept. for נֶחֱשֶׁת Lev. xiii. 44, 45. נֶחֱשֶׁת 2 Sam. iii. 29. 2 K. vii. 3.—Jos. Ant. 3. 11. 4.

Λεπτόν, οῦ, τό, (neut. of λεπτός thin,) the name of the smallest Jewish coin, like Engl. *mite*. Its value was half a Κοδράντης q. v. or the eighth part of an Ἀσάριον q. v. and it was therefore equal to about one-fifth of one cent. Comp. Jahn § 117. Mark xii. 42. Luke xii. 59. xxi. 2.—pp. λεπτόν κέρμα Aleiphr. I. Ep. 9. λεπτόν νόμισμα Pol-lux On. 9. 92.

Λεβί or Λευίς, accus. Λεβίν Winer § 10. 1, *Levi*, pr. n. of four persons in N. T.

1. The third son of Jacob and Leah, the head of the tribe of Levi, Heb. vii. 5, 9. Rev. vii. 7.

2. Two of the ancestors of Jesus, Luke iii. 24, 29.

3. One of the apostles, the son of Alphaeus, called also Matthew, Mark ii. 14. Luke v. 27, 29. Comp. Matt. ix. 9.

Λευίτης, ου, ό, a *Levite*, one of the posterity of Levi, spoken in N. T. of the descendants of the three great families into which this tribe was divided, the heads of which were Gershon, Kohath, and Merari, Num. iii. 17 sq. These were appointed by the Mosaic law to be the ministers and servants of the priests, and to perform the menial offices of the temple and temple service. Luke x. 32. John i. 19. Acts iv. 36. See Num. i. 50 sq. c. 4.

c. viii. 5 sq. Jos. Ant. 9. 13. 3. Jahn § 362 sq.

Λευϊτικός, ή, όν, *Levitical*, pertaining to the Levites, Heb. vii. 11.

Λευκαίνω, f. ανώ, (λευκός,) *to whiten, to make white*, e. g. τὰς στολὰς Rev. vii. 14. absol. Mark ix. 3. Sept. for נֶחֱשֶׁת Ps. li. 9. Is. i. 18.—Hom. Od. 12. 172. Eurip. Iph. Aul. 157.

Λευκός, ή, όν, (λάω, *leússō*, Lat. *luceo*,) pp. *light*, i. e. emitting light, *shining, glittering, radiant*, and hence *radiant white*.

a) pp. of raiment, espec. that of angels etc. Mark xvi. 5. John xx. 12. Acts 1. 10. Rev. iii. 4, 5, 18. iv. 4. vi. 11. vii. 9, 13. xix. 14. Luke ix. 29 ό ιματισμός αυτού λευκός εξαστράπτων. Matt. xvii. 2 λευκά ὡς τὸ φῶς. xxviii. 3 et Mark ix. 3 λ. ὡσεὶ χιῶν, comp. Dan. vii. 9 where Sept. for נֶחֱשֶׁת. Of a throne Rev. xx. 11.—Hom. Od. 6. 45. Il. 14. 185 κρήδεμνον λευκὸν ἥλιος ὤς.

b) genr. *white*, e. g. hair Matt. v. 36. Rev. i. 14. a stone Rev. ii. 17. a cloud xiv. 14. a horse vi. 2. xix. 11, 14. a field ripe for the harvest John iv. 35. Sept. for נֶחֱשֶׁת Lev. xiii. 3, 4. Zech. i. 8. vi. 3.—Hdian. 5. 6. 16. Xen. Ag. 1. 28.

Λέων, οντος, ό, a *lion*, Heb. xi. 33. 1 Pet. v. 8. Rev. iv. 7. ix. 8, 17. x. 3. xiii. 2. Sept. for נֶחֱשֶׁת 1 Sam. xvii. 34, 36, 37. נֶחֱשֶׁת Judg. xiv. 5, 8, 9.—Pol. 5. 35. 13. Xen. Ven. 11. 1.—Trop. for a *cruel adversary, persecutor*, 2 Tim. iv. 17 ἐπρόσθεν εκ στόματος λέοντος, where some understand Nero, and others Satan; comp. Ps. vii. 2. Prov. xxviii. 15. Ez. xxii. 25. (Jos. Ant. 20. 6. 10, of Tiberius.) Also for a *hero, powerful deliverer*, Rev. v. 5 λέων ό ὢν εκ φυλῆς Ἰούδα, comp. Neh. ii. 13. Jer. xlix. 18.

Λήθη, ης, ή, (λανθάνω, *forgetfulness, oblivion*, e. g. λήθην λαμβάνειν i. q. *to forget*, 2 Pet. i. 9, comp. in λαμβάνω no. 1. f.—Jos. Ant. 2. 6. 10. Æl. H. A. 4. 35. Xen. Mem. 1. 2. 21.

Ληνός, οῦ, ό et ή, a *trough*, e. g. for drinking, watering, Sept. for נֶחֱשֶׁת Gen. xxx. 39, 42. Hom. Hymn. in Merc. 104. In N. T. *wine-trough, wine-vat*, viz.

a) the upper vat or *press*, into which the grapes were cast and trodden by men, Rev. xiv. 19, 20 bis. xix. 15. Sept. for תב Neh. xiii. 15. Is. lxiii. 2.—Diod. Sic. 3. 63. Anaer. 52. 4.—It was sometimes hewn into a rock, and had a grated opening near the bottom through which the liquor flowed off into a lower vat. See Jahn § 69.

b) the lower vat, dug in the rock or earth as above, i. q. ὑπολήνιον, Matt. xxi. 33, coll. Mark xii. 1; also Is. v. 2 where Heb. בִּרְיָ Sept. προλήνιον. Sept. ληνός for בִּרְיָ Prov. iii. 10. Joel ii. 24.—Anthol. Gr. IV. p. 259. 3. Schol. in Aristoph. Eccl. 154. Wetstein N. T. I. p. 466.

Λῆρος, ου, ὁ, *tattle, idle talk*, Luke xxiv. 11.—Jos. B. J. 3. 8. 9. Xen. An. 7. 7. 41.

Ληστής, ου, ὁ, (ληΐς, ληΐζομαι to plunder,) a *plunderer, robber*, Matt. xxi. 13 σπῆλαιον ληστῶν. xxvi. 55. Mark xi. 17. xiv. 48. Luke x. 30, 36. xix. 46. xxii. 25. John x. 1. xviii. 40. 2 Cor. xi. 26. Matt. xxvii. 38, 44 et Mark xv. 27, comp. Luke xxiii. 33 κακοῦργος. Trop. John x. 8, comp. in Κλέπτῃς. Sept. σπῆλαιον ληστῶν for פִּרְיָן לְשָׁרֵן Jer. vii. 11.—Hdian. 1. 10. 3. Xen. H. G. 6. 4. 35.

Λῆψις, εως, ἡ, (λαμβάνω,) a *receiving, receipt*, only Phil. iv. 15, for which see in Δόσις.—Ecclus. xli. 19. xlii. 7.

Λίαν, adv. *much, very, exceedingly*, e. g. with a verb, Matt. ii. 16 ἐδυμώθη λίαν. xxvii. 14. Luke xxiii. 8. 2 Tim. iv. 15. 2 John 4. 3 John 3. Sept. for תִּבְנָה Gen. iv. 5. 1 Sam. xi. 15.—Xen. An. 6. 1. 28.—With an adjunct. Matt. iv. 8 ὁρὸς ὑψηλὸν λίαν. viii. 28. Mark ix. 3. Sept. for תִּבְנָה Gen. i. 31.—Palæph. 28. 1. Xen. Ag. 5. 4.—With other adverbs, Mark i. 35 πρῶτῃ ἐννυχον λίαν, see in Ἐννυχος. vi. 51. xvi. 2.—Luc. Pisc. 34.—For οἱ ὑπὲρ λίαν 2 Cor. xi. 5. xii. 11, see in Ὑπερλίαν.

Λιβανός, ου, ὁ, pp. *arbor thurifera*, the tree which produces frankincense, growing in Arabia and around Mount Lebanon, Hdot. 4. 75. Lob. ad Phryn.

p. 187 sq. Comp. Plin. H. N. 32. 14 or 31. Theophr. H. Plant. 9. 1, 3, 4.—Later and in N. T. *frankincense*, i. q. λιβανωτός, a transparent and fragrant gum, which distills from incisions in the above tree, and was used by the ancients as incense, comp. Ex. xxx. 34. In modern times it is classed among drugs, and is sometimes called *olibanum*, Matt. ii. 11. Rev. xviii. 13. Sept. for Heb. תְּבִיבָה Ex. l. c. Lev. ii. 1. v. 11.—Diod. Sic. 3. 41. Hdian. 4. 8. 20. See Rees' Cyclop. art. *Frankincense*.

Λιβανωτός, ου, ὁ, (λιβανός, q. v.) pp. *frankincense*, Æl. V. H. 11. 5. Hdian. 5. 5. 12. In N. T. meton. a *censer* for burning incense, *thuribulum*, Rev. viii. 3 ἔχων λιβανωτὸν χρυσοῦν. v. 5.

Λιβερτίνος, ου, ο, Lat. *libertinus*, a *libertine*, i. e. a *freed-man* of Rome, either personally made free or born of freed parents, see Adams' Rom. Ant. p. 34, 41 sq. In N. T. Acts vi. 9 τινὲς τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, *certain of those belonging to the synagogue of the Libertines so called*. These were probably Jews, who having been carried as captives to Rome, and there *freed* by their masters, had settled down as residents in that city, i. e. as Roman *freed-men*. Philo expressly affirms that a large section of the city beyond the Tiber was occupied by Jews of this character, Leg. ad Cai. p. 1014. C, or Opp. II. p. 568. Tacitus also relates, that under Tiberius 4000 freed-men who professed the Jewish religion were at once transported to Sardinia, Annal. 2. 85. Comp. Sueton. Tiber 36. See Loesner Obs. in N. T. p. 180. Kuinoel IV. p. 220.—Others read by conject. Λιβυστίνων, *Libyans*.

Λιβύη, ης, ἡ, *Libya*, Acts ii. 10, a region of Africa, west of Egypt along the coast of the Mediterranean, and extending back indefinitely into the desert. The tract along the coast was divided under the Romans into two parts; on the east Libya Marmarica, and towards the west Libya Cyrenaica, so called from its chief city Cyrene,

and called also Libya Pentapolis from the five cities which it contained, Apollonia, Arsinoë, Berenice, Cyrene, Ptolemais. In all these cities there dwelt many Jews. Plin. H. N. 5. 5. Jos. Ant. 14. 7. 2. Comp. in Κυρήνη.

Λιθάζω, f. άσω, (λίθος,) *to stone, to pelt with stones*, in order to wound or kill, seq. acc. John x. 31, 32, 33. xi. 8, Acts v. 26. xiv. 19. 2 Cor. xi. 25. Heb. xi. 37. So Sept. and לָקַח 2 Sam. xvi. 6, 13.—Pol. 10. 29. 5.

Λιθινός, η, ον, (λίθος,) *stone, of stone*, i. e. made of stone. John ii. 6. ὑδρία λίθιναι. 2 Cor. iii. 3. Rev. ix. 20. Sept. for לִבְנֵי Gen. xxxv. 14. Ez. xxxi. 17. —Luc. Demon. 67. Xen. An. 3. 4. 7, 9.

Λιθοβολέω, ὦ, f. ήσω, (λίθος, βάλλω,) *to throw stones at any one, to stone*, sc. in order to wound or kill, i. q. λιθάζω, seq. accus. Matt. xxi. 34. xxiii. 37. Mark xii. 4. Luke xiii. 34. Acts vii. 53, 59. xiv. 5. As a Mosaic punishment, John viii. 5. Comp. Lev. xx. 10 et Deut. xxi. 22, coll. ver. 21 where Sept. and לָקַח. Heb. xii. 20, comp. Ex. xix. 13 where Sept. and לָקַח. Also for לָקַח Lev. xx. 27. xxiv. 14, 16. Comp. Jahn § 257. —Plut. X. p. 202. 15. ed. Reiske.

Λίθος, ου, ὁ, *a stone*, a) pp. as of small stones, Matt. iv. 3 ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. ver. 6. vii. 9. Mark v. 5. al. Sept. and לִבְנֵי 1 Chr. xii. 2. 2 Chr. i. 15. (Xen. An. 5. 2. 14.) Of stones for building, Matt. xxiv. 2. Mark xiii. 1 ἴδε ποταποὶ λίθοι. ver. 2. Luke xix. 44. For the size and beauty of the stones with which the temple was built, see Jos. Ant. 15. 11. 3. B. J. 5. 5. 1 sq. Ezra v. 8 where Sept. λίθοι ἐκλεκτοὶ for לִבְנֵי לְבָנִים. (Xen. Mem. 3. 1. 7.) Of a mill-stone λ. μυλικός Mark ix. 42. Rev. xviii. 21. (Hdian. 3. 1. 14.) Of a stone for covering the door or mouth of a sepulchre, Matt. xxvii. 60, 66. xxviii. 2. Mark xv. 46. Luke xxiv. 2. John xi. 38. al. Sept. and לִבְנֵי Gen. xxix. 2, 3, 8, 10. (Luc. de Luctu 19.) Of stone tablets 2 Cor. iii. 7, comp. Ex. xxxi. 1, 4. Of idols carved in stone i. e. statues of marble Acts xvii. 29. So Sept. and לִבְנֵי Deut. iv. 28. xxviii. 36. Of pre-

cious stones, λίθος τίμιος Rev. xvii. 4. xviii. 12, 16. xxi. 11, 19. trop. 1 Cor. iii. 12. λίθος ἰάσις Rev. iv. 3. xxi. 11. Sept. and לִבְנֵי λ. τίμ. 2 Sam. xii. 30. 1 K. x. 2, 11. λ. σμ. Ex. xxxv. 25. Ez. x. 1.—Jos. Ant. 10. 2. 2. Hdian. 4. 8. 21.

b) trop. spoken (a) of Christ, as ὁ λίθος ἀκρογωνιαίος, Eph. ii. 20. 1 Pet. ii. 6; see in Ἀκρογωνιαίος. As ὁ λίθος ζών. 1 Pet. ii. 4, see in Ζάω a. γ. As ὁ λίθος προσκόμματος, *stone of stumbling*; Rom. ix. 32, 33. 1 Pet. ii. 7, i. e. the occasion or cause of fall, destruction, to the Jews, since they took offence at his person and character, and thus rejected their spiritual deliverer. Comp. Is. viii. 14 et ibi Gesen. Comm.—(β) Of Christians as λίθοι ζῶντες 1 Pet. ii. 5, see in Ζάω a. γ. AL.

Λιθόστρωτος, ου, ὁ, ἡ, adj. (λίθος, στρώννυμι,) *stone-strowed, paved*, App. Bell. Civ. 3. 26 ἐν λιθοστρώτῳ πόλει. Arr. Epict. 4. 7. 37 σοὶ μέλει πῶς ἂν ἐν λιθοστρώτοις [οἰκήμασι] οἰκήσητε, i. e. houses decorated with tessellated or Mosaic pavements, as was customary at Rome after the time of Sylla, Plin. H. N. 36. 25 or 64. Sueton Cæs. 46. Adam's Rom. Ant. p. 529.—In N. T. neut. τὸ λιθόστρωτον, *pavement*, i. e. a tessellated pavement of Mosaic work as above, common not only at Rome, but imitated also in the provinces. Suetonius relates (l. c.) that Julius Cæsar in his military expeditions took with him pieces of marble ready fitted, in order that wherever he encamped they might be laid down in the prætorium. Hence John xix. 13 ὁ Πιλάτος . . . ἤγαγεν ἔξ τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον λιθόστρωτον, Ἐβραϊστί δὲ γαββαθα, i. e. he led Jesus out of the prætorium, whither the Jews might not enter, and took his seat upon the public tribunal, βῆμα, which stood upon a tessellated pavement, comp. Jos. B. J. 2. 9. 3. Others suppose the similar pavement in the temple to be meant, Jos. B. J. 6. 1. 8. ib. 6. 3. 2; but a Roman magistrate could hold no such proceedings in the temple. See Wetstein N. T. in loc. Krebs Obs. in N. T.

p. 158 sq.—Sept. for חֲרָץ Cant. iii. 10. חֲרָץ 2 Chr. vii. 3. Esth. i. 6. Comp. in Γαββαθᾶ.

Λικμάω, ὦ, f. ἴσω, (λικμός a winnowing-fork,) to winnow sc. grain, which in the East is done by throwing it with a fork against the wind, which scatters the straw and chaff, Hom. II. 5. 500. Xen. OEc. 18. 2, 6. Comp. Jahn § 65. Calmet art. *Thrashing* p. 891. Hence by impl. to scatter, to disperse, Sept. Is. xvii. 13. Amos ix. 9. Wisd. xi. 19.—In N. T. trop. Matt. xxi. 44 et Luke xx. 18 ἐφ' ὃν δ' ἂν πείσῃ [ὁ λίθος], λικμήσει αὐτόν, it shall scatter him to the winds, i. e. crush him in pieces, make chaff of him. So Sept. for Chald. חֲרָץ Aph. Dan. ii. 44. חֲרָץ Job xxvii. 21.

Λιμὴν, ἐνος, ὁ, a haven, harbour, port, Acts xxvii. 12 bis. ver. 8 see in Καλοὶ λ. Sept. for חֲרָץ Ps. cvii. 30.—Diod. Sic. 3. 38. Xen. An. 6. 4. 1.

Λίμνη, ης, ἡ, (λείβω,) pp. any standing water, pool, lake, e. g. the lake of Gennesareth, Luke v. 1 παρὰ τὴν λ. Γεννησαρέτ. absol. v. 2. viii. 22, 23, 33. Of a lake of burning sulphur, e. g. γε-ἔννα q. v. Rev. xix. 20. xx. 10, 14, 15. xxi. 8. Comp. in Ἀιδης Sept. for חֲרָץ Ps. cvii. 35. cxiv. 8.—2 Macc. xii. 16. Diod. Sic. 2. 4. Xen. H. G. 3. 2. 19.

Λιμός, οὔ, ὁ, (λείπω, λείψαι,) also Dor. ἡ λιμός in MSS. Luke xv. 14. Acts xi. 28, comp. Lob. ad Phr. p. 188; pp. failure, want, sc. of food, hence hunger, famine.

a) of single persons, hunger, 2 Cor. xi. 27 ἐν λιμῷ καὶ δίψει. Luke xv. 17 Rom. viii. 35. Sept. for רָעָה Lam. v. 10.—So λιμός ἡ δίψος Luc. Tox. 58. Xen. Mem. 1. 4. 13.

b) of cities or countries, famine, scarcity of grain, Matt. xxiv. 7 ἔσονται λιμοὶ καὶ λοιμοί. Mark xiii. 8. Luke iv. 25. xv. 14. xxi. 11. Acts vii. 11. xi. 28. Rev. vi. 8. xviii. 8. Sept. for רָעָה Gen. xii. 10. Ruth i. 1. al.—1 Macc. ix. 24. Diod. S. 1. 84 init. Xen. Cyr. 7. 5. 7.

Λίνον, ου, τό, flax, e. g. the plant Sept. for חֲרָץ Ex. ix. 31. Xen. Ath. 2. 11, 12. In N. T. and genr. what is made of flax, linen, e. g. raiment Rev. xv.

θ ἐνδεδυμένοι λίνον καθαρόν. Comp. Sept. and חֲרָץ Is. xix. 9.—Hom. II. 9. 661. Od. 13. 73.—Put also for the wick of a candle or lamp, i. e. a strip of linen. Matt. xii. 20 λίνον τρυφόμενον οὐ σβίσει, the smoking wick he will not quench, i. e. the faint and almost expiring light he will not extinguish, quoted from Is. xlii. 3 where Sept. and חֲרָץ. Sense: the Messiah will speak peace and comfort to the oppressed, and will not add to their sorrows. See Gesen. Comm. in loc.

Λίνος, ου, ὁ, Linus, pr. n. of a Christian, 2 Tim. iv. 21.

Λιπαρός, ὁ, ὄν, (λίπος,) fat, e. g. θηρία Xen. Cyr. 1. 4. 11. ἡ γῆ Sept. Neh. ix. 35. full, fresh, ruddy, e. g. the goddess Θέμις Hes. Theog. 901. λιπαροὶ τὰ πρόσωπα Plut. Agesi. 29. In N. T. of things, espec. as belonging to ornament and luxury, shining, precious, sumptuous, Rev. xviii. 14 πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο.—Hom. II. 22. 406. Pind. Olymp. 8. 108 λιπαρὸς κόσμος.

Λίτρα, ας, ἡ, Lat. libra, a pound, sc. in weight. John xii. 3 λαβοῦσα λίτραν μύρον. xix. 39.—Pol. 22. 26. 19.—The λίτρα varied in different countries; the Roman libra was divided into 12 ounces, and was equivalent to about 12 ounces avoirdupois. Adam's Rom. Ant. p. 490. Böckh Staatsh. der Ath. I. p. 17. Jahn § 117. Rabb. רַבָּא, Buxt. Lex. 1138 sq.

Λίψ, λιβός, ὁ, pr. n. for the south or south-west wind, Pol. 10. 10. 1. Hdot. 2. 95. Sept. for רָעָה Ps. lxxviii. 26. In N. T. meton. for the south, the southern quarter, Acts xxvii. 12. Sept. for רָעָה Gen. xiii. 14. רָעָה Num. ii. 10.

Λογία, ας, ἡ, (λέγω to collect,) a collection sc. of money 1 Cor. xvi. 1, 2. Suid. λογίαν. τὴν συλλογήν. So Theodoret and others in loc. Not found in classic writers.

Λογίζομαι, f. ἵσμαι, depon. Mid. (λόγος,) aor. 1 ἔλογισάμην. Also aor. 1 pass. ἔλογίσθην Mark xv. 28. al. and fut. 1 pass. λογισθήσομαι Rom. ii. 26, in the passive sense, comp. Buttm. § 113. n. 6. Matth. § 495. e. Even

the present of this verb is also used passively Rom. iv. 4, 5, 24. ix. 8; see Winer § 39. 7. c. Comp. Buttm. Ausf. Sprachl. § 113. n. 7.—*To reason, i. e. to use the reason, to think, to consider, to reckon.*

a) *genr.* Mark xi. 31 καὶ ἐλογίζοντο πρὸς ἑαυτοὺς. seq. ὅτι Heb. xi. 19. τοῦτο ὅτι 2 Cor. x. 7. Seq. acc. of thing, *to think upon, to consider*, Phil. iv. 8 ταῦτα λογίσεσθε.—Wisd. ii. 1. Plut. ed. R. VI. p. 393. 13. Isoer. p. 79. B. Xen. Hi. 1. 11. c. ὅτι Xen. H. G. 2. 4. 28. ταῦτα Thuc. 7. 73.—In the sense of *to reason out, to think out, to find out by thinking*. 2 Cor. iii. 5 οὐκ ἱκανοὶ ἐσμεν ἀφ' ἑαυτῶν, λογίσασθαι τι κ. τ. λ. Comp. Sept. and עָשָׂה Jer. xi. 19. 1. 45.—Liban. XLIV. p. 914. D, ἀφ' ἑαυτῶν αὐτὰ λογιζόμενοι καὶ σκοποῦντες οἱ δικασταὶ κ. τ. λ.

b) of the result of reasoning, *to conclude, to judge, to suppose, to hold*, seq. acc. et inf. Rom. iii. 28 λογιζόμεθα γὰρ. δικαιоῦσθαι πίστιν ἀνθρώπων. Phil. iii. 13. 2 Cor. xi. 5. Rom. vi. 11. xiv. 14. seq. ὅτι instead of acc. et inf. Rom. viii. 18 λογίζομαι γὰρ, ὅτι οὐκ ἔξιτα κ. τ. λ. seq. τοῦτο ὅτι ii. 3. 2 Cor. x. 11. absol. 1 Pet. v. 12. Sept. and עָשָׂה Is. liii. 4.—Hdian. 2. 11. 14. Diod. S. 13. 112. Xen. Veet. 4. 43. Mem. 3. 9. 6. c. ὅτι Hdian. 3. 8. 6. ὡς Jos. Ant. 7. 7. 3.—So *genr. to reason, to judge*, absol. 1 Cor. xiii. 11 ὡς νήπιος ἐλογιζόμεν. seq. εἰς τινα 2 Cor. xii. 6. Also in the sense of *to purpose*, 2 Cor. x. 2 λογίζομαι τολμήσαι. So Sept. and עָשָׂה Neh. vi. 2.—Xen. An. 2. 2. 13.

c) *to reckon as or for any thing, to count, to regard, to hold*, c. acc. et seq. ὡς, 1 Cor. iv. 1 οὕτως ἡμᾶς λογίζεσθω ἄνθρωπος, ὡς ὑπηρέτας Χρ. 2 Cor. x. 2 ult. Rom. viii. 36 quoted from Ps. xlv. 23 where Sept. and עָשָׂה, as also Am. 6. 5. (c. dupl. acc. Wisd. v. 4. xv. 15.) Seq. εἰς c. acc. *for or as any thing*, see Εἰς no. 3. a. Acts xix. 27 εἰς οὐδὲν λογισθῆναι. (Wisd. ix. 6.) Rom. ii. 26. ix. 8 τα τέκνα . . . λογίζεται εἰς σπέρμα, where λογίζεται is either pass. or we may supply ὁ θεός, ἡ γραφή, etc. Sept. for עָשָׂה 1 Sam. i. 13.—Seq. μετὰ c. gen. *to reckon with or to*, i. e. *to count as*. Mark xv. 28 et Luke xxii. 37

μετὰ ἀνόμων ἐλογίσθη, quoted from Is. liii. 12 where Sept. for עָשָׂה Niph. So Heb. עָשָׂה עָשָׂה, Sept. προσλογίσεσθαι μετὰ Ps. lxxxviii. 5.

d) *to reckon or count to any one*, pp. to put to one's account, seq. dat. Rom. iv. 4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὗ λογίζεται κατὰ χάριν.—Dio Chrysost. XLVIII. p. 534. B, οὐδὲ οἱ γονεῖς τοῖς τέκνοις ἀντὶ τῶν ἀναλωμάτων τὰς εὐχὰς λογίζονται. Æl. H. An. 3. 11 ult. comp. Thuc. 2. 40.—Hence trop. *to impute, to attribute*, pp. seq. dat. of pers. and acc. of thing, but often in the pass. construction. (a) *genr.* Rom. iv. 6 φ ὁ θεός λογίζεται δικαιοσύνην χωρὶς ἔργων. ver. 11. So of evil, *to impute, to lay to one's charge*, and with a neg. *not to impute i. e. to overlook, to forgive*, Rom. iv. 8 μακάριος ἀνὴρ φ οὐ μὴ λογίσσεται κύριος ἁμαρτίαν, quoted from Ps. xxxii. 2 where Sept. for עָשָׂה. 2 Cor. v. 19. (comp. Col. ii. 13.) 2 Tim. iv. 16. 1 Cor. xiii. 5. So Sept. and עָשָׂה 2 Sam. xix. 20.—(β) Also seq. εἰς τι, e. g. Rom. iv. 5, 9 ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην, i. e. Abraham's faith was imputed to him *as* righteousness, he was treated on account of it as if righteous. So with ἡ πίστις or the like impl. Rom. iv. 3, 22. Gal. iii. 6. James ii. 23. c. εἰς impl. Rom. iv. 10. 23, 24. Comp. Gen. xv. 6 where Sept. and עָשָׂה.—1 Macc. ii. 52.

Λογικός, ἡ, ὄν, (λόγος,) *rational*, pertaining to the reason, mind, understanding, not material. Rom. xii. 1 λογικὴ λατρεία, comp. John iv. 23 et Rom. vii. 25. 1 Pet. ii. 2 γάλα λογικόν i. e. nutriment for the mind.—Test. XII Patr. p. 547 προσφέρουσι κυρίῳ λογικὴν προσφοράν. Opp. to ἄλογος Arr. Epict. 1. 2. 1. Anthol. Gr. III. p. 87.

Λόγιον, ου, τό, (neut. of λόγιος,) *something uttered, effatum*; spoken of God, an oracle, a divine communication, e. g. of oracle in the O. T. Acts vii. 38. Rom. iii. 2. So through Christ, the doctrines of the gospel, Heb. v. 12. 1 Pet. iv. 11. Sept. for עָשָׂה Ps. xii. 7.—Diod. Sic. 2. 14. Hdor. 4. 178.

Λόγιος, ου, ὁ, ἡ, adj. (λόγος,) *Att. learned, erudite*, i. q. πολυίστωρ, Dion.

Hal. Ant. 1. 7. Hdot. 2. 77. In N. T. *eloquent, an orator*, i. q. λεκτικός, Acts xviii. 24 ἀνὴρ λόγιος.—Jos. Ant. 17. 6. 2. Luc. Gall. 2. Plut. Cicero 48. See Lob. ad. Phryn. p. 198.

Λογισμός, οὐ, ὁ, (λογίζομαι,) pp. *reckoning* i. e. the art, *arithmetic*, Xen. Mem. 4. 7. 8. In N. T. *reasoning, thought, cogitation*, e. g. of conscience Rom. ii. 15.—genr. Wisd. ix. 14. Jos. Ant. 5. 1. 26. Dem. 127. 24.—In the sense of *device, counsel*, 2 Cor. x. 5 λογισμοὺς καταρτίζοντες. Sept. for חֲשָׁבוֹתָם Prov. vi. 18. Jer. xi. 19. Comp. in Λογίζομαι b, ult.

Λογομαχέω, ὦ, f. ἦσω, (λογομάχος, fr. λόγος, μάχη,) *to strive about words*, to dispute about trifles, 2 Tim. ii. 14.

Λογομαχία, ας, ἡ, (id.) *wordstrife*, dispute about trifles, 1 Tim. vi. 4.

Λόγος, ου, ὁ, (λέγω,) *word*, as spoken, any thing spoken; also *reason*, as manifesting itself in the power of speech; hence both Lat. *oratio* and *ratio*. Comp. Passow s. v.

I. *Word*, both the act of speaking and the thing spoken, Lat. *oratio*.

a) *word*, as uttered by the living voice, *a speaking, speech, utterance*, Lat. *vox*, Matt. viii. 8 μόνον εἰπὲ λόγον. Luke vii. 7. xxiii. 9. 1 Cor. xiv. 9. Heb. xii. 19. al. Sept. for דְּבַר Gen. xlv. 18.—Hdian. 8. 6. 16. Hdot. 1. 61. Xen. Cyr. 6. 4. 5.—So εἰπεῖν λόγον κατὰ τινος, *to speak a word against any one*, Matt. xii. 32. εἰς τινα id. Luke xii. 10.—Jos. Ant. 15. 3. 9.—Also ὁ λόγος τοῦ Θεοῦ, *the word of God*, his omnipotent voice, decree, 2 Pet. iii. 5, 7. So Sept. and דְּבַר Ps. xxxiii. 6. comp. Gen. i. 3. Ps. cxlviii. 5. .

b) *word*, emphat. i. e. *a saying, a declaration*, sentiment uttered, Lat. *dictum, effatum*. (a) genr. John vi. 60 σκληρὸς ἐστιν οὗτος ὁ λόγος. Luke xx. 20. Matt. vii. 24 ὅστις ἀκούει μου τοὺς λόγους τούτους. ver. 26. x. 14. Luke iv. 22. al. Sept. and דְּבַר Prov. iv. 4, 20. (Æl. V. H. 14. 15 τοὺς Σωκράτους λόγους.) So in reference to words or declarations, e. g. which precede, Matt. xv. 12 οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον, sc. in ver. 3 sq. xix. 22 coll. ver. 21. Mark vii. 29 coll. ver. 28. John ii. 22. iv. 50. vii. 40

coll. ver. 27. x. 19. Acts v. 24. Tit. iii. 8. Rev. xix. 9. (Xen. Mem. 4. 2. 32.) Or which follow, John xii. 38. Acts xx. 35. Rom. xiii. 9. 1 Cor. xv. 54. 1 Tim. iii. 1. Sept. and דְּבַר 1 K. ii. 4. Seq. gen. of thing, e. g. λόγος ἐπαγγελίας Rom. ix. 9. λ. τῆς ὀρκωμοσίας Heb. vii. 28. Also ὁ λόγος τοῦ προφήτου etc. *the word, declaration, of the prophet*, i. e. prediction, prophecy, Luke iii. 4. John xii. 38. Acts xv. 15. 2 Pet. i. 19. John xii. 38. Acts xv. 15. 1 Pet. i. 19. Rev. i. 3. In the sense of *proverb, maxim*, John iv. 37.—Æl. V. H. 1. 19. Lys. 115. 29.—(β) In reference to religion, religious duties, etc. i. q. *doctrine, precept*. Acts xviii. 15 εἰ δὲ ζήτημά ἐστι περὶ λόγον κ. τ. λ. xv. 24. Tit. 1. 9. Heb. ii. 2. λόγοι τῆς πίστεως 1 Tim. iv. 6. λόγος ἀνθρώπων 1 Thess. ii. 13. 2 Tim. ii. 17. of a teacher John xv. 20. So Sept. and דְּבַר Ex. xxxiv. 27, 28.—1 Macc. ii. 33, 34.—Espec. of God, λόγος τοῦ Θεοῦ, *word of God, divine declaration, oracle*. John x. 35 πρὸς οὗς ὁ λ. τοῦ Θεοῦ ἐγένετο. v. 38. As announcing good, *divine promise*, Rom. ix. 6. Heb. iv. 2. (Sept. and דְּבַר Ps. xxxiii. 4. lvi. 5.) or evil, Heb. iv. 12. Rom. iii. 4 from Ps. li. 6. where Sept. and דְּבַר. Rom. ix. 28 from Is. x. 22, 23, where Sept. for בְּלִיָּה. (Bar. ii. 1.) In relation to duties, etc. *precept*, John viii. 55. v. 24. Mark vii. 13. Sept. and דְּבַר Ex. xxxv. 1. So of the divine declarations, precepts, oracles, relating to the instructions of men in religion, *the Word of God*, i. e. the divine doctrine, the doctrines and precepts of the Gospel, THE GOSPEL itself. Luke v. 1 ἀκούειν τὸν λόγον τοῦ Θεοῦ. John xvii. 6. Acts iv. 29, 31. viii. 14. 1 Cor. xiv. 36. 2 Cor. iv. 2. Col. i. 25. 1 Thess. ii. 13. Tit. i. 3. Heb. xiii. 7. c. τοῦ Θεοῦ impl. Mark xvi. 20. Luke i. 2. Acts x. 44. Phil. i. 14. 2 Tim. iv. 2 κήρυξον τὸν λόγον. James i. 21. 1 Pet. ii. 8. Rev. xii. 11. So ὁ λόγος τῆς ἀληθείας Eph. i. 13. 2 Tim. ii. 15. λ. τῆς ζωῆς Phil. ii. 16. λ. τῆς σωτηρίας. Acts xiii. 26. λ. τῆς βασιλείας Matt. xiii. 19, and with τῆς β. impl. ver. 20sq. Mark iv. 14. sq. λ. τοῦ εὐαγγελίου Acts xv. 7. λ. τοῦ σταυροῦ 1 Cor. i. 18. ὁ λ. τῆς χάριτος αὐτοῦ Acts xx. 32. In the same sense of Christ, ὁ λόγος τοῦ Χρ.

John v. 24. xiv. 23, 24. Col. iii. 16. λ. τοῦ κυρίου Acts viii. 25. ὁ λ. τῆς χάριτος αὐτοῦ Acts xiv. 3.

c) *word, words*, i. e. *talk, discourse, speech*, Lat. *sermo*, the act of discoursing, holding forth, harangue, etc. (a) pp. and (1) genr. Matt. xxii. 15 ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. Luke ix. 28. Acts xiv. 12 ὁ ἡγούμενος τοῦ λόγου. 2 Cor. x. 10. ἐν λόγῳ *in word*, in discourse, James iii. 2. 1 Tim. iv. 12. ἐν λόγῳ *κολακείας* flattering words 1 Thess. ii. 5. διὰ λόγου *by word*, by discourse, orally, Acts xv. 27. 2 Thess. ii. 2, 15. In antith. λόγος and ἔργον, *word and deed*, Col. iii. 17. 2 Cor. x. 11. comp. in Ἔργον b. β. (Dion. Hal. Ant. 6. 87 ult. Xen. Mem. 1. 2. 59.) λόγος and δύναμις 1 Cor. iv. 19, 20. 1 Thess. i. 5. Also περὶ οὗ πολλὸς ἡμῖν ὁ λόγος *of whom we have much to say*, Heb. v. 11. c. gen. 1 Tim. iv. 5 διὰ λόγου Θεοῦ καὶ ἐντεύξεως *through prayer to God and supplication*, comp. in Ἀγάπη b. β. :—Jos. Ant. 4. 8. 24. Palæph. 21. 2. Hdian. 1. 4. 1. Dem. 319. 9.—(2) Of teachers, etc. *discourse, teaching, preaching, instruction*. Matt. vii. 28 ὅτε συνετίλεσεν ὁ Ἰ. τοὺς λόγους τούτους. xxvi. 1. Luke iv. 32, 36. John iv. 41. Acts ii. 41. xiii. 15. xx. 7 *παρίτεινε τὸν λόγον*. 1 Cor. i. 17. ii. 1, 4. 1 Tim. v. 17 ἐν λόγῳ καὶ διδασκαλίᾳ. 1 Pet. iii. 1. So in antith. λόγος and ἔργον Luke xxiv. 19. Acts vii. 22; comp. above. (Xen. Mem. 2. 3. 6.) ὁ λόγος ἀληθείας 2 Cor. vi. 7. James i. 18. ὁ λ. καταλλαγῆς 2 Cor. v. 19 coll. ver. 18.—(3) Of those who relate any thing, i. q. *narration, story*, John iv. 39. Acts ii. 22. (Xen. Cyr. 1. 2. 16, or 3. 1.) Meton. *history, treatise* i. e. a book of narration περὶ τινος Acts i. 1.—Dion. Hal. Ant. 1. 74. Æl. V. H. 7. 14. Xen. Ag. 10. 3.—(4) In the sense of *conversation, colloquy*, Luke xxiv. 17.—Æl. V. H. 13. 31 or 32. Xen. Ag. 3. 5.—Hence *answer, reply*, Matt. v. 37.

(β) meton. for the *power of speech, delivery, oratory, eloquence*, 2 Cor. xi. 6 *ιδιώτης τῷ λόγῳ*. 1 Cor. xii. 8. Eph. vi. 19.—i. q. *δύναμις λόγων* Hdian. 7. 5. 10. comp. Passow λόγος A. 10.

(γ) meton. for the subject of discourse, *topic, matter, thing*, e. g. (1) genr. Matt. xix. 11. Luke i. 4 ἵνα ἐπι-

γνώσῃ περὶ ὧν κατέχθης λόγων τὴν ἀσφάλειαν. Acts viii. 21 coll. ver. 12. Sept. and 𐤒𐤒𐤕 sæpiss. e. g. 2 Sam. iii. 13. xi. 18.—Pol. 8. 14. 5. Hdot. 1. 21.—(2) Spec. matter of dispute, discussion, *question*, e. g. judicial Acts xix. 38. (Dem. 942. 17.) moral, Matt. xxi. 24 ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα.—Diog. Laert. Stilpo II. 116 τοιοῦτόν τινα λόγον ἐρωτήσαι.

d) *word*, i. e. *talk, rumour, report*. Matt. xxviii. 15 καὶ διεφημίσθη ὁ λόγος οὗτος κ. τ. λ. Mark i. 45. John xxi. 23. seq. περὶ τινος Luke v. 15. vii. 17. Acts xi. 22. So Sept. and 𐤒𐤒𐤕 1 K. x. 6.—Jos. Ant. 15. 3. 7. Xen. An. 1. 4. 7. c. περὶ ib. 6. 6. 13.—Hence for *mere talk, pretence, shew*, Col. ii. 23 λόγον μὲν ἔχοντα σοφίαν.—Diod. Sic. 13. 4. opp. to ἀλήθεια. Dem. 93. 5 λόγοι ταῦτα καὶ προφάσεις.

II. *Reason*, the reasoning faculty, as that power of the soul which is the basis of speech, Lat. *ratio*. Dem. 783. 2 μηδέποτε ἐκ λόγου ταῦτα σκοπεῖτε. Arr. Epict. 1. 12. 26. In N. T.

a) *a reason, ground, cause*. Matt. v. 32 παρεκτός λόγον πορνείας. Acts x. 29. Sept. ἐπὶ λόγον for Heb. 𐤒𐤒𐤕 𐤁𐤎 2 Sam. xiii. 22.—Pol. 28. 11. 7. Xen. An. 6. 2. 10.—So κατὰ λόγον i. q. *with reason, reasonably*, for good cause, Acts xviii. 14.—3 Macc. iii. 14. Luc. D. Mort. 30. 3. Thuc. 3. 39.—In the sense of *argument*, Acts ii. 40 according to some, where however the sense of *words, discourse*, is more appropriate.—Xen. Mem. 1. 1. 1.

b) *reason*, as demanded or assigned, i. e. *reckoning, account*. (a) pp. συναίρειν λόγον μετὰ τινος *to take up an account with any one*, i. e. to reckon with, Matt. xviii. 23. xxv. 19. ἀποδιδόναι λόγον, *to render an account* sc. τῆς οἰκονομίας Luke xvi. 2. So Phil. iv. 15, 17, see in Δόσις.—Diod. Sic. 1. 49. Plut. Apothegm. VII. p. 707. 17. ed. Reiske.—(β) trop. *account*, i. e. the relation and reasons of any transaction, explanation; so ἀποδιδόναι v. εἰδόναι λόγον, *to give account*, e. g. τῆς συστροφῆς Acts xix. 40. seq. περὶ τινος Matt. xii. 36. Rom. xiv. 12. absol. Heb. xiii. 17. 1 Pet. iv. 5. So λόγον αἰτεῖν περὶ τινος 1 Pet. iii. 15. Also Heb. iv. 13

πρὸς ὃν ἡμῖν ὁ λόγος. Sept. ἀποδιδ. λόγον for Chald. ܠܘܓܝܢ Dan. vi. 3.—Diod. Sic. 1. 37 ἀποδιδ. λόγον περὶ. 3. 47. Dem. 227. 26 διδόναι λόγον. Xen. Œc. 11. 22. —(γ) trop. λόγον ποιοῦμαι, *to make account of*, i. e. to regard, to care for, Acts xx. 24 οὐδένος λόγον ποιοῦμαι, i. e. I make account of none of these things, am not moved by them.—Jos. Ant. 2. 5. 3. Dion. Hal. Ant. 9. 50 λόγον οὐδένος αὐτῶν ποιησάμενος. Xen. Cyr. 5. 3. 26 τῶν ἄλλων μείων μοι λόγος.

III. *The Word, the Logos*, in the writings of John, John i. 1 bis, 14. 1 John i. 1. [v. 7.] Rev. xix. 13. It here stands for the pre-existent nature of Christ, i. e. that spiritual and divine nature spoken of in the Jewish writings before and about the time of Christ, under various names, e. g. σοφία, *wisdom*, Prov. viii. 12, 22 sq. Ecclus. c. 24; ܡܠܟܐ ܕܥܠܡܐ, *ὁ υἱὸς τοῦ ἀνθρώπου*, *Son of man*, Dan. vii. 13, comp. Prov. xxx. 4; Chald. ܡܠܟܐ ܕܝܗܘܒܐ, *Word of Jehovah*, in the Targums for Heb. ܡܠܟܐ Gen. xx. 3. Is. xlv. 12. Comp. Buxt. Lex. Chald. 125; also in Philo ὁ πρεσβύτατος τοῦ θεοῦ λόγος, Opp. 1. p. 207. On this divine *Word*, ܡܠܟܐ, the Jews of that age would appear to have had much subtile discussion; and therefore probably the Apostle sets out with affirming: *ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος* John i. 1; and then also declares that this *Word* became flesh and was thus the Messiah, ver. 14. Comp. in θεός b. See Tittm. de Synon. in N. T. p. 267, and in Bibl. Repos. I. p. 418. Olshausen Comm. on John i. 1. Kuinoel IV. p. 84 sq.—Some take ὁ λόγος here for ὁ λεγόμενος the promised, i. q. ὁ ἐρχόμενος; others for ὁ λέγων, the teacher; but both of these hypotheses are without philological support. AL.

Λόγχη, ης, ἡ, *point* of a weapon, pp. the triangular iron head of a lance or javelin Hdot. 1. 52. Xen. An. 4. 7. 16. In N. T. *lance, spear*, John xix. 34. Sept. for ܡܠܟܐ Judg. v. 8. Neh. iv. 13, 16.—2 Macc. v. 2. Dion. Hal. Ant. 2. 70. Xen. An. 2. 2. 9.

Λοιδόρῳ, ὦ, f. ἡσω, (λοιδόρος,)

to rail at, to reproach, to revile, c. acc. John. ix. 28 ܠܘܝܕܕܪܗܫܐܢ ܐܬܘܢ. Acts xxiii. 4. Pass. 1 Cor. iv. 12. 1 Pet. ii. 23. Sept. for ܠܝܕܕܪ Deut. xxxiii. 8.—Diod. Sic. 20. 33. Xen. An. 3. 4. 49. Comp. Matt. § 384. n. 2.

Λοιδόρῳ, ας, ἡ, (λοιδόρῳ,) *railing, reproach*, 1 Tim. v. 14. 1 Pet. iii. 9 bis, *λοιδόριαν ἀντι λοιδόριας*. Sept. for ܠܝܕܕܪ Prov. xx. 3.—Ecclus. xxii. 24. Xen. Hi. 1. 14.

Λοιδόρος, ου, ὁ, ἡ, adj. *railing, reviling*, as subst. *a railer, reviler*, 1 Cor. v. 11. vi. 10. Sept. for ܠܝܕܕܪ Prov. xxv. 25.—Ecclus. xxiii. 8. Plut. Apoth. II. p. 15 ult. Tauchn.

Λοιμός, οῦ, ὁ, *pestilence, plague*, Matt. xxiv. 7 et Luke xxi. 11 *λοιμοὶ ἔσονται*. Sept. for ܠܝܡܐ Jer. xxvii. 6. xxviii. 8.—Æl. V. H. 6. 10. Diod. Sic. 4. 42.—Trop. of a malignant and mischievous person, *a pest*, Acts xxiv. 5 *ἐκτρέφοντες γὰρ τὸν ἄνδρα τοῦτον λοιμόν*. So Sept. for ܠܝܡܐ 1 Sam. ii. 12. xxv. 25. ܡܠܟܐ Ps. i. 1. ܡܠܟܐ Ez. vii. 21.—1 Macc. x. 61. Dem. 794. 5. So *pestis* Cic. in Catil. 2. 1.

Λοιπός, ἡ, ὅν, (λείπω,) *left, remaining, other*.

a) plur. Matt. xxv. 11 *αἱ λοιπαὶ παραθένοι*. Acts ii. 37 *τοὺς λοιποὺς ἀποστόλους*. Rom. i. 13. 2 Cor. xii. 13. 2 Pet. iii. 16. al. Absol. *οἱ λοιποὶ the rest, the others*, Matt. xxii. 6. Mark xvi. 13. Luke xviii. 9. Rom. xi. 7. Rev. ii. 24. Neut. τὰ λοιπά Mark iv. 19. Luke xii. 26. 1. Cor. xi. 34. Sept. for ܠܝܡܐ Josh. xiii. 27. 2 K. i. 18. ܡܠܟܐ Josh. xvii. 2. ܡܠܟܐ Ezra iv. 7.—Luc. Vit. Auct. 27. Hdian. 4. 2. 20. τὰ λ. Xen. Ag. 2. 22.

b) adverbially, (a) τοῦ λοιποῦ sc. χρόνου, *in future, henceforth*, Gal. vi. 17. Comp. Buttm. § 150. p. 437. Herm. ad Vig. p. 706.—Hdian. 8. 4. 17. Xen. Cyr. 4. 4. 10.—(β) τὸ λοιπόν, *for the rest, e. g. of time, henceforth, henceforward*, comp. Buttm. Herm. l. c. Matt. xxvi. 45 et Mark xiv. 41 *καθεύδετε τὸ λοιπόν*; i. c. *sleep ye ever still?* 1 Cor. vii. 29. Heb. x. 13. (Xen. An. 2. 2. 5. Cyr. 8. 5. 24.) Also, *as to the rest, finally*, Eph. vi. 10. Phil. iii. 1. iv. 8. 2 Thess. iii. 1.—Xen. An. 3. 3. 8.—(γ)

απὸ λεπέρι, also δ δὲ λοιπόν 1 Cor. iv. 2, *as to the rest, finally, but, now*, 1 Cor. i. 16. iv. 2. 2 Cor. xiii. 11. 1 Thess. iv. 1. 2 Tim. iv. 8. Acts xxvii. 20. Comp. Buttm. l. c.—Palæph. 52. 7. Arr. Epict. 1. 24. 1. Æl. V. H. 8. 14. AL.

Λουκάς, ᾱ, ὁ, *Luke*, contr. from Lat. *Lucanus*, the writer of the Gospel of Luke and of the Acts of the Apostles. He was the companion of Paul in several of his journeys, and came with him to Rome, comp. Acts xvi. 10, 40. xxviii. 16. He is probably the same who is called ὁ ἱατρός Col. iv. 14, but must not be confounded with Λούκιος *Lucius* in Acts xiii. 1.—2 Tim. iv. 11. Philem. 24. Col. iv. 14.

Λούκιος, ου, ὁ, *Lucius*, the Latin name of a teacher in the church at Antioch, a Cyrenian, Acts xiii. 1. Rom. xvi. 1.

Λουτρόν, οὔ, τό, (λούω,) *a bath*, Hdian. 3. 6. 19. Xen. Ath. 2. 10. *water for bathing, washing*, Hdian. 7. 2. 12. Diod. Sic. 1. 84.—In N. T. the act of *bathing, washing, ablution*, spoken of baptism Eph. v. 26. Tit. iii. 5.—Act. Thom. § 25. pp. Sept. for פִּיִּי Cant. iv. 2. Hdian. 1. 17. 19. Xen. Cyr. 7. 5. 59.

Λούω, f. σω, *to bathe, to wash*, trans. spoken only of persons, etc. seq. acc. Acts ix. 37 λούσαντες δὲ αὐτήν. c. acc. impl. et seq. ἀπό, Acts xvi. 33 ἔλουσεν [αὐτοῦ] ἀπὸ τῶν πληγῶν. Pass. John xiii. 10. 2 Pet. ii. 22. Heb. x. 23 λελουμένοι τὸ σῶμα ὑδατι καθαρῶ, where for the acc. comp. Buttm. § 131. 6. § 134. n. 2. and for the dat. § 133. 3. Sept. for פִּיִּי Lev. viii. 7. Ruth iii. 3.—Luc. Kronos 17.—Xen. Mem. 3. 13. 3.—Trop. *to cleanse, to purify*, c. acc. et ἀπό, Rev. i. 5 λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν κ. τ. λ. Comp. Sept. and פִּיִּי Is. i. 16.

Λύδδα, ης, ἡ, *Lydda*, a large village not far from Joppa, Acts ix. 32, 35, 38.—Jos. Ant. 20. 6. 2 Λύδδα κόμη, πόλις τοῦ μεγάλου οὐκ ἀποδείουσα. Heb. prob. לֹד 1 Chr. viii. 12. Comp. Rosenm. Bibl. Geogr. II. ii. p. 334 sq.

Λυδία, ας, ἡ, *Lydia*, pr. n. of a woman of Thyatira residing at Philippi,

a dealer in purple, Acts xvi. 14, 40.—Also the name of a province on the western coast of Asia Minor, the former kingdom of Cræsus, of which the cities Thyatira, Sardis, and Philadelphia, are mentioned in N. T.

Λυκαονία, ας, ἡ, *Lycaonia*, a region in the interior of Asia Minor, bounded N. by Galatia, E. by Cappadocia and Cataonia, S. by Cilicia and Isauria, and W. by Phrygia. It was adapted to pasturage; and of its cities, Iconium, Derbe, and Lystra are mentioned in N. T. Acts xiv. 6.—The Lycaonians spoke a peculiar dialect (ver. 11), which Jablonsky supposes to have been derived from the Assyrian, Opusc. ed. te Water III. p. 3 sq. Others regard it as corrupted from the Greek.

Λυκαονιστί, adv. *Lycaonicè*, in the *Lycaonic dialect*, Acts xiv. 11, see in Λυκαονία. Comp. Buttm. § 119. 15. c.

Λυκία, ας, ἡ, *Lycia*, a province on the S. W. coast of Asia Minor, bounded E. by Pamphilia, N. by Phrygia, W. by Caria, and S. and S. W. by the Mediterranean. Of its cities only Patara is mentioned in N. T. Acts xxvii. 5.

Λύκος, ου, ὁ, *a wolf*, Matt. x. 16. Luke x. 3. John x. 12 bis. Sept. for לֹבִי Is. xi. 6.—Xen. Mem. 2. 7. 14.—Trop. of a rapacious and violent person, wolf-like, Matt. vii. 15. Acts xx. 29.—Act. Thom. § 25. Comp. Sept. and לֹבִי Zeph. iii. 4. Hom. Il. 4. 471.

Λυμαίνομαι, depon. (λύμη), pp. *to stain, to disgrace*, sc. by insult, indignity, i. e. *to insult, to treat with indignity*, c. dat. Hdot. 9. 79. In N. T. *to injure, to make havoc of, to destroy*, c. acc. Acts viii. 3 Σαῦλος δὲ ἑλυμαίετο τὴν ἐκκλησίαν.—Comp. Matth. § 415. a. § 391. Sept. for פִּיִּי Jer. xlviii. 18. Am. 1. 11.—Diod. Sic. 1. 60. Xen. Cyr. 6. 3. 24.

Λυπείω, ῶ, f. ἤσω, (λύπη,) *to grieve, to afflict with sorrow*, trans. Pass. or Mid. *to be grieved, to be sad, sorrowful*. Matt. xiv. 9. xvii. 23 ἑλυπήθησαν σφόδρα. xviii. 31. xix. 22. xxvi. 22, 37. Mark x. 22. xiv. 19. John xvi. 20. xxi. 17. 2 Cor.

ii. 2 bis, 4, 5 bis. vi. 10. vii. 8 bis, 9 ter, 11. 1 Thess. iv. 13. 1 Pet. i. 6. Sept. for $\gamma\gamma$ Deut. xv. 10. Jon. iv. 1. $\gamma\gamma$ 2 Sam. xix. 2.—Hdian. 6. 7. 7. Xen. Mem. 2. 2. 8.—In the sense of *to ag-grieve, to offend*, Eph. iv. 30. Rom. xiv. 15 $\epsilon\iota$ $\delta\iota\alpha$ $\beta\rho\acute{\omega}\mu\alpha\tau\alpha$ δ $\acute{\alpha}\delta\epsilon\lambda\phi\acute{o}\varsigma$ $\sigma\omicron\nu$ $\lambda\upsilon\pi\epsilon\iota\tau\alpha\iota$. —Æl. V. H. 12. 16. Xen. Cyr. 2. 4. 10.

Λύπη, ης, ἡ, *grief, sorrow*, John xvi. 6, 20—22. Luke xxii. 45. Rom. ix. 2. 2 Cor. ii. 1, 3, 7. vii. 10 bis. ix. 7. Phil. ii. 27 bis. Heb. xii. 11. Sept. for $\gamma\gamma$ Gen. xlii. 38. $\gamma\gamma$ Jonah iv. 1.—Hdian. 3. 15. 5. Xen. Mem. 3. 9. 8.—Meton. for *cause of grief, grievance, trouble*, 1 Pet. ii. 19.—Sept. Prov. xxxi. 6. Xen. Lac. 7. 6.

Λυσάνιας, ου, ὁ, *Lysanias*, pr. n. of a tetrarch of Abilene, Luke iii. 1. See in 'Αβιληνή.

Λυσίας, ου, ὁ, *Lysias*, i. e. Claudius Lysias, a Roman tribune, *χλιαρχος*, commanding in Jerusalem, Acts xxiii. 26. xxiv. 7, 22.

Λύσις, εως, ἡ, (λύω,) *a loosening, disjunction*, pp. of or from any tie, constraint, etc. spoken in N. T. of the conjugal tie, *separation, divorce*, 1 Cor. vii. 27.—In the sense of *liberation from*, e. g. λ. τῶν κακῶν Jos. Ant. 9. 4. 4. Pol. 15. 15. 4. Thuc. 2. 102. *solution, interpretation*, λ. τῶν ἀινυγμάτων Wisd. viii. 8. Sept. for $\gamma\gamma$ Ecce. viii. 1.

Λυσιτελέω, ὦ, f. ἥσω, (λυσιτελής fr. λύω, τέλος,) pp. 'to pay or make good expense incurred,' hence *to make oneself useful, to be useful, profitable*. Luke xvii. 2 $\lambda\upsilon\sigma\iota\tau\epsilon\lambda\epsilon\iota$ $\alpha\upsilon\tau\omicron\upsilon$. . ἢ κ. τ. λ. i. e. *it were better for him . . . than*, etc.—Ecclus. xxix. 11. Xen. Cyr. 2. 4. 12. genr. Æl. V. H. 13. 39 or 40. Xen. Mem. 2. 1. 15.

Λύστρα, ας, ἡ, or ὠν, τά, *Lystra*, a city in the southern part of Lycaonia in Asia Minor, now *Latik*. Acts xiv. 6, 8, 21. xvi. 1, 2. 2 Tim. iii. 11. Pliny also refers it to Lycaonia, 5. 32; but Ptolemy assigns it to Isauria, 5. 4. Comp. in 'Ικόνιον.

Λύτρον, ου, τό, (λύω,) *loosing-money*,

ransom, i. e. fine paid for letting loose, setting free, etc. trop. Matt. xx. 28 et Mark x. 45 $\delta\omicron\upsilon\nu\alpha\iota$ $\tau\eta\nu$ $\psi\upsilon\chi\eta\nu$ $\alpha\upsilon\tau\omicron\upsilon$ $\lambda\acute{\upsilon}\tau\rho\omicron\nu$ $\alpha\nu\tau\iota$ $\pi\omicron\lambda\lambda\omega\nu$, i. e. as a ransom for the deliverance of many sc. from the consequences of sin and guilt. Sept. for $\gamma\gamma$ Lev. xxv. 24, 51. $\gamma\gamma$ Ex. xxx. 12. Num. xxxv. 31, 32.—Jos. Ant. 14. 14. 1. Hdian. 4. 6. 12. Thuc. 6 5.

Λυτρόω, ὦ, f. ὥσω, (λύτρον,) *to ransom*, i. e. *to let go free* for a ransom, Diod. Sic. 19. 73 ult. In N. T. only Mid. $\lambda\upsilon\tau\rho\acute{o}\omicron\mu\alpha\iota$, f. ὥσομαι, 'to cause to let go free for a ransom,' i. e. *to ransom, to redeem, to deliver*, sc. by paying a ransom oneself, trop. c. acc. Luke xxiv. 21 $\lambda\upsilon\tau\rho\acute{o}\upsilon\sigma\alpha\iota$ $\tau\omicron\nu$ $\iota\sigma\tau\alpha\iota\lambda$, sc. from the power of the Romans and genr. from their present fallen state. Also seq. $\acute{\alpha}\pi\omicron$, Tit. ii. 14 λ. ἡμᾶς $\acute{\alpha}\pi\omicron$ $\pi\alpha\sigma\eta\varsigma$ $\acute{\alpha}\nu\omicron\mu\iota\alpha\varsigma$, i. e. from the power and consequences of iniquity. Aor. 1 pass. $\acute{\epsilon}\lambda\upsilon\tau\rho\acute{o}\upsilon\sigma\eta\nu$ in a pass. sense, c. $\acute{\epsilon}\kappa$ 1 Pet. i. 18. Buttm. § 113. n. 6. Sept. for $\gamma\gamma$ Is. xlii. 22 sq. also for $\gamma\gamma$ $\gamma\gamma$ c. $\acute{\alpha}\pi\omicron$ Ps. cxix. 134. c. $\acute{\epsilon}\kappa$ Ps. cxxx. 8.—1 Maec. iv. 11. Act. Thom. § 15. pp. Plut. Cimon 9 ult. Diod. Sic. 5. 17.

Λύτρωσις, εως, ἡ, (λυτρόομαι,) *re-demtion, deliverance*, Luke i. 68. ii. 38. Trop. from sin and its consequences, Heb. ix. 12. Sept. for $\gamma\gamma$ Lev. xxv. 48. $\gamma\gamma$ Ps. cxi. 9. cxxx. 7.

Λυτρωτής, ου, ὁ, (λυτρόομαι,) *a redeemer, deliverer*, Acts vii. 35. Sept. for $\gamma\gamma$ Ps. xix. 15. lxxviii. 35.—Act. Thom. § 10, 57.

Λυχνία, ας, ἡ, (λύχνος,) *a light-stand, lamp-stand, candle-stick*, a word of the later Greek for the earlier $\tau\delta$ $\lambda\upsilon\chi\nu\iota\omicron\nu$ Lob. ad Phr. p. 313 sq. Matt. v. 15 $\acute{\alpha}\lambda\lambda'$ $\epsilon\pi\iota$ $\tau\eta\nu$ $\lambda\upsilon\chi\nu\iota\alpha\nu$. Mark iv. 21. Luke viii. 16. xi. 33. Heb. ix. 2. Sept. for $\gamma\gamma$ Ex. xxv. 31. Lev. xxiv. 4.—Ecclus. xxvi. 17. Jos. Ant. 3. 8. 2. Luc. Asin. 40.—Emblematically in the Apoc-alypse, of a Christian church Rev. i. 12, 13, 20 bis. ii. 1, 5; of a Christian teacher or prophet, Rev. xi. 4, in allusion to Zech. iv. 2 sq. where Sept and $\gamma\gamma$.

Λύχνος, ου, ὁ, *a light*, i. e. porta-

ble, as a candle, lamp, lantern, etc. Matt. v. 15 οὐδὲ καίουσιν λύχνον. Mark iv. 21. Luke viii. 16. xi. 33, 36. xii. 35 ἔστωσαν ὑμῶν . . . οἱ λύχνοι καϊόμενοι let your lamps stand burning i. e. be ye ready, watch, comp. Matt. xxv. 7 sq. Luke xv. 8. 2 Pet. i. 19. Rev. xviii. 23. xxii. 5. So ὁ λύχνος τοῦ σώματος for the eye, Matt. vi. 22. Luke xi. 34. Sept. for ἡ Ex. xxv. 37. Zech. iv. 2.—Arr. Epict. 2. 17. 37. Luc. Asin. 51. Diod. Sic. 3. 12 pen. — Trop. of John the Baptist as a distinguished teacher, John v. 35; of the Messiah, τὸ ἀρνίον, Rev. xxi. 23. Comp. Sept. and ἡ Ps. cxix. 105. Prov. vi. 23.

Λύω, f. ὑσω, to loose, to loosen, sc. what is fast, bound, i. q. to unbind, to untie, trans.

a) pp. of a ligature or any thing fastened by it. Mark i. 7 λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. Luke iii. 16. John i. 27. Acts vii. 33. xiii. 25. (Sept. for ἡ Ex. iii. 5. Hdian. 1. 11. 12 τὴν ζωνήν.) trop. τὸν δεσμόν τῆς γλώσσης i. e. impediment Mark vii. 35. τὰς ὁδῖνας τοῦ θανάτου Acts ii. 24, see in Ὁδίν. (comp. Æl. H. An. 12. 5.) Here belongs also the phrase ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς Matt. xvi. 19 bis. xviii. 18 bis, i. e. whatsoever ye shall loose (open) on earth etc. see fully in Δίω II. a. Others, to permit, to allow, like Chald. ܐܬܝܝܬ and ܐܬܝܝܬ as opp. to ܐܬܝܝܬ, see Buxt. Lex. Chald. 2524 sq. 1410.—Of animals tied, e. g. τὸν πῶλον Mark xi. 2, 4, 5. Luke xix. 30, 31, 33 bis. absol. Matt. xxi. 2. seq. ἀπὸ τῆς φατνῆς Luke xiii. 15. (Sept. for ܐܬܝܝܬ Job xxxix. 5. Xen. An. 3. 4. 35.) Of a person swathed in bandages, grave-clothes, John xi. 44.

b) spoken of persons bound, to let

go loose, to set free, e. g. prisoners, Acts xxii. 30 ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν. xxiv. 26. Rev. ix. 14, 15. xx. 3, 7 ἐκ τῆς φυλακῆς. trop. Luke xiii. 16. 1 Cor. vii. 27 λένυσαι ἀπὸ γυναικός, i. e. art thou free from a wife, in antith. with δέδεσαι. Sept. for ܐܬܝܝܬ Ps. cv. 20. cxlvi. 7.—Act. Thom. § 45. Jos. B. J. 1. 5. 2. Xen. Cyr. 3. 2. 12. c. gen. εἰρκτῆς Dem. 764. 11.

c) to loosen, to dissolve, i. e. to sever, to break, e. g. τὰς σφραγίδας Rev. v. 2, 5. Acts xxvii. 41 ἡ δὲ πρύμνα ἐλύετο, but the stern went to pieces, from the violence of the waves. Trop. of an assembly, to dissolve, to break up, τὴν συναγωγὴν Acts xiii. 43.—Diod. Sic. 19. 25 τὴν ἐκκλησίαν. Hom. Il. 1. 305 ἀγορήν.—Hence

d) by impl. to destroy, e. g. buildings, to demolish, John ii. 19 λύσατε τὸν ναὸν τοῦτον. Eph. ii. 14. trop. 1 John iii. 8. So of the world as to be destroyed by fire, to dissolve, to melt, 2 Pet. iii. 10 —12. Esdr. i. 5 λ. τὰ τεῖχη Ἱερουσ. Hom. Il. 2. 118. ib. 16. 100.—Trop. of a law, institution, to loosen its obligation, i. e. either to make void, to do away, John x. 35 οὐ δύναται λυθῆναι ἡ γραφή. Matt. v. 19, see Tholuck Bergpred. p. 148. (Dem. 31. 12.) or else to break, to violate, John vii. 23 ἵνα μὴ λυθῇ ὁ νόμος M. γ. 18 τὸ σάββατον.—Thuc. 6. 14 τοὺς νόμους. Xen. An. 3. 2. 10 τὰς σπονδὰς καὶ τοὺς ὅρκους.

Λωίς, ἰδοῦς, ἡ, Lois, pr. n. of a Christian matron, the grandmother of Timothy, 2 Tim. i. 5.

Λώτ, ὁ, indec. Lot, Heb. לוֹט (veil), pr. n. of Abraham's nephew, Luke xvii. 28, 29, 32. 2 Pet. ii. 7. Comp. Gen. xi. 31. xiii. 5 sq. xiv. 12 sq. c. 19.

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Μαάθ, ὁ, indec. Maath, pr. n. of an ancestor of Jesus, Luke iii. 26.

Μαγδαλά, ἡ, indec. Magdala, prob. i. q. Heb. ܡܓܕܠܐ tower, Chald.

ܡܓܕܠܐ, a place on the western shore of the lake of Gennesaret, south of Capernaum and a few miles north of Tiberias. Seetzen and Burckhardt found here a miserable village still called *El*

Madjdel. Matt. xv. 39. See Burekhardt's Travels in Syria etc. p. 320. Rosenm. Bibl. Geogr. II. ii. p. 73.—Some MSS. read Μαγαδάν or Μαγεδάν.

Μαγδαληνή, ἡς, ἡ, *Magdalene*, i. e. of *Magdala*, a distinctive appellation of one of the females named Mary in N. T. i. q. *Mary of Magdala*, Matt. xxvii. 56, 61. xxviii. 1. Mark xv. 40, 47. xvi. 1, 9. Luke viii. 2. xxiv. 10. John xix. 25. xx. 1, 18. Comp. in Μαρία.

Μαγεία, ας, ἡ, (μάγος,) *magic*, plur. μαγίαι *magic arts, sorceries*, Acts viii. 11.—Jos. Ant. 2. 13. 3. Plut. de Superst. VI. p. 653. 9. ed. Reiske.

Μαγεύω, f. εὔσω, (μάγος,) *to practise magic, sorcery*, etc. intrans. Acts viii. 9.—Luc. Asin. 4. Plut. Numa 15 med.

Μάγος, ου, ὁ, *magus*, pl. μάγοι, *magi*, the name for priests and wise men among the Medes, Persians, and Babylonians, pp. *great, powerful*, Heb. מַגִּי, and from the same stem comes the Gr. μέγας, Lat. *magis, magnus*. Comp. Jer. xxxix. 3. Gesen. Lex. Heb. art. מַגִּי. Xen. Cyr. 4. 5. 51. ib. 7. 5. 57. Æl. V. H. 2. 17. Hdian. 4. 12. 6, 8. Cic. de Divinat. 1. 23. Wetstein N. T. I. p. 240.—Their learning was connected with astrology and enchantment, whence Sept. μάγος for Chald. ܡܗܫܐ, *enchanter, magician*, Dan. i. 20. ii. 2, 27. v. 7; i. q. Chald. ܡܗܫܐ Sept. σοφός Dan. ii. 12, 18, 24, 27. v. 7, 8. comp. v. 11, 12.—In N. T. spoken

a) of the *Magi, wise men*, from the East, i. e. from Persia or Arabia, who came to salute the new-born Messiah, Matt. ii. 1, 7, 16 bis.

b) of a *magician, sorcerer, diviner*, Acts xiii. 6, 8. Sept. for ܡܗܫܐ see above. Act. Thom. § 20. Hdian. 4. 12. 6, 8. Æschin. 73. 13 τοιοῦτος μάγος καὶ γόης.

Μαγώγ, ὁ, indec. *Magog*, Heb. מִגְיָג, pr. n. of a son of Japhet Gen. x. 2, and also of a powerful nation or assembly of nations in the extreme regions of the north, who are to invade the holy land in future times, Ez. c. 38, 39, i. q. the Scythians according to Jos. Ant. 1. 6. 1. Comp. in Γώγ. Rev. xx. 8.

Μαδιάν or Μαδιάμ, ὁ, indec. *Madian*, Heb. מִדְיָן *Midian*, pr. name of an Arabian tribe descended from Abraham by Keturah, Acts vii. 29. Comp. Gen. xxv. 2. Their territory would seem to have been along the eastern shore of the Gulf of Akaba, where Josephus and the Arabian geographers place a city *Madyan*; and also to have extended as far as the borders of Moab and the vicinity of Mount Sinai, comp. Ex. iii. 1. xviii. 5. Num. c. 31. Judg. c. 6—8. Jos. Ant. 2. 11. 1.

Μαθητεύω, f. εὔσω, (μαθητής,) *to disciple*, i. e.

a) intrans. *to be the disciple of any one*, seq. dat. Matt. xxvii. 57 καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ.—Plut. Vit. X Rhet. init. ed. R. IX. p. 307. p. 330. 5 ἐμαθήτευσε δ' αὐτῷ καὶ Θεόπομπος.

b) in N. T. also trans. *to train as a disciple, to teach, to instruct*, Acts xiv. 24 μαθητεύσαντες ἱκανούς. Matt. xiii. 52. xxviii. 19.

Μαθητής, οῦ, ὁ, (μανθάνω,) *a disciple, scholar, follower* of a teacher, genr. Matt. x. 24. of the Pharisees Matt. xxii. 16. of John the Baptist Matt. ix. 14. Mark ii. 18. Luke v. 33. John iii. 25. of Jesus Matt. v. 1. Mark viii. 27. Luke viii. 9. John iii. 22. al. sēpiss. Spec. of the twelve apostles Matt. x. 1. xi. 1. xx. 17. Luke ix. 1. Emphatic, for *true disciples*, John xiii. 35. xv. 8. After Christ's death the term *disciple* takes the broader sense of *follower, believer*, i. q. Christian, Acts vi. 1, 2. xi. 26.—Jos. Ant. 6. 5. 4. Luc. Tim. 51. Dem. 928. 7. Xen. Mem. 1. 2. 27. AL.

Μαθήτρια, ας, ἡ, (μαθητής,) *a female disciple*, i. e. a female Christian, Acts ix. 36.—Diod. Sic. 2. 52. Mœris, μαθητρίς, ἀττικῶς μαθήτρια, ἑλληνικῶς.

Μαθουσίαλα, ὁ, indec. *Mathusala*, Heb. מֶתוּשָׁלַח (dart-man) *Methuselah*, the oldest of the patriarchs, having lived 969 years, comp. Gen. v. 21 sq.—Luke iii. 37.

Μαϊνάν, ὁ, indec. *Mainan*, pr. n. m. Luke iii. 31.

Μαίνομαι, f. μαοῦμαι, depon. *to*

je mad, to rave, intrans. spoken of persons who so speak and act as to seem to others to be out of their senses, John x. 20. Acts xii. 15. xxvi. 24, 25. 1 Cor. xiv. 23.—Sept. Jer. xxix. 26. Hdian. 7. 8. 9. Xen. Mem. 1. 3. 11.

Μακαρίζω, f. ἰσω, (μάκαρ,) Att. fut. ἰω, Buttm. § 95. 9, *to call happy, to congratulate*, c. acc. of pers. Luke i. 48. James v. 11. Sept. for מָשַׁח Gen. xxx. 13. Is. iii. 11.—Ecclus. xi. 28. Diod. S. 13. 58. Xen. Mem. 1. 6. 9.

Μακάριος, a, ον, a prose form i. q. poet. μάκαρ, *happy, blessed*, e. g. of God 1 Tim. i. 11. vi. 15. Genr. Matt. v. 3 sq. Luke i. 45. vi. 20 sq. Rom. iv. 7. al. sæp. With μᾶλλον, Acts xx. 35 *μακάριόν ἐστι μᾶλλον more blessed is it etc.* Compar. μακαριώτερος 1 Cor. vii. 40. Sept. for מְשַׁח Ps. i. 1. Deut. xxxiii. 29.—Ceb. Tab. 11. Hdian. 2. 4. 17. Xen. Cyr. 1. 6. 14. AL.

Μακαρισμός, οὔ, ὅ, (μακαρίζω,) *a calling happy, declaration of blessedness, congratulation*; hence λέγειν τὸν μακαρισμόν τινος i. q. μακαρίζειν, Rom. iv. 6. 9. Gal. iv. 15 *τις οὖν ἦν ὁ μ. ὑμῶν, how great then was your self-congratulation etc.*—For the later nouns ending in σμος, see Lob. ad Phr. p. 511.

Μακεδονία, ας, ἡ, *Macedonia*, a country lying north of Greece proper, joining S. on Thessaly and Epirus, E. on Thrace and the Ægean, W. on the Adriatic and Illyria, and N. on Dardania and Mœsia. It was the original kingdom of Philip and Alexander; and was afterwards subdued by the Romans under P. Æmilius, who divided the country into four districts; comp. in Θεσσαλονίκη, and Liv. 45. 29. The Romans afterwards divided the whole of Greece into two great provinces, Macedonia and Achaia; see in Ἀχαΐα. Of the cities of Macedonia proper, there are mentioned in N. T. Amphipolis, Apollonia, Berea, Philippi, and Thessalonica.—Acts xvi. 9, 10, 12. xviii. 5. xix. 21, 22. xx. 1, 3. Rom. xv. 16. 1 Cor. xvi. 5 bis. 2 Cor. i. 16 bis. ii. 13. vii. 5. viii. 1. xi. 9. Phil. iv. 15. 1 Thess. i. 7, 8. iv. 15. 1 Tim. i. 3.

Μακεδών, ὄνος, ὅ, *a Macedonian*, Acts xvi. 9. xix. 29. xxvii. 2. 2 Cor. ix. 2, 4.

Μάκελλον, ου, τό, Lat. *macellum*, i. e. *a meat-market, shambles*, where also all kinds of provisions were exposed for sale, 1 Cor. x. 25.—Plut. Quæst. Rom. 54. T. VII. p. 122. 5. ed. Reiske. See Adam's Rom. Ant. p. 569.

Μακράν, adv. (pp. acc. fem. of μακρός), strictly for μακρὰν δδόν, *a long way*, Buttm. § 115. 4, as in Engl. *a great way, far, far off*. Luke xv. 20 *μακρὰν ἀπέχοντος*. Acts xxii. 21. seq. ἀπό τινος, Matt. viii. 30 *ἦν δὲ μακρὰν ἀπ' αὐτῶν*. Mark xii. 34. Luke vii. 6. John xxi. 8. Acts xvii. 27. Sept. for רִיחַ Josh. ix. 22. Judg. xviii. 7.—Pol. 3. 45. 2. Xen. An. 3. 4. 42.—With the art. οἱ μακράν, *those far off, the remote*, sc. from God, i. e. the Gentiles as opp. to οἱ ἐγγύς the Jews, Eph. ii. 13, 17, coll. Is. lvii. 19 where Sept. and רִיחַ. Comp. in Ἐγγύς a. So οἱ εἰς μακράν Acts ii. 39, comp. in εἰς no. 4. See Buttm. § 125. 6.

Μακρόθεν, adv. (μακρός,) *from far*, Mark viii. 3 *μακρόθεν ἤκουσιν*. xi. 13. Luke xviii. 13. xxii. 54. xxiii. 49. Sept. for רִיחַ Gen. xxii. 4. xxxvii. 17. 2 K. ii. 7.—Æl. H. An. 2. 15. ib. 15. 12. Strabo III. 409. The form belongs to the later Greek, Lob. ad Phr. p. 93.—Still less pure is the synon. form ἀπό μακρόθεν, *from far*, Matt. xxvi. 58 *ἠκολούθει αὐτῷ ἀπό μακρόθεν*. (comp. Luke xxii. 54.) Matt. xxvii. 55. Mark v. 6. xiv. 54. xv. 40. Luke xvi. 23. Rev. xviii. 10, 15, 17. So Sept. for רִיחַ 2 K. xix. 25. רִיחַ Ps. cxxxviii. 6.—Polemo Physiogn. 1. 6. Greg. Naz. Or. XXV. 484. C. See Lob. ad Phr. p. 46 ult.

Μακροθυμέω, ὦ, f. ἦσω, (μακρόθυμος from μακρός, θυμός,) *to be long-minded*, i. e. slow to anger, passion, etc.

a) i. q. *to be long-suffering, forbearing, to bear patiently*, absol. 1 Cor. xiii. 4 *ἡ ἀγάπη μακροθυμεῖ*. seq. εἰς τινα 2 Pet. iii. 9. ἐπὶ τινι, Luke xviii. 7 *μακροθυμῶν ἐπ' αὐτοῖς* i. e. though he be on their account long-suffering, slow to punish. Matt. xviii. 26, 29. πρὸς τινα

1 Thess. v. 14. Sept. for מְשַׁבֵּחַ Prov. xix. 11.—c. ἐπὶ τινι Ecclus. xviii. 11. xxxii. [xxxv.] 18. absol. Plut. ed. R. VIII. p. 345. 14.

b) *to wait patiently, to be patient*, absol. Heb. vi. 15 οὕτω μακροθυμήσας ἐπ' ἐτυχε τῆς ἐπαγγελίας. James v. 7, 8. c. ἐπὶ τινι James v. 7. — Artemid. 4. 12 πάντα μακροθυμῶν κελεύει, καὶ μὴ κενόσπουδῶν.

Μακροθυμία, ας, ἡ, (μακροθυμῶ,) *longanimity*, i. e. slowness to anger, passion, etc. i. q. *long-suffering, forbearance, patient endurance*, genr. Rom. ii. 4 τῆς μακροθυμίας τοῦ Θεοῦ καταφρονεῖς; ix. 22. 2 Cor. vi. 6. Gal. v. 22. Eph. iv. 2. Col. iii. 12. 1 Tim. i. 16. 2 Tim. iii. 10. iv. 2. 1 Pet. iii. 20. 2 Pet. iii. 15. So Sept. and מְשַׁבֵּחַ Prov. xxv. 15. Jer. xv. 15.—Plut. Lucull. 33 ἀρετὴν μὲν ἐπεδείκνυτο καὶ μακροθυμίαν ἡγεμόνος ἀγαθοῦ.—Spec. *patient endurance of evil, patience*, Col. i. 11. Heb. vi. 12. James v. 10.—Sept. Is. lvii. 15.

Μακροθύμως, adv. *patiently*, i. e. with indulgence, with clemency, Acts xxvi. 3.

Μακρός, ἁ, ὄν, *long*. a) of *space* e. g. from one point to another, and hence *far, far distant*. Luke xv. 13 et xix. 12 εἰς χώραν μακράν. Sept. ὁδὸς μακρά for רִחְקָא Prov. vii. 19.—Hdian. 6. 7. 10. Xen. Cyr. 5. 5. 42.—Adv. μακράν see in its order.

b) of *time*, e. g. μακρῷ χρόνῳ Hdian. 5. 3. 5. In N. T. only neut. pl. μακρά as adv. *long*, as μακρά προσευχόμενοι *praying long*, making long prayers, Matt. xii. 14. Mark xii. 40. Luke xx. 47.—Jos. Ant. 6. 11. 10. Luc. Tim. 38. Æl. V. H. 5. 6.

Μακροχρόνιος, ου, ὁ, ἡ, adj. (μακρός, χρόνος), lit. 'long-timed,' i. e. *long-lived*, Eph. vi. 3 ἵνα μ. γένη, quoted from Ex. xx. 12 et Deut. v. 16 where Sept. for מְשַׁבֵּחַ.

Μαλακία, ας, ἡ, (μαλακός,) *softness*, trop. for *timidity*, Pol. 3. 79. 4. *effeminacy, luxury*, Luc. D. Deor. 10. 6, 8.—In N. T. *weakness, disease*, e. g. of body, Matt. iv. 23 Θεραπεύων πᾶσαν μαλακίαν.

ix. 35. x. 1. Sept. for מְשַׁבֵּחַ Deut. vii. 15. 2 Chr. xvi. 12.—So μαλακίζεσθαι to be sick Jos. Ant. 18. 6. 8. Æl. V. H. 3. 19. μαλακῶς ἔχειν Luc. D. Deor. 9. 1.

Μαλακός, ἁ, ὄν, *soft*, sc. to the touch, spoken of raiment as made of soft materials, fine texture, ἱμάτια μαλακά Matt. xi. 8 bis. Luke vii. 25.—Luc. Saturn. 1 ἐσθήτας εὐανθεῖς καὶ μαλακός. Hom. Od. 1. 437 μ. χιτῶν. Xen. Mem. 2. 1. 30.—Trop. *effeminate*, spoken of a catamite, *scortum virile*, 1 Cor. vi. 9.—Dion. Hal. Ant. 7. 2. Plut. VI. p. 328. 4. ed. Reiske.

Μαλελεήλ, ὁ, indec. *Maleleel*, Heb. מַלְאֲלֵֽל (praise of God) *Mahalaleel*, pr. n. of the son of Cainan, Luke iii. 37. Comp. Gen. v. 12.

Μάλιστα, adv. (superl. of μάλα very), *most, most of all, especially*. Acts xx. 38 ὁδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ κ. τ. λ. xxv. 26. xxvi. 3. Gal. vi. 10. Phil. iv. 22. 1 Tim. iv. 10. v. 8, 17. 2 Tim. iv. 13. Tit. i. 10. Philem. 16. 2 Pet. ii. 10.—Luc. Somn. 18. Xen. Cyr. 1. 4. 4.

Μᾶλλον, adv. (comparat. of μάλα very), *more, rather*, in various connexions.

a) genr. 1 Cor. xiv. 1 ζηλοῦτε τὰ πνευματικά, μᾶλλον δὲ [ζηλοῦτε] ἵνα κ. τ. λ. ver. 5. 2 Cor. v. 8. c. gen. 1 Cor. xiv. 18 πάντων ὑμῶν μᾶλλον γλώσσας λαλῶν. (Xen. An. 3. 12. 1.) πολλῶν μαλλον *much more* Matt. vi. 30. Mark x. 48. Luke xviii. 39. Rom. v. 9, 10, 15, 17. 1 Cor. xii. 22. 2 Cor. iii. 9, 11. Phil. ii. 12. Heb. xii. 9, 25. πόσῳ μᾶλλον *how much more* Matt. vii. 11. x. 25. Luke xi. 13. xii. 24, 28. Rom. xi. 12, 24. Philem. 16. Heb. ix. 14. τοσοῦτον μ. *so much the more* Heb. x. 25. μᾶλλον καὶ μᾶλλον *more and more*, Phil. i. 9 ἔτι μ. καὶ μ. περισσεύει.—Diog. Laert. 9. 10. 2. ἔτι μ. Dion. Hal. Ant. 9. 6.—With ἢ or ἥπερ, i. e. μᾶλλον ἢ *more than, rather than*. Matt. xviii. 13 χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς κ. τ. λ. John iii. 19. Acts iv. 19. v. 29. xxvii. 11. 1 Tim. i. 4. 2 Tim. iii. 4. μᾶλλον ἥπερ John xii. 43. (Xen. Mem. 4. 4. 17. comp. Herm. ad Vig. p. 720.) So ellipt. where ἢ and its verb are to be supplied in

thought, e.g. Philem. 9 μᾶλλον παρακαλῶ sc. ἢ ἐπιτάσσω. 2 Cor. ii. 7 ὥστε μᾶλλον ὑμᾶς χαρίσασθαι sc. ἢ ἐπιτιμῆν. xii. 9 ἡδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, sc. ἢ ἐν τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ver. 7, i. e. *most gladly therefore will I rather glory in my infirmities* sc. than in the abundance of the revelations. — Also as intens. *the more, the rather, still more*. Matt. xxvii. 24 ἀλλὰ μᾶλλον θόρυβος γίνεται i. q. μᾶλλον θορυβεῖται comp. ver. 23, i. e. but that there was still more a tumult. Mark xiv. 31 col. ver. 29. Luke v. 15. John v. 18 διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν ἀποκτεῖναι, comp. ver. 16. John xix. 8. Acts v. 14. ix. 22. xxii. 2 coll. xxi. 40. 2 Cor. vii. 7. Phil. i. 12. iii. 4. 1 Thess. iv. 1, 10. 2 Pet. i. 10. (Thuc. 5. 44.) So οὐ μᾶλλον in interrogat. 1 Cor. ix. 12. 2 Cor. iii. 8 coll. ver. 7.

b) joined with the positive, μᾶλλον forms a periphrase for the comparative, like Engl. *more*. Matth. § 458. So seq. ἡ, Acts xx. 35 μακάριόν ἐστι μᾶλλον διδόναι, ἢ λαμβάνειν, i. e. it is more blessed etc. 1 Cor. ix. 15. Gal. iv. 27. c. εἰ, Mark ix. 42 καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ κ. τ. λ.—c. gen. Xen. Cyr. 3. 1. 30.

c) joined emphat. with a comparative, either in form or sense, comp. Matth. l. c. Passow μάλα no. 2. c. Winer § 36. 3. n. 1. Herm. ad Vig. p. 719 sq. Mark vii. 36 μᾶλλον περισσώτερον. 2 Cor. vii. 13. Phil. i. 23 πολλῷ γὰρ μᾶλλον κρείσσον. (Hdot. 1. 31, 32. Xen. Cyl. 2. 2. 12 ult.) So with verbs of comparison, Matt. vi. 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; Heb. xi. 25 μᾶλλον ἐλόμενος.—So μ. ἐλίσθαι Dem. 946. 7. Xen. Mem. 1. 6. 4.

d) after a negative clause or prohibition expr. or impl. *rather*; so δὲ μᾶλλον, *but rather*. Matt. x. 6 πορεύεσθε δὲ μᾶλλον κ. τ. λ. ver. 28. xxv. 9. Mark v. 26. Luke x. 20. Eph. iv. 28. Heb. xii. 13. (Thuc. 1. 123.) ἀλλὰ μᾶλλον, *but rather*, Rom. xiv. 13 μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον. Eph. v. 4. 1 Tim. vi. 2. 1 Cor. vii. 21 μὴ σοι μελέται· ἀλλ' εἰ καὶ . . . μᾶλλον χρῆσαι. impl. Mark xv. 11 ἵνα [sc. μὴ τὸν Ἰησοῦν ἀλλά] μᾶλλον τὸν B. ἀπολό-

σῃ αὐτοῖς, comp. ver. 9. So οὐχὶ μᾶλλον in interrog. 1 Cor. v. 2. vi. 7 bis.

e) intens. μᾶλλον δὲ before an antithetic clause, *or rather, yea more*, Rom. viii. 34 Χρ. ὁ ἀποθανών; μᾶλλον δὲ καὶ ἐγερθεῖς; Gal. iv. 9. Eph. v. 11. Comp. Buttm. § 150. p. 437. Passow μάλα no. 2. e.—Æl. V. H. 2. 13. Xen. Cyr. 5. 4. 49.

Μάλχος, ου, ὁ, *Malchus*, Heb. מַלְכֻשׁ (counsellor) *Malluch*, pr. n. of a servant John xviii. 10.

Μάμμη, ης, ἡ, *grandmother*, 2 Tim. i. 5.—Jos. Ant. 10. 11. 2. Hdian. 5. 3. 7. Plut. Agis, 4. A word of the later Greek for the earlier τήθη, Lob. ad Phr. p. 133 sq.

Μαμμωνας or μαμμωνᾶς, ᾶ, ὁ, *mammon*, i. e. *wealth, riches*, Chald. מַמְּוֹנָא, מַמְּוֹנָא, from מַנָּה, pp. that in which one trusts, see Buxt. Lex. Chald. 1217 sq. So Luke xvi. 9, 11; and personified like Gr. πλούτος, Matt. vi. 24. Luke xvi. 13.—Suid. μαμωνᾶς· πλοῦτος γῆϊνος, χρυσός.

Μαναήν, ὁ, indec. *Manaen*, pr. n. of a christian teacher at Antioch, Acts xiii. 1.

Μανασσῆς, ῆς, ὁ, *Manasses*, Heb. מְנַשֶּׁה (making forget) *Manasseh*, pr. n. 1. the son of Joseph, adopted by Jacob, Rev. vii. 6.

2. a king of Judah. son of Hezekiah, r. 699—644 B. C. noted for his idolatry and cruelty, Matt. i. 10 bis. Comp. 2 K. c. 21. 2 Chr. c. 33.

Μανθάνω, f. μαθήσομαι, aor. 2 ἐμαθον, *to learn*.

a) pp. intellectually, from others or from study, observation, etc. *to learn. to be taught*, absol. Matt. ix. 13 πορευθέντες δὲ μάθετε, τί ἐστι κ. τ. λ. John vi. 45. 1 Cor. xiv. 31. 1 Tim. ii. 11. 2 Tim. iii. 7. seq. ἀπό τινος Matt. xi. 29. Seq. acc. of thing, Rom. xvi. 17 ἢν ὑμεῖς ἐμάθετε. 1 Cor. xiv. 35. Phil. iv. 9. 2 Tim. iii. 14. Matt. xxiv. 32 et Mark xiii. 28, see in Ἀπό III. 2. 1 Cor. iv. 6 ἵνα ἐν ἡμῖν μάθετε τὸ μὴ ὑπὲρ κ. τ. λ. *in us* i. e. by our example. Also c. acc. impl. John vii. 15. seq. ἀπό τινος Col. i. 7. παρά τινος 2 Tim. iii. 14. Seq. acc. of per-

son, *to learn any one*, i. e. his doctrines, precepts, Eph. iv. 20. Sept. c. acc. for מִן Ps. cxix. 71, 73. Deut. v. 1.—absol. Hdian. 8. 7. 8. c. inf. Æl. V. H. 3. 32. c. acc. Xen. Mem. 3. 9. 3. ἐκ τινος Æc. 13. 6. παρὰ τινος Cyr. 2. 2. 6.—In the sense of *to learn* by information, *to be informed*, seq. ὅτι Acts xxiii. 27. ἀπό τινος Gal. iii. 2.—Æl. V. H. 2. 42. Xen. Cyr. 6. 1. 31.—Also *to understand*, *to comprehend*, Rev. xiv. 3.—Luc. D. Mort. 16. 4. Xen. Cyr. 1. 3. 10.

b) morally, *to learn*, sc. from experience, i. q. *to do habitually*, *to be wont*, seq. inf. expr. or impl. Phil. iv. 11 ἐγὼ γὰρ ἔμαθον . . . ἀνδράκης εἶναι. 1 Tim. v. 4, 13. Tit. iii. 14. c. acc. Heb. v. 8.—Xen. An. 3. 2. 25.

Μαρία, ας, ή, (μαίνομαι,) *mania*, *madness*, *insanity*, Acts xxvi. 24.—Wisd. v. 4. Hdian. 1. 15. 17. Xen. Mem. 1. 2. 50.

Μάννα, τό, indec. *manna*, the miraculous food of the Israelites in the desert, Heb. מָן, Sept. τὸ μάν Lev. xvi. 31, 35. τὸ μάννα Num. xi. 6. Josephus ή μάννα Ant. 5. 1. 4. In N. T. John vi. 31, 49, 58. Heb. ix. 4; symbolically Rev. ii. 17 see in Κρόπτω. Comp. Ex. xvi. 31 sq. Jos. Ant. 3. 1. 6.—Josephus relates that in his day manna was still found around Mount Sinai, Ant. 3. 1. 6; and the same fact has also been abundantly ascertained by modern travellers. The modern manna, *manna Arabica*, is a sweet resin like honey, which, in the desert of Sinai and some other oriental countries, exudes in summer chiefly from the leaves of the tamarisk or tarfa. This the Arabs collect, and regard it as the greatest dainty which their country affords. But the quantity is trifling, not amounting, according to Burckhardt, to more than five or six hundred pounds each year. It has been ascertained within the last ten or twelve years, first by English naturalists and more fully by Ehrenberg, that the manna flows out from the leaf in consequence of the puncture of an insect nearly allied to the *cimex* genus. See Burckhardt's Travels in Syria etc. p. 599 sq. quoted in Calmet. art. *Manna*. Niebuhr's

Descr. of Arabia p. 145. Germ. Asiat. Res. XIV. p. 182 sq. Gesen. Lex. art. מָן.

Μαντεύομαι, f. εἶσομαι, depon. Mid. (μάντις diviner, prophet,) *to utter responses* as from an oracle, *to divine*, *to foretell*, Acts xvi. 16. Sept. for מִנְיָ Deut. xviii. 10. 1 Sam. xxviii. 8.—Æl. V. H. 2. 17. Luc. D. Deor. 1. 2.

Μαραίνω, f. αἰώ, pp. *to put out*, *to extinguish*, e. g. fire etc. Hom. H. Merc. 140. Pass. *to go out*, *to expire*, Il. 9. 212. Hence *to make pine away*, *to dry up*, *cause to wither*, Sept. for מִרָבָ Job xv. 30. Anthol. Gr. I. p. 21. 1. Pass. *to wither*, *to fade away* pp. of roses Wisd. ii. 8. of the body, person, Jos. B. J. 6. 5. 1. In N. T. trop. ὁ πλοῦσιος James i. 11.—Anthol. Gr. IV. p. 35. Plut. Marcell. 24 init. τῇ ῥώμῃ μαραινομένη.

Μαράν ἀθα, *maran-atha*, Aramaean מָרָנָא אָתָּה i. q. κύριος ἔρχεται, *the Lord will come* sc. to judgment, 1 Cor. xvi. 22.

Μαργαρίτης, ου, ὁ, (μάργαρος,) pp. adj. sc. ὁ λίθος μαργαρίτης, *a pearl*, Matt. xiii. 45, 46 ἕνα πολύτιμον μαργαρίτην. 1 Tim. ii. 9. Rev. xvii. 4. xviii. 12. 16. xxi. 21 bis. Trop. Matt. vii. 6 comp. in Κύων b.—Æl. H. An. 10. 13 ὁ ἐν ταῖς γυναιξὶ θανασιζόμενος μαργαρίτης. Theophr. Fragm. [de Lapidib.] 2. 36. ed. Schneid. Comp. Plin. H. N. 9. 35.

Μαρθᾶ, ἥς, ή, *Martha*, a sister of Lazarus, Luke x. 38, 40, 41. John xi. 1, 5, 19, 20, 21, 24, 30, 39. xii. 2.

Μαρία, ας, ή, or Μαριάμ, ή, indec. *Maria*, *Mary*, Heb. מִרְיָם *Miriam*, pr. n. of several females.

1. *Mary* the mother of Jesus, Μαρία Matt. i. 16, 18. ii. 11. Mark vi. 3. Luke i. 41. Acts i. 14. Also Μαριάμ Matt. i. 20. xiii. 55. Luke i. 27, 30, 34, 38, 39, 46, 56. ii. 5, 16, 19, 34.

2. *Mary Magdalene*, i. e. of Magdala, Μαρία, Matt. xxvii. 56, 61. xxviii. 1. Mark xv. 40. 47. xvi. 1, 9. Luke viii. 2. xxiv. 10. John xix. 25. xx. 1, 11, 16, 18.

3. *Mary*, Μαρία, the mother of James the Less and Joses, sister to Jesus' mother and wife of Alpheus or

Ulopas, see in Ἀλφαιος no 1, and Ἰάκωβος no. 2. Matt. xxvii. 56, 61. xxviii. 1. Mark xv. 40, 47. Luke xxiv. 10. John xix. 25.

4. *Mary*, Μαρία, a sister of Lazarus and Martha, Luke x. 39, 42. John 11; 1, 2, 19, 20, 28, 31, 32, 45. xii. 3.

5. *Mary*, Μαρία, mother of John surnamed Mark, Acts xii. 12.

6. *Mary*, Μαριάμ, a christian female at Rome, Rom. xvi. 6.

Μάρκος, ου, ὁ, *Marcus*, *Mark*, the writer of one of the four Gospels, pp. John surnamed Mark, Acts xii. 12. 25. xv. 37; the nephew of Barnabas Col. iv. 10; the companion of Paul and Barnabas on their first journey, and of Barnabas on his second in opposition to Paul, Acts xv. 39 coll. xii. 25. He is later again mentioned among the companions of Paul, Col. 1. c. Philem. 24. 2 Tim. iv. 11; and is also affectionately called *son* by Peter, 1 Pet. v. 13, comp. Acts xii. 12. 2 Tim. i. 2.

Μάρμαρος, ου, ὁ, ἡ, (μαρμαίρω to glitter,) *stone*, *rock*, Hom. II. 12. 380. Later and in N. T. i. q. Lat. *marmor*, *marble*, Rev. xviii. 12. — Ep. Jer. 72. Diod. Sic. 3. 14.

Μάρτυρ, see in Μάρτυς.

Μαρτυρέω, ὦ, f. ἦσω, (μάρτυς,) *to witness*, i. e.

a) *to be a witness*, to be able or ready to testify, c. dat. commodi, John iii. 28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε, ὅτι κ. τ. λ. Acts xxii. 5. absol. 2 Cor. viii. 3. — Xen. H. G. 1. 1. 31.

b) *to bear witness*, to testify, sc. to the truth of what one has seen, heard, knows, etc. (a) pp. and genr. seq. περί c. gen. *to bear witness of*, or *concerning* any person or thing, John i. 7, 8 ἵνα μαρτυρήσῃ περί τοῦ φωτός. ver. 15. ii. 25. v. 31, 32. viii. 13, 14, 18. xv. 26. xxi. 24. c. ὅτι vii. 7. c. περί impl. xv. 27 coll. 26. Seq. ὅτι as equiv. to acc. et inf. Winer § 45. 2. p. 266. comp. Buttm. § 141. 2. John i. 34 καὶ μεμαρτύρηκα ὅτι οὗτος ἐστὶ κ. τ. λ. iv. 44. xii. 17. 1 John iv. 14. also c. dat. comm. v. incoi. modi Matt. xxiii. 31 μαρτυρεῖτε ἑαυτοῦ, ὅ. κ. τ. λ. Rom. x. 2. Gal. iv. 15. Col. iv. 13. κατὰ τινας 1 Cor. xv. 15. — c. ὅτι et dat. Xen. Cyr. 8. 8. 1. — Follow-

ed by the words testified, after λέγων, εἶπε, ὅτι of quotation etc. John i. 32 καὶ ἐμαρτύρησεν Ἰωάννης λέγων. ὅτι κ. τ. λ. iv. 39. xiii. 21. c. dat. comm. Acts xiii. 22. Seq. accus. expr. or impl. e. g. of a cognate or synon. noun, John v. 32 ἡ μαρτυρία ἣν μαρτυρεῖ περί ἐμοῦ, comp. 1 John v. 9, 10. So 1 Tim. vi. 13 μ. τὴν καλὴν ὁμολογίαν. See Buttm. § 131. 3. (Arr. Epict. 4. 8. 32.) So c. acc. of thing genr. *to testify any thing*, *to bear witness of* or *concerning* any thing. John iii. 11 ὃ ἑώρακα μὲν μαρτυροῦμεν. ver. 32. 1 John i. 2. Rev. i. 2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ. xxii. 20 ὃ μαρτυρῶν ταῦτα, i. e. causative, comp. ver. 16. seq. acc. et dat. Rev. xxii. 16 μαρτυρῆσαι ὑμῖν ταῦτα. With an acc. impl. from the context, e. g. τὰ περί ἐμοῦ Acts xxiii. 11. τοῦτο etc. John xix. 35. Acts xxvi. 5. Heb. x. 15. 1 John v. 6, 7, 8. c. dat. Acts xxvi. 22 μαρτυροῦμενος μικρῷ κ. τ. λ. i. e. Mid. *bearing this MY testimony before* small and great. — Æl. V. H. 9. 11. Dem. 1131. 23. c. acc. et dat. Arr. Epict. 4. 1. 145. — Seq. dat. of pers. or thing *to or for* whom, *in favour of* whom one bears testimony. John iii. 26 ὃ σὺ μεμαρτύρηκας. v. 33. xviii. 37. 3 John iii. 6. Pass, c. ὑπό Rom. iii. 21. — Xen. Cyr. 8. 8. 1, 27. — In the sense of *to prove* by testimony, John xviii. 23. — Xen. Conv. 8. 12, — (β) Trop. of God as testifying by his Spirit, by signs, miracles, etc. seq. περί John v. 37. viii. 18. 1 John v. 9, 10. ὅτι of quot. Heb. vii. 17. τῷ λόγῳ, *to, in favour of*, Acts xiv. 3. Of the scriptures, prophets, etc. c. περί John v. 39. c. dat. et seq. inf. c. acc. Acts x. 43. (Hdian. 3. 12. 5. Xen. Mem. 1. 2. 20.) So of one's deeds, works, c. περί John v. 36 τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περί ἐμοῦ. x. 25. — Sept. Gen. xxxi. 48. Plut. Pericl. 22 init. Xen. Hi. 9. 3.

c) *emphat. to testify strongly*, *to bear honourable testimony*, and Pass. *to be well testified of*, *to have good witness*, c. ὅτι Heb. vii. 8. c. inf. Heb. xi. 4 δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος. ver. 5. Hence genr. *to speak well of*, *to applaud*, seq. dat. Luke iv. 22 πάντες ἐμαρτύρον αὐτῷ. xi. 48. Acts xv. 8. absol. 3 John 12. c. ἐπὶ τινι Heb. xi. 4. — Jos. Ant. 14. 10. 2. Æl. V. H. 1. 30. — Pass. *to be*

lauded, to be of good report, Acts vi. 3. c. ὑπό Acts x. 22. xvi. 2. xxii. 12. 3 John 12. c. ἐν 1 Tim. v. 10. Heb. xi. 2. c. διὰ ver. 39.—Jos. Ant. 3. 2. 5. M. Antonin. 7. 62.

d) i. q. μαρτύρομαι, to call as witness, pp. Dion. Hal. 7. 49 ult. μαρτυροῦμενος θεοῦς τε καὶ ἀνθρώπων. Diod. Sic. 4. 54. Hence in N. T. i. q. to protest, to make an earnest and solemn appeal, to exhort solemnly, 1 Thess. ii. 12. Comp. Sept. and 𐤓𐤁𐤒 Gen. xliii. 8.

Μαρτυρία, ας, ἡ, (μαρτυρίω,) witness, testimony, as borne, given, comp. in Μαρτύριον.

a) judicial, Mark xiv. 56, 59 οὐδὲ οὐτως ἴση ἦν ἡ μαρτυρία αὐτῶν. Luke xxii. 71. John viii. 17. μαρ. κατὰ τινος Mark xiv. 55. Sept. for 𐤓𐤁 Prov. xxv. 18—Jos. Ant. 4. 8. 15. Dem. 846. 24.

b) genr. to the truth of any thing. John xix. 35 καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία. xxi. 24. 1 John v. 9 τὴν μ. τῶν ἀνθρώπων. 3 John 12. So of a poet Tit. i. 13.—Jos. c. Ap. 1. 21. Arr. Epict. 2. 22. 86. Diod. Sic. 3. 72 or 73. — Elsewhere only in reference to Jesus and his doctrines, i. e. to the truth of his mission and gospel, e. g. genr. John v. 34 οὐ παρὰ ἀνθρώπου τὴν μ. λαμβάνω. 1 John v. 10 μ. ἐν ἑαυτῷ. So from John the Baptist, John i. 7, 19. v. 36; from other teachers Rev. xi. 7. xii. 11 διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν i. e. the word, gospel, to which they testified. Acts xxii. 18 μ. περὶ ἐμοῦ. Also from God, John v. 32. 1 John v. 9 bis, 10, 11. Of Christ's testimony respecting himself, John iii. 11, 32, 33. v. 31. viii. 13, 14. So in the phrase ἡ μαρτυρία τοῦ Ἰησοῦ, the testimony of Jesus, i. e. what he testified and taught respecting himself and his "gospel, and hence equiv. to the gospel, Rev. i. 2 δεξ. μαρτύρησε τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρ. I. X. ver. 9. xx. 4. xix. 10 ἡ γὰρ μαρτυρία τοῦ Ἰ. ἐστὶ τὸ πνεῦμα τῆς προφητείας for the testimony of Jesus is [comes from, has for its author] the same Spirit of prophecy which acts in me. Hence ἔχειν τὴν μ. τοῦ Ἰησοῦ, to hold fast the testimony of Jesus, Rev. xii. 17, xix. 10. impl. vi. 9. Comp. John xiv. 21. 2 John 9.

c) emphat. honourable testimony, good report, 1 Tim. iii. 7.—Ecclus. xxxi or xxxiv. 23. Jos. Ant. 6. 10. 1.

Μαρτύριον, ου, τό, (μαρτυρίω,) witness, testimony, as borne, given, i. q. μαρτυρία. Thom. Mag. μαρτύριον κρείττον ἢ μαρτυρία.

a) genr. 2 Cor. i. 12 τὸ μ. τῆς συνειδήσεως. So historically, Acts iv. 33 τὸ μ. τῆς ἀναστάσεως τοῦ κυρίου i. e. of, concerning the resurrection, etc. Heb. iii. 5 εἰς μ. τῶν λαληθησομένων i. e. for giving testimony, testifying.—Æl. V. H. 2. 5. Xen. Conv. 8. 34.—See in reference to Jesus and his doctrines, e. g. from teachers 2 Thess. i. 10. Also τὸ μ. τοῦ Χριστοῦ, the testimony of Christ, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. to the gospel, 1 Cor. i. 6. 2 Tim. i. 8. 1 Cor. ii. 1 τὸ μ. τοῦ θεοῦ id.—Genr. in the sense of testimony, evidence, proof, e. g. εἰς μαρτύριον αὐτοῖς, as a testimony unto them Matt. viii. 4. xxiv. 14. Mark i. 44. Luke v. 14. xxi. 13; also against them Matt. x. 18. Mark vi. 11. xiii. 9. James v. 3, and so ἐπ' αὐτούς Luke ix. 5. Also 1 Tim. ii. 6 τὸ μαρτύριον καιροῖς ἰδίους, in appos. with ἀντίλυτρον. So Sept. for 𐤓𐤁 Deut. xxxi. 26. Josh. xxii. 27.—Hdot. 8. 120. Xen. H. G. 1. 7. 4.

b) from the Sept. ἡ σκηνὴ τοῦ μαρτυρίου, tabernacle of witness, put for tabernacle of the congregation, Heb. 𐤇𐤒𐤁, 𐤓𐤁, Acts vii. 44. Rev. xv. 5. So Sept. for 𐤓𐤁 𐤇𐤒𐤁 Ex. xxix. 42, 44. xl. 22, 24, deriving 𐤓𐤁 from 𐤓𐤁 to testify, instead of from 𐤓𐤁 to assemble. See Gesen. Lex. art. 𐤓𐤁 no. 2.

Μαρτύρομαι, depon. Mid. (μάρτυς,) to call to witness, to invoke as witness, e. g. the gods Dem. 799. 6. Comp. Buttm. Ausf. Sprachl. II. pp. 184. Hence in N. T. to protest, to make an earnest and solemn appeal e. g. by way of affirmation, protestation. Acts xx. 26 μαρτύρομαι ὑμῖν ὅτι κ. τ. λ. i. q. I solemnly affirm, I call God to witness, that etc. Gal. v. 3.—Jos. B. J. 3. 8. 3.—Also by way of exhortation, to exhort solemnly, to obtest, seq. acc. et inf. Eph. iv. 17.—Pol. 13. 8. 6. Thuc. 6. 80.

Μάρτυς, υρος, ὁ, ἡ, a witness,

dat. μάρτυρι, acc. μάρτυρα, dat. plur. μάρτυσι. The nom. μάρτυρ belonged to the Æolic dialect, and is not found in N. T. In later ecclesiastical writers it became current in the sense of *martyr*. See Buttm. Ausf. Sprachl. § 58. 1. p. 235.

a) pp. in a judicial sense. Matt. xviii. 16 ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. xxvi. 65. Mark xiv. 63. Acts vi. 13. vii. 58. 2 Cor. xiii. 1. 1 Tim. v. 19. Heb. x. 28. So Sept. for ἔν Deut. xvii. 6. Prov. xxiv. 28.—Dem. 1025. 22. Xen. H. G. 1. 7. 6.

b) genr. one who testifies or can testify to the truth of what he has seen, heard, knows. 1 Thess. ii. 10 ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως κ. τ. λ. 1 Tim. vi. 12. μάρτυς ἐστὶν ὁ θεός Rom. i. 9. Phil. i. 8. 1 Thess. ii. 5. μάρτυρα τ. θεὸν ἐπικαλεῖν 2 Cor. i. 23. So in allusion to those who witness a public game, Heb. xii. 1. So Sept. and ἔν Gen. xxxi. 50. comp. Sept. Is. xliii 10.—Jos. Ant. 15. 5. 3. Luc. Phalar. prior 1. Xen. Ag. 4. 5. In a public game Longin. de Subl. § 14.—Especially of those who witnessed the life, death, and resurrection of Jesus, who bear witness to the truth as it is in Jesus. Luke xxiv. 48 ὑμεῖς δὲ ἐστέ μάρτυρες τούτων. Acts i. 8, 22. ii. 32. iii. 15. v. 32. x. 39, 41. xiii. 31. xxvi. 16. 2 Tim. ii. 2. ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, i. e. confirmed by many other witnesses. Seq. dat. Acts xxii. 15. 1 Pet. v. 1.—So of one who bears witness for God, and testifies to the world what God reveals through him, i. e. a teacher, prophet, genr. Rev. 11. 3; of Jesus, ὁ μάρτυς ὁ πιστός Rev. i. 5. iii. 14. Comp. John i. 9. xiv. 6.

c) a martyr, one who by his death bears witness to the truth. Acts xxii. 20 Στεφάνου τοῦ μαρτυρός σου. Rev. ii. 13. xvii. 6.—Euseb. H. E. 2. 1. Frequent in ecclesiastical writers, see Suicer Thes. Eccl. s. voc.

Μασσάομαι, ὦμαι, f. ἥσομαι, also μασάομαι, depon. (μάσσω,) to chew, to gnaw, e. g. τὰς γλώσσας in pain Rev. xvi. 10.—Sept. Job xxx. 4. Jos. B. J. 6. 3. 3. Theophr. Char. 15 or 20.

Μαστιγῶν, ὦν, f. ὠσω, (μάστιξ,) to

scourge, trans. e. g. persons as criminals, Matt. x. 17. xx. 19. xxiii. 34. Mark x. 34. Luke xviii. 33. John xix. 1. Sept. for ἔν Ex. v. 14. Deut. xxv. 3. —Æl. V. H. 12. 62. Xen. Cyr. 1. 3. 18.—Trop. of God, to chastise, to correct, Heb. xii. 6. μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται, quoted from Sept. Prov. iii. 12, where Heb. כִּסְפָּה, i. e. as a father. Sept. and ἔν Prov. xvii. 10. —Tob. xiii. 2, 5.

Μάστιζω, f. ἱξω, (μάστιξ,) to scourge, trans. e. g. a person as criminal Acts xxii. 25. Sept. for ἔν Num. xxii. 5. —Wisd. v. 11. Luc. Tim. 23. Plut. Alex. M. 42. ult.

Μάστιξ, ἱγος, ἡ, a whip, scourge, Acts xxii. 24. Heb. xi. 36. Sept. for שִׁנְיָ 1 K. xii. 11, 14. Prov. xxvi. 3.—Luc. Asin. 44. Xen. An. 3. 4. 25.—Trop. a scourge, from God, i. e. disease, plague, Luke vii. 21 ἀπὸ νόσων καὶ μαστίγων. Mark iii. 10. v. 29, 34. Sept. for כִּסְפָּה Ps. xxxii. 10. γָרָר Ps. xxxix. 12. lxxxix. 33.—Ecclus. xl. 9. 2 Macc. ix. 11. comp. Hom. Il. 12. 37.

Μαστός, οὔ, ὁ, the breast, pap. Luke xi. 27 μακάριοι οἱ μαστοὶ οὓς ἐθήλασας. xxiii. 29. Rev. i. 13. Sept. for חֶשֶׁב Job iii. 12. Cant. i. 12.—Pol. 15. 31. 13. Xen. An. 4. 3. 6.

Ματαιολογία, ας, ἡ, (ματαιολόγος,) vain talk, empty jangling, 1 Tim. i. 6.—Porphyr. de Abstin. 4. 16. Plut. ed. R. VI. p. 21. 9.

Ματαιολόγος, ον, ὁ, ἡ, (μάταιος, λέγω,) (given to vain talking, subst. vain talker, empty wrangler, Tit. i. 10.

Μάταιος, α, ον, (μάτην,) vain, empty, fruitless, Tit. iii. 9. πίστις 1 Cor. xv. 17. Ἐρησκεία James i. 26. So 1 Cor. iii. 20, quoted from Ps. xciv. 11. where Sept. for בָּזָק, as also Zech. x. 2. for חֶשֶׁב Is. xxxi. 2.—Hdian. 6. 7. 24. Xen. Vect. 4. 41.—From the Heb. τὰ μάταια, vanities, nothings, for idols, idolatry, Acts xiv. 15. So Sept. and בָּזָק 1 K. xvi. 13. 2 K. xvii. 15. Jer. ii. 5. viii. 19. Hence also μάταια ἀναστροφή 1 Pet. i. 18, i. q. idolatrous walk, practice of idolatry.

Ματαιότης, ητος, ἡ, (μάταιος,) 2 K

vanity, emptiness. 2 Pet. ii. 18 ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι. Sept. for ריק Ps. iv. 3.—In the sense of *frailty, transiency*, Rom. viii. 20 τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη. So Sept. for קבל Ps. xxxix. 6. lxii. 10. Ecc. i. 2, 14.—From the Heb. for *folly, perverseness, wickedness*, Eph. iv. 17. So Sept. and נאץ Ps. xxvi. 4. cxix. 37. cxliv. 8, 11.

Ματαιώω, ὠ, f. ὠσω, (μάταιος,) pp. *to make vain*; in N. T. from the Heb. only Pass. *to become vain*, i. e. *foolish, perverse, wicked*. Rom. i. 21 ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, in reference espec. to idolatry, comp. v. 23, and see in Μάταιος ult. So Sept. and קבל 2 K. xvii. 15. Jer. ii. 5. Comp. Sept. for קבל 2 Sam. xiii. 13. xxvi. 21.

Μάτην, adv. *in vain*, to no purpose, fruitlessly. Matt. xv. 9 et Mark vii. 7 μ. δὲ σέβονται με. Sept. for נאץ Jer. ii. 30.—Hdian. 1. 4. 7. Xen. Œc. 7. 40.

Ματθαῖος, ου, ὁ, *Matthew*, the writer of the first Gospel, one of the apostles called also *Levi*, originally a publican, ὁ τελώνης, Matt. x. 3. ix. 9. Mark iii. 18. Luke vi. 15. Acts i. 13. Comp. Mark ii. 14. Luke v. 27.

Ματθάν, ὁ, indec. *Matthan*, Heb. מתן (gift), pr. n. m. Matt. i. 15 bis.

Ματθάρ, ὁ indec. *Matthat*, pr. n. of two men, Luke iii. 24, 29.

Ματθίας, α, ὁ, *Matthias*, (prob. i. q. Ματθαίας,) pr. n. of the apostle chosen in the place of Judas, Acts i. 23, 26.

Ματταθά, ὁ, indec. *Mattatha*, Heb. מתתן (gift of Jehovah,) pr. n. m. Luke iii. 31.

Ματταθίας, ου, ὁ, (i. q. preced.) *Mattathias*, pr. n. of two men, Luke iii. 25, 26.

Μάχαιρα, ας, ἡ, (prob. μάχη,) *a knife, slaughter-knife*, worn by Homer's heroes along with the sword, Il. 3, 271. Hdian. 2. 61. Ael. V. H. 8. 3.—In N. T. *a sword*, pp. for cutting. Matt. xxvi. 47 μετὰ μαχαίρων καὶ ξύλων. v. 51 ἀνέσπασε τὴν μάχαιραν αὐτοῦ. v. 52 ter,

55. Mark xiv. 43, 47, 48. Luke xxi. 24. xxii. 36, 38, 49, 52. John xviii. 10, 11. Acts xvi. 27. Heb. iv. 12. Rev. vi. 4. xiii. 10 bis, 14. trop. Eph. vi. 17. Sept. for קרב Gen. xxxiv. 25. Judg. iii. 16.—Diod. Sic. 16. 94. Xen. An. 1. 8. 6.—So for *the sword of justice*, i. e. of the executioner, Acts xii. 2. Rom. viii. 35. Heb. xi. 34, 37. Hence φορεῖν μάχαιραν, *to bear the sword*, i. e. to have the power of life and death, Rom. xiii. 4.—Æschin. 38. 11. Philostr. V. Apollon. 7. 16. comp. Sueton. Vitell. c. 15.—Meton. *sword* for *war*, opp. εἰρήνη, Matt. x. 34. So קרב Sept. πόλεμος Lev. xxvi. 6. Sept. and קרב Jer. xiv. 13.

Μάχη, ης, ἡ, (ἀκμή, αἰχμή,) *a fight, battle*, Hdian. 8. 5. 1. Xen. Cyr. 3. 3. 29. In N. T. genr. *strife, contest, controversy*. 2 Cor. vii. 5 ἔξωθεν μάχαι. 2 Tim. ii. 23. Tit. iii. 9 μάχας νομικὰς i. e. controversies respecting the Mosaic law. James iv. 1. Sept. for ריב Gen. xiii. 7. קרבן Prov. xv. 18.—Arr. Epict. 4. 5. 3. Xen. Cyr. 7. 5. 38.

Μάχομαι, f. ἔσομαι, (μάχη,) *to fight*, pp. in war, battle, Hdian. 4. 15. 15. Xen. Cyr. 3. 3. 29, 30. In N. T. genr. *to strive, to contend*, e. g. physically in a private quarrel, Acts vii. 26. So Sept. for קרב Ex. xxi. 22. 2 Sam. xiv. 6. Also in words, *to strive, to dispute*, e. g. πρὸς ἀλλήλους John vi. 52. recipr. 2 Tim. ii. 24. James iv. 2. Sept. for ריב Gen. xxxi. 36. Neh. xiii. 25.—Arr. Epict. 4. 1. 146. Xen. Mem. 3. 5. 16.

Μεγαλυνχέω, ὦ, f. ἤσω, (μέγας, αἰχέω *to boast*,) *to boast largely, to play the braggart*, James iii. 5.—2 Macc. xv. 32. Plut. Consol. ad Apoll. 6 pen. I. p. 243. ed. Tauchn. Diod. Sic. 15. 16.

Μεγαλειότης, α, ον, (μέγας,) *great, glorious, wonderful*, e. g. τὰ μεγαλεῖα, *great things, wonderful works*, Luke i. 49. Acts ii. 11. Sept. for קבוצת Ps. lxxi. 19.—Ecclus. xviii. 4. Xen. Mem. 4. 5. 2.

Μεγαλειότης, ητος, ἡ, (μεγαλῆτος,) *greatness, majesty, glory*, e. g. τοῦ θεοῦ, Luke ix. 43. τοῦ κυρίου 2 Pet. i. 16. τῆς Ἀρτέμιδος Acts xix. 27. Sept. for קבוצת Jer. xxxiii. 9.—Esdr. i. 5. Jos. Ant. 8. 4. 3.

Μεγαλοπρεπής, έος, οὗς, ό, ή, adj. (μέγας, πρέπω), pp. 'becoming to a great man,' *magnanimous*, Xen. Mem. 3. 10. 5. In N. T. *magnificent*, *most splendid*, of things, 2 Pet. i. 17. ὑπό τῆς μεγ. δοξῆς.—2 Macc. xv. 13. 3. Macc. ii. 9. Xen. Hi. 2. 2.

Μεγαλύνω, f. νῦν, (μέγας,) *to make great, to enlarge*, c. acc.

a) genr. e. g. τὰ κράσπεδα τῶν ἱμ. Matt. xxiii. 5. τὸ ἔλεος μετὰ τινος *to shew one great mercy*, do him great kindness, Luke i. 58. So Sept. and Heb. בְּרַחֲמֵי יְהוָה Gen. xix. 19. comp. Ps. lvii. 11.—Thuc. 5. 98.

b) i. q. *to magnify, to praise*, Luke i. 46 τὸν κύριον. Acts v. 13. x. 46. xix. 17. 2 Cor. x. 15. Phil. i. 20. Sept. for בָּרַךְ Ps. xxxiv. 4. lxix. 31. 2 Sam. vii. 26.—Eccclus. xliii. 31. Diod. Sic. 1. 20. Xen. Ap. Soer. 32.

Μεγάλως, adv. (μέγας), *greatly, much*, Phil. iv. 10 ἡγάλην μέγας.—Sept. 1 Chr. xxix. 10. Xen. Hi. 4. 5.

Μεγαλωσύνη, ης, ή, (μέγας,) *majesty*, i. e. the divine majesty, meton. for God himself, Heb. i. 3. viii. 1. Also in ascriptions Jude 25. So Sept. for בָּרַךְ Dent. xxxii. 3. בְּרַחֲמֵי 1 Chr. xxix. 11. Ps. cxlv. 6.—Act. Thom. § 15. Test. XII. Patr. p. 586. meton. for God, Lib. Henoch. in Fabr. Cod. Ps. V. T. p. 187. The usual word in Greek writers is *μέγας*.

Μέγας, μεγάλη, μέγα, Gen. μεγάλου, ης, ου; Compar. μείζων, Superl. μέγιστος once 2 Pet. i. 4. A double compar. is μειζότερος 3 John 4, see under Ἐλαχιστότερος.—*Great, large*, pp. of physical magnitude.

a) of men or animals, *great* in size, stature, John xxi. 11 ἰχθύς. Rev. xii. 3 δράκων. ver. 14.—Of persons, i. q. *full-grown*, Heb. xi. 24 μέγας γενόμενος, and so μικρὸς καὶ μέγας *small and great*, Acts viii. 10. xxvi. 22. Heb. viii. 11. Rev. xi. 18. Sept. for בָּרַךְ Ez. xxix. 3. xvii. 3. Gen. xix. 11.—Palæph. 40. 1, 2. Hdian. 2. 9. 6. pers. Luc. Tox. 44. Xen. Cyr. 1. 3. 14, 17.—Hence of age, ὁ μείζων, *the elder*, Lat. *major natu*, Rom. ix. 12, quoted from Gen. xxv. 23.

where Sept. for בָּרַךְ. Comp. Xen. Ven. 9. 8.

b) of things, *great*, e. g. (α) in size, extent, Matt. xxvii. 60 λίθον. Mark xiii. 2 οίκίας. Luke xii. 18. xvi. 26. χάσμα (Palæph. 29. 5.) Luke xlii. 12. Acts x. 11. 1 Cor. xvi. 9 θύρα. Rev. viii. 10. xi. 8. xiv. 19. xviii. 21. al. Trop. of guilt, John xix. 11. Sept. for בָּרַךְ Josh. x. 2, 11. trop. 2 Sam. xiii. 16.—Hdian. 3. 7. 5. ib. 4. 15. 14.—(β) in measure, e. g. *tall, large*, Luke xiii. 19 δένδρον. Matt. xiii. 32. Mark iv. 32; or *long*, Rev. vi. 4 μάχαιρά; or *broad, large*, Rev. ix. 14 πόταμος. xx. 1 ἄλυσς.—Hdian. 3. 3. 10. ib. 3. 7. 9. Xen. Cyr. 1. 3. 17 χιτών.—(γ) of number or amount, Mark v. 11 ἀγέλη. 1 Tim. vi. 6. Heb. x. 35. trop. John xv. 13. Acts iv. 33 χάρις. James iv. 6. Sept. and בָּרַךְ 1 K. viii. 66. 2 Chr. vii. 8.—Hdian. 7. 4. 9 πληθος.—(δ) in price, cost, *great, costly, splendid*, Luke v. 29 δοχή. xiv. 16 δαῖπνον. 2 Tim. ii. 20. Heb. ix. 11. Sept. and בָּרַךְ Gen. xxi. 8. Jer. lii. 13. Of a day, celebration, *great, solemn*, John vii. 37. xix. 31; elsewhere of the day of judgment Acts ii. 20. Jude 6. Rev. vi. 17. xvi. 14. So Sept. and בָּרַךְ Mal. iv. 5. Joel ii. 11, 31.—(ε) trop. *great* in estimation, weight, importance. Matt. xxii. 36, 38 ἐντολή. Eph. v. 32 et 1 Tim. iii. 16 μυστήριον. 1 John v. 9 μαρτυρία. 1 Cor. ix. 11. So μείζων, *greater, more important*, Matt. xxiii. 19. 1 Cor. xiii. 13. Heb. xi. 26. μέγιστος 2 Pet. i. 4. Sept. for בָּרַךְ 1 Sam. xxii. 15.—Dem. 1366. 22. Diod. Sic. 3. 72. Xen. An. 2. 6. 14.

c) trop. *great* in force, intensity, effect, e. g. (α) as affecting the external senses, *great, vehement, violent*, Matt. viii. 24 σεισμός μέγας. Luke xxi. 11. (Æl. V. H. 6. 9.) Mark iv. 37 λαίλαψ. ver. 39 γαλήνη. John vi. 18 ἄνεμος. (Dem. 1213. 27.) Rev. xi. 19 χάλαζα. xvi. 21. So likewise πῶσις Matt. vii. 27. ῥῆγμα Luke vi. 49. φωνή Matt. xxiv. 31. (Hdian. 1. 8. 12.) κραυγή Acts xxiii. 9. Rev. xiv. 18. κράζειν μείζων adv. *more vehemently*, Matt. xx. 31. (Hdot. 2. 141. 4.) Also πυρετός Luke iv. 38. κοπετός Acts viii. 2. Sept. Gen. i. 10.—(β) as affecting the mind, causing emotion, e. g. Matt. ii. 10 χαράν μεγ. 3 John 4.

Mark v. 42 ἔκστασιν μ. Luke ii. 9 φόβον. Rom. ix. 2. λύπη. Rev. xii. 12 θυμὸς μ. (Æschin. 63. 10 ὀργή. Xen. Cyr. 4. 2. 10 φόβος.) So of events etc. Matt. xxiv. 21 θλίψεις. Luke iv. 25 λιμός. xxi. 23. Acts viii. 1 διωγμός. James iii. 1 κρίμα. Rev. xvi. 21 πληγή. (Sept. Job ii. 13. Æschin. 55. 10. Xen. An. 5. 8. 17.) Of things exciting admiration, *great, mighty, wonderful*, e. g. σημεῖα μ. *great signs*, mighty deeds, miracles, Matt. xxiv. 24. Luke xxi. 11. Acts vi. 8. δυνάμεις Acts viii. 13. δύναμις μ. Acts iv. 33. viii. 10. So μείζονα sc. ἔργα John i. 51. v. 20. xiv. 12. Joined with θανμαστός Rev. xv. 1, 3. 2 Cor. xi. 15 τί μέγα οὖν *what wonder then?* comp. ver. 14. So Sept. and לִיבָה Deut. vi. 22. x. 21. xxix. 3.—Dem. 1046. 10. Æschin. 79. 13.

d) trop. *great* in power, dignity, authority, e. g. οἱ μεγάλοι *the great*, i. e. nobles, princes, Matt. xx. 25. Mark x. 42. Matt. v. 35 τοῦ μεγ. βασιλέως. (Æl. V. H. 12. 1. Hdian. 6. 4. 8.) Heb. iv. 14 ἀρχιερέα μ. x. 21. xiii. 20. Of God Tit. ii. 13. Rev. xix. 17. of Diana, Acts xix. 27, 28, 34, 35. So genr. *great, distinguished*, Matt. v. 19 οὗτος μέγας κληθήσεται. Mark x. 43. Luke vii. 16 προφήτης Acts viii. 9. So μείζων seq. gen. Matt. xi. 11. Luke vii. 28. John xiii. 16. 1 Cor. xiv. 5. simply Matt. xviii. 1. Luke xxii. 24. 2 Pet. ii. 11.—In a bad sense, *great, noted*, ἡ πόρνη Rev. xvii. 1. xix. 2. Sept. and לִיבָה 2 Sam. vii. 9. Neh. xi. 14.—Dem. 116. 8. Hdian. 1. 6. 17. Xen. An. 3. 2. 10. πόρνος Æschin. 22. 28.

e) implying censure, i. q. *too great*, i. e. *lofty, boastful, arrogant*. Rev. xiii. 5 στόμα λαλοῦν μέγала καὶ βλασφημίας. So Sept. and Chald. רַבְּרַבֵּן Dan. vii. 8, 20. Heb. לִיבָה Sept. μεγαλορρήμων Ps. xii. 4.—Hom. Od. 22. 288 μέγα εἰπεῖν. Sept. Ajax 384 or 386. Dem. 1124. 25 μέγα λαλεῖν, comp. 981. 25. AL.

Μέγεθος, εος, ους, τό, (μέγας,) *greatness*, trop. Eph. i. 19 τὸ μ. τῆς δυνάμεως αὐτοῦ. Sept. for לִיבָה Ex. xv. 16.—Æschyn. 82. 16. phys. Hdian. 8. 2. 10. Xen. Mem. 1. 3. 12.

Μεγιστάνες, ων, οἱ, (μέγας, μέγιστος,) *the great*, Lat. *magnates*, i. e.

chiefs, nobles, princes, Mark vi. 21. Rev. vi. 15. xviii. 23. Sept. for מַגִּידֵי Jer. xiv. 3. Nah. ii. 5. מַגִּידֵי Jon. iii. 7. מַגִּידֵי 2 Chr. xxxvi. 18. Chald. מַגִּידֵי Dan. v. 1 sq.—Act. Thom. § 7. Jos. Ant. 11. 3. 2. ib. 20. 2. 3. Artemidor. 1. 2. ib. 3. 9. Sueton. Calig. 5. It is a word of the later Greek, Phryn. et Lob. p. 196 sq. Sturz de Dial. Alex. p. 180. sq. Sing. μεγιστάν occurs once Ecclus. iv. 7.

Μέγιστος, see in Μέγας init. and b. ε.

Μεθερμηνεύω, f. εὔσω, (μετά, ἐρμηνεύω,) *to translate over* sc. from one language into another, *to interpret*; in N. T. only Pass. Matt. i. 23 ὅ ἐστι μεθερμηνεύμενον. Mark v. 41. xv. 22, 34. John i. 42. Acts iv. 36. xiii. 8.—Jos. c. Ap. 1. 10. Diod. Sic. 1. 11.

Μέθη, ης, ή, (μέθυ mulled wine, Germ. *Meth*, mead,) *drunkenness, drunken frolic*, Luke xxi. 34. Rom. xiii. 13. Gal. v. 21. Comp. in Κραιπάλη. Sept. for מְרֵיב Ez. xxiii. 33. xxxix. 19.—Æl. V. H. 3. 14. Xen. Ag. 5. 1.

Μεθίστημι, f. μετασθήσω, (μετά, ἵστημι,) also μεθιστάνω 1 Cor. xiii. 2, comp. Buttm. § 106. n. 5. § 112. 12.—*To set or move over* sc. from one place to another, *to transfer, to remove*; in N. T. only in the transitive forms.

a) pp. c. acc. 1 Cor. xiii. 2 ὥστε ὅρη μεθιστάνειν. seq. εἰς Col. i. 13. Sept. for מְרֵיב Is. liv. 10.—Jos. Ant. 9. 11. 1 ult. Hdian. 6. 4. 14.—Trop. *to draw over* to another side or party, *to seduce*, c. acc. ὅχλον ἱκανόν Acts xix. 26. Sept. for מְרֵיב Is. lix. 15.—Xen. H. G. 2.2.5.

b) of persons, *to remove* sc. from office, trans. e. g. a king, *to depose*, Acts xiii. 22, coll. 1 Sam. c. 16; a steward, *to dismiss*, Luke xvi. 4 ὅταν μετασταθῶ τῆς οἰκονομίας, where for the genit. comp. Matth. § 353. Winer § 30. 6. So Sept. for מְרֵיב 1 K. xv. 13.—Pol. 4. 87. 9, seq. ἀπό c. gen.

Μεθοδία, ας, ή, from the verb μεθοδεύω *to methodize*, (μετά, ὁδός, μέθοδος,) i. e. *to trace out with method and skill*, Diod. Sic. 1. 15, 81; *to treat methodically*, Philo Quod det ins. pot. p.

175. C. de Agric. p. 191. B; to use art, to deal artfully, Sept. 2 Sam. xix. 27. Polyb. 38. 4. 16. Hence μεθοδεία, *method*, in the sense of *art*, *wile*, only in N. T. Eph. iv. 14. vi. 11.—Hesych. μεθοδείας τέχνας. So ἀπάτη και μεθοδος Artemid. 3. 25.

Μεθόριος, ου, ό, ή, adj. (μετά, όρος), *bordering upon, frontier*, e. g. πόλις Jos. B. J. 4. 11. 2. γή Thuc. 2. 27. In N. T. neut. plur. τὰ μεθόρια sc. χωρία, *borders, confines*, Mark vii. 24 τὰ μ. Τύρου και Σιδώνος.—Hdian. 5. 4. 10. Xen. Cyr. 1. 4. 16.

Μεθύσκω, f. ύσω, (μέθυ, comp. in Μίθη,) *to make drunk*; Mid. *to become drunk, to be drunken*, comm. Engl. *to get drunk*, and by impl. *to carouse*; Aor. 1 Pass. μεθύσθη in Mid. signif. Buttm. § 136. 2. Comp. Buttm. § 114. p. 291. § 112; n. 6.—Absol. Luke xii. 45 πίνειν και μεθύσκεσθαι. John ii. 10. 1 Thess. v. 7. c. dat. οίνῳ Eph. v. 18. Trop. ἐκ τοῦ οἴνου τῆς πορνείας Rev. xvii. 2. Sept. Act. for כָּרַךְ Jer. li. 7. Hab. ii. 15. Mid. for כָּרַךְ Prov. iv. 17. כָּרַךְ Prov. xxiii. 30.—Luc. de dea Syr. 22. D. Deor. 6. 3. Pol. 4. 57. 3.

Μέθυστος, ό, ή, adj. (μέθυ), *drunken*, subst. *a drunkard*, 1 Cor. v. 11. vi. 10. Sept. for כָּרַךְ Prov. xxiii. 9. כָּרַךְ Prov. xxvi. 9.—Luc. Tim. 55 μ. και πάροις. Plut. Cato Min. 24. Earlier writers used μεθυστος only of females, later ones also of men, Lob. ad Phr. p. 151 sq.

Μεθύω, (μέθυ, comp. in Μίθη,) only in pres. and imperf. all other forms belonging to μεθύσκω q. v. Buttm. § 114. Passow sub v. — *To be drunk, to get drunk*, and by impl. *to carouse*, absol. Matt. xxiv. 49 μετά τῶν μεθύνοντων *with the drunken*. Acts ii. 15. 1 Cor. xi. 21. 1 Thess. v. 7. Trop. ἐκ τοῦ αἵματος Rev. xvii. 6. Sept. for כָּרַךְ 1 Sam. i. 13. Job xii. 25. trop. οὐ ἀπὸ οἴνου for כָּרַךְ Is. li. 21. comp. Deut. xxxii. 42.—Æl. V. H. 2. 40. Xen. Cyr. 7. 5. 21.

Μελζων, Μελζότερος, see in Μέγας init.

Μέλαν, ανος, τό, (neut. of μέλας,) *any thing black*, e. g. *ink*. 2 Cor. iii. 3 ἐπιστολή ἐγγεγραμμένη οὐ μέλανι. 2 John

12. 3 John 13.—Dem. 313. 11. See Jahn § 87 ult.

Μέλας, αῖνα, αν, *black*, Matt. v. 36 θριξ. Rev. vi. 5, 12. Sept. for חֹרֶץ Lev. xiii. 37. Cant. i. 5.—Luc. Paras. 41. Xen. An. 4. 5. 13.

Μελεᾶς, ᾶ, ό, *Meleas*, pr. n. m. Luke iii. 31.

Μέλει, impf. ἐμελε, fut. μελήσει, impers. forms from μέλω, *to be for care and concern to any one*, ἀνθρώποισι μέλω Hom. Od. 9. 20. Hence μέλει, *it concerns*, c. dat. of pers. and usually to be rendered personally, i. e. *to care for, to take care of*, pp. seq. gen. of the object, Buttm. § 132. 5. 3. 1 Cor. ix. 9 μὴ τῶν βόων μέλει θεῷ; i. e. *does not God take care of oxen?* c. gen. impl. 1 Cor. vii. 21.—Jos. Ant. 7. 1. 6. Luc. D. Mort. 22. 3. Xen. Cyr. 3. 1. 30.—Seq. περί c. gen. Matt. xxii. 16 οὐ μέλει σοι περί οὐδενός i. e. *thou carest for no one*, art impartial. Mark xii. 14. John x. 13. xii. 6. 1 Pet. v. 7.—1 Mace. xiv. 43. Jos. Ant. 12. 4. 2. Xen. Hi. 9. 10.—Once with a nominat. Acts xviii. 17 οὐδὲν τούτων Γαλλίῳ ἐμελεν, i. e. *none of these things was matter of concern to Gallio*, he cared for none of them. See Matth. § 348. n. 2. comp. Buttm. § 129. 10.—Hom. Il. 5. 490. Eurip. Hippol. 104.—Seq. ὅτι, Mark iv. 38 οὐ μέλει σοι, ὅτι ἀπολλύμεθα; Luke x. 40.—Xen. Cyr. 3. 2. 13, c. ὥς.

Μελετάω, ᾶ, f. ήσω, (μέλω, μέλει,) *to care for, to take care for any thing*, i. e. so as to be able to perform it, comp. Tittm. de Synon. N. T. p. 176; hence Lat. *meditare, to meditate*, c. acc. of thing, Mark xiii. 11. 1 Tim. iv. 15 ταῦτα μελίτα. Acts iv. 25 τί ἐμελέτησαν κενά; quoted from Ps. ii. 1 where Sept. for כָּרַךְ, also Prov. viii. 7. Is. lix. 3, 13. כָּרַךְ Ps. cxix. 148.—Dem. 1129. 9. Xen. Mem. 1. 2. 21.

Μέλι, ιτος, τό, *honey*, Lat. *mel*, Rev. x. 9, 10. Matt. iii. 4 et Mark i. 6 μέλι ἄγριον, see in Ἄγριος. Sept. for שֶׁבֶר Gen. xliii. 11. Judg. xiv. 8, 18.—Diod. Sic. 19. 94. Xen. H. G. 5. 3. 19.

Μελίσσιος, ου, ό, ή, adj. (μέλισσα bee), *of bees, made of bees*. Luke xxiv. 42 ἀπὸ μ. κηρίου *of bee-comb*.

Μελίτη, ης, ἡ, *Melita*, now *Malta*, an island of the Mediterranean, lying to the southward of Sicily, Acts xxviii. 1. Here Paul was shipwrecked, after being driven up and down for fourteen days in the Adriatic Sea, between Sicily and Greece, see Ἀδρίας and Acts xxvii. 27 sq. Hence he sailed again on a direct course by Syracuse and Rhegium to Puteoli, Acts xxviii. 11 sq.—There was another small island of the same name in the Adriatic Gulf, on the coast of Illyricum, now called *Meleda*, which some have thought to be the place of Paul's shipwreck; but its position does not accord with the account of the subsequent voyage to Puteoli; nor can we well suppose a vessel bound from Alexandria to Puteoli to have wintered in this island. Comp. Acts xxviii. 11.

Μέλλω, f. ἦσω, (kindr. with μέλω,) imperf. ἔμελλον and ἡμελλον Buttm. § 83. n. 5; *to be about to do or suffer any thing, to be on the point of*, seq. infin. of that which one is about to do or suffer, mostly the inf. *future*, (in N. T. least of all,) freq. inf. *present*, and rarely inf. *aorist*, which latter Phrynichus condemns p. 336, though it is found in the earliest writers and even in Ionic and Attic prose, Lob. ad Phryn. p. 745 sq. Comp. Passow sub γ. Winer § 45. p. 276. For the force of the inf. pres. et aor. after μέλλω, as implying duration or transiency, see Buttm. § 137.

a) pp. and (α) genr. seq. inf. *present*, Luke vii. 2 ἐμελλε τελευτᾶν, *was about to die, was at the point of death*. John iv. 47. Acts xxi. 27. xxvii. 33. Seq. inf. *aorist*, Rev. iii. 2 ἃ μέλλει ἀποθανεῖν. xii. 4.—c. pres. 2 Macc. ix. 18. AEL. V. H. 1. 11. c. aor. Hdian. 2. 10. 9. Thuc. 6. 31.—(β) Also as implying purpose i. q. *to have in mind, to intend, to will*, seq. inf. *pres.* Matt. ii. 13 μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον. Luke x. 1. John vi. 6. Acts iii. 3. xii. 6. Rev. x. 4. Seq. inf. *aor.* Rev. ii. 10 ἰδοὺ μέλλει βαλεῖν. iii. 16.—c. pres. Xen. An. 5. 7. 5. c. aor. AEL. V. H. 3. 27. Xen. Cyr. 1. 4. 16.

b) i. q. *ought, should, must*, as implying necessity, accordance with the nature of things or with the divine appointment, and therefore certain, des-

tinued to take place. So seq. inf. *pres.* Matt. xi. 14 Ἠλίας ὁ μέλλων ἔρχεσθαι. xx. 22. Mark x. 32. Luke ix. 31, 44. John xi. 51. Acts xxviii. 6. Rom. iv. 24. viii. 13. Heb. i. 14. James ii. 12. Rev. ii. 10 ἃ μέλλεις πάσχειν. Seq. inf. *aor.* Rom. viii. 18 τὴν μέλλονσαν δόξαν ἀποκαλυφθῆναι. Gal. iii. 23. Seq. inf. *fut.* Acts xi. 28 λιμὸν μέγαν μέλλειν ἔσεσθαι. xxiv. 15.—c. pres. Diod. Sic. 2. 31. Xen. Lac. 1. 3. c. aor. Xen. 6. 1. 40. c. fut. Xen. Mem. 2. 2. 5.—Hence particip. μέλλων, οὔσα, ον, *impending, future, c.* inf. impl. as ἔσεσθαι, ἔρχεσθαι etc. Matt. iii. 7 ἀπὸ τῆς μελλούσης ὀργῆς. xii. 32. Rom. v. 14. 1 Tim. iv. 8. Heb. ix. 11. xiii. 14. τὰ μέλλοντα *things to come*, Rom. viii. 38. 1 Cor. iii. 22. εἰς τὸ μέλλον, *in future, hereafter*, Luke xiii. 9. 1 Tim. vi. 19.—Luc. D. Mort. 3. 1. Hdian. 1. 14. 3. Xen. Cyr. 6. 1. 13.

c) i. q. *may, can, will*, implying possibility, probability, what one hopes or fears, seq. inf. *pres.* Matt. xxiv. 6. Luke xxii. 23 ὁ τοῦτο μέλλων πράσσειν, *who might or could do this*. Acts xx. 38. 1 Tim. i. 16. Seq. inf. *fut.* Acts xxvii. 10 θεωρῶ ὅτι μετὰ ὕβρεως . . μέλλειν ἔσεσθαι τὸν πλοῦν.—c. pres. Xen. Cyr. 4. 3. 3. c. fut. Xen. An. 4. 7. 16.

d) i. q. *to be ever about to do a thing, i. e. to linger, to delay*. Acts xxii. 16 καὶ νῦν τί μέλλεις;—Jos. Ant. 3. 2. 3. Hdian. 2. 2. 21. Xen. Cyr. 1. 3. 15. AL.

Μέλος, εος, ους, τό, *a limb, member*, sc. of the body.

a) pp. Matt. v. 29, 30 ἐν τῶν μελῶν σου. Rom. xii. 4 bis. 1 Cor. xii. 12 bis, 14, 18—20, 22, 25, 26 quater. James iii. 5, 8.—Hom. Od. 11. 599. Hdot. 1. 119. AEL. V. H. 14. 17.—Plur. τὰ μέλη, *the members*, i. q. collect. i. q. *the body*, as the seat of the desires and passions, Rom. vi. 13 bis, τὰ μέλη ὑμῶν ὅπλα ἀδικίας γ. διακαιοσύνης. ver. 19 bis. vii. 5, 23 bis. Col. iii. 5. James iv. 1. 1 Cor. vi. 15 ter, τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστί· . . πόρνης μέλη, i. e. your bodies are Christ's bodies, they belong to Christ and not to a harlot.

b) trop. *member of the church*, of which Christ is the head, 1 Cor. xii. 27. Eph. v. 30. ἀλλήλων μέλη *members of one another*, i. e. as intimately united in

Christian fellowship, Rom. xii. 5. Eph. iv. 25.

Μελχί, ὁ, indec. *Melchi*, Heb. prob. מֶלֶךְ (my king), pr. n. of two of Jesus, ancestors, Luke iii. 24, 28.

Μελχισεδέκ, ὁ, indec. *Melchisedek*, Heb. מֶלֶךְ צַדִּיק i. e. king of righteousness, pr. n. of a king of Salem or Jerusalem, and a patriarchal priest of Jehovah, contemporary with Abraham, comp. Gen. xiv. 18 sq.—Heb. v. 6, 10. vi. 20. vii. 1, 10, 11, 15, 17. 21.—Comp. Jos. Ant. 1. 10. 2.

Μέλω, see in Μέλι.

Μεμβράνα, ης, ἡ, Lat. *membrana*, i. e. *membrane*, *skin*, *parchment*, 2 Tim. iv. 13.—Comp. Plin. H. N. 13. 11 or 21.

Μέμφομαι, f. φομαι, depon. Mid. *to find fault with*, *to blame*, *to censure*, c. dat. Heb. viii. 8 μεμψόμενος γὰρ αὐτοῖς λέγει. Absol. Rom. ix. 19. Mark vii. 2 in text. rec.—c. dat. Jos. c. App. 1. 20. Xen. Mem. 3. 5. 20.

Μεμφίμοιρος, ου, ὁ, ἡ, (μέμφομαι, μοῖρα,) pp. 'finding fault with one's lot,' i. e. *discontented*, *complaining*, Jude 16.—Plut. de cohib. Ira. c. 13. T. III. p. 252. Tauchn. Luc. D. Deor. 20. 4.

Μέν, conjunct. implying affirmation or concession, *indeed*, *truly*, and at the same time pointing forward to something antithetic, or at least different, which is then commonly subjoined with δέ or an equivalent particle; so that μέν and δέ correspond to each other, and mark the protasis and apodosis. Where the antithesis is strong, μέν—δέ may be rendered *indeed—but*; in many instances, however, they merely mark a transition, or are continuative, and cannot well be given in English. See genr. Buttm. § 149. p. 426. sq. Passow in μέν. Matth. § 622. Herm. ad Vig. p. 841. The place of μέν is regularly after the word to which it belongs in sense, i. e. usually after one, two, three, or even four words in a clause (John xvi. 22), never at the beginning, see Winer p. 460.

a) Where there is a distinct and definite

antithesis, and μέν retains its concessive power, *indeed*, e. g. (α) seq. δέ in the apodosis, so that μέν—δέ is i. q. *indeed—but*. Matt. iii. 11 ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι. . . δὲ ὀπίσω μου ἐρχόμενος. ix. 37 ὁ μὲν ἑρσιμὸς πολλὺς, οἱ δὲ ἐργάται ὀλίγοι. xvii. 11. Mark i. 8. x. 39, 40. John xvi. 22. Acts i. 5. xxii. 9. Rom. ii. 7, 8. 1 Cor. xi. 14 sq. xii. 20. Phil. iii. 1. Heb. iii. 5, 6. 1 Pet. i. 20. al. sæpiss. Placed irregularly, i. e. before the word to which it refers, Acts xxii. 3. Tit. i. 15. Comp. Winer p. 460 sq.—Sept. Job xlii. 5. Æl. H. A. 2. 31. Xen. Mem. 1. 6. 11.—So too with γάρ and οὖν, where each particle retains its own proper force, e. g. μὲν γάρ—δέ, *for indeed—but*, Acts xiii. 36 Δαβὶδ μὲν γάρ . . ἂν δὲ ὁ θεὸς ἡγήρεν κ. τ. λ. *for David indeed . . but* etc. xxiii. 8. xxv. 11. Rom. ii. 25. 1 Cor. xi. 7. 2 Cor. ix. 1, coll. 3. Heb. vii. 18 sq. al. Inverted Acts xviii. 22. (Wisd. vii. 30. Xen. Mem. 1. 2. 5.) μὲν οὖν—δέ, where οὖν is illative and μέν refers to δέ, *indeed therefore or then—but*, Acts xviii. 14 sq. εἰ μὲν οὖν ἦν ἀδικημά τι . . εἰ δὲ ζήτημα κ. τ. λ. xix. 38 sq. 1 Cor. ix. 25. Phil. ii. 23.—Xen. Mem. 4. 2. 40.—(β) With some other particle in the apodosis, comp. Passow μέν no. 2. f. Buttm. p. 427. Matth. l. c. Winer p. 448. E. g. μὲν—ἀλλὰ Rom. xiv. 20. μὲν γάρ—ἀλλὰ Acts iv. 16 sq. 1 Cor. xiv. 17. (Luc. D. Deor. 8 pen. Xen. Œc. 3. 6.) μὲν—εἴπειτα John xi. 6 sq. James iii. 17. comp. Matth. § 622. 6. (Xen. Mem. 1. 4. 11.) μὲν—καί Acts xxvii. 21 sq. 1 Thess. ii. 18. (Luc. D. Deor. Marin. 8. 1.) μὲν—πλήν Luke xxii. 22. (Hdian. 6. 7. 11, 20.) So μὲν οὖν—καί Acts xxvi. 4. coll. ver. 6. μὲν οὖν—ταῦν Acts xvii. 30.—(γ) The adversative particle (δέ or the like) is sometimes wanting after μέν, either because the antithesis is expressed in some other way, as Heb. xii. 9; or because the apodosis itself is omitted, e. g. (1) where the apodosis is obviously implied, Winer p. 448. Passow μέν no. 2. g. Matth. § 622. 6. Acts xix. 4 Ἰωάννης μὲν ἐβάπτισεν β. μετανοίους κ. τ. λ. snpp. 'but not so Jesus.' Rom. vii. 12 ὥστε ὁ μὲν νόμος ἅγιος, snpp. 'but not this abuse of it,' comp. ver. 7 sq. Col. ii. 23. Heb. vi. 16.—Soph. Antig. 1336.—(2) where through a change of

construction the writer neglects the apodosis, Winer l. c. Acts i. 1 τὸν μὲν πρῶτον λόγον κ. τ. λ. where the apodosis would regularly come in before ver. 3, 'but in this second book etc.' but the writers neglects it and turns to something else. Rom. i. 8. x. 1. 2 Cor. xii. 12. μὲν γάρ xi. 4.—(3) or sometimes the apodosis is thus as it were obliterated, and then μὲν serves to insulate some person or thing, and thus to exclude every thing else which might otherwise be expected or implied, Lat. *quidem*, Buttm. p. 427. So espec. with a pers. pron. as ἐγὼ μὲν, *I indeed*, I at least, 1 Cor. iii. 4. Rom. xi. 13. 1 Thess. ii. 18. ἐγὼ μὲν οὖν Acts xxvi. 9. So μὲν γάρ, as πρῶτον μὲν γάρ Rom. iii. 2. 1 Cor. xi. 18.—Xen. Cyr. 1. 4. 12. Conv. 2. 5.—(δ) Vice versa, δέ sometimes stands in the apodosis without μὲν in the protasis, e. g. Luke xi. 47. See Passow μὲν no. 2. g. Matth. § 288. 4.

b) Where the antithesis is less definite, so that μὲν—δέ serve to mark transition or are merely continuative; here the force of μὲν cannot well be given in English, while δέ is rendered by *but*, *and*, etc. Thus (α) simpl. μὲν, seq. δέ, Matt. xxv. 33 στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια κ. τ. λ. *he shall set the sheep on his right hand, but (and) the goats on his left*. Luke xiii. 9. xxiii. 56 coll. xxiv. 1. Acts xiv. 12. Rom. viii. 17. 1 Cor. i. 23. 2 Tim. iv. 4. Jude 8. Comp. Buttm. p. 427. Matth. § 622.—2 Macc. iii. 40 coll. iv. 1. Xen. Cyr. 2. 1. 10. ib. 4. 5. 15.—(β) With οὖν, i. e. μὲν οὖν, in Engl. only *therefore*, *then*, e. g. (1) seq. δέ, Mark xvi. 19 ὁ μὲν οὖν κύριος ἀνελήφθη . . . ἐκείνοι δὲ ἐξεληθόντες κ. τ. λ. John xix. 24 sq. Acts i. 6 sq. ii. 41 coll. 42. v. 41 coll. vi. 1. viii. 4 sq. ix. 31 sq. xii. 5. xiii. 4 coll. 6. xiv. 3 sq. xv. 3 sq. xxiii. 18 sq. xxviii. 5 sq.—(2) without δέ, where μὲν οὖν then serves as a continuative, with a certain degree of illative force, Engl. *then*, *therefore*, Lat. *et quidem*, comp. Herm. ad Vig. p. 841. n. 342. Acts xxiii. 22. 1 Cor. vi. 4. Heb. vii. 11. (Xen. Mem. 1. 1. 2. ib. 4. 3. 1.) Seq. καί, Acts i. 18. xxvi. 4 coll. 6. Comp. Xen. Cyr. 1. 2. 3. Or also with an affirmative power, *yea*, *indeed*, *certainly*, *verily*, comp. Viger. p. 541 et Herm. p.

845. n. 343. Acts xxvi. 9. Heb. ix. 1. 1 Cor. vi. 7 ἡδὴ μὲν σὺν ὅλῳς ἡττημα ἔμην ἐστίν, ὅτι κ. τ. λ. *now assuredly there is wholly a fault among you, that etc.*—Xen. Cyr. 8. 3. 37.—So ἀλλὰ μὲν οὖν Phil. iii. 8.

c) In partition or distribution, (α) joined with the art. ὁ, ἡ, τό, or the relat. ὅς, ἥ, ὅ, Buttm. § 126. 2, 3. E. g. seq. δέ, as ὁ μὲν—ὁ δέ, *the one—the other, this—that*, Phil. i. 16, 17. Heb. vii. 5, 6, 21 sq. also *one—another*, and plur. *some—others*, Matt. xxii. 5, 6. Acts xiv. 4. xvii. 32. ὁ μὲν—ἄλλος δέ, *one—another*, Matt. xvi. 14. John vii. 12. So ὃς μὲν—ὃς δέ, *the one—the other*, Luke xxiii. 33. 2 Cor. ii. 16. ὃς μὲν—ὁ δὲ ἀσθενῶν, *the one—but the weak*, Rom. xiv. 2; also *one—another*, plur. *some—others*, Matt. xiii. 8. Acts xxvii. 44. Rom. ix. 21. Jude 22. 1 Cor. xii. 28 οὓς μὲν, where the writer falls out of the construction and proceeds with πρῶτον, δεύτερον, τρίτον. Further, ὃς μὲν—ἄλλος δέ, *one—another*, Matt. xiii. 4 sq. Mark iv. 4, 5. 1 Cor. xii. 8 sq.—Seq. καί, as ὃς μὲν—καὶ ἕτερος, *one—and another*, Luke viii. 5 sq.—(β) Joined with other pronouns, as ἐγὼ μὲν—ἐγὼ δέ ter 1 Cor. i. 12. ἄλλος μὲν—ἄλλος δέ 1 Cor. xv. 39. τις μὲν—τις δέ Phil. i. 15. τοῦτο μὲν—τοῦτο δέ, *partly—partly*, Heb. x. 33, comp. Matth. § 288. n. 2. Herm. ad Vig. p. 702.—Isoer. Panegyr. p. 44. D. Hdot. 3. 106.—(γ) Joined with an adv. as ὥδε μὲν—ἐκεῖ δέ Heb. vii. 8, comp. Buttm. p. 427. Genr. John xvi. 9 sq. AL.

Μενοῦν, better μὲν οὖν, see in Μέν α, β. Later ecclesiastical writers place it first in a clause, contrary to earlier usage, Phryn. et Lob. p. 342. Comp. in Μέν init.

Μενοῦνγε, i. q. μὲν οὖν but stronger, *yea indeed*, *yea verily*, comp. in Μέν β. 2. Luke xi. 28. Rom. ix. 20. x. 18. Phil. iii. 8. Comp. Viger. p. 541.—Nicet. Annal. 21. 11. p. 415.—In N. T. and ecclesiastical writers it is placed first in a sentence, contrary to earlier usage, Sturz de Dial. Alex. p. 203. Lob. ad Phryn. p. 342. Comp. in Μενοῦν.

Μέντοι conjunct. (μὲν, τοι enclit.; pp. i. q. μὲν affirmative or concessive,

but stronger, *indeed, truly, certainly, forsooth*, espec. in negative clauses and answers, see Buttm. p. 431. Passow in *μέν* B. 12. Matth. § 622. Herm. ad Vig. p. 843 sq.—Plato Phædon. p. 73. D. p. 82. C. Xen. Lac. 1. 1.—Hence in N. T.

a) *though, yet, nevertheless*, John iv. 27 οὐδείς μέντοι εἶπε· τί ζητεῖς; vii. 13. xii. 42 ὅμως μέντοι. xx. 5. xxi. 4. 2 Tim. ii. 19. Jude 8.—Jos. Ant. 1. 18. 6. Xen. Cyr. 2. 1. 5. ὅμως μέντοι Ceb. Tab. 33. Xen. Cyr. 2. 3. 22.

b) once in the primitive sense of each particle, pp. *μέν* *τοι*, *indeed therefore, indeed then*; or the force of *μέν* being lost in English, *therefore, then*, i. q. *μέν* οὖν, see in *Μέν* b. β. 2. Seq. δέ, James ii. 8.—Xen. H. G. 4. 8. 5. Hiero 1. 25.

Μένω, f. *μενῶ*, aor. 1 *ἔμεινα*, perf. *μεμίνηκα*, see Buttm. § 101. n. 9. § 112. 5, 8; pluperf. 3 plur. *μεμνήκεισαν* 1 John ii. 19, see Buttm. § 83. n. 6. Winer § 12. 12.

1. intrans. *to remain, to continue, to abide*, Lat. *maneo*, spoken

a) of place, i. e. of persons remaining or dwelling in a place, seq. adv. Matt. x. 11. *κάκει μείνατε*. xxvi. 38. John ii. 12. Seq. *ἐν* c. dat. of place Luke viii. 27 *ἐν οἰκίᾳ οὐκ ἔμενον*. John vii. 9. viii. 35. Acts xx. 15. xxvii. 31. 2 Tim. iv. 20. c. *ἐν τῇ οἰκίᾳ* impl. John viii. 35. Acts xvi. 15. Seq. *μετά* c. gen. of person Luke xxiv. 29, and with the notion of help John xiv. 16. Seq. *παρά* c. dat. of pers. John xiv. 25. Acts xviii. 3, 20, and with the notion of help John xiv. 17. *καθ' ἑαυτὸν μένειν* *to dwell by oneself* Acts xxviii. 16 coll. 30. Seq. *σύν* c. dat. of pers. Luke i. 56. In the sense of *to lodge*, seq. *ποῦ* John i. 39, 40. seq. *ἐν* c. dat. of place, Luke xix. 5. seq. *παρά* c. dat. of pers. John iv. 40. Acts ix. 43, coll. x. 6. Sept. for *בְּ* seq. *μετά* Gen. xxiv. 55.—c. adv. 1 Macc. xi. 40. Xen. An. 1. 3. 11. c. *ἐν* Hdian. 4. 3. 10. *μετά* Plut. Apoth. Imp. II. p. 25. Tauchn. *παρά* Ceb. Tab. 9.—So of things, seq. *ἐπὶ* c. gen. John xix. 31 *ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα*. (comp. Hdian. 4. 4. 9.) Trop. seq. *ἐπὶ* c. dat. 2 Cor. iii. 14.

b) of a state or condition, seq. adv. 1 Cor. vii. 8, 40 *ἐὰν οὕτως μείνῃ*. Seq. *ἐν*

c. dat. John xii. 46 *ἐν τῇ σκοτίᾳ μὴ μείνῃ*. 1 Cor. vii. 20, 24. 1 John iii. 14. c. *ἐν* impl. Phil. i. 25 coll. 24. (Hdian. 2. 1. 15.) Seq. dat. of pers. *to remain to one*, i. e. in his power, Acts v. 4. (Sept. Dan. iv. 23. comp. Hdian. 3. 7. 6.) With a subst. or adj. implying condition, character, etc. 1 Cor. vii. 11 *μένετω ἄγαμος*. 2 Tim. ii. 13 *ἐκείνος πιστὸς μένει*. Heb. vii. 3 *μένει* *ιερεύς*. Also things, John xii. 24 *αὐτὸς [ὁ κόκκος] μόνος μένει*, i. e. sterile. Acts xxvii. 41 *ἡ μὲν πρῶτα ἔμειναν ἀσάλευτος*. With an adj. impl. e. g. *ἀσάλευτος*, firm stedfast, Rom. ix. 11. opp. *to κατακαίεσθαι* 1 Cor. iii. 14. Part *μείνον* opp. *to παραμένειν*, i. e. *remaining unsold*, Acts v. 4 *οὐχὶ μένον, σοὶ ἔμεινε*; comp. above.—Luc. D. Deor. 8. pen. Soph. Trac. 176. Hdian. 8. 5. 1.—With an adjunct of time *during* or *to which* a person or thing remains, continues, endures. 1 Cor. xv. 6 *οἱ πλείους μένον-σιν ἕως ἄρτι*. Matt. xi. 23 *μέχρι τῆς σήμερον*. John xxi. 22, 23 *ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι*. (Xen. An. 2. 3. 24.) Rev. xvii. 10 *ὀλίγον αὐτὸν δεῖ μέναι*, i. e. retain his power, opp. *πεσεῖν*. John xii. 34 *εἰς τὸν αἰῶνα*, and so 2 Cor. ix. 9. 1 Pet. i. 25. (Sept. Ps. ix. 8. cxii. 6, 9.) *εἰς ζωὴν αἰώνιον* John vi. 27. Hence absol. with the idea of *perpetuity*, i. q. *to remain or endure for ever, to be perpetual*, e. g. christian graces, rewards, institutes, etc. 1 Cor. xiii. 13 *νῦν δὲ μένει πίστις, ἐλπίς, ἀγάπη*. Heb. xiii. 1. John xv. 16. Heb. x. 34. xii. 27. 2 Cor. iii. 11.

e) of the *relation* in which one person or thing stands to another, chiefly in John's writings; thus, *to remain in or with* any one, is i. q. *to be and remain united with him*, one with him, in heart, mind, will; e. g. seq. *ἐν* c. dat. of pers. John vi. 56 *ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ*, xiv. 10. xv. 4, 5, 6, 7. 1 John ii. 6. iii. 24. iv. 15, 16. *μετά τίνος* 1 John ii. 19. So *to remain in* any thing is i. q. *to remain stedfast, to persevere in it*, e. g. seq. *ἐν* c. dat. John viii. 31 *ἐν τῷ λόγῳ*. xv. 9 et 1 John iv. 16 *ἐν τῇ ἀγάπῃ*. 1 John ii. 10 *ἐν τῷ φωτί*. 2 John 9 *ἐν τῇ διδαχῇ*. So 1 Tim. ii. 15 *ἐὰν μένωσιν ἐν πίστει*. (2 Macc. viii. 1.) Vice versa, and in a like general sense, the same things are said *to remain in* a person, e. g. seq. *ἐν*

c. dat. of pers. John v. 38 τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν. xv. 11. 1. John . 14. iii. 17 πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; 2 John 2. Comp. in Ἐχω c. β, ult.—In a kindred sense, spoken of divine gifts, privileges, seq. ἐπὶ τινα John i. 32, 33 τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν. 1 John iii. 15 c. ἐν αὐτῷ. So of evils, John iii. 36 ἡ ὀργὴ τοῦ θ. μένει ἐπ' αὐτό. ix. 41 ἡ οὖν ἁμαρτία ὑμῶν μένει sc. ἐφ' ὑμᾶς, i. q. ye remain in your sin.

2. trans. *to remain for* any one, *to wait for, to await*, c. acc. Acts xx. 5 οὐτοι ἔμενον ἡμᾶς ἐν Τρωάδι. ver. 23 δεσμά με καὶ θλίψεις μένουσι. Sept. for πᾶσι Is. viii. 17.—2 Macc. vii. 30. Dem. 50. 26. Xen. An. 4. 4. 20. AL.

Μερίζω, f. ἴσω, (μερίς,) *to part, to divide into parts*, trans. pp. Xen. An. 5. 1. 9. In N. T.

a) Mid. μερίζομαι τι μετὰ τινος, *to divide any thing with another, to share with*, Luke xii. 13 μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Comp. עַל רֵצֶח and Sept. Prov. xxix. 24.—Dem. 913. 1. comp. Jos. Ant. 1. 8. 3. Hdian. 3. 10. 12.—Pass. trop. *to be divided* sc. into parties and factions, *to be disunited*, Matt. xii. 25, 26. Mark iii. 24, 25, 26. (Pol. 8. 23. 9.) Also in the sense *to be distinct, to differ*, e. g. 1 Cor. i. 13 μεμρίσται ὁ Χριστός; *is Christ divided?* i. e. are there distinctions in Christ, or are there different Christs? 1 Cor. vii. 34 μεμρίσται ἡ γυνὴ καὶ ἡ παρθένος.—Hdian. 3. 10. 6.

b) by impl. *to divide out, to distribute*, e. g. τοὺς ἰχθύας Mark vi. 41. Sept. for רֵצֶח Ex. xv. 9. Josh. xiv. 5.—Hdian. 1. 17. 3.—Hence genr. *to distribute, for to assign, to grant, to bestow*, e. g. God Rom. xii. 3. 1 Cor. vii. 17. 2 Cor. x. 13. gen. Heb. vii. 2.—Sept. Job xxxi. 2. Ecclus. xlv. 20 or 28.

Μέριμνα, ας, ἡ, (μερίς, μερίζω,) *care, anxiety*, as dividing up and distracting the mind. Matt. xiii. 22 et Mark iv. 19 μέριμναι τοῦ αἰῶνος τούτου, i. e. for this world's goods, worldly cares, Luke viii. 14. xxi. 34. 2 Cor. xi. 28. 1 Pet. v. 7.—Sept. Ps. lv. 23. Ecclus. 31. [xxxiv.] Hesiod. Op. 176 or 180.

Μεριννάω, ὦ, f. ἴσω, (μέριμνα,) *to care, to be anxious, troubled, to take thought*, absol. Matt. vi. 27 τίς δὲ ἐξ ὑμῶν μεριννῶν δύναται κ. τ. λ. ver. 31. Luke xii. 25. Phil. iv. 6. seq. dat. *for which*, Matt. vi. 25 μὴ μεριννᾶτε τῇ ψυχῇ ὑμῶν. Luke xii. 22. seq. εἰς τὸ αὔριον Matt. vi. 34. seq. περὶ c. gen. Matt. vi. 28. Luke xii. 26; also c. acc. Luke x. 41. seq. ὑπὲρ c. gen. 1 Cor. xii. 25. seq. πῶς Matt. x. 19. Luke xii. 11.—Dem. 576. 23 μεριννᾶν τὰ δίκαια λέγειν.—Seq. accus. of thing, pp. *as to or for which* one cares, Buttm. § 131. 6; hence by impl. *to care for, to take care of*. 1 Cor. vii. 32, 33, 34 bis μεριννᾶ τὰ τοῦ κυρίου . . . τὰ τοῦ κόσμου. Matt. vi. 34 τὰ ἑαυτῆς. Phil. ii. 20 τὰ περὶ ὑμῶν.—Wisd. xii. 22. Xen. Cyr. 8. 7. 12 καὶ τὸ πολλὰ μεριννᾶν.

Μερίς, ἴδος, ἡ, (μέρος,) *a part*, e. g.

a) of a country, i. e. a division, province, Acts xvi. 12; see in Μακεδονία. So Sept. and רֵצֶח Josh. xviii. 6. Comp. μεριδάρχης 1 Macc. x. 65. Jos. Ant. 12. 5. 5.

b) *part assigned, portion, share*, trop. Acts viii. 21 οὐκ ἔστι σοι μερίς . . . ἐν τῷ λόγῳ τούτῳ. Sept. and רֵצֶח Gen. xxxi. 14. Deut. xii. 12.—pp. Plut. Agesil. 17. Dem. 1039. 22.—Also *portion, lot, destiny*, as assigned of God, Luke x. 42 τὴν ἀγαθὴν μερίδα ἐξελέξατο. So Sept. and רֵצֶח Ecc. iii. 22. ix. 9. Dan. iv. 12.

c) as implying *participation, fellowship*. 2 Cor. vi. 15 τίς μερίς πιστῷ μετὰ ἀπίστου; Col. i. 12 εἰς τὴν μερίδα τοῦ κλήρου, i. e. so as to be partakers of the inheritance etc. So Sept. for עַל רֵצֶח Deut. x. 9. Ps. l. 18.

Μερισμός, οὔ, ὁ, (μερίζω,) *a later noun of action*, Thom. Mag. p. 49. H. Plank in Bibl. Repos. I. p. 682; *partition, division*, i. e. *separation*, Heb. iv. 12.—Theophr. Caus. Plant. 1. 12. 6.—Also *distribution*, and so for *gift*, Heb. ii. 4 πνεύματος ἁγίου μερισμοῖς, comp. in μερίζω b. Sept. for הַרְבֵּה division, class, Josh. xi. 23. Ezra vi. 18.—Pol. 31. 18. 1.

Μεριστής, οὔ, ὁ, (μερίζω,) *a divider, distributor*, Luke xii. 14.

Μέρος, εος, ους, τό, (kindr. with μέρομαι,) *a part*, e. g.

a) *part* of a whole, i. e. (α) *a portion*, *piece*, absol. John xix. 23 bis, τέσσαρα μέρη κ. τ. λ. Rev. xvi. 19. Seq. gen. of the whole, Luke xv. 12 τὸ ἐπιβάλλον μέρος τῆς οὐσίας. xxiv. 42 ἡμέρας ὅπου μέρος.

c. gen. impl. Luke xi. 36 μὴ ἔχουν τι μέρος σκοτεινόν, sc. τοῦ σώματος, and so Eph. iv. 16. (in full Hdian. 8. 4. 27.) Acts v. 2 supp. τῆς τιμῆς. xxiii. 6 supp. τοῦ συνεδρίου coll. v. 1, and so v. 9; or it may here be rendered *party*. xix. 27 τοῦτο κινδυνεύει τὸ μέρος, *this part* i. e. this branch of labour, of our trade, etc.—

Diod. Sic. 1. 28. c. gen. Hdian. vii. 12. 13. Xen. Cyr. 1. 6. 14. c. gen. impl. 8. 4. 29.—Hence often in adverbial significations, e. g. accus. μέρος τι *in some part*, partly, 1 Cor. xi. 18. Buttm. § 131. 6. (Thuc. 2. 64.) ἀπὸ μέρος *in part*, partly, in some degree, 2 Cor. i. 14. ii. 5. Rom. xi. 25. xv. 15, 24. (Diod. Sic. 13. 108.) ἐκ μέρος *in particular*, individually, 1 Cor. xii. 27; also *in part*, partly, i. e. imperfectly, 1 Cor. xiii. 9 bis, 12. v. 10 τὸ ἐκ μέρος *this in part*, this piecemeal knowledge. κατὰ μέρος *particularly*, in detail, Heb. ix. 5, see in Κατά II. 3.—Pol. 1. 4. 3. Thuc. 4. 26.—

(β) Spoken of a country, the earth, etc. *a part*, tract, region. Matt. ii. 22 εἰς τὰ μέρη τῆς Γαλιλαίας. xv. 21. xvi. 13. Mark viii. 10. Acts ii. 10. absol. xix. 1. xx. 2. So Eph. iv. 9 τὰ κατώτερα μέρη τῆς γῆς, see in Κατώτερος. Sept. for מִן נֶחֱם Neh. iii. 15.—Hdian. 2. 11. 8. ib. 6. 5. 15.—

So of a ship, *part*, i. e. *side*, *quarter*, John xxi. 6 τὰ δεξιὰ μέρη τοῦ πλοίου. Sept. for כְּצֵד side Ex. xxxii. 15. יָצַד xxvi. 35. יָצַד 2 K. xix. 23.—1 Macc. ix. 12.—(γ) Trop. of some *part* of a general topic, etc. *a particular*. Col. ii. 16 ἐν μέρει ἰορτῆς ἢ νομηνίας κ. τ. λ. *in the particular of a festival*, i. e. *in respect of*. So ἐν τῷ μέρει τοῦτο, *in this particular*, in this respect, 2 Cor. iii. 10. ix. 3. 1 Pet. iv. 16.—Philo in Flacc. p. 989. D. Ael. V. H. 8. 3.

b) *part* assigned, *portion*, *share*. Rev. xxii. 19 ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ. Adv. ἀνὰ μέρος pp. *each in his part* or *turn*, *by course*, one after another, 1 Cor. xiv. 27.—Pol. 3. 55. 8.—Also *portion*, *lot*, *destiny*, as assigned of God, Matt. xxiv.

51 καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσεται. Luke xii. 46. Rev. xxi. 8. Sept. for מִן נֶחֱם Ecc. v. 18; comp. in Μερὶς b. —Soph. Antig. 147. Thuc. 1. 127.

c) as implying *participation*, *fellowship*. John xiii. 8 οὐκ ἔχεις μέρος μετ' ἐμοῦ. Rev. xx. 6. comp. in Μερὶς c.

Μεσημβρία, ας, ἡ, (μέσος, ἡμέρα, comp. Buttm. § 19. n. 1,) *mid-day*, *noon*, Acts xxii. 6. Sept. for מִן נֶחֱם Gen. xliii. 16, 25.—Hdian. 1. 17. 1. Xen. H. G. 5. 3. 1.—Meton. *the mid-day quarter*, i. e. *the south*, Acts viii. 26.—Jos. Ant. 4. 5. 2. Xen. Cyr. 1. 1. 5.

Μεσίλας in some MSS. for Μεσσίας q. v.

Μεσιτεύω, f. εὔσω, (μεσίτης,) *to be a mediator*, *arbiter*, Jos. Ant. 16. 4. 3 ult. Diod. Sic. 19. 71. *to mediate* for any one, *to intercede*, Jos. Ant. 7. 8. 5.—In N. T. *to intervene with* any thing, i. e. *to interpose*. Heb. vi. 17 ὁρκῶ ἐμεσίτευσε *he interposed an oath* sc. between himself and the other party, by way of confirmation, pledge. Comp. μεσίτης Jos. Ant. 4. 6. 7.

Μεσίτης, ου, ὁ, (μέσος, εἰμι *to go*,) *a go-between*, *a mediator*, one who intervenes between two parties, viz.

a) as an *interpreter*, *internuntius*, a mere medium of communication, e. g. Moses, Gal. iii. 19, 20.—Jos. Ant. 16. 2. 2. Diod. Sic. 4. 54.

b) as an *intercessor*, *reconciler*, so of Christ, 1 Tim. ii. 5 μεσίτης θεοῦ καὶ ἀνθρώπων. Heb. viii. 6. ix. 15. xii. 24. Sept. for מִן נֶחֱם Job ix. 33.—Plut. Is. et Osir. 46. III. p. 44. Tauchn. The earlier Greeks used μέσος δικαστής Thuc. 4. 83, or μεσιδίας, Aristot. Polit. 5. 6. See Lob. ad Phr. p. 121 sq.

Μεσονύκτιον, ἰον, τό, (neut. of adj. μεσονύκτιος, from μέσος, νύξ,) *midnight*, Luke xi. 5. Acts xvi. 25. xx. 7. Put for the midnight watch, Mark xiii. 35, comp. in Φυλακή. Sept. for מִן נֶחֱם Judg. xvi. 3. Ruth iii. 8.—Luc. Merc. cond. 26. Diod. Sic. 20. 48. Used by the later prose writers, although Phrynicius assigns it to poetry, Lob. ad Phryn. p. 53.

Μεσοποταμία, ας, ἡ, (μέσος, πο-

ταμός), *Mesopotamia*, the fertile tract of country lying between the rivers Euphrates and Tigris, from near their sources to the vicinity of Babylon. Acts ii. 9. vii. 2. The Hebrew name was אֲרָם נָהָרִים *Syria of the two rivers* Gen. xxiv. 10; also אֲרָם פְּדָן *plain of Syria* Gen. xxv. 20. xxviii. 2. It now belongs to the Turkish dominion, under the name of *El Djezirat*, i. e. the peninsula. See Rosenm. Bibl. Geogr. II. ii. p. 133, 155.

Μέσος, ἡ, ὄν, (kindr. with μετά,) *mid, middle, midst.*

a) pp. as adj. e. g. μέση ἡμέρα *mid-day*, μέση νύξ *mid-night*, Acts xxvi. 13. Matt. xxv. 6. This is a later form instead of the earlier μέσον ἡμέρας comp. Acts xxvii. 17), μεσουσα ἡμέρα, μεσημβρία, comp. Lob. ad Phryn. p. 53 sq. 465.—Sept. Ex. xi. 4. 1 K. iii. 20. Esdr. ix. 41.—In an adverbial sense, Buttm. § 123. n. 3. Luke xxiii. 45 ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. John xix. 18. Acts i. 18. Seq. gen. John i. 26 μέσος δὲ ὑμῶν ἔστηκε i. e. in the midst of you. Matt. xiv. 24 τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν *the vessel was now mid-way of the lake*. Comp. Buttm. § 132. 4. 2 b. Matth. § 354. η. Sept. for בֵּתְנָה Gen. xv. 10.—Luc. Conv. 43. c. gen. Jos. B. J. 3. 8. 1. Hdian. 3. 9. 5. Eurip. Rhes. 532.

b) neut. τὸ μέσον as subst. *the middle, the midst*, only with prepositions. (α) ἀνὰ μέσον, *in the midst of, among*, seq. gen. of pers. or thing, Matt. xiii. 25. Mark vii. 31. 1 Cor. vi. 5. Rev. vii. 17. See more in 'Ανά no. 1.—(β) διὰ μέσον *through the midst of*, seq. gen. of pers. or place, Luke iv. 30. xvii. 11. John viii. 59. Sept. for בֵּתְנָה Jer. xxxvii. 4. Plut. Solon. 14. Xen. An. 1. 4. 4.—(γ) εἰς μέσον, *into the midst*, sc. of an assembly etc. Mark iii. 3 ἔγερται εἰς τὸ μέσον. Luke iv. 35. v. 19. Also by attract. in Mark xiv. 60. Luke vi. 8. John xx. 19, 26; see in Εἰς no. 4. Sept. for אֶל־בֵּית Ex. xiv. 23. בֵּיתָה Ex. xi. 4.—Luc. adv. Indoet. 29. Xen. An. 1. 5. 14.—(δ) ἐκ μέσον *out of the midst*, seq. gen. of pers. *from among* Matt. xiii. 49. Acts xvii. 33. xxiii. 10. 1 Cor. v. 2. 2 Cor. vi. 17. Sept. for בֵּיתָה Ex. vii. 5. מִקְדָּשׁ Ex. xxxi. 13. Absol. αἶψα ἐκ τοῦ

μέσον *to take away from the midst, tollers e medio*, i. e. to abolish, to destroy, Col. ii. 14; and so γίνεσθαι ἐκ μέσον 2 Thess. ii. 7.—Xen. An. 1. 5. 14 ἐκ τοῦ μέσον ἐξίστασθαι.—(ε) ἐν μέσῳ, ἐν τῷ μέσῳ, *in the midst*, absol. Matt. xiv. 6 ὠρχήσατο ἐν τῷ μέσῳ i. e. before Herod and his guests. John viii. 9, coll. ver. 2. (Xen. Cyr. 7. 5. 46.) Seq. gen. of thing or place, Mark vi. 47 ἐν μ. τῆς θαλάσσης. Luke xxi. 21. xxii. 55. Acts xvii. 22. Heb. ii. 12. Rev. i. 13. ii. 1. [ii. 7.] iv. 6. v. 6. vi. 6. xxii. 2. Seq. gen. of pers. *in the midst of, among*, Matt. xviii. 20. Luke ii. 46 ἐν μέσῳ τῶν διδασκάλων. xxii. 27, 55. xxiv. 36. Acts i. 15. ii. 22. xxvii. 21. 1 Thess. ii. 7. Phil. ii. 15. Rev. v. 6. Also by attract. in Matt. x. 16. xviii. 2. Mark ix. 36. Luke viii. 7. x. 3. John viii. 3. Acts iv. 7; see in 'Εν no. 4. Sept. for בֵּיתָה Gen. i. 6. xxiii. 10. בֵּיתָה Deut. xxix. 11.—Xen. Cyr. 8. 5. 8. ib. 8. 6. 22.—(ζ) κατὰ μέσον τῆς νυκτός *about midnight* Acts xxvii. 27. Sept. for בֵּיתָה Josh. i. 11.—Xen. An. 6. 2. 17 κατὰ μ. τῆς θρακῆς, Comp. Cyr. 5. 3. 52.

Μεσότοιχον, ον, τό, (μέσος, τοῦχος,) *middle wall, partition*, trop. of the Mosaic law as separating the Jews and Gentiles, Eph. ii. 14. Prob. in allusion to the wall between the inner and outer courts of the temple; see in 'Ιερὸν and Jos. B. J. 5. 5. 2. comp. Rev. xi. 1, 2.—Clem. Alex. 6. 13. Athen. VII. p. 281 ed. Casaub.

Μεσουράννημα, ατος, τό, (μέσος, οὐρανός,) *mid-heaven, the midst of the heavens*, Rev. viii. 13. xiv. 6. xix. 17.—Eustath. ad. II. 8. 68. Comp. μεσουράννω Porph. de Abstin. IV. 8. Plut. ed. R. VII. p. 147, 467.

Μεσώω, ὦ, f. ὦσω, (μέσος,) *to be in or at the middle, in the midst, mid-way*, intrans. John vii. 14 τῆς ἑορτῆς μεσουσης i. e. at the middle of the festival.—Sept. Ex. xii. 29. Thuc. 5. 57.

Μεσσίας, ον, ὁ, *Messiah*, Heb. מָשִׁיחַ i. e. *the anointed*, i. q. Χριστός which see. John i. 42. iv. 25.

Μεστός, ἡ, ὄν, *full, filled, stuffed*, seq. gen. of that of or with which a person or thing is full, Buttm. § 132. 5. 2. John xix. 29 σκεῖος ὄνους μεστόν. xxi. 11.

James iii. 8. Sept. for $\alpha\lambda\lambda\alpha$ Ez. xxxviii. 1. Nah. i. 10.—Hdian. 5. 4. 4. Xen. An. 1. 4. 19.—Metaph. Matt. xxiii. 28 $\mu\epsilon\sigma\tau\acute{o}\iota$ $\epsilon\sigma\tau\epsilon$ $\upsilon\pi\omicron\kappa\rho\iota\sigma\epsilon\omega\varsigma$. Rom. i. 29. xv. 14. James iii. 17. 2 Pet. ii. 14.—Sept. Prov. vi. 34. Xen. Conv. 1. 13.

Μεστόω, ὦ, f. ὦσω, (μεστός,) *to fill*, Pass. *to be filled, to be full*, seq. gen. Acts ii. 13 $\gamma\lambda\epsilon\upsilon\kappa\omicron\upsilon\varsigma$ $\mu\epsilon\mu\epsilon\sigma\tau\omega\mu\acute{\epsilon}\nu\omicron\iota$ $\epsilon\iota\sigma\acute{\iota}$. Comp. Buttm. § 132. 5. 2.—3 Macc. v. 10.

Μετά prep. (kindr. with μέσος), governing the genitive and accusative, in the poets also the dative, with the primary signif. *mid, amid*, Germ. *mit*, i. e. *in the midst, with, among*, implying accompaniment, and thus differing from σύν which expresses conjunction, union, See Passow s. v. Matth. § 587. Winer § 51. p. 323. Tittm. de Synon. N. T. p. 176.

I. With the Genitive, implying companionship, fellowship. E. g.

1. *with*, i. e. *amid, among*, in the midst of, as where one is said to be, sit, stand, etc. *with* or *in the midst of* others, seq. gen. plur. of pers. or thing. Matt. xxvi. 58 $\epsilon\kappa\acute{\alpha}\theta\eta\tau\omicron$ $\mu\epsilon\tau\acute{\alpha}$ $\tau\omega\upsilon\varsigma$ $\upsilon\pi\eta\rho\epsilon\tau\omega\upsilon\varsigma$. Mark i. 13. xiv. 54, 62 $\epsilon\rho\chi\acute{o}\mu\epsilon\nu\omicron\nu$ $\mu\epsilon\tau\acute{\alpha}$ $\tau\omega\upsilon\varsigma$ $\nu\epsilon\phi\epsilon\lambda\omega\upsilon\varsigma$ $\tau\omicron\upsilon$ $\omicron\upsilon\rho\alpha\upsilon\omicron\upsilon$. Luke xxiv. 5. John xviii. 5. Acts xx. 18. Rev. xxi. 3. al. Comp. Passow $\mu\epsilon\tau\acute{\alpha}$ A. 1. Matth. l. c. —Hom. Od. 10. 320. Eurip. Hec. 209. Xen. H. G. 4. 8. 16.

2. *with*, i. e. *together with*, e. g.

a) pp. and seq. gen. of pers. (α) where one is said to be, go, remain, sit, stand, etc. *with* any one, in his company; so with a notation of place added, Matt. v. 25 $\epsilon\omega\varsigma$ $\theta\tau\omicron\upsilon$ $\epsilon\acute{\iota}$ $\epsilon\upsilon\tau\acute{\iota}$ $\delta\acute{o}\delta\omega$ $\mu\epsilon\tau'$ $\alpha\upsilon\tau\omicron\upsilon$. Luke xi. 7. xxii. 21. John iii. 26. xi. 31. Rev. iii. 21. al. Often without notation of place e. g. μένειν, διαμένειν, περιπατεῖν, οἰκεῖν $\mu\epsilon\tau\acute{\alpha}$ $\tau\iota\omicron\varsigma$, *to abide, walk, dwell with* any one Luke xxiv. 29. xxii. 28. John vi. 66. 1 Cor. vii. 13. trop. μένειν $\mu\epsilon\tau\acute{\alpha}$ $\tau\iota\omicron\varsigma$, *to continue on the side of* any one, of his party, 1 John ii. 19. So εἶναι $\mu\epsilon\tau\acute{\alpha}$ $\tau\iota\omicron\varsigma$, *to be with* any one, i. e. *in his company*, Matt. ix. 15 $\epsilon\phi'$ $\theta\sigma\omicron\nu$ $\mu\epsilon\tau'$ $\alpha\upsilon\tau\omega\upsilon\varsigma$ $\epsilon\sigma\tau\iota\nu$ δ $\nu\mu\phi\acute{\iota}\omicron\varsigma$. Mark v. 18. Luke xv. 31. John vii. 33. 2 Tim. iv. 11; also γενέσθαι $\mu\epsilon\tau\acute{\alpha}$ $\tau\iota\omicron\varsigma$ id. Acts vii. 38. ix. 19. c. εἶναι impl. Mark ix. 8.

John xviii. 26. trop. 2 John 2. Hence οἱ ὄντες v. γινόμενοι $\mu\epsilon\tau\acute{\alpha}$ $\tau\iota\omicron\varsigma$, οἱ $\mu\epsilon\tau\acute{\alpha}$ $\tau\iota\omicron\varsigma$, *those with any one*, his companions, Matt. xii. 3, 4. Mark xvi. 10. Luke vi. 3, 4. Tit. iii. 15.—Ceb. Tab. 14. Xen. Cyr. 8. 1. 25.—Trop. *to be of one's side or party*. Matt. xii. 30 δ $\mu\grave{\eta}$ $\omega\upsilon\tau\omega\varsigma$ $\mu\epsilon\tau'$ $\epsilon\mu\omicron\upsilon$, $\kappa\alpha\tau'$ $\epsilon\mu\omicron\upsilon$ $\epsilon\sigma\tau\iota$. (Thuc. 3. 56. Xen. Cyr. 2. 4. 7.) *to be present with* any one, sc. for aid, e. g. God John iii. 2 $\epsilon\delta\omega\upsilon$ $\mu\grave{\eta}$ η δ $\theta\epsilon\omicron\varsigma$ $\mu\epsilon\tau'$ $\alpha\upsilon\tau\omicron\upsilon$. viii. 29. Acts vii. 9. 2 Cor. xiii. 11. c. εἶναι imp. Matt. i. 23. Rom. xv. 33. trop. η $\chi\epsilon\iota\rho$ $\kappa\upsilon\rho\acute{\iota}\omicron\upsilon$ Luke i. 66. Acts xi. 21. So of Jesus Matt. xxviii. 20. c. εἶναι impl. 2 Thess. iii. 16. of the Holy Spirit John xiv. 16. Also c. εἶναι impl. *to be ever with* any one, i. e. *to be ever bestowed, given*, e. g. the divine favour, blessing, as in the closing benedictions of the epistles, Rom. xvi. 20, 24. 1 Cor. xvi. 23, 24. Heb. xiii. 25. 2 John 3. Rev. xxii. 21.—(β) Where one is said *to do* or *suffer* any thing *with* another, implying joint or mutual action, influence, suffering, etc. Matt. ii. 3 $\epsilon\rho\omega\delta\eta\varsigma$ $\epsilon\tau\alpha\rho\acute{\alpha}\chi\eta$ $\kappa\alpha\iota$ $\pi\acute{\alpha}\sigma\alpha$ $\epsilon\iota\sigma\epsilon\lambda\theta\omicron\upsilon\sigma\iota$ $\mu\epsilon\tau'$ $\alpha\upsilon\tau\omicron\upsilon$. v. 41. xii. 30 $\mu\grave{\eta}$ $\sigma\upsilon\nu\acute{\alpha}\gamma\omega\upsilon\varsigma$ $\mu\epsilon\tau'$ $\epsilon\mu\omicron\upsilon$. ver. 41. xviii. 23. Mark iii. 6, 7. Luke v. 29, 30. John xi. 16. xix. 18. Acts xxiv. 1. Rom. xii. 15 bis. 1 Thess. iii. 13. Heb. xiii. 23. Rev. iii. 20. al. sæpiss. (Hdian. 3. 4. 12. Xen. Cyr. 2. 1. 12.) So, as often in English, where *with* is equivalent to *and*, i. e. where $\kappa\alpha\iota$ might stand. Matt. xxii. 16 $\acute{\alpha}\rho\omicron\sigma\tau\epsilon\lambda\lambda\omicron\upsilon\sigma\iota\upsilon$ $\alpha\upsilon\tau\omega\upsilon\varsigma$ $\tau\omicron\upsilon\varsigma$ $\mu\alpha\theta\eta\tau\acute{\alpha}\varsigma$ $\alpha\upsilon\tau\omega\upsilon\varsigma$ $\mu\epsilon\tau\acute{\alpha}$ $\tau\omega\upsilon\varsigma$ $\epsilon\rho\omega\delta\iota\alpha\upsilon\omega\upsilon\varsigma$, i. q. their own disciples *and* the Herodians. ii. 11. xix. 10. 1 Cor. xvi. 11.—(γ) Seq. gen. of a pers. pron. after verbs of *having* or *taking with oneself*. Matt. xv. 30 $\epsilon\chi\omicron\upsilon\tau\epsilon\varsigma$ $\mu\epsilon\delta'$ $\epsilon\alpha\upsilon\tau\omega\upsilon\varsigma$ $\chi\omega\lambda\omicron\upsilon\varsigma$ κ. τ. λ. xxv. 3. Mark xiv. 33. 2 Tim. iv. 11.—Diod. Sic. 20. 4.—(δ) Where the accompaniment implies only nearness, contiguity, etc. Matt. xxi. 2 $\kappa\alpha\iota$ $\pi\acute{\omega}\lambda\omicron\nu$ $\mu\epsilon\tau'$ $\alpha\upsilon\tau\eta\varsigma$. Rev. xiv. 1. Acts ii. 28 $\pi\lambda\eta\rho\omega\varsigma$ $\mu\epsilon$ $\epsilon\upsilon\phi\rho\omicron\sigma\upsilon\acute{\nu}\eta\varsigma$ $\mu\epsilon\tau\acute{\alpha}$ $\tau\omicron\upsilon$ $\pi\rho\sigma\omega\pi\omicron\upsilon$ $\sigma\omicron\upsilon$, i. e. *in thy presence*, near thy person; quoted from Ps. xvi. 11 where Sept. for $\gamma\epsilon\eta\epsilon\gamma\eta\epsilon$.—(ε) After the verb ἀκολουθεῖω *to follow*, Luke ix. 49 $\omicron\upsilon\kappa$ $\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta\epsilon\acute{\iota}$ $\mu\epsilon\delta'$ $\eta\mu\omega\upsilon\varsigma$. Rev. vi. 8. xiv. 13. This is a construction of the later Greek instead of the dat. see Phryn. et Lob. p. 353. comp. Matth. § 403. p. 738.—Dem. 608. 13.—(ζ) After verbs

compounded with σύν, instead of the more usual dative, Matth. § 405. Acts i. 26 συγκατεψηφίσθη μετὰ τῶν ἀποστόλων. 2 Cor. viii. 18. Gal. ii. 12. Matt. xvii. 3. xx. 2.—Diod. Sic. 13. 62. Dem. 330. 2. Aristoph. Acharn. 277. See Lob. ad Phryn. p. 353, 354.

b) trop. seq. gen. of thing, e. g. (α) as designating the state or emotion of mind which accompanies the doing of any thing, *with* which one acts etc. Matt. xxviii. 8 ἐξελθοῦσαι ταχύ μετὰ φόβου καὶ χαρᾶς μεγάλης. Mark iii. 5. Luke xiv. 9. Acts xx. 19. xxiv. 3. Eph. iv. 2 bis. 2 Thess. iii. 12. 1 Tim. ii. 9. Heb. x. 22. al. sēp. Comp. Matth. i. c.—1 Macc. vii. 28. Hdian. 2. 13. 4. Diod. Sic. 13. 108. Xen. Ven. 13. 15.—(β) as designating an external action, circumstance, or condition *with* which another action or event is accompanied, e. g. Matt. xiv. 7 μετ' ὅρκου ὡμολόγησεν αὐτῇ. xxiv. 31 ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης. xxvii. 66 *together with a guard*. Mark vi. 25. x. 30 comp. Winer p. 323. Luke ix. 39. xvii. 20. Acts v. 26. xiii. 17. xiv. 23. xxiv. 18. 2 Cor. viii. 4. 1 Tim. iv. 14. Heb. v. 7. vii. 21. al. sēp. (Hdian. 3. 6. 7. Thuc. 1. 18 ult. 6. 28. Xen. Hi. 1. 33.) Also often where it is equivalent to καί, as in English; comp. above in a. β, ult. Eph. vi. 23 εἰρήνη . . καὶ ἀγάπη μετὰ πίστεως κ. τ. λ. Col. i. 11. 1 Tim. i. 14. ii. 15. iii. 4. 2 Tim. ii. 10. Heb. ix. 19. al.—(γ) Seq. gen. of thing which one has or takes *along with* him, or *with* which he is furnished, comp. above in a. γ. Matt. xxiv. 30 μετὰ δυνάμεως καὶ δόξης. Mark xiv. 43 ὄχλος πολλὸς μετὰ μαχαίρων κ. τ. λ. John xviii. 3. Acts xxvi. 12. comp. ix. 2 et xxii. 5.—Luc. Philops. 8. Thuc. 6. 28. Lys. 101. 17 μετ' οἶνον ἐλθεῖν. (δ) After the verb μίγνυμι *to mingle*, Matt. xxvii. 34 ὄξος μετὰ χολῆς μεμιγμένον. Luke xiii. 1 ὦν τὸ αἷμα Πιλάτος ἐμίξε μετὰ τῶν σφαίων αὐτῶν.—Plato Tim. p. 35. A, μίγνὺς δὲ μετὰ τῆς οὐσίας καὶ ἐκ τῶν τριῶν ποιησάμενος ἔν. The more usual construction is c. dat. Matth. § 403. b. comp. Hdian. 5. 5. 16.

c) from the Heb. usage, μετά is sometimes put like עַל, עֲלֵי, etc. where the common Greek construction is different, espec. after verbs and nouns imply-

ing joint or mutual action, influence, suffering, etc. where in Engl. also we say *with*, e. g. (α) after words implying accord or discord, Luke xxiii. 12 ἐγένοντο δὲ φίλοι . . μετ' ἀλλήλων. (c. dat. Xen. Mem. 2. 1. 33.) Rom. xii. 18 μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. (Sept. 1 K. xxii. 45. c. dat. Job v. 23. Eccclus. vi. 6.) Heb. xii. 14. 1 John iv. 17 ἀγάπη μετ' ἡμῶν οὐρ *mutual love*. Comp. Buttm. § 133. 2.—John iii. 25 ζήτησις . . μετὰ τῶν Ἰουδαίων. 1 Cor. vi. 6, 7. Rev. ii. 16 πολέμῳ μετ' αὐτῶν. xi. 7. xii. 17. xiii. 7. Here the dat. is more common, Matth. § 404. c.—(β) After μοιχεύω, πορνεύω, etc. Rev. ii. 22 τοὺς μοιχεύοντας μετ' αὐτῆς. xvii. 2. xviii. 3, 9. also xiv. 4. So Heb. עַל seq. עֲלֵי Jer. xxiii. 17. seq. עַל Sept. ἐν Ez. xvi. 17. See Gesen. Lex. עַל no. 1. The common construction is c. accus. see under these verbs.—(γ) After words signifying participation, fellowship. 2 Cor. xi. 15, 16 τίς μερίς πιστῶ μετὰ ἀπίστου κ. τ. λ. John xiii. 8 οὐκ ἔχεις μέρος μετ' ἐμοῦ. 1 John i. 3, 6, 7. Commonly c. dat. as τί σοι καὶ ἐμοί Matt. viii. 29. Comp. Matth. § 389. i. α.—So λογίζεσθαι μετὰ τινος, *to be reckoned, counted, with* any one, Mark xv. 28 et Luke xxii. 37 καὶ μετὰ ἀνόμων ἐλογίσθη, quoted from Is. liii. 12 where Heb. עֲלֵי עַם, Sept. ἐν.—comp. c. dat. Hdot. 8. 136.—(δ) After verbs implying *to speak or talk with* any one, Mark vi. 50 καὶ εὐθέως ἐλάλησεν μετ' αὐτῶν. Rev. iv. 1. So John vi. 43. xvi. 19. So עַל seq. עַל Sept. μετὰ Gen. xxxi. 29. Sept. πρὸς Deut. v. 4. seq. עֲלֵי Sept. πρὸς Gen. xxiii. 8. xlii. 30. For the more usual dat. see in λαλέω, διαλέγω, etc.—(ε) ποιεῖν τι μετὰ τινος, *to do with* any one, i. e. *to or towards* him, corresponding to Heb. עַל עֲלֵי. Luke i. 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων. -x. 37. Acts xiv. 27. xv. 4. So Heb. and Sept. Gen. xxiv. 12. Sept. ἐν Gen. xl. 14. Also μεγαλύνειν τι μετὰ τινος Luke i. 58, for Heb. עַל הַמֶּלֶךְ; see in Μεγαλύνω. For the more usual dat. see in Ποιέω.

II. With the Accusative, μετά strictly implies motion *towards the middle, into the midst* of any thing, Hom. II. 2. 376; and then also motion *after* any person or thing, i. e. either so as to follow and

be with a person, or to fetch a person or thing, see Passow μετά C. no. 1. Winer § 53. f. Hence also spoken of succession either in place or time, *after*. In N. T.

1. of succession in place, *after, behind*, Heb. ix. 3 μετά τὸ δεύτερον καταπέτασμα. —Hom. Od. 2. 406. Paus. 3. 1. 1. Thuc. 7. 58.

2. of succession in time, e. g. with a noun of time, Matt. xvii. 1 μεθ' ἡμέρας ἕξ *after six days*. xxv. 19 μετά δὲ χρόνον πολύν. Mark viii. 31. Acts xii. 4. xxviii. 11. Gal. i. 18. So μετ' οὐ πολλὰς ἡμέρας Luke xv. 13, οὐ μετά πολλὰς ταύτας ἡμέρας Acts i. 5, comp. in Οὐ, and Winer § 23. p. 140. —Palæph. 5. 3. Hdian. 5. 6. 2. Æl. V. H. 9. 21. —With a noun of person, Acts v. 37 μετά τοῦτον ἀνέστη Ἰούδας. xix. 14. (Hdian. 6. 2. 18. Xen. Cyr. 2. 2. 4.) With a noun marking an event or point of time. Matt. i. 12 μετά δὲ τὴν μετοικεσίαν Βαβυλῶνος. Mark xiii. 24. Luke ix. 28. John xiii. 27. 2 Pet. i. 15. —Hdian. 4. 9. 3. —Also μετά ταῦτα v. τοῦτο *after these things, after this*, Mark xvi. 12. Luke v. 27. John iii. 22. al. (Diod. Sic. 1. 7. Xen. Cyr. 7. 2. 22.) Seq. adj. Luke xxii. 58 μετά βραχύ, see in Βραχύ. Acts xxvii. 14 μετά οὐ πολὺ. (Jos. 1. 12. 2.) Seq. infin. c. art. Matt. xxvi. 32 μετά δὲ τὸ ἐγερθῆναι με, i. e. *after that I am risen again*. Mark i. 14. Luke xii. 5. Acts i. 3. 1 Cor. xi. 25. Heb. x. 26. —Hdian. 2. 9. 6.

NOTE. In composition μετά implies: 1. fellowship, partnership, as μεταδίδωμι, μετίχω, μεταλαμβάνω, etc. 2. proximity, contiguity, as μεθόριον. 3. motion or direction *after*, as μεθοδεία, μεταπέμπομαι. 4. transition, transposition, change, *over*, Lat. *trans*, as μεταβαίνω, μετατίθημι, μεδίστημι. Comp. Buttm. p. 414. Passow μετά F. no. 8. AL.

Μεταβαίνω, f. βήσομαι, (βαίνω q. v.) *to go or pass over* sc. from one place to another, *to remove*, e. g. ἐξ οἰκίας εἰς οἰκίαν Luke x. 7. trop. John v. 24. 1 John iii. 14. —Luc. Vitar. Auct. 5 ἐξ ἄλλο [σῶμα] μεταβήσεται. trop. 2 Macc. vi. 9, 24. Plut. Thes. 5. —Hence genr. *to pass over or away, to depart*, seq. ἀπὸ Matt. viii. 34. seq. ἐκ et πρὸς John xiii. 1. seq. adv. Matt. xi. 1 μετέβη ἐκεῖθεν. xii.

9. xv. 29. xvii. 20 bis. John vii. 3. Acts xviii. 7. —Hom. Od. 12. 312. Pol. 21. 10. 12.

Μεταβάλλω, f. αἰῶ, (βάλλω,) *to throw or turn over*, e. g. with a plough Xen. Œc. 16. 13. *to turn about* Hom. Il. 8. 94. *to change* Diod. Sic. 1. 12. —In N. T. Mid. *to change oneself*, i. e. one's mind, Acts xxviii. 6. —Jos. Ant. 1. 3. 1. Dem. 205. 19. Xen. H. G. 2. 3. 31.

Μετάγω, f. ξω, (ἄγω,) *to lead over, from one place or country to another, to transfer*, Diod. Sic. 20. 3 fin. In N. T. *to move or turn about, from one place to another*, James iii. 3, 4.

Μεταδίδωμι, f. δώσω, (δίδωμι,) *to share with any one, i. e. to impart, to communicate*, seq. dat. Luke iii. 11 ὁ ἔχων δύο χιτῶνας, μεταδότω τῷ μὴ ἔχοντι. Eph. iv. 28. Absol. ὁ μεταδίδους, one who distributes alms, an officer of the primitive church, Rom. xii. 8. Seq. acc. et dat. Rom. i. 11 ἵνα τι μεταδῷ χάρισμα ὑμῖν πνευματικόν. 1 Thess. ii. 8. —c. dat. Luc. Paras. 1. Xen. Cyr. 7. 1. 1. c. dat. et acc. Hdot. 9. 34. Xen. An. 4. 5. 5. See Matth. § 326. n.

Μετάθεσις, εως, ἡ, (μετατίθημι,) *metathesis, transposition*, a setting in another place. Hence

a) pp. *translation, removal* from one place to another, Heb. xi. 5. —Diod. Sic. 1. 23.

b) *mutation, change*, Heb. vii. 12 νόμον μετάθεσις. xii. 27. —2 Macc. xxi. 24. Thuc. 5. 29.

Μεταίρω, f. αῖρῶ, (αἶρω,) pp. *to lift away, to take away*, from one place to another, Dem. 395 ult. Sept. for מִן 2 K. xxv. 11. In N. T. intrans. or c. εαυτὸν impl. *to take oneself away, i. e. to go away, to depart*, Matt. xiii. 53 μετήρεν ἐκεῖθεν. xix. 1. Comp. Buttm. § 113. n. 2. § 130. n. 2. —Aquil. Gen. xii. 8 καὶ μετήρεν ἐκεῖθεν for מִן שָׁם, Sept. ἀπίση.

Μετακαλέω, ῶ, f. ἔσω, (καλέω,) *to call off or away, i. e. from one place to another, to recall*, Sept. for מִן Hos. xi. 1, 3. Pol. 14. 1. 3. Thuc. 8. 11. —In N. T. *to call away to oneself, to call for, to invite*, c. acc. Acts vii. 14 μετεκαλέσατο

τὸν πατέρα αὐτοῦ Ἰακώβ. x. 32. xx. 17. xxiv. 25. — Achill. Tat. IV. p. 243. comp. Diod. Sic. 16. 10.

Μετακινέω, ὦ, f. ἴσω, (κινέω,) *to move from one place to another, to move away, to remove*, trop. Col. i. 23 μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος *not moved away from the hope etc.* i. e. *not fallen away, not wavering*.—pp. Hdot. 1. 51. Xen. Eq. 7. 6.

Μεταλαμβάνω, f. λήφομαι, λαμβάνω,) *to take a part, share, of any thing*, pp. *with others*, i. e. *to partake of, to share*, seq. gen. 2 Tim. ii. 6 τῶν καρπῶν μεταλαμβάνειν. Heb. vi. 7. xii. 10. So τροφῆς μεταλαμβάνειν *to partake of food*, i. e. *genr. to take food*, Acts ii. 46. xxvii. 33. Ael. V. H. 9. 5. Xen. H. G. 3. 5. 2.—Hence *genr. to take, to have*, seq. acc. Acts xxiv. 25 καιρὸν δὲ μεταλαβὼν. Comp. Matth. § 325. n. 2.—Pol. 2. 16. 15.

Μετάληψις, εως, ἡ, (μεταλαμβάνω,) *a partaking of any thing*. 1 Tim. iv. 3 εἰς μετάληψιν i. e. *to be partaken of, enjoyed*.—Pol. 31. 21. 3 μετάληψις τῆς ἀρχῆς.

Μεταλλάσσω v. ττω, f. ξω, (ἀλλάσσω,) *to exchange one thing for another*, seq. acc. et ἐν, Rom. i. 25. εἰς ver. 26.—Sept. ii. 20. Test. XII. Patr. p. 666. seq. εἰς Diod. Sic. 4. 51.

Μεταμέλομαι, f. ἴσομαι, (μελόμαι *to let be for care or concern to oneself, to care for*,) aor. 1 pass. μετεμέληθῆν with mid. signif. Buttm. § 136. 2, pp. *to change one's care etc.* Hence *to change one's mind or purpose*, after having done any thing, etc.

a) simpl. Matt. xxi. 29 ὕστερον δὲ μεταμελήσεις. ver. 32. Heb. vii. 21 quoted from Ps. cx. 4 where Sept. for σῆπ.

b) with the idea of regret, sorrow, *to repent, to feel sorrow, remorse*. Matt. xxvii. 3 of Judas. 2 Cor. vii. 8 bis.—1 Macc. xi. 10. Diod. Sic. 15. 9. Xen. Cyr. 4. 6. 5.

Μεταμορφόω, ὦ, f. ὠσω, (μορφόω,) *to transform, to transfigure*, e. g. *ἐαυτὸν* Ael. V. H. 1. 1. Athen. VIII p. 334. C. In N. T. Mid. *to change one's form, to be transfigured*, Matt. xvii. 2. Mark ix. 2.—Trop. *to be transformed in mind and*

heart, Rom. xii. 2 μεταμορφοῦσθε τῇ ἀνακαίνώσει τοῦ νοός. 2 Cor. iii. 18.—Ael. V. H. 14. 8.

Μετανοέω, ὦ, ἴσω, (νοέω,) pp. *to perceive afterwards, to have an afterview*, and hence *to change one's views, mind, purpose*; Sept. for σῆπ Zech. viii. 14. Jos. Ant. 2. 14. 5. Diod. Sic. 15. 47. Xen. Cyr. 1. 1. 3.—In N. T. *to change one's mind, to repent*, implying the feeling of regret, sorrow, intrans.

a) *genr.* Luke xvii. 3 καὶ ἰὰν μετανοήσῃ, ἄφες αὐτῷ. ver. 4. seq. ἐπὶ c. dat. 2 Cor. xii. 21.—Jos. Ant. 2. 15. 3. Epict. Ench. 34. Diod. Sic. 13. 53.

b) in a religious sense, implying pious sorrow for unbelief and sin, and the turning from them unto God and the Gospel of Christ, absol. Matt. iii. 3 μετανοεῖτε, ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. iv. 17. xi. 20. Mark i. 15. vi. 12. Luke xiii. 3, 5. xv. 7, 10. xvi. 30. Acts ii. 38. iii. 19. xvii. 30. xxvi. 20 μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν *repent and turn to God*, i. e. *from idolatry*. Rev. ii. 5 bis, 16, 21. iii. 3, 19. xvi. 9. Prægn. seq. ἀπό, Acts viii. 22 μετανόησον ἀπὸ τῆς κακίας *repent [and turn] from this evil*. Seq. ἐκ, Rev. ii. 21 ἐκ τῆς πορνείας. ver. 22. ix. 20, 21. xvi. 11. Sept. c. ἀπό for ὅς σῆπ Jer. viii. 6.—Jos. Ant. 7. 7. 3 seq. περί.—As attended with acts of external sorrow, penance, Matt. xi. 21 ἂν ἐν σάκκῳ καὶ σποδῷ μετανόησαν. xii. 41. Luke x. 13. xi. 32. Comp. Jonah iii. 5 —10. For εἰς in Matt. xii. 41 et Luke xi. 32, see in Εἰς e. a.—Test. XII Patr. p. 520, 607; called also μετάνοια τῆς σαρκός p. 611.

Μετάνοια, ας, ἡ, (μετανοέω,) *change of mind or purpose, repentance*.

a) *genr.* Heb. xii. 17 μετανοίας γὰρ τόπον οὐχ εὔρε, *he found no place for a change of mind*, i. e. in his father Isaac, comp. Gen. xxvii. 34, 37 sq.—Jos. Ant. 4. 6. 1. Pol. 4. 66. 7.

b) in a religious sense, *repentance, penitence*, implying pious sorrow for unbelief and sin, and a turning from them unto God and the Gospel of Christ. Matt. iii. 8 καρπὸν ἀξίον τῆς μετανοίας. ver. 11. ix. 13. Mark i. 4. ii. 17. Luke iii. 3, 8. v. 32 καλεῖσαι . . ἁμαρτωλοὺς εἰς μετάνοιαν. xv. 7. xxiv. 47. Acts v. 31 δοῦναι

μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτι-
ων. xi. 18 τὴν μετάνοιαν εἰς ζωὴν. xiii.
24. xix. 4. xx. 21 τὴν εἰς θεὸν μετάνοιαν.
xxvi. 20. Rom. ii. 4. 2 Cor. vii. 9, 10. 2
Tim. ii. 25. Heb. vi. 1, 6. 2 Pet. iii. 9.
—Wisd. xii. 19. Jos. Ant. 4. 6. 10 fin.

Μεταξύ, adv. (μετά, μέσος,) also
c. genit. Buttm. § 146. 2, in the
midst, i. e. *betwixt, between*, of place
Wisd. xviii. 23. Hom. Il. 1. 156. See
Buttm. p. 439. In N. T.

a) absol. only of time, *mean time*,
mean while, e. g. ἐν τῷ μεταξύ sc. χρόνῳ,
in the mean time John iv. 31, comp.
Buttm. § 125. 6.—Xen. Conv. 1. 14.
fully Hdian. 3. 8. 20.—Also ὁ μεταξύ,
intervening, intermediate; put for next
following, next, as Acts xiii. 42 τὸ μεταξύ
σάββατον, the next Sabbath. Buttm. l. c.
—Jos. B. J. 5. 4. 2. Δαβίδου τε καὶ Σο-
λομώνος, ἐν δὲ τῶν μεταξύ τούτων βασι-
λέων. Plut. ed. R. VI. p. 891. 17. p.
892. 3.

b) seq. gen. of place or pers. Matt.
xxiii. 35 μεταξύ τοῦ ναοῦ καὶ τοῦ θυσια-
στηρίου. Luke xi. 51. xvi. 26. Acts xii.
6.—Jos. Ant. 7. 10. 4. Ael. V. H. 3. 1.
Xen. Cyr. 7. 1. 10.—Trop. of pers.
Matt. xviii. 15 μεταξύ σοῦ καὶ αὐτοῦ μόνου,
Engl. *between thee and him alone*. Acts
xv. 9. Rom. ii. 15 μεταξύ ἀλλήλων, *be-
tween one another*, i. e. in turn, alter-
nately.—Plut. de Discr. amic. et adul.
1. init.

Μεταπέμπω, f. ψω, (πέμπω,) to
send after, to send for, Thuc. 4. 30. ib.
7. 15. In N. T. Mid. μεταπέμπομαι,
f. ψομαι, to send for to oneself, to in-
vite to come, Acts x. 5, 22, 29, bis. xi.
13. xxiv. 24, 26. xxv. 3. Pass. Acts x.
29. Sept. for πᾶσι Num. xxiii. 7.—2
Macc. xv. 31. Hdian. 3. 5. 7. Xen. Mem.
3. 9. 11.

Μεταστρέφω, f. ψω, (στρέφω,) to
turn about, sc. from one direction to
another, Plut. Otho 4. Xen. Cyr. 8. 3.
28. In N. T. to turn into something
else, to change, trans. et seq. εἰς, James
iv. 9. Acts ii. 20 ὁ ἥλιος μεταστραφήσεται
εἰς σκότος, quoted from Joel iii. 4. [ii. 31],
where Sept. for πᾶσι Niph.—1 Macc.
ix. 41.—In a bad sense, to change for
the worse, to pervert, Gal. i. 7 μεταστρέ-

ψαι τὸ εὐαγγέλιον.—Ecclus. xi. 31. Test.
XII Patr. p. 688.

Μετασχηματίζω, f. ἴσω, (σχημα-
τίζω, σχῆμα q. v.) to transform, to change
the form or appearance of any thing,
trans. Phil. iii. 21 ὃς μετασχηματίζει τὸ
σῶμα τῆς ταπεινώσεως. Mid. seq. εἰς,
to transform oneself into another shape,
character, etc. 2 Cor. xi. 13 μετασχη-
ματιζόμενοι εἰς ἀποστόλους. ver. 14. seq.
ὡς ver. 15.—Jos. Ant. 7. 10. 5 pen. Diod.
Sic. 3. 12 pen. Mid. Test. XII Patr. p.
530.—Trop. to transfer figuratively, to
apply metaphorically, seq. εἰς τινα 1
Cor. iv. 6.

Μετατίθημι, f. θήσω, (τίθημι,) to
transpose, to put in another place, and
hence to transport, to transfer, to trans-
late, trans. Acts vii. 16 καὶ μετετίθησαν
[αὐτὸν] εἰς Συχέμ. Heb. xi. 5 bis, Ἐν ᾧ
μετετίθη sc. εἰς τὸν οὐρανόν κ. τ. λ.
Comp. 2 K. ii. 11. (Sept. Gen. v. 24.)
Heb. vii. 12 μετατιθεμένης τῆς ἱερωσύνης,
the priesthood being transferred sc. to
Christ or to the tribe of Judah, comp.
ver. 11, 14. (Others, being changed, as
Xen. Mem. 4. 4. 14.) Sept. for πᾶσι
Jer. lii. 25, 26, 29.—Ecclus. xlv. 16.
Jos. Ant. 12. 9. 7 τὴν τιμὴν. Diod. Sic.
17. 29.—Mid. to transfer oneself, to go
over from one side or party to another,
seq. ἀπὸ et εἰς to fall away from one to
another, Gal. i. 6.—2 Macc. vii. 24.
Athen. VII. p. 281. E. Pol. 6. 111. 8.—
Metaph. to transfer to another use or
purpose, to pervert, to abuse, Jude 4 τὴν
χάριν τοῦ θεοῦ μετατιθεῖν εἰς ἀσελγίαν
perverting the grace of God unto licen-
tiousness.

Μετέπειτα, adv. (ἐπειτα), lit. after
then, i. e. thereafter, afterwards, Heb.
xii. 17.—Judith ix. 7. Jos. Ant. 6. 4. 6.
Hdot. i. 25. ib. 7. 7.

Μετέχω, f. μεθέω, aor. 2 μετέσχον,
(ἐχω,) pp. to have with another, i. e. to
partake of, to share in, to be a partaker
etc. seq. gen. Buttm. § 132. 4. 2. 1
Cor. ix. 10, 12 εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας
μετέχουσιν. x. 21, 30 impl. Heb. ii. 14.
vii. 13 πολλὰς ἐτέρας μετέσχεκεν he had par-
in another tribe, belonged to another
tribe. Seq. ἐκ 1 Cor. x. 17, comp. in
Ἐκ 3. h. So to partake of food, i. e. to

take as food, e. g. γάλακτος Heb. v. 13. —2 Macc. v. 10. Diod. Sic. 1. 5. Xen. Mem. 2. 2. 3.

Μετewορίζω, f. ἴσω, (μετέωρος high, floating in the air, from μετά and ἰώρα or αἰώρα, Th. ἀνίρω,) to lift up on high, to raise in the air, Æl. H. An. 11. 33 ἐαυτὸν τοῖς πτεροῖς μετεωρίσας. Trop. of the mind, to animate, to incite, Diod. Sic. 3. 72. ib. 13. 53. to elate, as with pride, 2 Macc. v. 17. Diod. Sic. 4. 70. Also to render hesitating, fluctuating, to make of doubtful fidelity, as if floating in the air, Pol. 5. 70. 10. Diod. Sic. 17. 5 μετεωρίζεσθαι πρὸς ἀπόστασιν. —Hence in N. T. Pass. or Mid. μετεωρίζομαι, to be in suspense, to be of doubtful mind, anxious, fluctuating between hope and fear, Luke xii. 29.—Comp. μετῴωρος ταῖς διανοαῖς Pol. 3. 107. 6. ib. 5. 18. 5.

Μετοικεσία, ας, ἡ, (μετοικέω i. q. μετοικίζω,) change of abode, migration, and hence for the Babylonish exile, Matt. i. 11, 12, 17 bis. Sept. for מְגִלָּה 2 K. xxiv. 16. 1 Chr. v. 22.—Anthol. Gr. I. p. 175. Comp. Munthe Obs. p. 1. H. Planck in Bibl. Repos. I. p. 670.

Μετοικίζω, f. ἴσω, Att. fut. ἴω, Buttm. § 95. 9, (οἰκίζω, οἶκος,) to cause to change one's abode, to cause to remove or migrate, trans. Act vii. 4 μετόικησεν αὐτὸν εἰς τὴν γῆν ταύτην. v. 43 μετοικιῶ ἐπὶ κεῖνα Βαβ. Sept. for מְגִלָּה 1 Chr. v. 6. Am. 5. 27.—Diod. Sic. 11. 88. pen. Æl. V. H. 1. 11. Thuc. 1. 12.

Μετοχή, ἡς, ἡ, (μετέχω,) partnership, fellowship, 2 Cor. vi. 14, parall. with κοινωνία.—Psalt. Salom. xiv. 4. Hesych. μετοχή· κοινωνία, σχέσις.

Μέτοχος, ου, ὁ, ἡ, adj. (μετέχω), partaking, subst. a partaker, Heb. iii. 1 κλήσεως ἐπουρανίου μέτοχοι. ver. 14. vi. 4. xii. 8.—Anthol. Gr. IV. p. 263. Hdot. 3. 52.—In the sense of partner, companion, fellow, Luke v. 17. Heb. i. 9 quoted from Ps. xlv. 8, where Sept. for מְגִלָּה.—Dem. 1411. 4.

Μετρέω, ὤ, f. ἴσω, (μέτρον,) to measure, trans. e. g. of capacity, with an adjunct of manner, in the proverbial phrase, φ' v. ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται, Matt. vii. 2 bis. Mark iv. 24 bis.

Luke vi. 38 bis. Sept. for מְגִלָּה Ex. xvi. 18.—Dem. 918. 11. Plut. Marcell. 25. pen.—Of length etc. as measured by the rule, κάλαμος. Rev. xi. 1 μέτρησον τὸν ναὸν τοῦ θεοῦ. ver. 2. xxi. 15, 16, 17. Sept. and מְגִלָּה Num. xxxv. 5.—Xen. H. G. 3. 2. 10. Mem. 4. 7. 2.—Trop. for to estimate, to judge of, 2 Cor. x. 12 ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες.—Hdian. 1. 6. 2. Dem. 324. 24. Comp. metior Hor. Ep. 1. 7 fin.

Μετρητής, οὔ, ὁ, (μετρέω,) pp. measurer, then metretes, John ii. 6, i. e. the Attica amphora, a measure for liquids containing 12 χόες or 144 κοτύλαι, and equal to $\frac{2}{3}$ of an Attic medimnus or Hebrew bath. Hence the μετρητής was equivalent to about 33½ English quarts, or to 8½ gallons. See particularly under art. Κόρος, and Bœckh Staatsh. der Ath. I. p. 107. The Roman amphora was smaller, being only equal to $\frac{2}{3}$ of the μετρητής. Comp. Adam's Rom. Ant. p. 504.—Sept. for מְגִלָּה 2 Chr. iv. 5. Pol. 2. 15. 1. Dem. 1045. 6.

Μετριοπαθέω, ὤ, f. ἴσω, (μετριοπαθής of moderated passions, from μέτριος, πάθος), to be moderate in one's passions, to have one's passions moderated; hence to be gentle, indulgent, compassionate, seq. dat. towards any one, Heb. v. 2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι κ. τ. λ.—Philo de Joseph. II. p. 45. 37. Jos. Ant. xii. 3. 2. comp. μετριάζω ib. 5. 7. 7.

Μετρίως, adv. (μέτριος, μέτρον), measuredly, moderately, pp. with moderation, Pol. 3. 85. 9. Xen. An. 2. 3. 20. In N. T. little, and οὐ μετρίως not a little, i. e. much, greatly, Acts xx. 12.—Hdian. 1. 3. 12. Xen. Mem. 4. 1. 1.

Μέτρον, ου, τό, measure, a) pp. as of capacity, in the proverbial expression Matt. vii. 2. Mark iv. 24. Luke vi. 38 bis. Trop. measure of sins Matt. xxiii. 32. Sept. for מְגִלָּה 2 Chr. ii. 10. מְגִלָּה Lev. xix. 36. Deut. xxv. 14. (Hdot. 4. 198. Xen. An. 3. 2. 21.) Of length or surface, a measure, i. e. a measuring-rod, κάλαμος, Rev. xxi. 15 in later edit. xxi. 17 μέτρον ἀνθρώπου, man's measure, i. e. common, ordinary. Sept. for מְגִלָּה Ex. xxvi. 2, 8. Ez. xlii. 16 sq. מְגִלָּה 2 K. xxi. 13. (Xen.

Mem. 4. 7. 2.) Genr. and adv. *ἐκ μέτρον* *ὡς measure*, i. q. *μετρίως*, i. e. moderately, sparingly, John iii. 34. See in Έκ no. 3. e.

b) meton. *measure*, for *portion* as measured off or allotted, *allotment*, *proportion*. Rom. xii. 3 ὡς ὁ θεὸς ἐμέρισε μέτρον πίστεως. Eph. iv. 7, 13, 16. 2 Cor. x. 13 bis, see in Κανών.—Luc. Imag. 7. Anth. Gr. I. p. 81 ult.

Μέτωπον, οὐ, τό, (μετά, ὦψ,) *the forehead*, Rev. vii. 3. ix. 4. xiii. 16. xiv. 1, 9. xvii. 5. xx. 4. xxii. 4. Sept. for ΠΣΣ Ex. xxviii. 33. 1 Sam. xvii. 49.—Hdian. 1. 15. 7. Xen. Cyr. 1. 4. 8.

Μέχρι, also Μέχρις sometimes before a vowel, Buttm. § 26. 4. Winer § 5. 1. b. Lob. ad Phr. p. 14; a particle serving to mark a *terminus ad quem*, both of place and time. It differs therefore from ἄχρι, in that ἄχρι fixes the attention upon the whole duration up to the limit, leaving the further continuance undetermined; while μέχρι refers solely to the limit, implying that the action there terminates. See Tittm. de Synon. N. T. p. 33. sq. Passow s. v.

I. As Prep. with the genitive, *unto*, *until*, *usque ad*.

a) Of place, *unto*, *as far as to*. Rom. xv. 19 μέχρι τοῦ Ἰαλυρίκου. Sept. for ΠΘ-ΤΥ Job xxxviii. 11.—Palæph. 21. 1. Hdian. 1. 12. 15. Xen. An. 2. 2. 6.

b) Of time, *until*, (a) c. gen. of a subst. Matt. xiii. 30 μέχρι τοῦ θειρισμοῦ. Acts x. 30. xx. 7. Rom. v. 14 μέχρι Μωσέως, i. e. death reigned from Adam until Moses without there being any written law, but not so afterwards, comp. Tittm. l. c. 1 Tim. vi. 14. Heb. iii. 6, 14. ix. 10. Sept. for ηΥ ΤΥ Ps. cv. 19.—Hdian. 1. 1. 5. Xen. Ven. 4. 11.—(β) μέχρις οὗ sc. χρόνου, *until what time*, i. e. *until*, as a conjunct. with the subjunctive, where the thing is uncertain. Mark xiii. 30 μέχρις οὗ πάντα ταῦτα γένηται. See Buttm. § 146. 3. comp. in Έως I. a. Matth. § 480. b.—Hdot. 4. 119. c. impf. indic. Xen. An. 5. 4. 16.—(δ) μέχρι τῆς σήμερον, *until this day*, Matt. xi. 23. xxviii. 15. Here ἄχρι might properly have been used; but the writer employs μέχρι prob. as not looking at all beyond the present time; the present

moment being all he has to do with; comp. Tittm. l. c. p. 35.—So μέχρι τοῦ νῦν Palæph. 17. 2. μέχρι τῶνδε τῶν καιρῶν Diod. Sic. 4. 19.

c) Trop. of degree or extent. 2 Tim. ii. 9 κακοπαθῶ μέχρι δεσμῶν. Heb. xii. 4 μέχρις αἵματος. Phil. ii. 8 μέχρι θανάτου. ver. 30.—2 Macc. xiii. 14. Hdian. 1. 15. 16. Xen. Mem. 4. 7. 3.

II. As Conjunct. *until*, before a verb in the subjunct. where the thing is either pres. or fut. and therefore uncertain, Buttm. § 146. 3, comp. in Έως I. a. Eph. iv. 13 μέχρι καταστήσωμεν . . . εἰς ἀνδρα τέλειον κ. τ. λ.—Xen. H. G. 1. 3. 11 περιμένεν . . . μέχρις ἔλθῃ. c. impf. indic. Thuc. 3. 10.

Μή, a negative particle, *not* implying every where a *dependent* and *conditional* negative, i. e. depending on the idea, conception, thoughts of some subject, and therefore *subjective*; while οὐ expresses the direct and full negation independently and absolutely, and is therefore *objective*. That is, μή implies that one conceives or supposes a thing not to exist, while οὐ expresses that it actually does not exist; and hence μή refers to the predicate, οὐ to the copula. The same distinction holds good in all the compounds of μή and οὐ. See Buttm. § 148. Passow in μή. Winer § 59. Herm. ad Vig. p. 796 sq. 804 sq. Matth. § 608. 5.

I. As a negative particle, *not*, where the following special uses all flow from the general principles above stated. E. g. μή, and not οὐ, is used:

a) in all negative *conditions* and *suppositions*, in N. T. after εἰ and εἰ, Buttm. § 148. 2. b. E. g. εἰ μή, Matt. v. 20 εἰ μή περισσεύσῃ ἡ δικαιοσύνη ὑμῶν κ. τ. λ. Mark iii. 27. Luke xiii. 3. 5. Tit. i. 6. al. see in Έάν no. II. β. So εἰ μή, Matt. xxiv. 22 εἰ μή ἐκολοβώσαν αἱ ἡμέραι. Mark ii. 7. John iii. 13. Acts xxi. 25. al. see in Εἰ no. III. ε. With εἰ or εἰ implied, Mark xii. 19. Luke x. 10. John xii. 47. 1 Cor. xiii. 1, 2, 3. James ii. 14.—Sometimes εἰ is followed by οὐ, but οὐ then refers not to the condition, but to the verb alone, which it renders negative, as Matt. xcv. 24 καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγενήθη, i. e. the *not being* ἔγενε would have been

better for him; here μή would have implied doubt whether he had been born etc. Mark xi. 26. Luke xiv. 26. xviii. 4 εἰ καὶ θεὸν οὐ φοβοῦμαι, i. e. *to not fear*, i. q. *to contemn*. John x. 37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, i. e. *to not do* i. q. *to leave undone*. xi. 8. James ii. 11. See Buttm. § 148. 2. b, and marg. Winer § 59. 5. Herm. ad Vig. p. 833, 889. Comp. in οὐ e.

b) after particles implying *purpose*, also *result* anticipated or supposed, i. e. in N. T. after ἵνα, ὅπως, ὥστε, Buttm. § 148. 2. c. Matth. § 608. 5. a. Winer § 60. 2. E. g. ἵνα μή, Matt. xxvi. 5 ἵνα μὴ θόρυβος γένηται. Luke viii. 10. John iii. 16. Acts v. 26. Heb. xiii. 17. al. So Matt. v. 29, 30. Mark iv. 12. John xi. 50. al. see in ἵνα no. 1, 2. So ὅπως μή, Matt. vi. 18. Luke xvi. 26. Acts xx. 16. 1 Cor. i. 29.—So before an infin. expressing purpose etc. either inf. simply, or with ὥστε, εἰς, πρὸς, διὰ, etc. see below in d.

c) after *relative pronouns*, as ὅς, ὅστις, ὅσος, wherever they refer not to definite antecedents, but to such as are indefinite and general, or implied, Buttm. § 148. 2. e. Matth. § 608. 5. c. Winer § 59. 4. E. g. Matt. x. 14 ὃς ἐὰν μὴ δέξῃται ὑμᾶς. xi. 6. Luke viii. 18. 1 Pet. ii. 9. Mark vi. 11 ὅσοι ἂν μὴ δέξωνται ὑμᾶς. Luke ix. 5. Acts iii. 23 ἥτις ἂν μὴ ἀκούσῃ. Rev. xiii. 15.—But οὐ is put after ὅς, ὅστις, where these refer to a definite antecedent, as Luke xiv. 33; or where any thing is said actually not to be or to be done, as Matt. x. 38. xiii. 12. Mark ix. 40. Luke xiv. 27.

d) with the *Infinitive* as being *dependent* upon another finite verb or word expressed or implied; here the infin. may usually either itself be resolved into a supposition, or the verb on which it depends expresses supposition, condition, thought, purpose, etc. Buttm. § 148. 2 g. Passow μή I. 3. Winer § 59. 2. Herm. ad Vig. p. 806 ult. Thus (α) Inf. simpl. Matt. xxii. 23 οἱ λέγοντες μὴ εἶναι ἀνάστασιν, i. e. as they suppose and believe. Luke ii. 26. xx. 7. xxi. 14. Acts xv. 19, 38. xxiii. 8. xxv. 24, 27. ἀλογόν μοι δοκεῖ . . . μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι. Rom. xiii. 3 θέλεις δὲ μὴ φοβέσθαι τὴν ἐξουσίαν. 1 Cor. vii. 1. 1 Tim.

i. 20. 2 Pet. ii. 21. After δεῖ, ὀφείλω, etc. Buttm. l. c. Matt. xxiii. 23 ταῦτα ἐδεῖ ποιῆσαι, κάκεινα μὴ ἀφίεναι. Luke xviii. 1. Acts xxvii. 21. Rom. xv. 1. 1 Tim. iii. 3 δεῖ οὖν ἐπίσκοπον . . . μὴ πάροινον, μὴ πλήκην, sc. εἶναι. v. 8. Tit. i. 7. ii. 3, 9, 10. After ὁμνυμι, implying future purpose, Heb. iii. 18 τίσι δὲ ὥμοσε μὴ εἰσελεύσεσθαι κ. τ. λ. see Herm. ad Vig. p. 807. After verbs of *commanding*, *entreating*, e. g. c. inf. pres. as continued, Acts i. 4 παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσ. μὴ χωρίζεσθαι. xxi. 4. Rom. ii. 21, 22. Eph. iii. 13 διὸ αἰτοῦμαι μὴ ἐκκαεῖν. 2 Tim. ii. 14. (comp. Luc. D. Mort. 1. 4.) c. inf. aor. as transient, Matt. ii. 12. v. 34. Luke xxii. 40. Heb. xii. 19. By pleonasm after verbs implying a negative. e. g. of *denying*, Luke xx. 27 οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι. xxii. 34. See Matt. § 534. n. 4. Winer § 67. p. 487. Vice versa after οὐ δύναμαι, where the negatives have each its proper power, and constitute an emphatic affirmative; Acts iv. 20 οὐ δυνάμεθα ἂ ἐῶμεν . . . μὴ λαλεῖν, i. e. we cannot but speak. Buttm. § 148. n. 7. b. —After ὥστε, in N. T. marking a result anticipated or supposed on the part of the speaker or writer, Matt. viii. 28 ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν. Mark iii. 20. 1 Cor. i. 7. 2 Cor. iii. 7. 1 Thess. i. 8. —Xen. Conv. 4. 54.—(β) Infin. c. τοῦ e. g. as dependent on a subst. Rom. xi. 8 ὀφθαλμοὶ τοῦ μὴ βλέπειν κ. τ. λ. et 1 Cor. ix. 6 οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; i. e. implying possibility, but not the will. After verbs of *hindering* or being hindered, Luke iv. 42. xxiv. 16. Acts x. 47 ὕδωρ κωλύσαι . . . τοῦ μὴ βαπτισθῆναι τούτου. xiv. 18. xx. 27. Rom. xi. 10. 1 Pet. iii. 10. So by impl. Luke xvii. 1. Heb. xi. 5. James v. 17. As marking purpose or result, where ὥστε might stand instead of τοῦ, comp. in δ. Rom. vii. 3 ἐλευθέρᾳ ἐστὶν ἀπὸ τοῦ νόμον, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδᾳ. Comp. Winer § 45. 4. p. 270. b. Buttm. § 140. n. 1.—(γ) Infin. c. -ῶ, 2 Cor. ii. 12 τῷ μὴ εὐρεῖν με τίτον, i. e. marking a cause as existing in the mind of any one.—(δ) Infin. c. τό, where the infin. is then equivalent to a subst. Rom. xiv. 21 καλὸν τὸ μὴ φαγεῖν κρέα, i. q. *if one would eat no meat*, Buttm. § 148.

2. g. 1 Cor. iv. 6. x. 2. preced. by *τοῦτο*, Rom. xiv. 13. 2 Cor. ii. 1. 1 Thess. iv. 6 coll. ver. 3. So with the prepositions *εἰς* and *πρός* as marking purpose, supposed result, etc. e. g. *εἰς τὸ μή* Acts vii. 19. 1 Cor. ix. 18. x. 6. Heb. xi. 3. 1 Pet. iii. 7. *πρός τὸ μή* 2 Cor. iii. 13. 1 Thess. ii. 9. 2 Thess. iii. 8. With *διὰ* as marking the probable or supposed cause of any thing, Matt. xiii. 5 *διὰ τὸ μή ἔχειν βάθος γῆς*. ver. 6. Mark iv. 5. James iv. 2.—Cebet. Tab. 24.

e) with *participles*, when they stand elliptically for any of the above constructions, or refer to an indefinite subject, or in general where they imply supposition, condition, purpose, any thing subjective, etc. Buttm. § 148. 2. f. § 144. 2. Winer § 59. 3. E. g. (α) When the participle may be resolved into the construction with *εἰ*, *ὡς*, etc. comp. above in a. Buttm. l. c. Luke xi. 36 *εἰ οὖν τὸ σῶμά σου ὕλον φωτεινόν, μή ἔχον τι μέρος κ. τ. λ.* Rom. v. 13. Gal. vi. 9 *καιρῷ γὰρ ἰδίῳ θερίσομεν, μή ἐκλυόμενοι*. Col. i. 23. 1 Pet. iii. 6.—(β) Where the part. either with or without the article, is equivalent to a relative referring to a general or indefinite antecedent, comp. above in b. Buttm. l. c. E. g. *ὁ μή ε. part.* Matt. xii. 30 *ὁ μή ὢν μετ' ἐμοῦ*, i. e. whosoever, i. q. *if* any one, where *οὗ* would only have referred to some particular and definite individual. Luke xi. 23. John iii. 18 *ὁ μή πιστεύων*, comp. Winer § 59. 1. Herm. ad Vig. p. 805. John x. 1. xii. 48. 1 Thess. iv. 13. al. Matt. xxv. 29 *ἀπὸ τοῦ μή ἔχοντος*. Luke iii. 11. xix. 26, 27. Rom. iv. 20. James iv. 17. 1 Cor. vii. 37. *πᾶς μὴ ε. part.* 1 Thess. ii. 12 *πάντες οἱ μὴ πιστεύσαντες*. 1 John iii. 10. Matt. iii. 10. xiii. 19 *παντὸς ἀκούοντος . . καὶ μὴ συνιέντος*. John xv. 2. So genr. Matt. ix. 36 *ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα*. x. 28. Luke xii. 47. Acts xx. 22 *ἰδοὺ ἐγὼ . . μὴ εἰδώς*, where the subject or antecedent is indeed specific, but the part. expresses a subjective doubt, uncertainty. Rom. ii. 14. 1 Cor. vii. 29 sq. ix. 21. 1 John ii. 4. al. Here too belong such phrases as *τὰ μὴ δέοντα*, *τὰ μὴ καζήκοντα*, i. q. *ἄτινα μὴ δεῖ* etc. 1 Tim. v. 13. Rom. i. 28. (Cebet. Tab. 25.) *τὰ μὴ ὄντα* i. q. *ἄτινα μὴ ἐστί*, Rom. iv. 17.

trop. 1 Cor. i. 28. Comp. Buttm. § 148. 2. f. Winer § 59. 3. p. 400.—(γ) Where the part. with *μή* expresses the supposed or apparent cause or occasion of any thing, Passow in *μή* no. 4. Buttm. § 144. 2. Matt. i. 19 *Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων κ. τ. λ.* xviii. 25 *μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι*, *ἐκέλευσεν κ. τ. λ.* Mark ii. 4. xii. 24. Luke v. 19. ix. 33. Acts ix. 26. xii. 19. 2 Cor. iii. 14. Heb. iv. 2.—Eurip. Herac. 283 or 284.—(δ) Where the part. with *μή* expresses a supposed or apparent result, like *ὥστε μή* seq. infin. comp. above in d. α. Luke vii. 30. Acts xx. 29 *εἰσελεύσονται . . λύκοι βαρεῖς εἰς ἡμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου*. 2 Cor. iv. 2. Phil. i. 28. So Acts ix. 9 *ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν*, he was for three days apparently blind, so as not to see, i. e. he was supposed to be a blind man; but *οὐκ ἔφαγε* relates a specific fact. Also with *καὶ* as equiv. to *ὥστε*, comp. in *Καὶ* no. 1. c. β. Luke i. 20 *ἔση σιωπῶν, καὶ μὴ δυνάμενος λαλῆσαι*. xiii. 11. Acts xxvii. 15.

f) in all negative expressions of *wish*, *entreaty*, *command*, where *μή* then often stands at the beginning of a short independent clause, the idea of wishing etc. not being expressed, but retained in the mind. Buttm. § 148. 2. c, and n. 5. Herm. ad Vig. p. 804. Matth. § 608. n. 1. Thus to express a negative *wish*, *μή* is construed with the Optative; in negative *entreaty* and *command*, with the Imperative and Subjunctive, as follows: (α) With the *Optative*, implying a negative *wish*, in the frequent exclamation *μή γένοιτο*, *may it not be!* let it not happen! Luke xx. 16. Rom. iii. 4, 6, 31. 1 Cor. vi. 15. Gal. ii. 17. So Gal. vi. 14. 2 Tim. iv. 16 *μὴ αὐτοῖς λογισθεῖη*. Comp. Buttm. l. c. Passow *μή* no. 6.—Hom. Od. 1. 386. ib. 20. 344.—(β) With the *Imperative* always, (which never takes *οὐ*), usually with the Imp. *present* implying continued action and forbidding what one is already doing. Buttm. § 148. 3. § 137. 5. Passow *μή* no. 5. a. Winer § 60. 1. Matt. vi. 16 *μή γίνεσθε ὥστε οἱ ὑποκριταί*. ver. 19, 25. xvii. 7. xxiv. 6 *ὁρᾶτε, μὴ θροεῖσθε*, *beware, be not troubled*. Mark ix. 39. Luke xxiii. 28. John ii. 16. Acts x. 15. 1 Pet. iv. 12. al. sæp. Im-

perat. 3 pers. pres. Rom. vi. 12 *μὴ οὖν βασιλεύετε ἡ ἀμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι*. xiv. 16. 1 Cor. vii. 12, 13. Col. ii. 16. 1 Tim. vi. 2. James i. 7. al. Also c. imper. impl. Luke xiii. 14. John xviii. 40. Gal. v. 13. Rom. xii. 11, 16, 19. (Luc. Tox. 56.) So in antithetic clauses, as Col. iii. 2 *τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ γῆς*. James i. 22. 1 Pet. iii. 9. 2 Cor. ix. 7. *μὴ—ἀλλά* Luke xxii. 42. John vi. 27. Phil. ii. 12.—Very rarely *μή* is found with the Imper. aorist, (in N. T. only 3 pers.) implying transient action, and forbidding that which one may be about to do, e. g. Matt. vi. 3 *μὴ γνώτω ἡ ἀριστερά σου κ. τ. λ.* xxiv. 18. Mark xiii. 15 *μὴ καταβάτω εἰς τὴν οἰκίαν*. ver. 16. Luke xvii. 31. Comp. Buttm. Passow, Winer, l. c.—Hom. Od. 16. 301. Xen. Cyr. 7. 5. 73.—(γ) With the *Subjunctive* in negative *entreaties, commands, exhortations, etc.* where the action is to be expressed as transient and momentary, Buttm. l. c. and § 139. n. 7. Passow, Winer l. c. E. g. in 1 pers. plur. Subj. *present*, where it stands in the place of 1 pers. Imperat. comp. in β. Gal. v. 26 *μὴ γινώμεθα κενόδοξοι*. vi. 9. 1 Thess. v. 6. 1 John iii. 18. *aorist*, John xix. 24 *μὴ σχίσωμεν αὐτόν*. Buttm. § 139. n. 7. Winer § 42. 4. In 2 and 3 pers. Subj. *aorist*, Matt. i. 20 *μὴ φοβηθῇς*. iii. 9 *μὴ δόξητε λέγειν*. v. 17. vi. 13. x. 5, 9, 10. Mark v. 7. xiv. 2. Rom. x. 6. 1 Cor. xvi. 11. Col. ii. 21. Heb. iii. 8. x. 35. James ii. 11. al. *sæpiss.* So c. *γενηθῇ* or the like impl. Matt. xxvi. 5. Mark xiv. 2.

g) *genr.* in any construction, where the negation is from the nature of the case *subjunctive, conditional, or matter of supposition*. Matt. xix. 9 *ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μὴ ἐπὶ πορνείᾳ*, i. e. *μή* here either depends upon the preced. relative, or it expresses condition, *if not* for fornication. Mark xii. 14 *δῶμεν, ἢ μὴ δῶμεν*; implying subjective uncertainty. John iii. 18 *ὅτι μὴ πεπίστευκεν, because*, by the very supposition, *he has not believed*, comp. Herm. ad Vig. p. 805. (Luc. D. Deor. marin. 5. 1.) Rom. iii. 8 *τί ἐτι καὶ γὰρ ὡς ἀμαρτωλὸς κρίνομαι; καὶ μή, κ. τ. λ.* hypothetically, *and why not rather?* i. e. and why should it not rather be the case etc. Col. ii. 18 *ἃ μὴ ἐώρακεν ἐμβατεύων*, i. e.

into what he cannot possibly have seen, or be supposed to have seen; here *οὐ* would have expressed that he had not seen them though he had the power. 1 Thess. iv. 4 *μὴ ἐν πάθει ἐπιθυμίας*, where *μή* refers to the preceding infin. *κτάσθαι*. Rom. xiv. 1.

h) coupled with *οὐ*, in the order *οὐ μή*, as an intensive negative, (*μή οὐ* is in N. T. only interrog. see no. III,) in emphatic assertions and assurances referring to the future, *not at all, by no means*, construed pp. with the *Indic. future*, or more commonly with the *Subj. aorist*, Buttm. § 148. n. 6. § 139. 4. Passow in *οὐ μή*, p. 405 sq. Winer § 60. 3. Herm. ad Soph. Œd. Col. 853. (α) seq. *Indic. fut.* Matt. xvi. 22 *οὐ μὴ ἔσται σοι τοῦτο*. xxvi. 35 *οὐ μὴ σε ἀπαρνήσομαι*. Luke xxii. 34. John viii. 12. xx. 35. Rev. iii. 5. ix. 6. al. So in emphatic interrogation Luke xviii. 7. John xviii. 11.—(β) seq. *Subj. aorist*, e. g. aor. 1 pass. Matt. xxiv. 2 *οὐ μὴ ἀφεθῇ ὧδε λίθος*. Luke xxii. 16, 18. Heb. viii. 12. 1 Pet. ii. 6. al. Aor. 2 act. and mid. Matt. v. 18, 20. xviii. 3. Luke i. 15. John vi. 37. Rev. iii. 3, 12. al. Mid. Mark xiii. 19. So as strengthened by *οὐκίτι* Matt. xiv. 25. Luke xxii. 16. *οὐδέ* Matt. xxiv. 21. In emphatic interrog. John xi. 56. xviii. 11.—Further, contrary to the doubtful rule of Dawes, seq. Aor. 1 act. Matt. x. 23 *οὐ μὴ τελήσῃτε τὰς πόλεις κ. τ. λ.* Mark ix. 41. John iv. 14, 18. Acts xiii. 41. Heb. viii. 11. 2 Pet. i. 10. c. *οὐκίτι* Rev. xviii. 14. Mid. Matt. xvi. 28. Rom. iv. 8. See Buttm. § 139. 4 marg. Passow in *οὐ μή*. Winer § 60. 3. p. 423.

II. As a Conjunction, *that not, lest*, Lat. *ne*, in N. T. only after verbs expressing *fear, anxiety, foresight*, with which both the Greeks and Latins connect a negative implying a *wish* that the thing feared may *not* be or happen; Buttm. § 148. 4. Passow *μή* II. 5. Herm. ad Vig. p. 797. Matth. § 520. Construed variously:

a) with the *Subjunct.* where the preceding or governing verb is in the present; see Buttm. Passow, l. c. Winer § 60. 2. So after verbs of *fearing etc.* Acts xxvii. 17 *φοβούμενοι τε μὴ εἰς τὴν Σύρτιν ἐκπίσωσι*. 2 Cor. xii. 21, coll. 20. c. *φοβούμενος* impl. 2 Cor. xii. 6.

Or, the preced. verb may be a preterite except in the Indic. as Acts xxiii. 10 εὐλαβηθεὶς ὁ χ. μὴ διασπασθῇ ὁ Παῦλος. Comp. Plato Apol. Soc. init. χρῆν εὐλαβεῖσθαι μὴ ὑπ' ἐμοῦ ἑξαπατηθῇτε.—After verbs of *foresight*, or *caution*, the verb being in the present, Matt. xviii. 10 ὁρᾶτε, μὴ καταφρονήσητε ἐνός κ. τ. λ. Mark xiii. 5, 36. 2 Cor. viii. 20. Gal. vi. 1. Heb. xii. 15, 16. Rev. xix. 10 et xxii. 9 ὅρα μὴ sc. ποιήσης τοῦτο.

b) with the *Optative*, where the preceding verb is in a preterite of the Indic. See Buttm. Passow, Winer, l. c. So after a verb of *foresight*, Acts xxvii. 42 τῶν δὲ στρατιωτῶν βουλή ἐγένετο, ἵνα τ. δ. ἀποκτείνωσι, μὴ τις ἐκκολυμβήσας διαφύγῃ, where however later editions read διαφύγῃ in Subj. see Winer § 60. 2.

c) with the *Indicative*, less often, and implying that the thing feared already exists or is about to happen, Passow μὴ II. 5 fin. Winer § 60. 2. b. So c. indic. pres. Luke xi. 35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. c. indic. fut. Col. ii. 8 βλέπετε μὴ τις ὑμᾶς ἔσται ὁ συλαγωγῶν.

d) with the *Infinitive* in negative wishes or admonitions, implying a fear of the contrary, i. e. c. acc. et infin. 2 Cor. vi. 1 παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ διέξασθαι ὑμᾶς. xiii. 7. See Passow μὴ II. 4. c.—Hom. Od. 9. 530.

III. As an emphatic interrogative particle, which has lost its own negative power; but expressing a degree of fear or anxiety, and implying the expectation of a *negative* answer; while οὐ interrog. demands an affirmative answer. Buttm. § 148. 5. Matth. § 608. n. 3. Winer § 61. 3. b. Passow μὴ no. III. Construed with the Indic. of all the tenses, Passow l. c.

a) simply, c. indic. pres. Matt. ix. 15 μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν κ. τ. λ. John iii. 4. Acts vii. 28. 1 Cor. xii. 29, 30. James ii. 14. c. ἐστὶ etc. impl. Rom. iii. 5. ix. 14. 1 Cor. xii. 29 sq. —aor. Luke xxii. 35 μὴ τινὲς ὑστερήσατε. John vii. 48. Rom. xi. 1. perf. John vii. 47. fut. Matt. vii. 9, 10. Rom. iii. 3.

b) as used before οὐ, i. e. μὴ οὐ, where μὴ is interrogative, and οὐ belongs solely to the following verb, Winer l. c.

Rom. x. 18 ἀλλὰ λέγω· μὴ οὐκ ἤκουσαν, have they not heard? where the answer must still be negative. ver. 19 μὴ Ἰσραὴλ οὐκ ἔγνω; hath then Israel not known? i. e. is he then ignorant? 1 Cor. ix. 4, 5. xi. 22.—Xen. Mem. 4. 2. 12. AL.

Μήγε, see in Γί no. II. δ.

Μηδαμῶς adv. (μηδαμός for μηδὲ ἀμός), *by no means*, Acts x. 14 et xi. 8 θῶσον καὶ φάγε· ὁ δὲ εἶπε· μηδαμῶς sc. τοῦτο γένοιτο. Comp. in Μή I. f. a. Sept. for πᾶσι Gen. xviii. 25.—Luc. D. Deor. 4. 2. Xen. Conv. 2. 3.

Μηδέ, conjunct. (μὴ, δέ), differing from οὐδέ as μὴ from οὐ, and having the same general signification as μὴ, see in Μή init. pp. and not, also not, and hence *neither, not even*, as connecting whole clauses or propositions. Buttm. § 149. p. 427. Matth. § 609. Winer § 59. 6.

a) in continued negation, at the beginning of a subsequent clause, *neither, nor*, mostly preceded by μὴ, Matt. x. 14 ὅς ἐάν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοῦς λόγους ὑμῶν. Mark vi. 11. Luke xvi. 26. John iv. 15. Rom. xiv. 21. 1 Tim. i. 4. prec. μὴπω Rom. ix. 11.—Hdian. 1. 10. 8. ib. 6. 2. 9.—So in continued prohibition, usually after μὴ, and then it takes the same construction as μὴ with the Imperat. or Subjunct. see in Μή no. I. f. β, γ. Seq. *imperat.* pres. expr. or impl. Matt. vi. 25 μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν . . μηδὲ [μεριμνᾶτε] τῷ σώματι ὑμῶν. Mark xiii. 11 μὴ προμεριμνᾶτε . . μηδὲ μελετᾶτε. Rom. vi. 13. Heb. xii. 5. μηδεῖς—μηδὲ 1 Tim. v. 22. Aor. 1 pass. 1 Pet. iii. 14. Seq. *Subjunct.* pres. 1 pers. plur. in exhortations 1 Cor. x. 8, 9. 1 John iii. 18. Aor. 2 and 3 pers. Matt. vii. 6 μὴ δῶτε . . μηδὲ βάλῃτε. Mark xiii. 15. Col. ii. 21. 2 Tim. i. 8. μηδὲ—μηδὲ Mark viii. 26. μηδεῖς—μηδὲ Luke iii. 14. Seq. infin. depending on a verb of prohibition Acts iv. 18. 1 Tim. i. 4.—Once in antithetic apodosis, seq. *imper.* 2 Thess. iii. 10 εἰ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω.

b) in the middle of a clause, *not even*, Mark ii. 2 ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν. 1 Cor. v. 11. Eph. v.

3. Buttm. § 149. p. 428. Passow *μηδέ* no. 2.—Luc. D. Deor. 6. 2. Xen. Hi. 4. 4. AL.

Μηδείς, μηδεμία, μηδέν, (μηδέ, εἰς,) not even one, no one, i. e. no one whoever he may be, from the indefinite and hypothetical power of *μή*, differing from *οὐδείς* as *μή* from *οὐ*, see in *Μή* init.

a) genr. Matt. xvi. 20 ἵνα *μηδενὶ* εἰπω-
σιν. Mark vi. 8 ἵνα *μηδὲν* αἰρωσιν *εἰς*
ὁδόν. John viii. 10. Acts iv. 21. 1 Cor.
i. 7. Heb. x. 2. al.—Xen. H. G. 5. 4.
20.—With *μή, μηκέτι*, or *μηδείς* repeated,
in strengthened negation, comp. Buttm.
§ 148. 6. 1 Pet. iii. 6 *μή* φοβοῦμενοι *μη-*
δεμίαν πτόησιν. Mark xi. 14 *μηκέτι* ἐκ
σοῦ *μηδεὶς* καρπὸν φάγοι. Acts iv. 17. 2
Cor. vi. 3.—Xen. Mem. 1. 2. 39.

b) in prohibitions, e. g. seq. *Imper.*
pres. Luke iii. 13 *μηδὲν* πλέον . . πράσ-
σετε. 1 Cor. iii. 18, 21. Tit. ii. 15. James
i. 13. c. imper. impl. Matt. xxvii. 19.
Phil. ii. 3. c. dupl. neg. Rom. xiii. 8.
(Luc. D. Deor. 24. 1.) Seq. *Subjunct.*
aor. Matt. xvii. 9 *μηδενὶ* εἶπητε τὸ ὄραμα.
Acts xvi. 28. (Luc. D. Deor. 1. 2.) Matt.
viii. 4 ὅρα, *μηδενὶ* εἶπης. c. dupl. neg.
Mark i. 44.

c) neut. *μηδέν, nothing.* (a) as adv.
not at all, in no respect, e. g. *μηδὲν* δια-
κρινόμενος Acts x. 20. xi. 12. James i. 8.
After verbs of profit or loss, deficiency,
etc. Mark v. 26 καὶ *μηδὲν* ὠφελήθεισα.
Luke iv. 35. 2 Cor. xi. 5. Phil. iv. 6.
Comp. Passow in *μηδείς*. (Luc. D. Deor.
1. 2. Xen. Œc. 11. 9.) So ἐν *μηδενὶ*
in nothing, in no respect, 2 Cor. vii. 9.
Phil. i. 28. James i. 4.—(β) Metaph.
μηδὲν ὢν, being nothing, i. e. of no ac-
count, no weight of character, Gal. vi.
3. Comp. Buttm. § 129. 6.—Dem. 562.
23. AL.

Μηδέποτε, adv. (*μηδέ, ποτέ,*) *not even*
ever, never, 2 Tim. iii. 7.—Xen. Cyr. 1.
6. 10.

Μηδέπω, adv. (*μηδέ, πω,*) *even not*
yet, not yet, Heb. xi. 7.—Luc. pro Lapsu
15.

Μῆδος, ον, ὁ, a Mede, Acts ii. 9.
—The country of Media, *Μηδία*, lay
between the Caspian sea on the north,
and Persia on the south, extending on

the North and West to Armenia. It
was incorporated with the kingdom of
Persia; and comprised the following
provinces of modern Persia: Shirvan,
Adserbijan, Ghilar, Masanderan, and
Irak Adjami. See Rosenm. Bibl. Geogr.
I. i. p. 276.

Μηκέτι, adv. (*μή, ἔτι,*) *no more, no*
further, no longer, in the general sense of
μή, and construed in the same manner;
see *Μή* init. E. g. after ἵνα, comp. *Μή*
1. b. 2 Cor. v. 15. Eph. iv. 14 ἵνα
μηκέτι ὤμεν *νήπιον*. — With the *infin.*
comp. *Μή* I. d. Acts iv. 17. xxv. 24
ἐπιβοῶντες *μή* δεῖν ζῆν αὐτὸν *μηκέτι*. Eph.
iv. 17. (Xen. Mem. 4. 3. 8.) c. *infin.*
after ὥστε Mark i. 45. ii. 2. c. *inf.* et τοῦ
Rom. vi. 6. *εἰς* τὸ *μή* seq. *inf.* 1 Pet. iv.
2. — With *participles*, as expressing a
cause, comp. *Μή* I. e. γ. Rom. xv. 23
νυνὶ δὲ *μηκέτι* τόπον ἔχων κ. τ. λ. 1 Thess.
iii. 1, 5. (Hdian. 1. 15. 1.) As express-
ing a result, Acts xiii. 34, comp. *Μή* I. e.
δ.—Luc. D. Mort. 6. 1.—In negative
expressions of *wish, entreaty, command*,
see *Μή* I. f. Seq. *Opt.* implying a nega-
tive *wish*, Mark xi. 14 *μηκέτι* ἐκ σοῦ *μη-*
δεὶς καρπὸν φάγοι. Seq. *Imper.* pres.
John v. 14 et viii. 11 *μηκέτι* ἀμάρτανε.
Eph. iv. 28. 1 Tim. v. 23. (Xen. Cyr. 3.
2. 13.) Seq. *Subjunct.* pres. 1 pers. plur.
Rom. xiv. 13. Aor. 2 and 3 pers. Mark ix.
25. Matt. xxi. 19. Comp. in *Μή* I. f. γ.

Μῆκος, εος, ους, τό, length, Rev.
xxi. 16 bis. Metaph. Eph. iii. 18. Sept.
for ἤτης Gen. vi. 15. al. sæp.—Æl. V. H.
3. 1. Xen. Œc. 19. 2.

Μηκύνω, f. ννῶ, (*μῆκος,*) *to make*
long Xen. Mem. 3. 13. 5. In N. T. Mid.
μηκύνουμαι *to lengthen oneself*, spoken of
plants, i. e. *to grow up*, Mark iv. 27. So
Sept. in Act. for ἤτης Is. xlv. 14.

Μηλωτή, ῆς, ῆ, (μήλον a sheep,) a
sheep-skin, as used for clothing, Heb. xi.
37. Sept. for ἡτης spoken of a prophet's
mantle 1 K. xix. 13, 19. 2 K. ii. 8, 13,
14. Comp. ἱμάτιον b, and Ἐνδυμα.—
Poll. Onomast. 10. 45 or 176. Clem.
Rom. Ep. 1 ad Cor. 17.

Μήν a particle of strong affirmation,
yeà, assuredly, etc. Buttm. § 149. p. 432.
In N. T. only in the connexion ἡ μὲν,
see in Ἡ, and Buttm. I. c.

Μήν, μηνός, δ, a month. a) pp. Luke i. 24, 26, 36, 56. iv. 25. Acts vii. 20. xviii. 11. xix. 8. xx. 3. xxviii. 11. James v. 17. Rev. ix. 5, 10, 15. xi. 2. xiii. 5. xiii. 5. xxii. 2. Sept. for ᾠτῆ Gen. vii. 11. viii. 4, 5, et sæp.—Hdian. 1. 14. 17. Xen. Mem. 4. 8. 2.

b) meton. for new-moon, which was the first day of the month and a festival, Gal. iv. 10. So Heb. ᾠτῆ Sept. νεομηνία Num. xxviii. 1. Ps. lxxxi. 4. Comp. Jahn § 352.

Μηνύω, f. ὕσω, to make known, to show, to disclose, sc. something before unknown, trans. Luke xx. 37. John xi. 57 ἵαν τις γινῶ πού ἐστι, μηνύσῃ. 1 Cor. x. 28. c. dat. Acts xxiii. 30.—2 Macc. iii. 7. Jos. Ant. 1. 11. 2. Thuc. 2. 42.

Μὴ οὐ, see in Μή no. III. b.

Μήποτε, neg. partic. (μή, ποτί,) in the same general sense and uses as μή q. v.

I. As a negative particle, *not even, never*, in no supposable case. Heb. ix. 17 ἐπει μήποτε ἰσχύει [διαθήκη] ὅτε ζῇ ὁ διαστέμενος.—Xen. Mem. 1. 4. 6.

II. As a Conjunction, *that not ever, that never, lest ever*, i. e. lest at some time or other, indefinite, i. q. *lest perhaps*, comp. Μή no. II. So after verbs implying *purpose*, seq. *Subjunct.* and preceded by a future, a present or aorist, or a pret. Indic. as in Ἰνα 1. A. a, c, d. So c. fut. preced. Matt. iv. 6 ἀροῦσί σε, μήποτε προσκόψῃς κ. τ. λ. Luke iv. 11. c. pres. v. aor. preced. Matt. v. 25 ἴσθι ἐνὸνῶν . . μήποτέ σε παραδῶ κ. τ. λ. vii. 6. xiii. 29. xxvii. 64. Mark iv. 12. Luke xii. 58. xiv. 8, 12. ἵνα μήποτε Luke xiv. 29. c. præter. preced. Matt. xiii. 15. Acts xxviii. 27. Seq. *Indic. fut.* Mark xiv. 2 μήποτε θόρυβος ἐστὶ τοῦ λαοῦ, comp. in Μή II. c.—After verbs implying *fear* or *caution*, seq. *Subjunct.* Matt. xv. 32. Luke xxi. 34 προσέχετε ἑαυτοῖς, μήποτε βαρυσώσω κ. τ. λ. Heb. ii. 1. iv. 1. with pree. verb impl. Matt. xxv. 9. Acts v. 39. Xen. Cyr. 1. 6. 10.) Seq. *Indic. fut.* Heb. iii. 12, comp. in Μή II. c.

III. As an interrogative particle, comp. Passow in ποτί, e. g. in a direct inquiry implying a negative answer. John vii. 26 μήποτε ἀληθῶς ἔγνωσαν οἱ

ἀρχοντες; do the rulers then certainly know? do they perhaps know etc.—Indirect, *whether perhaps, if perhaps*, seq. Opt. Luke iii. 15 διαλογιζομένων πάντων . . μήποτε αὐτὸς εἶη ὁ Χριστός. Seq. *Subjunct.* 2 Tim. ii. 25. See Herm. ad Vig. p. 810. Matth. § 514. c.

Μήπω, adv. (μή, πω), *not yet*, Rom. ix. 11. Heb. ix. 8.—Xen. Mem. 4. 4. 23.

Μήπως, conjunct. (μή, πως), *that in no way, that by no means*, i. e. *lest in any way, lest perhaps*; so after verbs implying *purpose*, seq. *Subjunct.* and preceded by the pres. comp. in Μή II. a. 1 Cor. ix. 27 ὑποπιάζω μου τὸ σῶμα . . μήπως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι. 2 Cor. ii. 7. ix. 4. c. Aor. preced. Gal. ii. 2, comp. Winer § 60. 2. p. 421.—After verbs implying *fear* or *caution*, e. g. seq. *Indic. comp.* in Μή II. c. Gal. iv. 11 φοβοῦμαι ὑμᾶς, μήπως εἰκῇ κεκοπίκα εἰς ὑμᾶς. Seq. *Subjunct. aor.* Acts xxvii. 29. Rom. xi. 21 [βλέπετε] μήπως οὐδὲ σοῦ φείσεται. 1 Cor. viii. 9. 2 Cor. xi. 3. xii. 20 bis, where supply at the end εὐρεθῶσι. Once construed with both Indic. and *Subjunct.* 1 Thess. iii. 5 ἐπεμψα εἰς τὸ γινῶναι τὴν πίστιν ὑμῶν, μήπως ἐπειράσεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν, i. e. [fearing] *lest perhaps the tempter* etc. see in Winer § 60. 2. p. 421.

Μηρός, οὐ, δ, the thigh Rev. xix. 16, where comp. Cic. Verr. II. lib. IV. 43. Sept. for ἤρ Gen. xxiv. 2, 9.—Luc. D. Deor. 9. 1. Xen. Cyr. 7. 3. 6.

Μήτε, conj. (μή, τε), a continuative referring usually rather to a *part* of a proposition or clause, *and not, also not*; hence *neither, not even*. See Buttm. § 149. p. 427. Winer § 59. 6.

a) in continued negation, at the beginning of a subsequent clause, after μή, *neither, nor*. Eph. iv. 27 ὁ ἥλιος μὴ ἐπιδέτω . . μήτε δίδωτε τόπον τῷ διαβόλῳ. 2 Thess. ii. 2. — Hdian. 4. 15. 19. — Repeated, μήτε—μήτε, *neither—nor*, before different parts of the same clause, Matt. v. 34 sq. μὴ ὁμῶσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, . . μήτε ἐν τῇ γῇ, . . μήτε εἰς Ἱεροσ. κ. τ. λ. Acts xxiii. 8, 12, 21. 1 Tim. i. 7. James v. 12. al.—Xen. Lac. 15. 3.

b) alone in the middle of a clause,

not even, Mark iii. 20 ὥστε μή δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν.—Xen. Lac. 10. 7. AL.

Μήτηρ, ἔρος, τρός, ἡ, a mother, comp. Buttm. § 47.

a) pp. Matt. i. 18. ii. 11, 13, 20. al. ssep. Trop. of one in the place of a mother, Matt. xii. 49, 50. Mark x. 30. John xix. 27. Rom. xvi. 13. Sept. for $\overline{\text{m}}\overline{\text{h}}$ Gen. ii. 24. xlv. 20.—Xen. Mem. 2. 2. 1. trop. Hom. Il. 6. 429.

b) genr. for parent, ancestor, progenitrix. Gal. iv. 26 ἡ δὲ ἄνω Ἱεροὺς. ἑλευθέρα ἐστίν, ἥτις ἐστὶ [$\Sigma\acute{\alpha}\rho\rho\alpha$] μήτηρ πάντων ἡμῶν, i. e. which represents Sarah our common mother, comp. ver. 22, 24, 28. So Sept. and $\overline{\text{m}}\overline{\text{h}}$ Gen. iii. 20. Others metropolis, as $\overline{\text{m}}\overline{\text{h}}$ and Sept. μητρόπολις 2 Sam. xx. 19.—Trop. of a city as the parent or source of wickedness and abominations, Rev. xvii. 5 Βαβυλῶν ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων.—Test. XII Patr. p. 539. p. 735. AL.

Μήτι, neg. partic. (μή, τι indef.) not at all, not perhaps, see Buttm. § 150. p. 434. In N. T.

a) as negat. only in the connexion εἰ μήτι, if not perhaps, unless perhaps. Luke ix. 13. 1 Cor. vii. 5. 2 Cor. xiii. 5. —Also μήτιγῃ i. q. μήτι but stronger, not at all then, i. e. for Engl. not to say then, much more then, 1 Cor. vi. 3. Comp. Buttm. § 150. p. 434. Herm. ad Vig. p. 803.

b) as interrog. whether at all? whether perhaps? i. e. is or has then, perhaps? Buttm. l. c. Matt. vii. 16 μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν; xii. 23. xxvi. 22, 25. Mark iv. 21. xiv. 19 bis. Luke vi. 39. John iv. 29. vii. 31. viii. 22. xviii. 35. xxi. 5. Acts x. 47. 2 Cor. xii. 18. James iii. 11. μήτι ἄρα 2 Cor. i. 17. Sept. for $\overline{\text{m}}\overline{\text{h}}$ Mal. iii. 8. $\overline{\text{m}}\overline{\text{h}}$ Gen. xx. 9.

Μήτιγῃ, see in Μήτι a.

Μήτις, pron. interrog. (μή, τις indef.) whether any one? is or has any one? John iv. 33. vii. 48. Comp. Μή III.

Μήτρα, ας, ἡ, (μήτηρ,) matrix, womb. Luke ii. 23. Rom. iv. 19. Sept. for $\overline{\text{m}}\overline{\text{h}}$ Num. iii. 12. Jer. i. 5. $\overline{\text{m}}\overline{\text{h}}$ I Sam. i. 5, 6.—Æl. V. H. 10. 3. Hdot. 168.

Μητραλώας, ου, ὁ, Attic μητραλοίας, (μήτηρ, ἀλοιᾶ i. q. ἀλοᾶω to thresh, to smite,) a smiter of his mother, a matricide, 1 Tim. i. 9. Comp. Rōm. i. 30.—Thom. Mag. p. 695. Attic form, Luc. Deor. Concil. 12. Lys. 116. 43. Plato Phædo § 62.

Μητρόπολις, εως, ἡ, (μήτηρ, πόλις,) metropolis, 1 Tim. vi. 23 in the spurious subscription.—Xen. An. 5. 2. 3.

Μία, see in Εἷς.

Μιᾶινω, f. ανῶ, perf. pass. μιᾶισμαι Tit. i. 15, comp. Buttm. § 101. n. 8; perf. pass. 3 pers. sing. μιᾶνται Tit. i. 15, comp. Buttm. § 101. n. 7; aor. 1 pass. ἐμίανθην, comp. Buttm. § 110. n. 3; pp. to colour, to tinge, Hom. Il. 4. 141. Anthol. Gr. II. p. 153. to stain, to pollute, Hdian. 1. 15. Luc. Phalar. prior 12.—In N. T. to defile, to pollute, trans.

a) in the Levitical sense, John xviii. 28 ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα. So Sept. for $\overline{\text{m}}\overline{\text{h}}$ Lev. v. 3. xxii. 5, 8.—Tob. ii. 9.

b) in a moral sense, Jude 8 σάρκα μὲν μιᾶνουσι. Pass. to be polluted, corrupt, Tit. i. 15 bis. Heb. xii. 15. Hdian. 2. 5. 10. Thuc. 2. 102.

Μίασμα, ατος, τό, (μιᾶινω,) pp. a colouring, staining, Suid. βαφή; and hence pollution, defilement, in a moral sense, 2 Pet. ii. 20 τὰ μ. τοῦ κοσμου.—Judith ix. 2. Luc. Tim. 43. Dem. 1874. 11.

Μιασμός, οῦ, ὁ, (μιᾶινω,) pollution, defilement, in a moral sense, 2 Pet. ii. 10 ἐν ἐπιθυμίᾳ μiasμοῦ, i. e. in polluted desire, unclean lust, comp. Buttm. § 123. n. 4.—Wisd. xiv. 26. Test. XII Patr. p. 583.

Μίγμα, ατος, τό, (μίγνυμι,) mixture, John xix. 39 μίγμα σμύρνης καὶ ἀλόης.—Ecclus. xxxviii. 8.

Μίγνυμι, f. μίξω, to mix, to mingle, pp. c. accus. et dat. and in Pass. c. dat. Rev. viii. 7 μεμιγμένα αἵματι. xv. 2. See Matth. § 203. b.—Diod. Sic. 1. 2 pen. Xen. Mem. 4. 3. 6.—Also c. acc. et μετά τινος, see in Μετά I. 2. b. δ. Luke viii. 1 ὃν τὸ αἷμα Πλάτος ἐμίξε μετά τῶν

θουσιων αὐτῶν. Matt. xxvii. 34.—Plato Tim. p. 35. A.

Μικρός, ἁ, ὄν, *small, little*, comparat. μικρότερος *smaller, less*; pp. opp. of μέγας *large*.

a) of magnitude, Matt. xiii. 32 μικρότερος πάντων τῶν σπερμάτων. Mark iv. 31. James iii. 5.—Palæph. 52. 1. Xen. Œ. 8. 11.—Of stature, Luke xix. 3 τῇ ἡλικίᾳ μικρὸς ἦν. Sept. for ἥρως Ez. xvii. 6. (Xen. Cyr. 8. 4. 20.) Hence also of age, *small, young*, not grown up. Acts viii. 10 ἀπὸ μικροῦ ἕως μεγάλου. xxvi. 22. Heb. viii. 11. Rev. xi. 18. xiii. 16. xix. 5, 18. xx. 12. Comp. in Μέγας a.—In a compar. sense for *less, younger*, Lat. *minor natu*, Mark xv. 40 τοῦ Ἰακ. τοῦ μικροῦ of James the less.

b) of quantity, *a little*, 1 Cor. v. 6 μικρὰ ζύμη. Gal. v. 9. (Xen. Mem. 3. 14. 1, 3.) Trop. Rev. iii. 8. Adv. μικρόν τι 2 Cor. xi. 1, 16. Sept. for עַל Job x. 20. Prov. vi. 10.—So of space, neut. μικρόν as adv. *a little*, προελθὼν μικρόν Matt. xxvi. 39. Mark xiv. 35.—Xen. Cyr. 4. 2. 6.

c) of number, *little, few*, Luke xii. 32 τὸ μικρὸν ποιμνιον. Sept. for עַל Gen. xxx. 30. xlvi. 9.—Xen. Œc. 2. 8.

d) of time, John vii. 33 μικρόν χρόνον. xii. 35. Rev. vi. 11. xx. 3. Hence absol. μικρον εἰς χρόνον, *a little while*, pp. acc. of time how long, John xiii. 33. xiv. 19. xvi. 16—19. Heb. x. 37. So μετὰ μικρόν, *after a while*, a little after, Matt. xxvi. 73. Mark xiv. 70. —Jos. Ant. 4. 7. 1. Xen. Eq. 7. 15. ib. 8. 7.

e) trop. of dignity, authority, *low, humble*, Matt. x. 42 ἵνα τῶν μικρῶν τούτων, spoken of the disciples. xviii. 6, 10, 14. Mark ix. 42. Luke xvii. 2. Matt. xi. 11 ὁ δὲ μικρότερος ἐν. τ. β. Luke vii. 28. ix. 48. Comp. in Βελτίων.—Æl. V. H. 2. 27. Xen. An. 3. 2. 10.

Μίλητος, ου, ἡ, *Miletus*, a maritime city in the southern part of Ionia on the confines of Caria, a few miles south of the Meander. It was celebrated for a temple of Apollo, and as the birth place of Thales and Anaximander. A few ruins now mark its probable site, near a village called Palat or Palatch. See Rosenm. Bibl. Geogr. I. ii. p. 187.—Acts xx. 15, 17. 2 Tim. iv. 20.

Μίλιον, ἰου, τό, *a mile*, Matt. v. 41, i. e. the Roman *milliare* or mile of 1000 paces, whence its name. It is usually estimated at 1611 yards, while the English mile contains 1760 yards. Comp. Adam's Rom. Ant. p. 503. Rees' Cyclop. arts. *Measure, Mile*.—Pol. 34. 11. 8. Strabo V. p. 332.

Μιμέομαι, f. ἴσομαι, depon. Mid. (μῖμος,) pp. *to mimic*, but in a good sense, i. e. *to imitate, to follow*, sc. as an example, c. acc. 2 Tim. iii. 7 πῶς δὲ μιμεῖσθαι ἡμᾶς. ver. 9. Heb. xiii. 7. 3 John 11.—Wisd. iv. 2. Hdian. 4. 9. 5. Xen. Cyr. 1. 3. 10.

Μιμητής, οὔ, ὁ, (μιμέομαι,) *an imitator, follower*, only in the phrase μιμητὴς γίνομαι, *to become an imitator*, i. e. *to imitate*, i. q. μιμέομαι. 1 Cor. iv. 16. xi. 1. Eph. v. 1. 1 Thess. i. 6. ii. 14. Heb. vi. 12. 1 Pet. iii. 13.—Jos. Ant. 6. 6. 12. Hdian. 6. 8. 5. Xen. Mem. 1. 6. 3.

Μιμνήσκω, f. μνήσω, *to recall to one's mind, to remind*, Hom. Od. 12. 38. Il. 1. 407.—In N. T. only as a partial depon. Mid. μιμνήσκομαι, f. μνήσομαι, aor. 1 pass. ἐμνήσθην both as mid. and pass. Buttm. § 136. 2. § 113. n. 6; perf. part. μεμνημένος 2 Tim. i. 4, as pres. Buttm. § 114. p. 292. comp. Matth. § 495. b.—*To call to mind, to recollect, to remember*, usually c. c. gen. Buttm. § 132. 5. 3.

a) pp. pres. Heb. ii. 6 ὅτι μιμνήσκει αὐτοῦ, quoted from Ps. viii. 5 where Sept. for מִנֵּחַ. Heb. xiii. 3. Aor. 1 as Mid. Matt. xxvi. 75 ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος. Luke i. 54 ἐλέους. ver. 72. xxiii. 42. xxiv. 8. Acts xi. 16. 1 Cor. xi. 2. 2 Tim. i. 4. 2 Pet. iii. 2. Jude 17. Heb. viii. 12 et x. 17 τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι, i. q. I will pardon them, quoted from Jer. xxxi. 34 where Sept. for מִנֵּחַ לָא, and so Sept. for מִנֵּחַ Jer. xxxiii. 8.—Luc. D. Deor. 2. 1. Xen. Mem. 2. 1. 33.—Seq. ὅτι, Matt. v. 23. xxvii. 63. Luke xvi. 25. John ii. 17, 22 xii. 16. seq. ὡς Luke xxiv. 6.—Ecclus. vii. 16 or 18. Xen. Cyr. 3. 1. 27.

b) aor. 1 ἐμνήσθην as pass. Buttm. § 113. n. 6. Matth. § 495. e; *to be remembered, to be had in remembrance*, ἐνό-

πῶς τοῦ Θεοῦ, for good, as prayers Acts x. 31, coll. ver. 4; or for punishment Rev. xvi. 16. So Sept. for מַכָּר Ez. xviii. 22. comp. Num. x. 9. Ps. cix. 14.

Μισέω, ὦ, f. ἡσω, to hate, trans. Pass. to be hated, odious.

a) c. acc. of pers. usually implying active ill will in words and conduct, a persecuting spirit. Matt. v. 43 μισήσεις τὸν ἐχθρόν σου, where for the fut. in an imperative sense comp. in Ἀγαπάω b. ver. 44. x. 22 ἔσεσθε μισούμενοι. xxiv. 9, 10. Mark xiii. 13. Luke i. 71. vi. 22, 27. xix. 14. xxi. 17. John vii. 7 bis. xv. 18 bis, 19, 23 bis, 24, 25. xvii. 14. Eph. v. 29. Tit. iii. 3. 1 John ii. 9, 11. iii. 13, 15. iv. 20. Sept. for מִשְׂנֵא Gen. xxxvii. 3. Lev. xxvi. 17.—Hdian. 1. 13. 5. Xen. Cyr. 1. 2. 7.—By impl. i. q. to persecute, Rev. xvii. 16 οὗτοι μισήσουσι τὴν πόρνην. So Sept. and מִשְׂנֵא 2 Sam. v. 8. xxii. 18.

b) seq. acc. of thing, i. q. to detest, to abhor. John iii. 20. Rom. vii. 15 ὃ μισῶ, τοῦτο ποιῶ. Heb. i. 9. Jude 23. Rev. ii. 6 bis, 15. xviii. 2.—Tob. iv. 15. Xen. Cyr. 4. 2. 37.

a) spec. in antith. with ἀγαπάω it is i. q. not to love, to love less, to slight, c. acc. of pers. Matt. vi. 24 τὸν ἑνα μισήσεις καὶ τὸν ἕτερον ἀγαπήσεις. Luke xiv. 26. xvi. 13. John xii. 25. Rom. ix. 13. So Sept. and מִשְׂנֵא Gen. xxix. 31. Deut. xxi. 16. Mal. i. 3. See Tholuck Bergpr. in loc.

Μισθαποδοσία, ας, ἡ, (μισθαποδότης,) pp. 'full payment of wages;' hence recompence, requital, e. g. in the sense of reward Heb. x. 35. xi. 26; also punishment Heb. ii. 2.—Constit. Apostol. 6. 11. comp. μισθοδοσία Thuc. 8. 83.

Μισθαποδότης, ου, ὁ, (μισθός, ἀποδίδωμι,) pp. 'a payer in full of wages;' hence requiter, rewarder, Heb. xi. 6.—Constit. Apost. 4. 6.

Μίσθιος, ία, ιον, also of two endings, (μισθός,) hired, and as subst. one hired, a hired servant, Luke xv. 17, 19. Sept. for מִשְׁכָּר Lev. xxv. 20. Job vii. 1.—Tob. v. 11. Ecclus. vii. 20.

Μισθός, οῦ, ὁ, hire, wages, recompence.

a) pp. and genr. Matt. xx. 8. Luke x. 7 ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν. Acts i. 18 μισθὸς ἀδικίας, i. e. the wages of his crime. Rom. iv. 4. 1 Cor. iii. 8. 1 Tim. v. 18. James v. 4. 2 Pet. ii. 15 μισθὸς ἀδικίας, i. e. wages got by iniquity. Jude 11 μισθοῦ, i. e. for hire or gain, comp. Buttm. § 132. 6. 1, 2. Sept. for מִשְׁכָּר Gen. xxx. 28. Mal. iii. 5. מִשְׁכָּר Gen. xxxi. 7.—Æl. V. H. 8. 8. Xen. Mem. 1. 6. 5.

b) in the sense of reward, Matt. v. 12 ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς. ver. 46. vi. 1, 2, 5, 16. x. 41 bis, 42. Mark ix. 41. Luke vi. 23, 35. John iv. 36. 1 Cor. iii. 14. ix. 17, 18. 2 John 8. Rev. xi. 18. xxii. 12. So Sept. and מִשְׁכָּר Gen. xv. 1.—Hdian. 1. 3. 5. Xen. An. 2. 2. 20.

c) in the sense of retribution, punishment, 2 Pet. ii. 13 μισθὸς ἀδικίας.—2 Macc. viii. 33. Callim. Hymn. in Dian. 264 οὐδὲ γὰρ Ἀτρείδης ὀλίγῳ ἐπεκόμπασε μισθῷ.

Μισθόω, ὦ, f. ὠσω, (μισθός,) to hire out, to let for hire, Æl. V. H. 6. 1. Diod. Sic. 12. 56.—In N. T. only Mid. μισθόομαι, οὔμαι, f. ὠσομαι, to hire out to oneself, i. q. simply to hire, trans. see Buttm. § 135. 8. Matt. xx. 1 μισθώσασθαι ἐργάτας. ver. 7. Sept. for מִשְׁכָּר Judg. ix. 4. 2 Chr. xxix. 12.—Æl. V. H. 14. 17. Xen. An. 6. 4. 13.

Μίσθωμα, ατος, τό, (μισθός,) hire, wages, rent, Sept. for מִשְׁכָּר Deut. xxiii. 19. Æl. V. H. 4. 12. Hdöt. 2. 180.—In N. T. a thing hired or rented, e. g. a lodging, hired dwelling, Acts xxviii. 30.

Μισθωτός, οῦ, ὁ, (μισθός,) one hired, a hired servant, Mark i. 20. John x. 12, 13. Sept. for מִשְׁכָּר Ex. xii. 45. Lev. xix. 13.—Luc. de Merc. Cond. 36. Dem. 1199. 21.

Μιτυλήνη, ης, ἡ, Mitylene, the celebrated capital of the island of Lesbos, Acts xx. 14. It was the birth-place of Sappho, Alcæus, Pittacus, etc. and is now called Castro. Rosenm. Bibl. Geogr. III. p. 372.

Μιχαήλ, ὁ, indec. Michael, Heb. מִיכָאֵל i. e. who as God? pr. n. of an archangel, the patron of the Jewish nation, Jude 9. Rev. xii. 7. See in Ἀρχάγγελος.

Μνᾶ, ᾰς, ἡ, Lat. *mina*, pp. a Greek weight containing 100 δραχμαί, and larger than the Roman *libra* or pound in the proportion of 4 to 3. Hence as the latter is usually reckoned at about 12 oz. Engl. avoirdupois, the μνᾶ would be nearly equivalent to the Engl. *pound* avoirdupois; see Bœckh Staatsh. d. Ath. I. p. 19. Adam's Rom. Ant. p. 490. Rees' Cycl. art. *Weights*.—Hdot. 2. 180.—In N. T. μνᾶ is a silver coin, estimated by weight, containing 100 δραχμαί, and being itself the 60th part of a talent. According to Bœckh l. c. p. 16, the Attic μνᾶ was nearest equal to 16½ dollars, comp. in δραχμά. It varied however in different countries. Luke xix. 13, 16 bis, 18 bis, 20, 24 bis, 25.—Dem. 1231. 13. Xen. Mem. 2. 5. 2. sq.

Μνάομαι, see Μιμνήσκω.

Μνάσων, ωνος, ὁ, Mnason, pr. n. of a Christian, Acts xxi. 16.

Μνεία, ας, ἡ, (μιμνήσκω,) *recollection, remembrance*, Phil. i. 3 ἐπὶ τῇ μνείᾳ ὑμῶν. So μνείαν ἔχειν *to have remembrance of*, i. q. *to recollect, to remember*, 1 Thess. iii. 6. 2 Tim. i. 3. Also μνείαν ποιῆσαι *to make remembrance of*, i. e. *to bear in mind, to make mention of*, Rom. i. 9. Eph. i. 16. 1 Thess. i. 2. Philem. 4. Sept. genr. for נָכַר Is. xxvi. 8. μν. ποιῆσαι for נָכַר וַיִּשָּׁא Ps. cxi. 4. for נָכַר Job xiv. 13.—Æl. V. H. 6. 1. μν. ἔχειν Aristoph. Eccl. 1154 or 1162. Isocr. p. 89. D. μν. ποιῆσαι Æschin. 23. 5. Isocr. p. 105. B.

Μνήμα, ατος, τό, (μιμνήσκω, pp. a *memorial, monument*, intended to preserve the memory of any person or thing, Hom. Od. 15. 126; hence *sepulchral monument, cenotaph*, Hom. Il. 23. 619. Dem. 1310. 15.—In N. T. meton. a *tomb, sepulchre*, see in Μνημεῖον. Mark v. [3]. 5 Luke viii. 27. xxiii. 53 ἐθηκαν αὐτὸ (τὸ σῶμα) ἐν μνήματι λαξευτῷ. xxiv. 1. Acts ii. 29. vii. 16. Rev. xi. 9. Sept. for נָכַר Ex. xiv. 11. Ez. xxxvii. 12. קְבוּרָה Ez. xxxii. 23 sq.—Jos. Ant. 7. 1. 3. Diod. Sic. 13. 86. Xen. Cyr. 7. 3. 11.

Μνημεῖον, ου, τό, (μιμνήσκω,) pp. a *memorial, monument*, i. q. μνήμα, Xen. Ag. 6. 2; hence a *sepulchral monument*,

cenotaph, Dem. 1125. 16. Thuc. 5. 11.—In N. T. meton. a *tomb, sepulchre*, Matt. viii. 28. xxvii. 52 καὶ τὰ μνημεῖα ἀνεψήθησαν. v. 53. xxviii. 8. Mark v. 2. al. So Matt. xxiii. 29 κοσμεῖτε τὰ μνημεῖα, and Luke xi. 47 οἰκοδομεῖτε τὰ μνημεῖα, i. e. *ye adorn or build up* (repair) the *sepulchres* of the prophets, see in Κοσμέω, b, and Κονιάω. Comp. 1 Macc. xiii. 27. Jos. Ant. 13. 6. 6. Sept. for קָבַר Gen. xxiii. 6, 9. xlix. 30. קְבוּרָה Gen. xxxv. 20.—Xen. H. G. 3. 2. 14, 15.—The *sepulchres* of the Hebrews were often caverns, Gen. xxiii. 9 sq. or were hewn by art out of rocks or in the sides of hills, in various forms and sizes, sometimes with several compartments. They were closed by a door or layer of stone, and the entrance was often decorated with ornaments and whitewashed. See Calmet Art. *Sepulchre*. Jahn § 206. § 207, and notes. AL.

Μνήμη, ης, ὁ, (μιμνήσκω,) *remembrance, recollection*, e. g. μνήμην ποιῆσαι *to call to mind, to bear in recollection*, 2 Pet. i. 15. Sept. for נָכַר Ps. xxx. 5.—Æl. V. H. 5. 3. Diod. Sic. 1. 2. init. μν. ποιῆσαι Thuc. 2. 54

Μνημονεύω, f. εὔσω, (μνήμων), *μιμνήσκω*,) *to remember, to call to mind, to bear in mind*.

a) pp. absol. Mark viii. 18. Seq. gen. comp. Buttm. § 132. 5. 3. Luke xvii. 32 μνημονεύετε τῆς γυναικὸς Ἀώτ. John xv. 20 τοῦ λόγου. xvi. 4, 21. Acts xx. 35. Gal. ii. 10. Col. iv. 18. 1 Thess. i. 3. Heb. xi. 15. xiii. 7. So Sept. for נָכַר Ps. lxiii. 7.—1 Macc. xii. 11. Luc. D. Deor. 4. 4. Diod. Sic. 1. 21.—Seq. accus. comp. Matth. § 347. n. 2. Winer § 30. 7. c. Matth. xvi. 9 τοὺς ἄρτους. 1 Thess. ii. 9 τὸν κόπον. 2 Tim. ii. 8. So God is said *to remember sin*, i. e. *to punish it*, Rev. xviii. 5. Sept. for נָכַר Ex. xiii. 3. Is. xliiii. 18.—3 Macc. ix. 21. Hdian. 6. 1. 16. Xen. Mem. 2. 7. 7.—Seq. 3ti Acts xx. 31. Eph. ii. 11. 2 Thess. ii. 5. πόθεν Rev. ii. 5. πῶς iii. 3. Comp. Μιμνήσκω a.

b) by impl. *to mention, to speak of*, seq. περί, Heb. xi. 22 περὶ τῆς ἐξόδου . . . ἐμνημόνευσεν.—Hdian. l. 1. 5. Xen. Vect. 4. 25.

Μνημόσυνον, ου, τό, (pp. neut.

of adj. *μνημόσυνος*, commemorative,) a *memorial, monument*, i. q. *μνημείον*, Hdot. 2. 136, 148.—In N. T. genr. *memorial*, i. e. any thing causing or preserving the remembrance of a person or thing. Matt. xxvi. 13 et Mark xiv. 9 εἰς μνημόσυνον αὐτῆς for a memorial of her, i. e. in memory of her, to her honourable remembrance, fame. Acts x. 4 αἱ προσευχαῖ σου . . . ἀνέβησαν εἰς μν. ἐνώπιον τ. θ. thy prayers . . . are come up as a memorial, into remembrance, before God. Sept. for מִזְכָּר Ex. xvii. 14. Ps. cii. 13. מִזְכָּר Ex. xii. 14. Mal. iii. 16.—Ecclus. x. 17. xxiv. 20.

Μνηστεύω, f. *εὔσομαι*, (*μνάσσομαι*), to ask in marriage, to woo, trans. Hom. Od. 18. 276. Xen. H. G. 6. 4. 37. Mid. id. *Æl.* V. H. 10. 15.—In N. T. only Pass. pp. to be asked in marriage, hence to be betrothed, affianced, c. dat. of pers. Matt. i. 18 μνηστευθεῖσης τῆς μητρὸς αὐτοῦ Μαρίας τῇ Ἰωσήφ. Luke i. 27. ii. 5. So Sept. for Pu. שָׂרָה Deut. xxii. 23, 25, 27, 28.—Artemid. 2. 12.

Μογιλάλος, ου, ὁ, ἡ, (*μόγισ*, *λαλέω*), speaking with difficulty, a stammerer, Mark vii. 32. Sept. for מְבָרַר pp. tonguetied, Is. xxxv. 6.—Ætius VIII. 38. Phavor. μόλις τὸ φθέγμα διορδοῦν δυνάμενος.

Μόγισ, adv. (*μόγος*, labour, pains), with difficulty, hardly, Luke ix. 39.—3 Macc. vii. 6. Xen. An. 3. 4. 48.

Μόδιος, ου, ὁ, Lat. *modius*, a Roman measure for things dry, equal to one-sixth part of the Attic *medimnus*, and containing therefore 1.916 gall. Engl. or nearly one *peck*; comp. in *Κόρος*. Bæckh Staatsh. d. Ath. I. p. 100 sq. Adam's Rom. Ant. p. 505.—Matt. v. 15. Mark iv. 21. Luke xi. 33.—Jos. Ant. 9. 4. 5. Dinarch. 95. 37.

Μοιχαλῖς, ἰδος, ἡ, (i. q. *μοιχάς* fem. to *μοιχός*), an adulteress, Rom. vii. 3 bis. 2 Pet. ii. 14 ὀφθαλμοὶ μεστοὶ μοιχαλίδος eyes full of an adulteress, i. e. gazing with desire after such persons. Sept. for מְבָרַר Ez. xvi. 38. xxiii. 45.—Plut. Plac. Philosoph. 1. 7. Tom. IX. p. 493. ed. R. Tom. V. p. 245. Tauchn. See Lob. ad Phryn. p. 452.—Trop. from the Heb. one faithless towards God, as an

adulteress towards her husband; in O. T. spoken chiefly of those who forsook God for idols, Hos. iii. 1. Is. lvii. 3, 7 sq. Ez. c. 16. c. 23. In N. T. genr. of those who neglect God and their duty towards him, and yield themselves up to their own lusts and passions, James iv. 4. So γενεὰ πονηρὰ καὶ μοιχαλῖς, where *μοιχαλῖς* in apposit. expresses an attribute, *adulterous*, i. e. *faithless, idolatrous*, Matt. xii. 39. xvi. 4. Mark viii. 38.

Μοιχάω, ὦ, f. ἥσω, (*μοιχός*, to defile a married woman, to commit adultery with her; trop. τὴν θάλασσαν, i. e. to get possession of the sea covertly and without right, Xen. H. G. 1. 6. 15.—In N. T. only Mid. *μοιχάσσομαι*, ὦμαι, genr. to commit adultery, used both of man and woman, intrans. Matt. v. 32 bis, ποιεῖ αὐτὴν μοιχᾶσθαι καὶ ὅς . . . μοιχᾶται. xix. 9 bis. Mark x. 11, 12. Sept. for מְבָרַר Jer. iii. 8. ix. 2.—Different is Thom. Mag. p. 619, *μοιχᾶται ὁ ἀνὴρ, μοιχεύεται δὲ ἡ γυνή*.

Μοιχεία, ας, ἡ, (*μοιχεύω*), adultery, Matt. xv. 19. Mark vii. 21. John viii. 3. Gal. v. 19. Sept. for מְבָרַר Jer. xiii. 27. comp. Hos. ii. 4 [2].—Wisdom. xiv. 26. Luc. D. Deor. 17. 2. Hdian. 5. 7. 6.

Μοιχεύω, f. *εὔσω*, also Mid. *μοιχεύομαι*, (*μοιχός*), to commit adultery, genr. and absol. Active Matt. v. 27 οὐ μοιχεύσεις. xix. 18. Rom. xiii. 9. Mark x. 19 μὴ μοιχεύσης. Luke xviii. 20. James ii. 11 bis; all in allusion to Ex. xx. 13. Deut. v. 17, where Sept. for מְבָרַר. For the fut. as imperative, see Winer § 44. 3. Matth. § 498. c. Luke xvi. 18 bis. Rom. ii. 22 bis. Mid. once John viii. 4. (Diod. Sic. 1. 78. Xen. Mem. 2. 1. 5.) Seq. acc. to commit adultery with any one, Matt. v. 28 ἥδη ἐμοίχευσεν αὐτήν. So Sept. for מְבָרַר trop. Jer. iii. 9.—Luc. D. Deor. 6. 3. Æschin. Dial. Socr. 2. 14.—Symbol. once seq. μετὰ τινος, Rev. ii. 22. Comp. in *Μοιχαλῖς* fin.

Μοιχός, οῦ, ὁ, an adulterer, Luke xviii. 11. 1 Cor. vi. 9. Heb. xiii. 4. Sept. for מְבָרַר Job xxiv. 15. Prov. vi. 32.—*Æl.* V. H. 10. 13. Xen. Mem. 2. 1. 5.—Trop. from the Heb. one faithless towards God etc. see in *Μοιχαλῖς* fin.

James iv. 4. So Sept. and 𐤇𐤍𐤁𐤁 Is. lviii. 3.

Μόλις, adv. (μῶλος, μόλος, labour, pains), i. q. μόγις but less Attic, Buttm. Ausf. Spr. § 16. n. 2. Passow sub. v. *with difficulty, hardly, scarcely*, Acts xiv. 18. xxvii. 7, 8, 16. Rom. v. 7. 1 Pet. iv. 18.—Hdian. 3. 6. 4. Xen. Conv. 4. 37.

Μολόχ, ὁ, indec. *Moloch*, Heb. מֹלֶךְ (king) Jer. xxxii. 35, also מִלְכָּם *Milcom* 1 K. xi. 5. 2 K. xxiii. 13, and מִלְכָּם *Malcam* Jer. xlix. 1, 3, pr. n. of an idol of the Ammonites, to which the Hebrews also offered human victims, both during their wanderings and afterwards in the valley of Hinnom, Lev. xviii. 21. xx. 2 sq. 1 K. xi. 7, etc. comp. in Γείννα. The Rabbins describe the statue of Moloch as of brass, in the form of the human body, but with the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms. Similar to this was also the statue of *Saturn* among the Carthaginians, see Diod. Sic. 20, 14. Münter Religion der Karthager p. 19. Hence both Moloch and the Carthaginian Saturn prob. represent the planet *Saturn*, to which the Semitic nations sacrificed human victims; see Gesen. Lex. art. מֹלֶךְ. Comment. on Isa. Vol. II. p. 343, coll. p. 327 sq. Jahn § 411.—In N. T. only Acts vii. 43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, comp. in Ἀναλαμβάνω a. This passage is quoted from Amos v. 26, where Sept. Μολόχ for Heb. מֶלֶךְ *your king*, i. q. מֹלֶךְ.

Μολύνω, f. νῶ, *to soil, to stain, to defile*, Sept. Cant. v. 3. for 𐤇𐤍𐤁 Gen. xxxvii. 30. Jos. Ant. 3. 6. 1. Luc. Anarch. v. Gymnas. 1.—In N. T. symbol. Rev. iii. 4 οὐκ ἐμόλυναν τὰ ἱμάτια. xiv. 4. Metaph. 1 Cor. viii. 7 ἡ συνειδήσις αὐτῶν . . . μολύνεται, *their conscience is defiled*, i. e. is blunted, weakened.—Ecclus. xxi. 28. Artem. II. 26. Porph. de Abstin. I. 42.

Μολυσμός, οὗ, ὁ, (μολύνω,) *a soiling, hence defilement, pollution*, in a moral sense, 2 Cor. vii. 1. Sept. for מְדַלֵּךְ Jer. xxiii. 15.—Esdr. viii. 83. 2 Macc. v. 27.

Μομφή, ἥς, ἡ, (μίφωμαι,) *fault*

found, blame, censure, i. e. occasion of complaint, Col. iii. 13.—Eurip. Orest. 1068, 9. Aristoph. Pac. 663, 4.

Μονή, ἥς, ἡ, (μένω,) pp. *stay* in a place Xen. An. 5. 1. 5. In N. T. *abode, dwelling, mansion*, John xiv. 2. So ποιεῖν μονὴν παρὰ τινι, *to make one's abode with any one*, i. e. *to abide or dwell with him*, trop. John xiv. 23, comp. Rev. xxi. 3.—pp. Jos. Ant. 8. 13. 7. Thuc. 1. 131.

Μονογενής, εὖς, οὗς, ὁ, ἡ, adj. (μόνος, γένος from γίνομαι,) *only born, only begotten*, i. e. *only child*, Luke vii. 12 μονογενὴς τῷ μητρὶ. viii. 42 θυγάτηρ μου ἦν. ix. 38. Heb. xi. 17.—Tob. iii. 15. vi. 9. Jos. Ant. 2. 7. 4. Diod. Sic. 4. 73.—In John's writings spoken only of ὁ Λόγος, the *only begotten* Son of God in the highest sense, as alone knowing and revealing the essence of the Father, John i. 14, 18. iii. 16, 18. 1 John iv. 9. Comp. Λόγος III. Others here by impl. *most dear, only beloved*, as Sept. for 𐤇𐤍𐤁 Ps. xxii. 21. xxxv. 17.

Μόνον, adv. see in Μόνος c.

Μόνος, η, ον, *only, alone*, i. e.

a) pp. without others, without companions, e. g. of persons, Matt. xiv. 23 μόνος ἦν ἐκεῖ. Mark vi. 47 καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. ix. 2 κατ' ἰδίαν μόνους. ver. 8. Luke x. 40. John viii. 9. Rom. xi. 3. xvi. 4. Heb. ix. 7. 2 John i. al. Sept. for 𐤇𐤍𐤁 Gen. ii. 18. xxxii. 23. (Hdian. 3. 5. 15. Xen. Cyr. 6. 1. 36.) Trop. of one acting by his own authority, *alone*, John viii. 16; or as destitute of help from another John viii. 29. xvi. 32.—Æl. V. H. 9. 40.—Of things, Luke xxiv. 12 τὰ δόγματα κείμενα μόνα, i. e. without the body of Jesus. John xii. 24 ὁ κόκκος . . . μόνος μένει, i. e. *sterile, barren*.—Spoken in an *adverbial* sense, of persons and things, comp. Buttm. § 123. n. 3. Matt. iv. 4 οὐκ ἐπ' ἄρτον μόνῳ ζήσεται ὁ ἄνθρ. John v. 44 τὴν δόξαν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε. Jude 4. Rev. xv. 4. (Xen. Mem. 4. 5. 9.) So after εἰ μή, Matt. xii. 4 εἰ μὴ τοῖς ἱερεῦσι μόνοις. (comp. Acts xi. 19.) Matt. xvii. 8. xxiv. 36. Luke v. 21. Phil. iv. 15. Rev. ix. 4. . . .

b) *alone* of many, *one out of many*, Luke xxiv. 18 σὺ μόνος παροικεῖς Ἱερου-

σαλήμ κ. τ. λ. 1 Cor. ix. 6. 2 Tim. iv. 11.—Xen. Cyr. 1. 4. 27. Mem. 1. 4. 11.

c) neut. *μόνον* as adv. *only, alone*, Buttm. § 115. 4. E. g. simply, Matt. v. 47 τοὺς ἀδελφοὺς ὑμῶν *μόνον*. ix. 21 ἐὰν *μόνον* ἄψωμαι τοῦ ἱματίου αὐτοῦ. Mark v. 36. Acts xviii. 25. 1 Cor. vii. 39. Gal. i. 23. Heb. ix. 10. (Hdian. 3. 4. 19. Xen. Conv. 5. 2.) After εἰ μή, Matt. xxi. 19 εἰ μή φύλλα *μόνον*. Mark vi. 8. Acts xi. 19. With negatives, e. g. μὴ *μόνον* *not only*, simply Gal. iv. 18. James i. 22; in antith. or gradation, seq. ἀλλὰ Phil. ii. 12. seq. ἀλλὰ καὶ *but also*, John xiii. 9 μὴ τοὺς πόδας μου *μόνον*, ἀλλὰ καὶ τὰς χεῖρας κ. τ. λ. (Hdian. 2. 5. 10.) οὐ *μόνον*, *not only*, comp. in Οὐ c; simply James ii. 24; in antith. or gradation, seq. ἀλλὰ Acts xix. 26. (Xen. Cyr. 1. 6. 16.) seq. ἀλλὰ καὶ *but also*, Matt. xxi. 21. John v. 18 ὅτι οὐ *μόνον* ἔλκε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδίον ἔλεγε τὸν θεόν. xi. 52. Acts xxi. 13. Rom. i. 32. Heb. xii. 26. al.—Hdian. 1. 12. 14. Xen. Cyr. 1. 6. 17. AL.

Μονόφθαλμος, ου, ὁ, ἡ, (*μόνος*, ὁφθαλμός,) *one-eyed*, having lost an eye, Matt. xviii. 9. Mark ix. 47. Luc. Ver. Hist. 1. 3. The earlier Greeks said ἐτερόφθαλμος, Lob. ad Phryn. p. 136.

Μονόω, ὦ, f. ὦσω, (*μόνος*,) *to leave alone*, Pass. *to be left alone*, e. g. as a widow, *to be solitary*, prob. childless, 1 Tim. v. 5.—Diod. Sic. xix. 39. Xen. Ven. 9. 9.

Μορφή, ἡς, ἡ, *form, shape*, Mark xvi. 12 ἐν ἑτέρᾳ μορφῇ. Sept. for מִצְבֵּי Is. xlv. 13.—Xen. Œc. 6. 16.—Phil. ii. 7 μορφήν δούλου λαβών i. e. appearing in a humble and despised condition. Comp. Test. XII Patr. p. 744 τὸν βασιλέα τῶν οὐρ. τὸν ἐπὶ γῆς φανέντα ἐν μορφῇ ἀνθρώπου ταπεινώσεως, i. q. p. 542 ὁ θεὸς σῶμα λαβών, and p. 644 sq. θεὸν ἐν σχήματι ἀνθρώπου. Hence also Phil. ii. 6 ὃς ἐν μορφῇ θεοῦ ὑπάρχων *who being in the form of God*, i. e. as God, like God, where the force of the antithesis would seem most naturally to refer to the divine majesty and glory, as Sept. for יָיִ Dan. iv. 33. comp. v. 6, 9, 20. Or μορφή may here have the sense of *nature, φύσις*, so that ἐν μορφῇ θεοῦ

ὑπάρχων would be i. q. *being of that nature*, of the same nature with God; comp. Eurip. Bacch. 54 μορφήν τ' ἐμὴν μετέβαλον εἰς ἀνδρὸς φύσιν. Plato Republic. II. p. 381. c, θεὸς κάλλιστος καὶ ἀριστος ὢν . . . μένει ἀεὶ ἀπλῶς ἐν τῇ αὐτοῦ μορφῇ. comp. Jos. c. Ap. 2. 22.

Μορφόω, ὦ, f. ὠσω, (*μορφή*,) *to form, to fashion*, trans. Sept. for מִצְבֵּי Is. xlv. 13. Plut. ed. R. X. p. 207 ult. In N. T. Pass *to be formed*, trop. Gal. iv. 19 ἄχρις οὗ μορφωθῇ Χρ. ἐν ὑμῖν i. e. until the very image of Christ be impressed upon your hearts.

Μόρφωσις, εος, ἡ, (*μορφόω*,) pp. *a forming*; hence *form, appearance*, e. g. mere external form, 2 Tim. iii. 5 ἔχοντες μορφῶσιν εὐσεβείας.—Test. XII Patr. p. 742 ἰδεῖν τὴν μ. τῆς ὁψείως αὐτοῦ.—By impl. *a prescribed form, norma*, Rom. ii. 20 ἔχων τὴν μ. τῆς γνώσεως.

Μοσχοποιέω, ὦ, f. ἡσω, (*μόσχος*, ποιέω, *to make a calf*, i. e. the image of a calf or bullock, found only Acts vii. 41. The allusion is to the golden calf made by Aaron in imitation of the Egyptian Apis, comp. Ex. xxxii. 4 sq. where Sept. ἐποίησαν μόσχον.

Μόσχος, ου, ὁ, pp. *shoot* of a plant, young and tender, Hom. Il. 11. 105. Dioscor. IV. 108. Hence *a young animal*, and espec. in prose and N. T. *a calf, a young bullock*, Luke xv. 23, 27, 30. Heb. ix. 12, 19. Rev. iv. 7. Sept. for מִצְבֵּי Ex. xxxii. 4, 8, 19. 75 Ex. xxix. 10 sq. Lev. iv. 3 sq. 77 Gen. xii. 16. xxiv. 35.—Æl. H. An. 14. 11. Hdot. 3. 28 of the god Apis, i. e. a young bullock.

Μουσικός, ἡ, ὄν, (*μοῦσα*,) *devoted to the muses*, i. e. to the liberal arts and sciences, *learned*, Æl. V. H. 4. 15. In N. T. *skilled in music, a musician*, Rev. xviii. 22 φωνὴ κιθαριδῶν καὶ μουσικῶν καὶ αὐλητῶν, perh. here *singers*.—1 Macc. ix. 39, 41. Luc. D. Deor. 7. 3. Xen. Cyr. 1. 6. 38.

Μόχθος, ου, ὁ, *wearisome labour, travail*, including the idea of painful effect, sorrow; in N. T. only as coupled with κόπος. 2 Cor. xi. 27 ἐν κόπῳ καὶ μόχθῳ. 1 Thess. ii. 9. 2 Thess. iii. 8.

Sept. for מִנְיָ Deut. xxvi. 7. Ecc. ii. 18 sq.—Wisd. x. 10. Xen. Conv. 8. 40.

Μυελός, οὔ, ὁ, *marrow*, Heb. iv. 12. —Sept. Gen. xlv. 18. Eurip. Hippol. 255 or 257. Alciph. I. 23.

Μυέω, ὦ, f. ἥσω, (μύνω to shut up,) *to initiate, to instruct*, sc. in things before unknown, Pass. Phil. iv. 12, parall. with *μαρτάνω* in ver. 11.—Diod. Sic. 4. 7 *μυεῖν τοὺς ἀνθρώπους· τοῦτο δ' ἐστίν, τὸ διδάσκειν τὰ καλὰ καὶ συμφέροντα, καὶ ὑπὸ τῶν ἀπαιδεύτων ἀγνοούμενα*. Spec. to initiate into the heathen mysteries etc. Diod. Sic. 5. 48. Hdot. 2. 51.

Μῦθος, ου, ὁ, *speech, discourse*, Hom. Od. 11. 561. Xen. Mem. 1. 2. 58. In N. T. *fable, fiction*, a mythic tale, mythic discourse, 1 Tim. i. 4. iv. 7 *τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ*. 2 Tim. iv. 4. Tit. i. 14. 2 Pet. i. 16.—Hdian. 1. 11. 6. Diod. Sic. 1. 19. Dem. 1219. 14.

Μυκάομαι, ὦμαι, f. ἥσομαι, (μύ) *to moo, to low*, pp. as the cow or ox, Hom. Il. 18. 580. Luc. D. Deor. Mar. 15. 2. *to bellow* Il. 21. 237. Transferred to other animals, Plut. ed. R. VIII. p. 319 ult. Theocr. 26. 20. In N. T. of a lion, *to roar*, Rev. x. 3 ὥσπερ λέων μυκάται.—Anthol. Gr. I. p. 246.

Μυκτηρίζω, f. ἴσω, (μυκτήρ nose, μύζω,) *to turn up one's nose* in scorn, and hence *to mock, to deride*, Pass. Gal. vi. 7 *Σεὸς οὐ μυκτηρίζεται*, i. e. God will not let himself be mocked. Sept. for מִצַּח Job xxii. 19. Ps. lxxx. 7.—Test. XII Patr. p. 700. Lys. Fragm. 36.

Μυλικός, ή, όν, (μύλη mill,) *belonging to a mill*, e. g. λίθος μυλικός *a mill-stone*, Mark ix. 42.

Μύλος, ου, ὁ, μύλη from μύλλω, μύνω,) pp. *a grinder*, hence *a mill, a mill-stone*. The mills used by the Hebrews are still common in the East; they were composed of two stones, of which the lower was fixed, and the upper was turned round upon it (Heb. רֶכֶב rider), having a hole in the middle for receiving the grain. The grinding was mostly done by hand by female slaves, and though exceedingly laborious was usu-

ally accompanied by song. Larger mills were turned by an ass; whence the upper mill-stone was called *δονικός* Matt. xviii. 6; or also *δνος*, Hesych. *δνος· ὁ ἀνώτερος λίθος τοῦ μύλου*. Xen. An. 1. 5. 5. comp. Luc. Asin. 28, 42. See Jahn § 138, 139. Calmet art. *Corn*.—Hence in N. T.

a) *a mill*, Rev. xviii. 22 καὶ φωνή μύλου, *the song of the mill*, i. e. the singing of the maid servants when grinding, comp. Jer. xxv. 10. Sept. for מִנְיָ Ex. xi. 5. Is. xlvii. 2.—Plut. ed. R. VIII. p. 172. 10. IX. p. 301. 5. Comp. Hesych. l. c.

b) by synecd. *a mill-stone*, i. e. the upper one or rider, e. g. μύλος *δονικός* Matt. xviii. 16. Luke xvii. 2. μ. μέγας Rev. xviii. 21. Sept. for רֶכֶב Judg. ix. 53. 2 K. xi. 21.—Anthol. Gr. III. p. 46, 51.

Μύλων, ωνος, ὁ, (μύλη,) *mill-house, pistrinum*, place where the mill is, Matt. xxiv. 41.—Luc. Asin. 42. Dem. 1111. 27. See in Μύλος.

Μύρα, ων, τά, *Myra*, one of the six principal cities of Lycia, on the S. W. coast of Asia Minor, Acts xxvii. 5.

Μυριάς, άδος, ή, (μυρίος,) *a myriad*, i. e. *ten thousand*, Acts xix. 19. Sept. for רִבּוֹא Ezra ii. 64. Neh. vii. 66. רֶכֶב Deut. xxxiii. 17. Lev. xxvi. 8.—Æl. V. H. 2. 25. Xen. Cyr. 2. 1. 6.—Put as in Engl. for any indefinitely large number, Luke xii. 1. Acts xxi. 20. Heb. xii. 22. Jude 14. Rev. v. 11. ix. 16. So Sept. and רֶכֶב Gen. xxiv. 60. 1 Sam. xxi. 11.

Μυρίζω, f. ἴσω, (μύρον,) *to anoint* sc. for burial, *to embalm*, trans. Mark xiv. 8 *προέλαβε μυρίσαι μου τὸ σῶμα*.—Aristoph. Plut. 529. Hdot. 1. 195.

Μυρίος, α, ου, *very many, innumerable*, Pind. Nem. 10. 84. Theocr. 16. 22. Plur. μυρίοι id. Hom. Od. 8. 110.—In N. T. only plur. μυρίοι *ten thousand*, pp. Matt. xviii. 24 *μυρίων ταλάντων*. Sept. for מִנְיָא Esth. iii. 9. רִבּוֹ 1 Chr. xxix. 7.—Diod. Sic. 15. 59. Xen. Cyr. 2. 1. 5.—Put as in Engl. for any indefinitely large number, 1 Cor. iv. 15 *ἐὰν μυρίους παιδαγωγούς ἔχητε*, i. e. *ten thousand masters*. xiv. 19.—Jos. Ant. 5. 3. 2. Hdian. 2. 3. 14. Xen. Cyr. 5. 1. 13.

Μύρον, ου, τό, (Heb. מִנְיָ,) *any ar-*
2 M

omatic balsam distilling of itself from a tree or plant, espec. *myrrh*, *μύρρα*, *σμύρνα*, *Æl. V. H. 12. 31.* comp. *Diod. Sic. 5. 41.* In N. T. *genr. ointment, ungent*, i. e. perfumed, *Matt. xxvi. 7* ἀλάβαστρον *μύρου.* ver. 9, 12. *Mark xiv. 3, 4.* *Luke vii. 37, 38.* xxiii. 56. *John xi. 2. xii. 3 bis, 5.* *Rev. xviii. 13.* Opp. to *ἐλαιον*, *Luke vii. 46* ἐλαίῳ τὴν κεφ. μου οὐκ ἤλειψας· αὐτὴ δὲ μύρῳ ἤλειψέ μου τοὺς πόδας, comp. *Xen. below.* Sept. for *בִּשְׁמֵן* *Ps. cxxxiii. 2.* *נֶחֱמֵץ* *Prov. xxvii. 9.* *Cant. i. 2.*—*Æl. V. H. 9. 9.* *Pol. 31. 4. 1.* *Xen. Conv. 2. 3, 4* opp. to *ἐλαιον*.

Μυσία, ας, ἡ, Mysia, the north-western province of Asia Minor, lying between the Propontis and Lydia, and including the Troad, *Acts xvi. 7, 8.* The Mysian cities Assos, Pergamos, and Troas, are mentioned in N. T.

Μυστήριον, ἰου, τό, (μύστης, μνέω q. v.) a mystery, i. e. something into which one must be *initiated*, instructed before it can be known, something of itself not obvious and above human insight. In N. T. spoken of facts, doctrines, principles, etc. not fully revealed, but only obscurely or symbolically set forth.

a) *genr. Matt. xiii. 11* ὑμῖν δίδεται γινῶναι τὰ μυστήρια τῆς βασιλ. τῶν οὐρ. *to know the mysterious things of the kingdom of heaven*, i. e. in a deeper and more perfect manner than they were made known to others. *Mark iv. 11. viii. 10.* *1 Cor. xiv. 2.* *Eph. v. 32* τὸ μυστήριον τοῦτο μέγα ἐστίν. *2 Thess. ii. 7* τὸ μυστήριον τῆς ανομίας, mysterious wickedness, i. e. hidden, as yet unknown to Christians, opp. ἀποκαλύπτεισθαι in ver. 8; comp. *Buttm. § 123. n. 4.* (*Jos. B. J. 1. 24.* *1 κακίας μυστήριον.*) *Rev. i. 20* τὸ μυστ. τῶν ἐπὶ τὰ ἀστέρων. *x. 7. xvii. 5, 7.*—*Wisd. ii. 22.* *Hdian. 8. 7. 8.* Of the Eleusianian mysteries, e. g. the lesser, τὰ μικρά *Diod. Sic. 4. 14;* the greater *Diod. Sic. 4. 25.* *Dem. 29, ult.* *Xen. H. G. 1. 4. 14.*

b) *spec. of the Gospel*, the Christian dispensation, as having been long hidden and first revealed in later times. *Eph. iii. 9* et *Col. i. 26* τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ. *Eph. vi. 19* τὸ μ. τοῦ εὐαγγελίου. *Col. ii. 2* τὸ μ. τοῦ θεοῦ. *iv. 3* et *Eph. iii. 4* τοῦ

Χρ. 1 Tim. iii. 9 τῆς πίστεως. *Rom. xvi. 25.* *1 Cor. ii. 7. iv. 1. xiii. 2.* *Eph. iii. 3. Col. i. 27.* So of particular doctrines or parts of the Gospel, *Rom. xi. 25.* *1 Cor. xv. 51.* *Eph. i. 9.* *1 Tim. iii. 16.*

Μυωπάζω, άσω, (μύωψ from μύω, ὦψ,) pp. to shut the eyes, i. e. to contract the eyelids, *to blink, to twinkle*, like one who cannot see clearly; hence by impl. *to be near-sighted*, trop. *2 Pet. i. 9.*—*Aristot. Probl. Sect. 31.* *Suid. ἐμνώπα-σεν· ἄκροισ τοῖς ὀφθαλμοῖς προσέσχε, μυωπάζω γὰρ τὸ καμῦν.*

Μώλωψ, ωπος, ό, (μάω, σμάω,) a stripe, weal, i. e. mark of a stripe or blow, trop. *1 Pet. ii. 24* οὐ τῷ μώλωπι ἰάσῃτε, i. e. collect. *stripes*, quoted from *Is. liii. 5* where Sept. for *נִיבִיבִי*.—pp. *Luc. Philopseud. 20.* *Plut. Æm. Paul. 19 fin.*

Μωμάομαι, ὤμαι, f. ἡσμαι, depon. *Mid. (μῶμος,) to find fault with, to carp at, to blame*, c. acc. *2 Cor. viii. 20.* *Aor. 1 ἐμωμήθεν* as pass. *2 Cor. vi. 3* ἵνα μὴ μωμηθῇ ἡ διακονία ἡμῶν, comp. *Buttm. § 113. n. 6.*—*Wisd. x. 14.* *Luc. D. Deor. 20. 2.* *Hom. Il. 3. 412.*

Μῶμος, ον, ό, fault, i. e. fault-finding, *censure*, *Ecclus. xviii. 15.* *Plut. ed. R. IX. p. 263. 6.* In N. T. *fault* as found, *blemish*, trop. *stain, disgrace*, *2 Pet. ii. 13* σπίλοι καὶ μῶμοι.—pp. Sept. for *מַמָּ* of a bodily defect, *Lev. xii. 16 sq.* *Deut. xv. 21.* *Anthol. Gr. I. p. 74, 75.*

Μωραίνω, f. ανῶ, (μωρός,) pp. to make dull, not acute, see in *Μωρός*. Hence

a) of impressions on the taste, *Pass. to become insipid, tasteless*, to lose its savour, as salt, *Matt. v. 13* et *Luke xiv. 34* ἵαν δὲ τὸ ἄλας μωρανθῇ. *Comp. Tholuck Bergpred. p. 122.*

b) of the mind, *to make foolish*, i. e. to show to be foolish, c. acc. *1 Cor. i. 20* ἐμῶρανεν ὁ θεός τὴν σοφίαν τοῦ κόσμου. *Pass. Rom. i. 22* φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, *they became foolish*, i. e. acted like fools. *Sept. trans. for* *בְּבִי* *Is. xlv. 15.* *Pass. for* *בְּבִי* *2 Sam. xxiv. 10.* *נִבְּרַר* *Is. xix. 11.*—In profane writers *μωραίνω* in this sense is intrans.

to be foolish, to act foolishly, Luc. D. Mort. 13. 3. Xen. Mem. 1. 1. 11.

Μωρία, ας, ἡ, (μωρός,) *folly, foolishness, absurdity*, spoken of what seems foolish and absurd, 1 Cor. i. 18 ὁ λόγος . . . τοῖς μὲν ἀπολλυμένοις μωρία ἔστι. ver. 21, 23. ii. 14. iii. 19.—Eccclus. xx. 31. Dem. 128. 10. Thuc. 5. 41.

Μωρολογία, ας, ἡ, (μωρόλογος from μωρός, λέγω,) *foolish talk, empty discourse*, Eph. v. 4.—So μωρολογεῖν Plut. ed. R. VI. p. 669. 8.

Μωρός, á, óν, pp. *dull, not acute*, e. g. of impressions on the taste, *insipid, tasteless*, Dioscor. 4. 18. p. 122. Hippocr. de Diæta 2. 27. 2. Comp. Tholuck Bergpred. p. 122. In N. T. of the mind, *stupid, foolish*, and ὁ μωρός subst. *a fool*, e. g. of persons, Matt. vii. 26 ὁμοιωθήσεται ἀνθρὶ μωρῷ. xxiii. 17 μωροὶ καὶ τυφλοί. ver. 19. xxv. 2 αἱ πέντε μωραὶ sc. παρθένοι. ver. 3, 8. 1 Cor. iii. 18. iv. 10. So prob. Matt. v. 22, where others render it *wicked, impious*, like Heb. לָרָע Sept. ἀφρων Ps. xiv. 1. liii. 2. Job ii. 10; but μωρός no where else has this sense. Comp. Tholuck Bergpr. p. 178 sq. (Arr. Epict. 3. 22. 85.) Of things, 1 Cor. i. 25 τὸ μωρὸν τοῦ θεοῦ i. e.

what men count foolish in the ordinances and proceedings of God, comp. ver. 23, 24. ver. 27 τὰ μωρὰ τοῦ κόσμου. 2 Tim. ii. 23 et Tit. iii. 9 ζητήσεις μ. Sept. of pers. for לָרָע Deut. xxxii. 6. Is. xxxii. 5, 6. חֲרָפָה Ps. xciv. 8.—Luc. Paras. 25. Xen. Cyr. 3. 3. 45. of things Luc. Epigr. 1. Xen. ib.

Μωσῆς or Μωϋσεύς, έως, ὁ, also Μωϋσῆς, οὐ, and in some edit. Μωσῆς, οὐ, Matt. xvii. 4. John v. 46 al. *Moses*, Heb. מֹשֶׁה (drawn out sc. from the water), pr. n. of the great Hebrew prophet and legislator. On the forms and flexion, see Winer § 5. p. 44. § 10. The form Μωσῆς, gen. έως, comes from Heb. מֹשֶׁה, and is found chiefly in the Evangelists, Matt. viii. 4. xvii. 3. xxiii. 2. Mark i. 44. ix. 4, 5. Acts iii. 22. al.—Μωϋσῆς and Μωϋσεύς, also in Sept. and Josephus, and in some editions everywhere in N. T. are derived from the Egyptian form, see Gesen. Lex. art. מֹשֶׁה. Jos. Ant. 2. 9. 6 τὸ γὰρ ὕδωρ μὲν οἱ Αἰγύπτιοι καλοῦσιν, ὅσῃς δὲ τοὺς ἐξ ὕδατος σωθέντας, comp. c. Apion. 1. 31. E. g. Μωϋσῆς, gen. οὐ, Acts vi. 14. vii. 35, 37. Matt. xvii. 4. al. Μωϋσεύς Acts xv. 1, 5. 2 Tim. iii. 8. al.—Meton. for *the books of Moses*, the Pentateuch, Luke xvi. 29, 31. xxiv. 27. AL.

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Νααθών, ὁ, indec. *Naason*, Heb. נִחְיָנָה (diviner), pr. n. of a chief of Judah, whose sister was the wife of Aaron, Matt. i. 4 bis. Luke iii. 32. Comp. Ex. vi. 23. Num. ii. 3.

Ναγκαί, ὁ, indec. *Naggæ*, p. n. of a man, Luke iii. 25.

Ναζαρέτ or Ναζαρέτ, ἡ, indec. *Nazareth*, prob. Heb. נָצֶר; Aram. נִצְרַת. (a twig,) see Hengstenb. Christol. Vol. II. init. Bibl. Repos. IV. p. 182 sq. pr. n. of a small city in lower Galilee, just north of the great plain of Esdrælon, and about mid-way between the lake of

Tiberias and the Mediterranean. It lies at the foot and on the side of a hill facing the E. and S. E. along a small valley or basin entirely shut in by hills, except a narrow rocky gorge toward the south leading to the great plain. Here is now shown the supposed place where the men of the city were about to cast Jesus down from the precipice, Luke iv. 29. See Rosenm. Bibl. Geogr. II. ii. 85 sq. Jowett's Chr. Res. p. 128, and in Calsub. v. Miss. Her. 1824. p. 307.—Matt. ii. 23. iv. 13. xxi. 11. Mark i. 9. Luke i. 26. ii. 4, 39, 51. iv. 16. John i. 46, 47. Acts x. 38.

Ναζαρηνός, οὔ, ὁ, *a Nazarene*, i. e. an inhabitant of Nazareth, spoken of Jesus, Mark i. 24. xiv. 67. xvi. 6. Luke iv. 34.

Ναζωραῖος, οὐ, ὁ, *a Nazaræan*, i. q. *Nazarene*, an inhabitant of Nazareth, in some editions written Ναζαραῖος in Matt. ii. 23. xxvi. 71. John xviii. 7. —Spoken of Jesus, Matt. x. 47. xxvi. 71. Luke xviii. 37. xxiv. 19. John xviii. 5, 7. xix. 19. Acts ii. 22. iii. 6. iv. 10. vi. 14. xxii. 8. xxvi. 9. Matt. ii. 23 ὅτι Ναζωραῖος κληθήσεται *he shall be called a Nazarene*, i. e. looking to the etymology of the name (see in Ναζαρέθ) *he shall be called a shoot, branch*, in allusion to such passages as Is. xi. 1. liii. 2. Zech. iii. 8. vi. 12, etc. but here also implying reproach, from the contempt in which Nazareth was held. See Hengstenb. Christol. Vol. II. init. Bibl. Repos. IV. p. 186 sq.—Once of Christians in contempt, as the followers of Jesus of Nazareth, Acts xxiv. 5.

Ναθάν, ὁ, indec. *Nathan*, Heb. נָתָן (given sc. of God), pr. n. of a son of David, Luke iii. 31. Comp. 2 Sam. v. 14.—Not the prophet Nathan 2 Sam. vii. 2 sq. xii. 1 sq.

Ναθαναήλ, ὁ, indec. *Nathanael*, Heb. נָתַן אֱלֹהִים (given of God), pp. i. q. Θεόδωρος Theodore, pr. n. of a disciple of Christ, supposed to be the same with the apostle Βαρθολομαῖος q. v. John i. 46 —50. xxi. 2.

Ναί adv. of affirmation, *yea, yes, certainly*.

a) pp. in answer to a question. Matt. ix. 28 πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· ναι, κύριε. xiii. 51. xvii. 25. xxi. 16. John xi. 27. xxi. 15, 16. Acts v. 8. xxii. 27. Rom. iii. 29.—Æl. V. H. 13. 4. Xen. Mem. 4. 2. 20.

b) as expressing assent to the words or deeds of another. Matt. xi. 26 ναι, ὁ πατήρ, [sc. ὁρθῶς ποιεῖς,] ὅτι οὕτως κ. τ. λ. Luke x. 21. Rev. xvi. 17. xxii. 20 ναι, ἔρχου κύριε, in some edit.—Act. Thom. § 17, 18. Xen. Mem. 2. 7. 14.—Seq. καὶ introducing a subsequent limitation or modification. Matt. xv. 27 et Mark vii. 28 ναι, κύριε· καὶ γὰρ τὰ κυνάρια κ. τ. λ. comp. in Γάρ I. b, fin. Vi-

ger. p. 424.—Arr. Epict. 2. 10. 20. Plato Soph. p. 226. E.

c) intens. in strong affirmation, as-severation, Luke xi. 51 ναι, λέγω ὑμῖν, ἐκζητηθήσεται κ. τ. λ. xii. 5 ναι, λέγω ὑμῖν, τοῦτον φοβήθητε, *yea, I say unto you, fear him*. Philem. 20. Rev. i. 7 ναι, ἀμήν. xiv. 13. xxii. 20 ναι, ἔρχομαι ταχύ. (Arr. Epict. 2. 13. 21. comp. Hom. Il. 1. 234. Pind. Nem. 11. 30. Vig. p. 424.) Also seq. καὶ, *yea and more also*, Matt. xi. 9 et Luke vii. 26 ναι, λέγω ὑμῖν, καὶ περισσότερον προφήτου, *yea, and more than a prophet*.—Xen. Conv. 8. 4.—With the art. τὸ ναι, *yea*, i. e. the word *yea*. 2 Cor. i. 17 ἵνα ᾗ παρ' ἐμοὶ τὸ ναι, ναι, καὶ τὸ οὐ, οὐ. ver. 20. James v. 12. c. art. impl. 2 Cor. i. 18, 19 bis. Matt. v. 37. Comp. Tholuck Bergpr. p. 300.

Ναῖν, ἡ, indec. *Nain*, a town of Galilee situated according to Eusebius about two miles south of Mount Tabor, near Endor, Luke vii. 11. See Rosenm. Bibl. Geogr. II. ii. p. 94.

Ναός, οὔ, ὁ, (ναίω to dwell,) pp. *dwelling*, hence *temple, fane*, as the dwelling of a God; in classic writers mostly i. q. ἱερόν, though sometimes spoken of the interior and most sacred part of a temple where the image of the god was set up, Hdot. 1. 183.—Hence in N. T.

a) genr. of any temple, ἐν χειροποιήτοις ναοῖς Acts [vii. 48.] xvii. 24.—Hdian. 7. 3. 13. Xen. Mem. 3. 8. 10.—So Acts xix. 24 ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος *silver shrines of Diana*, i. e. miniature copies of the temple of Diana at Ephesus, containing a small image of the goddess. Such shrines of other gods were also common, made of gold, silver, or wood, and were purchased by pilgrims and travellers, probably as memorials, or to be used in their devotions. See Hammond and Wetstein in loc.—Artemid. IV. 34 Κρατῖνος ὁ ἡμέτερος, ἀργυρίου ναοῦ ἐργετιστάτης δόξας εἶναι. Diod. Sic. 1. 15, 97. ib. 20. 14 ἐπεμψαν δὲ καὶ τοὺς ἐκ τῶν ἱερῶν χρυσοῦς ναοὺς τοῖς ἀφιδρύμασι πρὸς τὴν ἱερείαν. Hdot. 2. 63 τὸ δὲ ἄγαλμα, ἔδν ἐν νηφ' μικρῷ ξυλίνῳ κατακεχυρσομένῳ κ. τ. λ. comp. Dion. Hal. 2. 12 τὰ τῆς Ἐφεσίας Ἀρτέμιδος ἀφιδρύματα παρ' Ἑλληνισιν.

b) of the temple at Jerusalem, or in

allusion to it, but spoken only of the *fane* or edifice itself, in distinction from *ιερόν*, which included also the courts and other appurtenances, see *Ἱερόν*.—

(α) pp. Matt. xxiii. 16 bis *ὅς ἐν ὁμοίᾳ ἐν τῷ ναῷ* . . . ἐν τῷ χρυσῷ τοῦ ναοῦ. ver. 17, 21, ver. 35 *μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσι-αστηρίου*, i. e. the altar of burnt offerings which stood in the court of the priests before the entrance of the ναός, see in *Ἱερόν*. xxvii. 5 *ρίψας τὰ ἀργύρια ἐν τῷ ναῷ*, prob. in the entrance of the ναός, since Judas could not enter within it. xxvi. 61 et xxvii. 40. Mark xiv. 58 et xv. 29. Luke i. 9, 21, 22. John ii. 20. 2 Thess. ii. 4. For the *καταπέτασμα τοῦ ναοῦ* Matt. xxvii. 51. Mark xv. 38. Luke xxiii. 45, see in *Καταπέτασμα*. Sept. for *כִּתְיָהוּ* 1 K. vi. 5, 17. Ps. v. 8. xi. 4. —Jos. Ant. 8. 4. 1. ib. xi. 4. 3.—(β) Symbol. of the temple of God in heaven, to which that of Jerusalem was to correspond, comp. Heb. viii. 5. ix. 11. So Rev. iii. 12. vii. 15. xi. 1, 2, 19 bis, *ἡνοίγη ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ* κ. τ. λ. xiv. 15, 17. xv. 5, 6, 8 bis. xvi. 1, 17. xxi. 22 bis—Test. XII Patr. p. 550. comp. Wisd. iii. 14.—(γ) Metaph. of persons in whom God or his Spirit is said to dwell or act, e. g. the body of Jesus, John ii. 19, 21. of Christians 1 Cor. iii. 16, 17 bis. vi. 19. 2 Cor. vi. 16 bis. Eph. ii. 21.—Act. Thom. § 12 *γίνεσθε ναοὶ ἄγιοι*.

Ναούμ, ὁ, indec. *Nahum*, Heb. נָחֻם (comfort), pr. n. of an ancestor of Jesus, not the prophet, Luke iii. 25.

Νάρδος, ου, ἡ, *nard*, i. e. the oriental or Indian *spikenard*, *andropogon nardus* of Linn. Heb. נָרְדָּה, Sanser. *narda*, Plin. H. N. 12. 12. or 26. See Celsii Hierobot. II. p. 1 sq. Jones on the Spikenard of the Ancients, in *Asiat. Researches* Vol. V. The ancients extracted from it an oil or ointment which was highly prized, Theophr. H. Plant. 9. 7. Dioscor. 1. 66. comp. Tibull. 2. 2. 7. Hor. Epod. 5. 59. Ovid. Art. Am. 3. 443.—Hence in N. T. *μύρον νάρδου πιστικῆς ointment of pure spikenard*, i. e. the most precious, Mark xiv. 3. John xii. 3.—Sept. for נָרְדָּה Cant. 2. 12. iv. 13, 14.

Νάρκισσος, ου, ὁ, *Narcissus*, (pp.

a flower), pr. n. of a man at Rome, Rom. xvi. 11. He is supposed to have been the freed-man and favourite of the emperor Claudius, comp. Sueton. Claud. 28. Tacit. Annal. 12. 57.

Ναυαγέω, ὦ, f. ἦσω, (*ναυαγός* one shipwrecked, from *ναῦς* ἄγνυμι,) *to make shipwreck*, i. e. *to be shipwrecked*, intrans. 2 Cor. xi. 11 *τρεῖς ἐνανάγησα*. Trop. 1 Tim. i. 19 *περὶ τὴν πίστιν*.—pp. Dem. 910. 7. Xen. Cyr. 3. 1. 24. trop. Philo de Somn. p. 1128. D.

Ναύκληρος, οὔ, ὁ, (*ναῦς*, κλῆρος), *ship-owner*, *nauclerus*, i. e. the master or owner of a trading vessel, who took passengers and freight for hire, Acts xxvii. 11. Comp. Adam's Rom. Ant. p. 406.—Jos. Ant. 9. 10. 2. Pol. 4. 6. 1. Xen. Mem. 2. 6. 38.

Ναῦς, gen. *νέως*, acc. *ναῦν*, ἡ, see Buttm. § 58. p. 99, (from *νάω*, *ναύω*), *a ship, vessel*, Acts xxvii. 41. Sept. for נַאֲ 1 K. ix. 26. תַּנְאִי Job ix. 26.—Hdian. 1. 11. 11. Xen. H. G. 1. 6. 19.

Ναύτης, οὔ, ὁ, (*ναῦς*), *a ship-man, sailor, seaman*, Acts xxii. 27, 30. Rev. xviii. 17.—Jos. Ant. 9. 10. 2. Xen. H. G. 7. 1. 12.

Ναχώρ, ὁ, indec. *Nahor*, Heb. נָחֹר (snorting), pr. n. of the grandfather of Abraham, Luke iii. 34. Comp. Gen. xi. 22 sq.

Νεανίας, ου, ὁ, (*νεάν*, *νέος*), *a youth, a young man*, Acts xx. 9. xxiii. 17, 18, 22. Sept. for נַעַן Judg. xvi. 26.—Hdian. 1. 9. 2. Xen. Mem. 3. 1. 2.—Spoken of Saul, i. e. Paul, Acts vii. 58, where however it determines nothing definitely as to his age; since *νεανίας*, like *νεανίσκος*, was applied to men in the vigour of manhood, up to the age of 40 years; see in *Νεανίσκος*. So of soldiers, Sept. for נַעַן 2 Sam. vi. 1. 1 Chr. xix. 10. also Hdian. 6. 8. 7. Xen. Cyr. 2. 2. 6. of Mars Luc. D. Deor. 15. 3.

Νεανίσκος, ου, ὁ, (*νεάν*, *νέος*), *a youth, a young man*, Mark xiv. 51 *εἰς τις νεανίσκος*. xvi. 5. Luke vii. 14. Sept. for נַעַן 1 Sam. xvii. 55. Is. iii. 3. נַעַן Ezra x. 1.—Jos. Ant. 6. 9. 2. Æl. V. H. 9.

39. Xen. An. 7. 2. 33.—So of young men in the prime and vigour of manhood up to the age of 40 years or more. Matt. xix. 20, 22, comp. Luke xviii. 18 where it is ἀρχων. Acts v. 10 νεανίσκοι, i. e. the younger members of the community i. q. νεώτεροι in v. 6. Opp. to πρεσβύτεροι or πατέρες, Acts ii. 17. 1 John ii. 13, 14. Of soldiers Mark xiv. 51. So Sept. for נַעַר Gen. xli. 12. Josh. vi. 23. נַעֲרֵי Josh. ii. 1, 23.—Pol. 5. 25. 3. Hdian. 7. 6. 3. Xen. Cyr. 5. 1. 9, 13. Phavorin. νεανίσκος ἀπ' ἐτῶν εἰκοσιτριῶν ἕως ἐτῶν τριακοντατεσσάρων, ἡ τεσσαράκοντα ἐνός.

Νεάπολις, εως, ἡ, (νέος, πόλις,) *Neapolis*, a city and port of Macedonia on the Sinus Strymonicus, a few miles E. S. E. of Philippi, on the confines of Thrace, Acts xvi. 11.—Strabo VII. p. 330. Plin. H. N. 14. 18.

Νεεμάν, ὁ, indec. *Naaman*, Heb. נִצְמָן (pleasantness,) pr. n. of a Syrian warrior and captain, Luke iv. 27. Comp. 2 K. c. 5.

Νεκρός, οὔ, ὁ, (νέκρς,) *dead*, as subst. and adj. pp. only of persons or trop. in allusion to them.

1. Subst. *one dead, a dead person*, and this is the Homeric and early usage, see Passow in voc.

a) *dead body, corpse*, Matt. xxiii. 27 γέμουσιν ὅστιων νεκρῶν. Rev. xx. 13. Sept. for נֶפֶשׁ Deut. xxviii. 6. Jer. vii. 31.—Jos. B. J. 1. 9. 1. Hdian. 4. 15. 16. Xen. Cyr. 4. 6. 5. H. G. 3. 2. 5.

b) genr. *a dead person*, plur. *the dead*, e. g. (a) as yet unburied, Matt. viii. 22 θάψαι τοὺς νεκρούς. Luke vii. 15. Heb. ix. 17. So for *one slain*, Rev. xvi. 3. Sept. for נֶפֶשׁ Gen. xxii. 3 sq.—Pol. 2. 34. 12. Hom. Il. 23. 51.—(β) as buried, laid in a sepulchre, and therefore as being in ᾗδης q. v. and see also Gesen. Lex. art. הָיָה. Luke xvi. 30 εἰάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοῖς. John v. 25 οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τ. νιοῦ τ. θ. Acts x. 42. Rom. xiv. 9. Heb. xi. 35. Rev. i. 18. So οἱ νεκροὶ ἐν Χριστῷ i. e. those who have died in the Christian faith. Sept. for נֶפֶשׁ Ecc. ix. 5. Is. viii. 19. (Luc. D. Mort. 3. 1, 2. ib. 22. 2. Hom. Od. 11. 34.) In refer-

ence to being raised again from the dead, resurrection, e. g. ζῶντες ἐκ νεκρῶν trop. Rom. vi. 13. ζωὴ ἐκ ν. trop. xi. 15, see in ζωή a. a. So ζωοποιεῖν τοὺς ν. Rom. iv. 17. ἐγείρειν τοὺς νεκρούς Matt. x. 8. John v. 21. Acts xxvi. 8. 2 Cor. i. 9. ἐγείρειν τινὰ ἀπὸ ν. ἐκ νεκρῶν Matt. xiv. 2. xxvii. 64. Acts iii. 15. Gal. i. 1. 1 Thess. i. 10. ἀναστῆναι ἐκ τῶν νεκρῶν Matt. xvii. 9. Luke xvi. 31. John xx. 9. trop. Eph. v. 14. ἀνάστασις τῶν νεκρῶν Matt. xxii. 31. Acts xvii. 32. Rom. i. 4. 1 Cor. xv. 13, 21, 42. ἀν. ἡ ἐκ νεκρῶν Acts iv. 2. Ἐξανάστασις τῶν ν. Phil. iii. 11.—(γ) emphat. οἱ νεκροὶ *the dead*, i. e. *utterly dead*, extinct, Matt. xxii. 32 οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζώντων. Mark xii. 27. Luke xx. 38.—(δ) trop. plur. *those dead to Christ* and his Gospel, spiritually dead. Matt. viii. 22 ἄφες τοὺς νεκρούς κ. τ. λ. *let the spiritually dead bury their dead*, i. e. let no lesser duty keep you from the one great duty of following me. Luke ix. 60. Rom. vi. 13. xi. 15. Eph. v. 14, see in β above.

II. Adj. νεκρός, ἁ, ὄν, *dead*, in Attic and later usage.

a) pp. Matt. xxviii. 4 ἐγένοντο ὡσεὶ νεκροί. Acts xx. 9 καὶ ἤρθη νεκρός *was taken up dead*, i. e. for dead. xxviii. 6. Rev. i. 17. Sept. for נֶפֶשׁ 2 Sam. xix. 6. Is. xxvii. 36.—Luc. D. Deor. 7. 4. ib. Philops. 31. Arr. Epict. 1. 9. 33.—Trop. for *lost, perished*, given up as dead, e. g. the prodigal son Luke xv. 24, 32, parall. with ἀπολωλώς.—Aristoph. Ran. 420. Menand. Incert. fab. 188. p. 249. ed. Mein.

b) metaph. in opp. to the life of the Gospel, e. g. (a) of persons, *dead to Christ* and his gospel and so exposed to punishment, spiritually dead, Rev. iii. 1. c. dat. of cause or manner, Eph. ii. 1 ἡμᾶς ὄντας νεκροὺς παραπτώμασι ver. 5. seq. ἐν c. dat. Col. ii. 13. seq. διὰ τι, Rom. viii. 10 τὸ σῶμα νεκρὸν δι' ἁμαρτίαν, i. e. as to the body ye still remain subject to sinful passions etc. Others here, *mortal*.—Vice versa, νεκρός εἶναι τῇ ἁμαρτίᾳ, *to be dead to sin*, no longer willingly subject to it, Rom. vi. 11 i. q. ἀποθανεῖν τῇ ἁμ. in ver. 2.—(β) Of things, *dead*, i. e. *inactive, inoperative*, e. g. ἁμαρτία Rom. vii. 8. πίστις James ii.

17, 20, 26. So ἔργα νεκρά *dead works*, i. e. external righteousness, not proceeding from a living faith, and therefore fruitless, sinful, Heb. vi. 1. ix. 14. AL.

Νεκρώω, ὤ, f. ὠσω, (νεκρός,) *to put to death*, and Pass. *to be put to death, to die*, pp. Anthol. Gr. IV. p. 276. In N. T. trop. *to deaden*, to deprive of force and vigour, e. g. τὰ μέλη i. e. *to mortify* Col. iii. 5. Pass. part. νεκρωμένος, η, ον, *deadened*, i. e. *dead*, powerless, impotent, as σώμα νεκρ. Rom. iv. 19. Heb. xi. 12.—Plut. ed. R. IX. p. 758. 3. comp. ἀπονεκροῦσθαι Arr. Epict. 4. 5. 21.

Νέκρωσις, εως, ἡ, (νεκρώω,) pp. *a putting to death*, hence

a) *death*, i. e. violent death, 2 Cor. iv. 10 τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν περιφέροντες, i. e. ever exposed to suffer for the cause of Christ the same violent death which he suffered.

b) trop. *deadness, impotency*, Rom. iv. 19. Comp. ἀπονέκρωσις Arr. Epict. 1. 5. 4.

Νέος, α, ον, *young, new*, Compar. νεώτερος, *younger*. See Tittm. Synon. N. T. p. 59.

a) pp. of persons, *young, youthful*. Tit. ii. 4 ἵνα σωφρονίζωσι τὰς νέας, opp. πρεσβυτάδας. Sept. for γυν Gen. xxxvii. 2. Prov. xxii. 15.—Jos. Ant. 4. 6. 10. Luc. D. Mort. 12. 4. Xen. Mem. 2. 1. 5, 31.—Compar. νεώτερος, *younger*, sc. of two or more, Luke xv. 12, 13, ὁ νεώτερος αὐτῶν, ὁ ν. υἱός. Sept. for ἡρῶ Gen. ix. 24. xxvii. 15. xlii. 13. (Xen. Cyr. 3. 1. 1. An. 1. 1. 1.) Genr. *a young person*, plur. *the younger, the young*, in opp. to those older, John xxi. 18 ὅτε ἦς νεώτερος. Acts v. 6 οἱ νεώτεροι, i. q. οἱ νεανίσκοι in ver. 10. 1 Tim. v. 1, 2, 11, 14. Tit. ii. 6. 1 Pet. v. 5. As implying inferior dignity, Luke xxii. 26. Sept. for γυν Ps. cxlviii. 12. Jer. i. 6, 7.—Ceb. Tab. 2. Dem. 242. 15. Thuc. l. 42.

b) of things, *new, recent*, e. g. οἶνος, ἀσκοί, Matt. ix. 17 bis. Mark ii. 22. ter. Luke v. 37 bis, 38, 39. Sept. for ᾠγγ Lev. xxiii. 17. Cant. vii. 13.—Hom. II. 6. 462. Hdian. 1. 5. 26. Xen. Cyr. 1. 6. 38.—Trop. of the heart, disposition, nature, as *renewed* and therefore *better*, e. g. 1

Cor. v. 7 ἵνα ἦτε νέον φύραμα. Col. iii. 10. Heb. xii. 24 διαθήκη νέα.

Νεοσσός, οῦ, ὁ, (νέος,) *youngling*, the young of animals esp. of birds, Luke ii. 24 δύο νεοσσούς περιστερῶν, where some MSS. have the later form νεοσσούς, see Lob. ad Phr. p. 206. Sturz Dial. Alex. p. 185. So Sept. for נֶפֶשׁ Lev. v. 7. Prov. xxx. 17. נֶפֶשׁ Deut. xxii. 6.—Æl. V. H. 1. 6. Xen. Œc. 7. 34.

Νεότης, ητος, ἡ, (νέος,) *youth, youthful age*. Matt. xix. 20 ἐκ νεότητός μου. Mark x. 20. Luke xviii. 20. Acts xxvi. 4. 1 Tim iv. 12 μηδεὶς σου τῆς ν. καταφρονεῖτω *let no one despise thy youth*, i. e. conduct thyself with the wisdom of riper age, as is said immediately after. Sept. for נְעֻמָּה Gen. viii. 21. Num. xxx. 17. נְעֻמָּה Ecc. xi. 9, 10.—Hdian. 1. 3. 3. Xen. Mem. 2. 1. 31.

Νεόφυτος, ου, ὁ, ἡ, adj. (νέος, φύω,) *newly planted*, Suid. νεόφυτον τὸ νεωστὶ φυτευθέν. Sept. for נָחַץ Job xiv. 9. Ps. cxliv. 12.—In N. T. as subst. trop. *a neophyte, new convert*, 1 Tim. iii. 6.

Νέρων, ωνος, ὁ, Nero, the Roman emperor, only in the spurious subscription 2 Tim. iv. 23.

Νεύω, f. νέυσω, *to nod, to beckon*, as a sign to any one, seq. dat. John xiii. 24 νεύει οὖν αὐτῷ Σίμων. Acts xxiv. 10.—Sept. Prov. iv. 25. Arr. Epict. 2. 18. 18. Æl. V. H. 14. 22.

Νεφέλη, ης, ἡ, (dim. of νέφος,) pp. *small cloud, nebula*, perh. Luke xii. 54, comp. 1 K. xviii. 44. Genr. *a cloud*, Jude 12 νεφέλαι ἄνδρῶν. [2 Pet. ii. 17.] Sept. for נָחַץ Gen. ix. 13, 14. קָנַח Ps. xxxvi. 6. נָחַץ Judg. v. 4. Ecc. xi. 4.—Luc. D. Deor. 6. 4. Xen. An. 1. 8. 8.—As accompanying supernatural appearances and events, e. g. the pillar of cloud in the desert, 1 Cor. x. 1, 2; comp. Sept. and נָחַץ Ex. xii. 21, 22. In connexion with Christ, as with a voice from heaven Luke ix. 35; or at his transfiguration νεφέλη φωτεινή, Matt. xvii. 5 bis. Mark ix. 7 bis. Luke ix. 34 bis; as receiving him up at his ascension, Acts i. 9; as surrounding him at his second coming, Matt. xxiv. 30. xxvi. 64. Mark xiii. 26. xiv. 62. Luke xxi. 27. Rev. i. 7.

xiv. 14 bis, 15, 16. As surrounding ascending saints or angels, 1 Thess. iv. 17. Rev. x. 1. xi. 12.—Comp. of God, Ps. xviii. 8. sq. xevii. 2. Is. xix. 1.

Νεφθαλείμ, ὁ, indec. *Nephthalim*, Heb. נַפְתָּלִי (my wrestling) *Naphtali*, pr. n. of the sixth son of Jacob, born of Bilhah, comp. Gen. xxx. 8. In N. T. only meton. for the tribe of *Naphtali*, Matt. iv. 13, 15. Rev. vii. 6.

Νέφος, εος, ους, τό, a cloud, pp. Hdian. 1. 14. 4. Diod. Sic. 1. 38. In N. T. trop. for crowd, throng, Heb. xii. 1 νέφος μαρτύρων.—Apoll. Rh. Argon. 4. 397. Hdot. 8. 109 νέφος τοσούτο ἀνθρώπων. Diod. Sic. 3. 29 τὰ νέφη τῶν ἀκριδῶν.

Νεφρός, οῦ, ὁ, kidney, usually plur. οἱ νεφροί the kidneys, reins, loins, Sept. for נִי־זָרָא Ex. xxix. 13, 32. Job xvi. 13. —In N. T. trop. for the inmost mind, the seat of the desires and passions, Rev. ii. 23 ἱερυνῶν νεφροῦς καὶ καρδίας. Comp. Sept. and נִי־זָרָא in the similar phrase Ps. vii. 10. Jer. xi. 20. xvii. 10. xx. 12.

Νεωκόρος, ου, ὁ, (ναός, Att. νεός, κορίω,) pp. temple-sweeper, hence temple-keeper, prefect of a temple, who had charge also of the decorations, Jos. Ant. 1. 7. 6. Xen. An. 5. 3. 6. Suid. νεωκόρος. ὁ τὸν νεῶν κοσμῶν καὶ εὐτρεπίζων, ἀλλ' οὐχ ὁ σαρῶν. Hence for worshipper, pp. one who frequents the temple of God, e. g. of the Israelites in the desert, Jos. B. J. 5. 9. 4. οὗς ὁ θεός ἐαντῷ νεωκόρους ἤγεν, and so νεωκορεῖν ib. —In N. T. as an honorary title assumed by cities distinguished for the worship of a particular deity, e. g. of Ephesus as a worshipper, devotee of Diana, Acts xix. 35 νεωκόρος τῆς μεγάλης Ἀρτέμιδος. —It occurs in inscriptions and on the coins of several cities, see in Wetstein N. T. II. p. 588.

Νεωτερικός, ἡ, ὄν, (νέος, νεώτερος,) youthful, pertaining to youth, 2 Tim. ii. 22 τὰς ν. ἐπιθυμίας φεῦγε.—3 Macc. iv. 8. Jos. Ant. 16. 11. 7. Pol. 10. 24. 7.

Νεώτερος, α, ου, see in Νεός.

Νή, a particle of swearing, always affirmative, and taking the accus. of that

by which one swears. Passow sub. v. Buttm. § 149. p. 430. 1 Cor. xv. 31 νή τὴν ἡμ. καύχησην, i. e. by all my ground of glorying in you, sc. I protest etc. So Sept. for נָא Gen. xlii. 15, 16.—Luc. D. Deor. 19. 1. Ael. V. H. 1. 33. Xen. Cyr. 1. 3. 10.

Νήθω, f. νήσω, (i. q. νίω, Buttm. § 114,) to spin, absol. Matt. vi. 28 et Luke xii. 27 οὐδὲ νήθει, sc. τὰ κρινά. Sept. for נָא Ex. xxxv. 25, comp. xxvi. 31. xxxviii. 18.—Anthol. Gr. III. p. 63, 189. Comp. H. Planck in Bibl. Repos. I. p. 676 sq.

Νηπιάζω, f. άσω, (νήπιος,) to be as a child, childlike, intrans. 1 Cor. xiv. 20 τῇ κακίᾳ νηπιάζετε, i. e. be ignorant of it, comp. Matt. xviii. 3.—Gr. proverb, διαφέρει δὲ τοῦ νηπίου κατ' ἡλικίαν οὐδὲν ὁ ἐν ταῖς φρεσὶ νηπιάζων, comp. Wetstein in loc.

Νήπιος, ία, ιον, also of two endings, ὁ, ἡ, (νη-insep. un, ἔπος,) pp. not speaking, infants, and hence an infant, child, babe, without any definite limitation of age.

a) pp. Matt. xxi. 16 ἐκ στόματος νηπίων καὶ θηλαζόντων, quoted from Ps. viii. 3 where Sept. for בְּחִיγ. 1 Cor. xiii. 11 quinq. ὅτε ἤμην νήπιος κ. τ. λ. By impl. a minor, one not yet of age, Gal. iv. 1. —Sept. genr. for בְּחִיγ and בְּחִיγ of a child playing in the streets, Jer. vi. 11. ix. 20, asking for bread Lam. iv. 4, borne in the arms, Lam. ii. 20, once of the foetus Job iii. 16.—Hom. II. 9. 440. Hdian. 2. 15. 7. Diod. Sic. 1. 74.

b) metaph. babe, for one unlearned, unenlightened, simple, in a good sense, Matt. xi. 25 ἀπεκάλυψας αὐτὰ νηπίους. Luke x. 21. Rom. ii. 20. Implying censure, 1 Cor. iii. 1 ὡς νηπίους ἐν Χριστῷ Gal. iv. 3. Eph. iv. 14. Heb. v. 13. Sept. for נָא Sept. Prov. i. 32. Ps. xix. x. exix. 130.—Plut. ed. R. VI. p. 128 pen.

Νηρεύς, έως, ὁ, Nereus, pr. n. of a Christian at Rome, Rom. xvi. 15.

Νηρί, ὁ, indec. Neri, pr. n. of a man, Luke iii. 27.

Νησίον, ου, τό, (dim. of νῆσος,) a small island, islet, sc. Κλαύδη q. v. Acts xxvii. 16.

Νῆσος, ου, ἡ, (prob. νέω to float,) *an island*, Acts xiii. 6. xxvii. 26. xxviii. 1, 7, 9, 11. Rev. i. 9. vi. 14. xvi. 20. Sept. for νς Ps. lxxii. 10. Ez. xxvi. 15, 18.—Diod. Sic. 3. 44. Xen. H. G. 4. 8. 7.

Νηστεία, ας, ἡ, (νηστεύω,) *a fasting, fast*, abstinence from eating.

a) *genr. e. g. for want of food*, 2 Cor. vi. 5. xi. 27 *ἐν λίμῃ καὶ δίψει, ἐν νηστείᾳ πολλάκις*.—Diod. Sic. 1. 82. Plut. ed. R. VIII. p. 327. 13.

b) *in a religious sense, e. g. of the private fastings of the Jews*, Matt. xvii. 21 et Mark ix. 29 *ἐν προσευχῇ καὶ νηστείᾳ*. Luke ii. 37. Acts xiv. 23. 1 Cor. vii. 5. To this kind of fasting great merit was attributed, and the Pharisees practised it often, sometimes twice a week, comp. Matt. ix. 4. Luke xviii. 12. Dan. ix. 3. Is. lviii. 3 sq. Tob. xii. 8. Test. XII Patr. p. 702, 711 sq. In their longer fastings they abstained only from the better kinds of food, Dan. x. 2 sq. Sept. for נִצְּחָן Dan. et Is. l. c. Ps. lxix. 11.—Spec. *the fast*, i. e. the great annual public fast of the Jews, the great day of atonement, which occurred in the month Tisri corresponding to the new moon of October, and thus served to indicate the season of the year after which the navigation of the Mediterranean became dangerous, Acts xxvii. 9. Comp. Lev. xvi. 29 sq. xxiii. 27 sq. Jos. Ant. 3. 10. 3, where also the time is marked, § 4 *τρεπομένου τοῦ καιροῦ πρὸς τὴν χειμέριον ὥραν*. Jahn § 103, 357.—Philo de Vit. Mos. 2. p. 657. C. Plut. ed. R. VIII. p. 669. 12. *genr. Æl. V. H. 5. 20.*

Νηστεύω, f. εὔσω, (νήστις,) *to fast, to abstain from eating*, in N. T. only of private fasting, see in Νηστεία. Matt. vi. 16 bis, 17, 18. ix. 14 bis. Mark ii. 18 ter, 19 bis. Luke v. 33. xviii. 12. Acts x. 30. xiii. 2, 3. Sept. for נִצְּחָן Judg. xx. 26. 1 Sam. vii. 6.—Æl. V. H. 5. 20.—With the notion of *grief, mourning*, with which fasting was often connected, Matt. ix. 15 *πενθεῖν . . νηστεύουσιν*. Mark ii. 20. Luke v. 34, 35. Comp. 2 Sam. xii. 16. Ezra x. 6. Neh. i. 4, where Sept. and Heb. נִצְּחָן.—Of the Saviour's supernatural fast of forty days, Matt. iv. 2. Or it may possibly be meant, that his fasting consisted in abstaining from

all usual food and living only on the scanty supplies of the desert; comp. Act. Thom. § 20 *νηστεύει συνεχῶς, καὶ ἄρτον ἐσθίει μόνον μετὰ ἁλατος, καὶ τὸ ποτὸν αὐτοῦ ὕδωρ*. 1 Sam. xxxi. 13. Dan. x. 2 sq.

Νῆστις, ιως, ὁ, ἡ, adj. (νη-insep. un, ἐσθίω), *not having eaten, fasting*, plur. acc. νήστεις Matt. xv. 32. Mark viii. 3. —Plut. Cato Maj. 23 νῆστιν. Dion. Hal. Rhetor. 9. 16 νήστεις. Another plur. νήστιδες occurs Athen. VII. 79. p. 126. See Lob. ad Phryn. p. 326.

Νηφάλιος, ία, ιον, (νήφω,) *sober, temperate, abstinent*, espec. in respect to wine, Jos. Ant. 3. 12. 2. comp. Anthol. Gr. IV. p. 53. Plut. VI. p. 594. 7. Reisk. In N. T. trop. *sober-minded, watchful, circumspect*, 1 Tim. iii. 2 *δεῖ οὖν ἐπίσκοπον εἶναι νηφάλιον κ. τ. λ.* ver. 11. Tit. ii. 2. Comp. 1 Thess. v. 6.—Phavorin. νηφαλιός ἵστιν ὁ αἰὶ νήφων καὶ σόνεισιν ἔχων τῇ ἡλικίᾳ κατάλληλον.—In 1 Tim. iii. 2, 11, text. receipt. has the later synon. form νηφαλιός, α, ον, comp. Passow s. v.

Νήφω, f. ψω, *to be sober, temperate, abstinent*, espec. in respect to wine, Jos. B. J. 5. 5. 7 *ἀπὸ ἀκράτου νήφοντες*. Xen. Cyr. 7. 5. 20. In N. T. *to be sober-minded, watchful, circumspect*, intrans. 1 Thess. v. 6 *γρηγορώμεν καὶ νήφωμεν*. ver. 8. 2 Tim. iv. 5 *σὺ δὲ νήφε ἐν πάσι*. 1 Pet. i. 13. iv. 7. v. 8.—Jos. B. J. 2. 12. 1. Luc. Hermot. 47 *νήφεις καὶ μέμνησο ἀπιστεῖν*. Hdian. 2. 15. 1.

Νίγερ, ὁ, indec. *Niger*, surname of Simon a teacher at Antioch, Acts xiii. 1.

Νικάνωρ, ορος, ὁ, *Nicanor*, pr. n. of one of the seven primitive deacons, Acts vi. 5.

Νικάω, ὦ, f. ἦσω, (νίκη,) *to be victorious, e. g.*

a) *intrans. to come off victor, to prevail*. Rom. iii. 4 *ἵνα νικήσῃς ἐν τῷ κρίνεισθαί σε*, quoted from Sept. Ps. li. 4 where Heb. נִכְיִי to be pure. Seq. infin. Rev. v. 5.—Dem. 1436. 18. Xen. Mem. 4. 4. 17.

b) *trans. to overcome, to conquer, to subdue*, c. acc. Luke xi. 22 *ὁ ἰσχυρότερος . . νικήσῃ αὐτόν*. Rom. xii. 21 bis,

μή νικῶ (pass.) ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῇ ἀγαθῇ τὸ κακόν.—Diod. Sic. 4. 57. Xen. Cyr. 1. 10. 4. Mem. 2. 6. 35.—Spoken of Jesus or his followers as victorious over the world, over evil, over all the adversaries of his kingdom, c. acc. expr. or impl. 1 John v. 4 bis νικᾷ τὸν κόσμον κ. τ. λ. ver. 5. Rev. iii. 21. vi. 2 bis. xii. 11. xvii. 14. Perf. for pres. or fut. John xvi. 33 ἐγὼ νενίκηκα τὸν κόσμον. 1 John ii. 13, 14. iv. 4. Hence Part. absol. ὁ νικῶν, the victor, he that overcometh, Rev. ii. 7, 11, 17. iii. 5. xxi. 7. Nom. absol. Rev. ii. 26. iii. 12, 21. comp. Buttm. § 145. n. 1. Winer § 28. 3. Prægn. seq. ἐκ τοῦ θηρίου Rev. xv. 2, see in 'Ek no. 1. b.—Also of the adversaries of Christ's kingdom as temporarily victorious, Rev. xi. 7. xiii. 7.

Νίκη, ης, ἡ, victory, meton. for the ground or pledge of victory, 1 John v. 4 αὕτη ἐστὶν ἡ νίκη . . ἡ πίστις ὑμῶν.—pp. Jos. B. J. 1. 27. 3. Xen. Cyr. 7. 1. 10.

Νικόδημος, ου, ὁ, Nicodemus, (victor populi,) pr. n. of a Pharisee and member of the Sanhedrim, who came to Jesus by night prob. as a serious though timid inquirer. John iii. 1, 4, 9. vii. 50. xix. 39.

Νικολαίτης, ου, ὁ, a Nicolaitan, pp. a follower of Νικόλαος, Rev. ii. 6, 15. Many suppose this to be an heretical sect sprung from some leader of that name. Or the word may also be symbolical, referring to those who are called in ver. 14 τοὺς κρατοῦντας τὴν διδάχην Βαλαάμ; since the Greek name Νικόλαος corresponds to the Heb. נִיחָא, if this latter be taken as a compounded form נִיחָא i. q. נִיכָא, and נִיחָא לֹא. So Eichhorn in Comm. ad loc. Comp. the symbolical use of 'Ιεζάβελ in Rev. ii. 20. But Gesenius gives to the name נִיחָא another derivation and sense, i. e. from נִיחָא and נִיחָא, q. d. non-populus.

Νικόλαος, ου, ὁ, Nicolas, (victor populi,) pr. n. of a proselyte of Antioch, one of the seven primitive deacons, Acts vi. 5.

Νικόπολις, εως, ἡ, Nicopolis, (pp. city of victory,) a city of Thrace, now Νίκη, on the river Nessus (Ka-

rasu), which was here the boundary between Thrace and Macedonia; and hence the city is sometimes reckoned to the latter. Tit. iii. 12, and in the spurious subscription.—There were other cities of this name, e. g. in Epirus, Mæsia, Armenia, etc.

Νίκος, εως, τό, (νίκη,) victory, a later form for νίκη, Passow s. v. Lob. ad Phryn. p. 647. 1 Cor. xv. 55 ποῦ σου, ἄδῃ, τὸ νίκος; ver. 57. So εἰς νίκος adv. victoriously, triumphantly, Matt. xii. 20, see in 'Εκβάλλω b, and Κρίσις c. 1 Cor. xv. 54, comp. Is. xxv. 8. Comp. in Εἰς no. 3. b. Sept. εἰς νίκος for נִיחָא 2 Sam. ii. 26. Job xxxvi. 7.—Sept. Ez. iii. 8. Anthol. Gr. III. p. 242.

Νινευί, ἡ, indec. Nineveh, Heb. נִינְוֵי i. e. dwelling of Ninus, the ancient capital of the Assyrian empire, Luke xi. 32. It was situated on the eastern bank of the Tigris, opposite to the modern Mosul, where there still exists a village called Nunia; see Niebuhr's Travels II. p. 353. Germ. Rosenm. Bibl. Geogr. I. ii. p. 94, 114. Comp. Gen. x. 11, and the book of Nahum. The Greeks and Romans called it Νῖνος, Ninus, Hdot. 1. 193. Plin. H. N. 6. 13.

Νινευίτης, ου, ὁ, a Ninevite, Matt. xii. 41. Luke xi. 30.

Νιπτήρ, ἥρος, ὁ, (νίπτω,) a wash-basin, John xiii. 5.—Pollux Onom. 10. 78 ποδανιπτήρ.

Νίπτω, f. ψω, a later present form for which the earlier writers used νίζω, f. ψω, Passow s. v. Buttm. § 114. p. 293; to wash, sc. some part of the body, as the face, hands, feet. Ablutions of the hands and feet were very common with the Jews, e. g. of the hands before eating, comp. Matt. xv. 2. Mark vii. 3; of the feet, as a mark of hospitality offered to a guest on his arrival, and performed by menial servants or slaves, comp. 1 Sam. xxv. 41. Gen. xviii. 4. xix. 2. xxiv. 32. xliii. 24. Judg. xix. 21. Jahn § 123, 145, 149. Calmet art. Baptism, Foot. --Trans. to wash, e. g. the face, τὸ πρόσωπον Matt. vi. 17; by impl. the eyes, τοὺς ὀφθαλμούς John ix. 7 bis, 11 bis, 15; the hands, τὰς χεῖρας Matt. xv. 2. Mark vii. 3;

the feet, τοὺς πόδας John xiii. 5, 6, 8 bis, 10, 12, 14 bis. 1 Tim. v. 10. So Sept. for γῆ of the face Gen. xliii. 31, the hands Ex. xxx. 20. Deut. xxi. 6, the feet 1 Sam. xxv. 41. Gen. xviii. 4.—Luc. Epigr. 19. Artemid. 5. 55.

Νοίω, ὦ, f. ἴσω, (νόος, νοῦς,) to see with the eyes, to perceive, as ὁφθαλμοῖς νοεῖν Hom. Il. 24. 294. ib. 3. 396. Xen. An. 3. 4. 44. In N. T. trop. to see with the mind, i. e.

a) to perceive, to understand, to comprehend, absol. Matt. xvi. 9 οὐπω νοεῖτε; Mark viii. 17. τῇ καρδίᾳ John xii. 40. c. acc. expr. or impl. Eph. iii. 4 ἀναγινώσκοντες νοῆσαι σύνεσιν μου. ver. 20. 1 Tim. i. 7. Rom. i. 20. seq. infin. Heb. xi. 3. seq. ὅτι Matt. xv. 17. xvi. 11. Mark vii. 18. Sept. for נִבְיָא Prov. i. 2, 6.—Æl. V. H. 5. 5. Diod. Sic. 5. 31. Plut. Thes. 3.

b) i. q. to have in mind, to think of, to consider, absol. Matt. xxiv. 15 et Mark xiii. 14 ὁ ἀναγινώσκων νοεῖτω. c. acc. 2 Tim. ii. 7 νοεῖ & λέγω.—Eccles. xi. 7. Hom. Il. 9. 533 or 537. Arr. Epict. 3. 1. 18.

Νόημα, ατος, τό, (νοίω,) thought, i. e.

a) pp. what is thought out, excogitated, hence purpose, project, device. 2 Cor. ii. 11 οὐ γὰρ αὐτοῦ (τοῦ Σατανᾶ) τὰ νοήματα ἀγνοοῦμεν. x. 5.—Baruch ii. 8. 3 Mace. v. 30. Hom. Il. 10. 104.

b) meton. as in Engl. for the mind, e. g. the understanding, 2 Cor. iii. 14 ἐπωρώθη τὰ νοήματα αὐτῶν. iv. 4; also the affections, disposition, 2 Cor. xi. 3 οὕτω φθάρεν τὰ νοήματα ἡμῶν. Phil. iv. 7.—Hom. Od. 20. 82, 346.

Νόθος, ου, ὁ, ἡ, adj. bastard, spurious, Heb. xii. 8.—Jos. Ant. 5. 7. 1. Xen. An. 2. 4. 25.

Νομή, ἡς, ἡ, (νέμω to pasture, to feed,) pasture, i. e.

a) the act of feeding, pp. Xen. Œc. 7. 20; in N. T. trop. a feeding, eating, spreading, as of a gangrene, and hence νομὴν ἔχειν i. q. to eat, to spread, 2 Tim. ii. 17 ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔχει.—So of an ulcer Pol. 1. 81. 6. of fire Jos. B. J. 6. 2. 9. Pol. 1. 48. 5.

b) pasturage, trop. John x. 9 νομὴν εὐρήσει, i. e. shall have enjoyment, shall

find happiness. Sept. for נִשְׂמְחָה Gen. xlvii. 5. 1 Chr. iv. 39, 40. נִשְׂמְחָה Ps. lxxiv. 1. נִשְׂמְחָה Prov. xxiv. 15.—Hdot. 1. 110. Xen. Cyr. 3. 2. 20.

Νομίζω, f. ἴσω, (νόμος custom,) to regard or acknowledge as custom, to have and hold as customary, viz.

a) pp. i. q. to do by custom, to be accustomed, to be wont, and Pass. id. Acts xvi. 13 οὐ ἐνομίζετο προσευχὴ εἶναι, where according to custom was the proseuche, i. e. παρὰ ποταμόν. For this custom, comp. the decree of the city Halicarnessus in Jos. Ant. 14. 10. 23, by which the Jews are permitted τὰς προσευχὰς ποιεῖσθαι πρὸς τῇ θαλάσῳ κατὰ τὸ πάτριον ἔθος.—Jos. Ant. 11. 1. 3. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 2. 27. Act. Hdian. 6. 1. 9. Diod. Sic. 13. 113. Dem. 1077. 25.

b) genr. to regard or acknowledge as any thing, i. e. in its customary character, or in its customary manner, e. g. τινὰ θεὸν νομίζειν Dinarch. 102. 13. τὴν αἰχμαλωτὸν γυναῖκα ἐνόμιζεν Conon. Narrat. 44. So pass. Luke iii. 23 ὡς ἐνομίζετο, as he was regarded, reckoned, i. e. according to Jewish custom.—Dem. 1022. 16 οἱ νομιζόμενοι μὲν νιῆς, μὴ ὄντες δὲ γένει ἐξ αὐτῶν. Hdot. 4. 180.—Hence genr. to regard, to think, to suppose, e. g. seq. inf. c. acc. Luke ii. 44 νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι. Acts vii. 25. viii. 20. xiv. 19. xvi. 27. xvii. 29. 1 Cor. vii. 26. 1 Tim. vi. 5. seq. inf. 1 Cor. vii. 36. Seq. ὅτι, Matt. v. 17 μὴ νομίσητε ὅτι ἤλθον κ. τ. λ. x. 34. xx. 10. Acts xxi. 29.—seq. inf. c. acc. Æl. V. H. 8. 6. Xen. Cyr. 1. 4. 5. seq. inf. Xen. Ag. 2. 3. seq. ὅτι Xen. Cyr. 8. 1. 22.

Νομικός, ἡ, ὁν, (νόμος law,) pertaining to law.

a) genr. Tit. iii. 9 μάχαι νομικαί, i. e. disputes relating to the Mosaic law.—Adv. νομικῶς according to law, Plut. ed. R. VIII. p. 111. 7, 8.

b) of persons, one skilled in the law, a lawyer. Tit. iii. 13 ζητῶν τὸν νομικὸν πρόπεμψον.—Plut. Reisk. VII. p. 99. 13 οἱ νομικοί. Strabo XII. p. 813. C, οἱ παρὰ Ῥωμαίοις νομικοί. Arr. Epict. 2. 13. 7.—In the Jewish sense, an interpreter and teacher of the Mosaic law, so called in Luke, (once in Matt.) else-

where νομοδιδάσκαλος and γραμματεὺς, see in Γραμματεὺς b. Matt. xxii. 35 et Luke x. 25 νομικός τις, comp. Mark xii. 28 γραμματεὺς. Luke vii. 30. xi. 45, 46, 52. xiv. 3.—Jos. B. J. 2. 21. 7.

Νομίμως, adv. (νόμιμος, νόμος), *lawfully*, according to law and custom, 1 Tim. i. 8. 2 Tim. ii. 5.—Arr. Epict. 3. 10. 8 εἰ νομίμως ἤδηλασας. Xen. Mem. 4. 4. 1.

Νόμισμα, ατος, τό, (νομίζω,) pp. 'any thing acknowledged and sanctioned by custom or law;' hence *current money*, coin, Lat. *numisma*. Matt. xxii. 19 τὸ ν. τοῦ κήνσου.—Jos. Ant. 14. 14. 1. Hdian. 2. 15. Xen. Cyr. 4. 6. 12.

Νομοδιδάσκαλος, ου, ὁ, (νόμος, διδάσκαλος,) a *law-teacher*, i. e. a teacher and expounder of the Jewish law, i. q. ομικός and γραμματεὺς, Luke v. 17. Acts v. 34. See in Γραμματεὺς b.—Spoken also of Christian teachers who obtruded themselves upon the churches as expounders of the Mosaic law, 1 Tim. i. 7 δέλοντες εἶναι νομοδιδάσκαλοι.

Νομοθεσία, ας, ἡ, (νομοθετέω,) *law-giving, legislation*, the giving of a code of laws, Diod. Sic. 1. 94. Pol. 4. 81. 12 ἀπὸ τῆς Λυκούργου νομοθεσίας. In N. T. meton. *legislation*, i. q. *the laws given, code of laws, the law*, e. g. the Mosaic code, Rom. ix. 4 ὡν αἱ διαθήκαι καὶ ἡ νομοθεσία.—2 Macc. vi. 23. Dion. Hal. Ant. Rom. 2. 63. Plut. Reisk. VI. p. 892. 2, 5 ὥς οὐ παντάπασιν ὑπεριδόντες τὴν Λυκούργου νομοθεσίαν.

Νομοθετέω, ὦ, f. ἤσω, (νομοθέτης,) *to make or give laws, to establish as law, to legislate*.

a) pp. and seq. dat. *for any one*, Xen. Apol. Socr. 15 Λυκούργου τοῦ Λακεδαιμονίοις νομοθετήσαντος. Sept. for πρὶ Ex. xxiv. 12. Hence in N. T. Pass. *to be legislated for, to receive laws*, where the dat. of the active construction becomes the nom. to the passive, Buttm. § 134. 5. Winer § 40. 1. Heb. vii. 11 ὁ λαὸς γὰρ ἐπ' αὐτῇ νεινομοθέτητο *for the people received the (Mosaic) law upon this condition*, sc. of being under the Levitical priesthood.

b) *to establish, to sanction*, pp. as law,

or by law, pass. Heb. viii. 6 ἥτις (διαθήκη) ἐπὶ κρείττοσιν ἐπαγγελίαις νεινομοθέτηται.—Jos. Ant. 3. 15. 3. Act. c. acc. Diod. Sic. 1. 27. Xen. Mem. 4. 4. 25.

Νομοθέτης, ου, ὁ, (νόμος, τίθημι,) a *law-giver, legislator*, James iv. 12.—Jos. Ant. 3. 7. 7. Diod. Sic. 1. 94. Xen. Mem. 1. 2. 31.

Νόμος, ου, ὁ, (νέμω to divide out, to allot,) pp. 'any thing divided out, allotted,' what one has in use and possession; hence *usage, custom*, Sept. and πρὶν 2 Sam. vii. 19. Jos. Ant. 1. 13. 3. Luc. D. Mort. 14. 5. Xen. Cyr. 1. 4. 28. In N. T. only *law*, as prescribed by custom or statute.

a) genr. and without reference to a particular people or state. Rom. iv. 15 οὐ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. v. 13. vii. 8. 1 Tim. i. 9.—Dem. 774. 18. Xen. Mem. 1. 2. 41 sq.

b) spec. of particular laws, statutes, ordinances, spoken in N. T. mostly of the Mosaic statutes, viz. (α) Of laws relating to civil rights and duties, John vii. 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον κ. τ. λ. John viii. 5 comp. Lev. xx. 10. John xix. 7 comp. Lev. xxiv. 16 et Deut. xiii. 5. Acts xxiii. 3. xxiv. 6. So the law of marriage Rom. vii. 2, 3. 1 Cor. vii. 39; of the Levitical priesthood Heb. vii. 16. Also Heb. ix. 19 κατὰ νόμον i. e. according to the ordinance or command, sc. respecting the promulgation of the law, see Ex. xx. 18, 19. xxiv. 2sq. Sept. for πρὶν Num. xix. 14.—So of particular civil laws among the Greeks, Dem. 325. 13. ib. 599. 24. Xen. H. G. 3. 3. 2.—(β) Of laws relating to external religious rites, e. g. purification Luke ii. 22. Heb. ix. 22; circumcision John vii. 23. Acts xv. 5, comp. xxi. 20, 24; sacrifices Heb. x. 8. So Sept. and πρὶν Lev. vi. 9, 14. al.—(γ) Of laws relating to the hearts and conduct of men, Rom. vii. 7 ὁ νόμος ἐλεγεν· οὐκ ἐπιθυμήσεις. James ii. 8. Heb. viii. 10 et x. 16 διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, quoted from Jer. xxxi. 33 where Sept. for πρὶν.—(δ) By impl. *for a written law*, a law expressly given, i. q. ὁ νόμος ἔγγραφτος. Rom. ii. 14 ἔθνη τὰ μὴ νόμον ἔχοντα . . ἱκανοὶ εἰσι νόμος.—Diod. Sic. 1. 94 νόμοι ἔγγραφοι.

c) *the law*, i. e. *a code or body of laws*, in N. T. only of the Mosaic code. (α) pp. Matt. v. 18 ἵνα ἐν . . . οὐ μὴ παρῇ—ἐν ἀπὸ τοῦ νόμου. xxii. 36 ποία ἐντολή μεγάλη ἐν τῷ νόμῳ; Luke xvi. 17. John i. 17 ὁ νόμος διὰ Μωσέως ἐδόθη. vii. 19. Acts vii. 53. Rom. ii. 13 sq. v. 13. 1 Cor. xv. 56. Gal. iii. 10 sq. 1 Tim. i. 8. James ii. 9, 11 al. ἔργα νόμου see in ἔργον b. γ. 4. Rom. ii. 15. Gal. ii. 16. iii. 10. οἱ ἐκ νόμου, οἱ ἐν νόμῳ, οἱ ὑπὸ νόμον, *those under the Mosaic law*, Rom. iv. 16. iii. 19. 1 Cor. ix. 20. ὅσοι ἐν νόμῳ id. Rom. ii. 12. Sept. and πρὸς Deut. i. 5. iv. 44. al.—(β) Trop. for the Mosaic dispensation, Rom. x. 4 τέλος γὰρ νόμου Χριστός. Heb. vii. 12. x. 1.—(γ) Meton. for the book of the law, i. e. pp. the books of Moses, *the Pentateuch*, Matt. xii. 5. Luke ii. 23, comp. Ex. xiii. 2. Luke x. 26. 1 Cor. ix. 8, 9, comp. Deut. xxv. 4. 1 Cor. xiv. 34, comp. Gen. iii. 16. So Sept. and πρὸς Neh. viii. 2. —As forming part of the Old Test. ὁ νόμος καὶ οἱ προφῆται, Matt. v. 17. Luke xvi. 16. John i. 46. Acts xiii. 15. xxviii. 23. Rom. iii. 21. (Jos. de Macc. 18.) νόμος καὶ προφ. καὶ ψάλμοι Luke xxiv. 44. Also simply ὁ νόμος for the *Old Testament*, John x. 34. xii. 34. xv. 25 coll. Ps. xxxv. 19. 1 Cor. xiv. 21 coll. Is. xxviii. 11, 12.—2 Macc. ii. 18.

d) trop. ὁ νόμος τέλειος, *the more perfect law*, put for the Christian dispensation, in contrast with that of Moses, comp. above in c. β. James i. 25 ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας. So without τέλειος, James ii. 12. iv. 11.—Also of the laws, precepts, established by the gospel, e. g. ὁ νόμος Χριστοῦ Gal. vi. 2. absol. Rom. xiii. 8, 10 πλήρωμα οὖν νόμου ἡ ἀγάπη. Gal. v. 23.

e) trop. *law*, i. e. *rule, norm, standard*, sc. of judging or acting. Rom. iii. 27 διὰ ποῖον νόμον τῶν ἔργων; οὐχί· ἀλλὰ διὰ νόμον πίστεως. vii. 23, 25. viii. 2, 7. ix. 31. In the sense of *rule of life, discipline*, Phil. iii. 5 κατὰ νόμον, Φαρισαῖος. —Arr. Epict. 1. 26. 1. AL.

Νόος, see Νοῦς.

Νοσέω, ὦ, f. ἤσω, (νόσος,) *to be sick*, pp. Hdian. 3. 15. 3. Thuc. 1. 138. In N. T. trop. νοσεῖν περὶ τι, *to have a*

sickly longing for any thing, to pine after, to doat about; 1 Tim. vi. 4 νοσῶν περὶ ζητήσεις καὶ λογομαχίας.—περὶ τι Plut. de Ira cohib. 14, or ed. Reisk. VII. p. 812. 10. VIII. p. 161. 3 τοῖς περὶ δόξαν νοσοῦσιν. Plato Phædr. p. 228. C. πρὸς τι Diod. Sic. T. VI. p. 227 ult. ed. Tauchn. or X. p. 155. Bip. c dat. Æl. V. H. 2. 13.

Νόσημα, ατος, τό, (νοσῶ,) *sickness, disease*, i. q. νόσος John v. 4.—Luc. Abdicat. 18. Xen. Cyr. 6. 2. 27.

Νόσος, ου, ὁ, ἡ, *sickness, disease*, Matt. iv. 23 θεραπεύων πᾶσαν νόσον. ver. 24. ix. 35. x. 1. Mark i. 34. iii. 15. Luke iv. 40. vi. 17. vii. 21. ix. 1. Acts xix. 12. Sept. for ἡ 2 Chr. xxi. 19. πρὸς Ex. xv. 26.—Hdian. 1. 3. 1. Xen. Mem. 1. 4. 13.—Metaph. for *pain, sorrow, evil*, Matt. viii. 17 καὶ τὰς νόσους [ἡμῶν] ἐβάστασεν, translated from Is. liii. 4. Heb. יְרַחֵם.

Νοσσιά, ᾶς, ἡ, contracted later form for Att. νεοσσιά, from νεοσσός, a *nest*, sc. with the young, Sept. for 17 Ps. lxxxiv. 4. Pausan. 9. 30. p. 769. comp. Hdot. 3. 111. See Lob. ad Phryn. p. 246 sq. Sturz. de Dial. Alex. p. 185.—In N. T. a *nest of young birds, brood*, Luke xiii. 34 ἐν τρόπῳ ὄρνις τὴν ἑαυτὴν νοσσίαν. So Sept. and 17 Deut. xxxii. 11.

Νοσσίον, ου, τό, contr. for Att. νεοσσίον, see in νοσσιά, (dimin. from νεοσσός,) a *young bird*, Plur. τὰ νοσσία a *brood of young birds*, Matt. xxiii. 37. Sept. for 17 Ps. lxxxiv. 4.—So τὰ νεοστρία Aristot. H. An. 9. 29. Æl. V. H. 10. 3.

Νοσσός, see Νεοσσός.

Νοσφίζω, f. ἴσω, (νόσφι apart, away, pp. to put apart, to separate, Mid. *to separate oneself, to go away*, Hom. Od. 11. 73. Act. *to take or snatch away, to rob*, Pind. Nem. 6. 106.—In N. T. Mid. *to take away for oneself, to keep back any thing which belongs to another, to embezzle, to purloin*, absol. Tit. ii. 10. Seq. ἀπό c. gen. *partitively*, (see in Ἀπό III. 7.) Acts v. 2, 3. νοσφίσασθαι ἀπὸ τῆς τιμῆς.—c. ἀπὸ Sept. Josh. vii. 1. οὐδὲν ἐκ τινός Philo de Vit

Mos. 1. p. 641. E. c. acc. 2 Macc. iv. 32. Xen. Cyr. 4. 2. 42.

Νότος, ου, ὁ, *the south wind*, or strictly *the south-west wind*, Lat. *notus*.

a) pp. Luke xii. 55. νότον πνέοντα. Acts xxvii. 13. xxviii. 13. Sept. for נִדְרָה Job xxvii. 13. נִדְרָה Cant. iv. 16. impro. for נִדְרָה Ex. x. 13.—Hdot. 2. 25. Xen. An. 5. 7. 7.

b) meton. *the south*, the southern quarter of the heavens and earth. Matt. xii. 42 et Luke xi. 31 βασίλισσα νότου, comp. 1 K. c. 10. Luke xiii. 29. Rev. xxi. 13. Sept. for נִדְרָה Ecc. i. 5. Ez. xl. 25. נִדְרָה Josh. xv. 2. נִדְרָה Ex. xxvi. 35.—Jos. Ant. 8. 13. 2. Hdot. vi. 139.

Νουθεσία, ας, ἡ, (νουθετέω,) pp. a putting in mind, i. e. *warning, admonition; exhortation*. 1 Cor. x. 11 ταῦτα ἡγάρα πρὸς νουθεσίαν ἡμῶν. Eph. vi. 4. Tit. iii. 10.—Jos. Ant. 3. 15. 1. Diod. Sic. 15. 7. The form *νουθετία* was regarded as more Attic, Lob. ad Phryn. p. 512.

Νουθετέω, ὦ, f. ἤσω, (νοῦς, τίθημι,) pp. to put in mind, to put to one's heart; hence *to warn, to admonish, to exhort*, trans. Acts xx. 31 οὐκ ἐπανασάμην . . . νουθετῶν ἕνα ἕκαστον. Rom. xv. 14. 1 Cor. iv. 14. Col. i. 28. iii. 16. 1 Thess. v. 12, 14. 2 Thess. iii. 15. Sept. for נִדְרָה Job iv. 3.—Jos. Ant. 4. 8. 24. Xen. Cyr. 8. 2. 15.

Νουμηνία, ας, ἡ, Att. contr. for νιομηνία, (νόος; μήν,) pp. *new month*, i. e. *the new moon*, as a festival, Col. ii. 16. See in Μήν b. Sept. for נִדְרָה Ex. xl. 2, 15. נִדְרָה Num. x. 10. xxviii. 11. נִדְרָה 2 Chr. ii. 4. xxix. 17.—Jos. Ant. 4. 4. 6. Dem. 799 ult. Xen. An. 5. 6. 23.

Νουνεχῶς, adv. (νουνεχής having understanding, from νοῦς, ἔχω,) *understandingly, discreetly*. Mark xii. 34 νουνεχῶς ἀπεκρίθη.—Pol. 2. 13. 1. Diod. Sic. 31. T. VI. p. 159 Tauchn. X. p. 41. Bip. So εὖ καὶ ἐχόντως νοῦν Plat. de Legg. III. 126. See Lob. ad Phr. p. 604.

Νοῦς, νοῦ, acc. νοῦν, ὁ, Att. contr. for Νόος, νόου; but in N. T. and the Fathers only genit. νόος, dat. νοί, Wi-

ner § 8. 2. Lob. ad Phr. p. 453. Buttm. Ausf. Sprachl. § 36. n. 6; pp. the seer, perceiver, i. e. the intelligent or intellectual principle, *the mind*.

a) as the seat of emotions and affections, mode of thinking and feeling, disposition, moral inclination, i. q. *heart*. Rom. i. 28 παρέδωκεν αὐτοῖς ὁ θς. εἰς ἀδόκιμον νοῦν. xii. 2. 1 Cor. i. 10. Eph. iv. 17, 23. Col. ii. 18. 1 Tim. vi. 5 διεφθαρμένων τὸν νοῦν. 2 Tim. iii. 8. Tit. i. 15. So for firmness or presence of mind, 2 Thess. ii. 2. As implying heart, reason, conscience, in opp. to fleshly appetites, Rom. vii. 23, 35. Sept. for נִדְרָה Is. x. 7, 12.—Hom. Od. 1. 3. Luc. de Salt. 85. Xen. Cyr. 5. 2. 17.

b) *understanding, intellect*. Luke xxiv. 45 διήνοιξεν αὐτῶν τὸν νοῦν. 1 Cor. xiv. 14, 15 bis, 19. Phil. iv. 7. Rev. xiii. 18 ὁ ἔχων τὸν νοῦν, i. e. *wise*. Sept. for נִדְרָה Josh. xiv. 7.—Diod. Sic. 3. 6. Xen. Mem. 3. 12. 7.

c) meton. *mind*, for what is in the mind, i. e. *thought, counsel, purpose, opinion*; e. g. of God or Christ, Rom. xi. 34 τίς γὰρ ἔγνω νοῦν κυρίου, quoted from Is. xl. 13 where Sept. for נִדְרָה. 1 Cor. ii. 16 bis. Of men, Rom. xiv. 5.—Judith viii. 14. Xen. An. 3. 3. 2.

d) trop. of things, *sense, meaning*, Rev. xvii. 9 ὧδε ὁ νοῦς ὁ ἔχων σοφίαν, i. e. the deep or hidden sense.—Synes. Ep. 103 σὺ κακῶς ἐπεδέξω τὸν νοῦν τῆς ἐπιστολῆς. Aristoph. νοῦν δ' ἔχει ταιά; sc. the words.

Νυμφᾶς, ᾶ, ὁ, *Nymphas*, pr. n. of a Christian, Col. iv. 15.

Νύμφη, ης, ἡ, (obsol. νύβω, Lat. *nubo*, to veil), *a bride, spouse*, newly married. See Jahn § 154.

a) pp. John iii. 29 ὁ ἔχων τὴν νύμφην νυμφίος ἐστί. Rev. xviii. 23. xxi. 2, 9. xii. 17. Sept. for נִדְרָה Jer. ii. 32. vii. 32. Joel ii. 16.—Æl. V. H. 4. 1. Xen. Conv. 9. 3.

b) as opp. to ἡ πενθερά, it is put for *daughter-in-law*, Matt. x. 35. Luke xii. 53 bis. So Sept. and נִדְרָה Mic. vii. 6. Gen. xxxviii. 11. Ruth i. 6, 7.—Tob. xi. 16, 17. Jos. Ant. 5. 9. 1.

Νυμφίος, ου, ὁ, (νύμφη,) *a bridegroom, spouse*, newly married, Matt. ix.

15 bis. xxv. 1, 5, 6, 10. Mark ii. 19 bis, 20. Luke v. 34, 35. John ii. 9. iii. 29 ter. Rev. xviii. 23. Sept. for $\eta\eta\eta$ Ps. xix. 6. Jer. vii. 32.—Hdian. 4. 11. 7. Xen. Cyr. 4. 6. 5.

Νυμφών, ὦνος, ὁ, (νύμφη,) *bridal chamber*, where the nuptial bed was prepared, usually in the house of the bridegroom whither the bride was brought in procession; in N. T. only in the phrase *νιοὶ τοῦ νυμφῶνος*, *sons of the bridal chamber*, Matt. ix. 15. Mark ii. 19. Luke v. 34. These were the companions of the bridegroom, *bridemen*, called by the Greeks *παρὰνύμφιοι*, just as the bride had also her companions or *bridemaids*. Jahn § 154. Comp. Judg. xiv. 11. Ps. xlv. 14 sq. Jer. vii. 34. 1 Macc. ix. 37. Act. Thom. § 11. Tob. vi. 13, 17. Act. Thom. § 9, 11. Suid. *νυμφῶνος κοιτώνος*.

Νῦν, adv. also *νυνί* as strengthened by the demonstr. *ί*, Matt. § 607. Buttm. § 80. 2; *now*, Lat. *nunc*, Germ. *nun*.

1. pp. as adv. of time, *now*, spoken α) of the actual present, as opp. both to time past and future. Luke vi. 21 *οἱ πεινῶντες νῦν*. v. 25. John iv. 18 *καὶ νῦν ὃν ἔχεις κ. τ. λ.* xii. 27 *νῦν ὃ ψυχὴ μου τετάρκεται*, for the perf. as present see Buttm. § 113. 6. John xvi. 22. xvii. 5, 7. Acts ii. 33. x. 33. xxvi. 6. 1 Cor. xvi. 12. Gal. ii. 20. 1 John ii. 18. al. sœp. Sept. for $\eta\eta\eta$ Josh. xiv. 11. Is. xlviii. 7.—Hdian. 1. 4. 7. Diod. S. 1. 10. Xen. (Ec. 20. 24.—In direct antith. to something done in time past, e. g. *νῦν δέ* Luke xvi. 25. Gal. iv. 9. Eph. v. 8. Phil. iii. 18. Heb. ix. 26. James iv. 16. *νυνὶ δέ*, in which connexion chiefly is *νυνί* found, Rom. iii. 21. vi. 22. 1 Cor. v. 11. coll. ver. 9. 2 Cor. viii. 11. Philem. 11. al. *ἀλλὰ νῦν* Luke xxii. 36. So in antith. to something future, emphat. Mark x. 30 *νῦν ἐν τῷ καιρῷ τούτῳ* opp. *ἐν τῷ αἰῶνι τῷ ἐρχομένῳ*.—Xen. Conv. 8. 4 *νῦν ἐν τῷ παρόντι*.—With the art. *ὁ, ἡ, τὸ νῦν*, as adj. *the now existing, present*, see Buttm. § 125. 6. Acts xxii. 1 *τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας*. Rom. iii. 26 *ἐν τῷ νῦν καιρῷ*. viii. 18. 2 Cor. viii. 13. Gal. iv. 25 *τῇ νῦν Ἱερουσ.* 1 Tim. iv. 8. 2 Tim. iv. 10. 2 Pet. iii. 7. (Diod. Sic. 2. 5. fin.

Xen. Cyr. 4. 6. 3. ib. 6. 6. 13.) So ἀπὸ τοῦ νῦν sc. *χρόνου*, *from now, henceforth*, Luke i. 48. 2 Cor. v. 16. *ἄχρι τοῦ νῦν until now*, Rom. viii. 22. Phil. i. 5. *ἕως τοῦ νῦν* id. Matt. xxiv. 21. Mark xiii. 19. *τὰ νῦν* or *ταῦν* adv. *now, at present*, Buttm. § 125. n. 5. Acts iv. 29. v. 38. xvii. 30. xx. 32. xxvii. 22. non. al. (Soph. Elect. 421 or 423. Hdot. 7. 104. Xen. Mem. 3. 10. 15.) *τὸ νῦν ἔχον* as *it now is*, i. e. for the present, Acts xxiv. 25, see in *Ἐχω* f.

b) in reference to time just past, *now*, i. e. *just now, even now*, comp. Viger. p. 426. E. g. seq. perf. John xiv. 29 *καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι*. Acts vii. 52. Seq. aor. Matt. xxvi. 65. John xiii. 31. xxi. 10. Rom. v. 11. seq. imperf. John xi. 8 *νῦν ἐζήτουν σε λεζάσαι οἱ Ἰουδαῖοι*.—seq. perf. Xen. Cyr. 5. 2. 27. imperf. ib. 4. 5. 48. *

c) in reference to future time just at hand, *now*, i. e. *even now, presently*, immediately, comp. Viger. p. 426. Lob. ad Phryn. p. 19. Matth. § 607. E. g. seq. fut. John xii. 31 *νῦν ὁ ἀρχὼν τοῦ κ. τ. ἐκβληθήσεται ἔξω*. Acts xiii. 11. Phil. i. 20. (Aristoph. Vesp. 151. Xen. Cyr. 4. 1. 23.) Seq. pret. for fut. as implying what is immediately to take place, Winer § 41. 2. Matth. § 504. 3. John iv. 23. *ἔρχεται ὧρα, καὶ νῦν ἔστιν*. xvi. 32. John xii. 31 *νῦν κρίσις ἐστὶ τοῦ κόσμου*. xvi. 5 *νῦν δὲ ὑπάγω πρὸς κ. τ. λ.* Acts xxvi. 17.

2. As a particle of transition or continuation, *now*. a) genr. *now*, as marking a present condition, i. e. in the present state of things, as things are. Luke ii. 29 *νῦν ἀπολύεις τὸν δοῦλόν σου*. xi. 39. Rom. v. 9. 2 Cor. vii. 9. Col. i. 24. *καὶ νῦν* Acts iii. 17. xx. 25.—In antithesis *νῦν δέ* 1 Cor. xiii. 13; and so as preceded by *εἰ*, Luke xix. 42. John viii. 40. 1 Cor. vii. 14. al. *νυνὶ δέ* after *εἰ*, Rom. vii. 17. Heb. viii. 6. xi. 16 al.—Xen. Cyr. 7. 2. 16. c. *εἰ* preceded. Hdot. 3. 25. Xen. Mem. 2. 3. 14.

b) as implying that one thing follows *now out of* another, thus marking a conclusion, inference, i. q. *now then, now therefore*, i. e. since these things are so. Acts xii. 11 *νῦν οἶδα ἀληθῶς*. xxii. 16 *καὶ νῦν τί μέλλεις*; 1 Cor. xiv. 6 *νυνὶ δέ*. So *νῦν οὖν* Acts xvi. 36. xxiii. 15

interrog. Acts xv. 10. νῦν ἄρα Rom. viii. 1.—Xen. Cyr. 7. 5. 54 νῦν οὖν.

c) *emphat. in commands and exhortations*, implying that what is to be done should be done *now*, at once, on the spot, comp. Passow νῦν no. 2. c. Viger. p. 426. So c. imperat. Matt. xxvii. 42 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ. ver. 43. John ii. 8. James iv. 13 ἄγε νῦν. v. 1. 1 John ii. 28. Acts vii. 34 νῦν δεῦρο.—Hom. Il. 23. 485. Aristoph. Pac. 851. AL.

Νύξ, νυκτός, ἡ, *night*, Lat. *nox*.

a) pp. Matt. xiv. 25 τεράρην φυλακτῇ τῆς νυκτός. Mark vi. 48. Luke ii. 8. Rev. viii. 12 καὶ ἡ νύξ ὁμοίως. xxi. 25. xxii. 5. trop. John ix. 4. Sept. for $\pi\lambda\eta\rho\acute{\eta}\varsigma$ Gen. i. 5. Job iii. 6, 7.—Hdian. 4. 6. 8. Xen. Mem. 4. 3. 4.—In specifications of time, comp. in 'Ἡμέρα a. a. *Genit.* of time *when*, indefinite and continued, Buttm. § 133. 6. 4. E. g. νυκτός *by night* Matt. ii. 14. xxvii. 64. John iii. 2. al. ἡμέρας καὶ νυκτός *by day and by night*, i. e. continually Luke xviii. 7. Acts ix. 24. Rev. iv. 8. νυκτὸς καὶ ἡμ. 2 Tim. i. 3. (Xen. H. G. 1. 1. 11. ἡμ. κ. ν. Xen. Mem. 2. 2. 8. νυκ. κ. ἡμ. Conv. 4. 48.) μέσης δὲ νυκτός Matt. xxv. 6. κατὰ μέσον τῆς ν. Acts xxvii. 27 διὰ τῆς νυκτός *during the night*, i. e. either the whole night Luke v. 5, or by night, Acts v. 19. xvi. 9. See Διά I. 2.—*Dative* of time *when*, definite, Buttm. § 133. 3. 4. E. g. Luke xii. 20 ταύτῃ τῇ νυκτί *this very night*. Acts xii. 6. (Xen. An. 6. 1. 13.) ἐν νυκτί *by night* Acts xviii. 9. ἐν τῇ ν. Matt. xxvi. 31. John xi. 10.—Xen. Conv. 1. 9.—*Accus.* of time *how long*, Buttm. § 131. 8. Matt. iv. 2. νύκτας τεσσαράκοντα. xii. 40 τρεῖς νύκτας. So τὰς νύκτας *the nights*, i. e. during the nights, Luke xxi. 37. νύκτα καὶ ἡμέραν *night and day*, continually, Mark iv. 27.

Luke ii. 37. Acts xxvi. 7. 2 Thess. iii. 8. al.—Xen. Conv. 4. 54 τὰς ν. Hiero 7. 10 νύκτα κ. ἡμ.

b) *metaph.* for a time of moral and spiritual darkness, the opposite of gospel light and day. Rom. xiii. 12 ἡ νύξ προΐκοψε. 1 Thess. v. 5. AL.

Νύσσω, ν. ττω, f. ξω, *to prick, to pierce*, e. g. τὴν πλευράν John xix. 34.—Ecclus. xxii. 20. Jos. B. J. 3. 7. 35. Plut. Æmil. Paul. 20 pen.

Νυστάζω, f. ξω, (νεύω,) pp. *to nod*, hence *to slumber, to drowse*, intrans. Matt. xxv. 5 ἐνύσταξαν πᾶσαι καὶ ἐκάθευσον. Trop. 2 Pet. ii. 3. Sept. for נָח Ps. cxxi. 3. Nah. iii. 18.—Ecclus. xxii. 8. Xen. Cyr. 8. 3. 43.

Νυχθήμερον, ου, τό, (νύξ, ἡμέρα,) *a day and night*, twenty-four hours, 2 Cor. xi. 25.—Geopon. 5. 8. 8. ib. 12. 19. 18. Found only in very late writers, see Sturz de Dial. Alex. p. 186.

Νωέ, ό, indec. *Noah*, Heb. נֹחַ (rest), pr. n. of the patriarch preserved from the deluge, Matt. xxiv. 37, 38. Luke iii. 36. xvii. 26, 27. Heb. xi. 7. 1 Pet. iii. 20. 2 Pet. ii. 5.

Νωθρός, ά, όν, (i. q. νωθής,) *slow, dull, stupid*, pp. physically, Ecclus. iv. 29. Luc. de Astrol. 21. In N. T. trop. of the mind, Heb. v. 11 νωθοὶ γεγονότες ταῖς ἀκοαῖς. vi. 12.—Sept. Prov. xxii. 29. Pol. 4. 8. 5. Plut. Lycurg. 18 med.

Νῶτος, ου, ό, *the back*, of men or animals. Rom. xi. 10 τὸν νῶτον αὐτῶν σύγκαμψον, quoted from Ps. lxix. 24 where Sept. for נִתְקַנְּנוּ loins. Sept. for נֶבֶל K. vii. 32. נֶבֶל 2 K. xvii. 14.—Plut. Vit. Marii 33. Pausan. X. 27. The earlier and more Attic form was τὸ νῶτον, Lob. ad Phryn. p. 290.

Ξ.

Ξενία, ας, ἡ, (ξένος,) pp. *guest-right*, alliance of hospitality, *hospitium*, Pol. 33. 16. 2. Xen. Ag. 8. 3, 4. comp. Pot-

ter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446; *hospitality, entertainment*, Jos. Ant. 5. 2. 8. Æl. V. H. 9. 15.

Dem. 81. 20. In N. T. *place for a guest, a lodging*, Acts xxviii. 3 ἤκον πρὸς αὐτὸν εἰς τὴν ξενίαν. Philem. 22.—Jos. Ant. 5. 2. 8 penult. Hesych. ξενία· ὑποδοχή, κατάλυμα, καταγώγιον.

Ξενίζω, ἰσω, (ξένος,) 1. *to receive as a guest, to entertain*, trans. Pass. *to be entertained, to lodge with any one*. Acts x. 6 ξενίζεται παρά τινι Σίμωνι βυρσεῖ. ver. 18, 23, 32. xxi. 16. xxviii. 7 ἡμᾶς φιλοφρόνως ἐξένισεν. Heb. xiii. 2.—Philo de Abr. p. 368. D. AEL. V. H. 13. 26. Xen. Cyr. 6. 2. 3 ξενισθέντες τότε παρὰ Κύρῳ.

2. *to appear strange to any one, to surprise*, trans. Jos. Ant. 1. 1. 4 τὸν θεὸν ἐξένισεν τὸ πραττόμενον. In N. T. Part. plur. τὰ ξενίζοντα, *strange things*, i. e. novel, surprising, Acts xvii. 20. (2 Macc. ix. 6. Diod. Sic. 12. 53.) Also Mid. ξενίζομαι, *to be surprised, to think strange of*, seq. dat. of cause or object, 1 Pet. iv. 12 μὴ ξενίσεσθε τῇ ἐν ὑμῖν πυρώσει, comp. Winer § 31. 1. Buttm. § 133. 3. 3. So c. ἐν φ' 1 Pet. iv. 4, comp. in Ev no. 3. c. γ.—ἐπὶ τινι Jos. Ant. 1. 1. 2. Pol. 2. 27. 4.

Ξενοδοχέω, ὦ, f. ἦσω, (ξενοδόχος, from ξένος, δέχομαι,) *to entertain strangers, to practise hospitality*, absol. 1 Tim. v. 10.—Max. Tyr. Diss. 32. 133. Dio Cass. 78. 3. The Atticists prefer the form ξενοδοκέω, Lob. ad Phr. p. 307.

Ξένος, η, ον, pp. adj. *not of one's family, stranger*. Hence

1. Subst. ὁ ξένος, *a guest, stranger*.

a) pp. *a friend allied in hospitality, hospes*, such an alliance being usual among friends who lived in different cities or countries, who then were entertained at each other's houses, see Potter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446. So Rom. xvi. 23 Γάτος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης, i. e. here by impl. *entertainer, host*.—Dem. 194. 19. Diod. Sic. 17. 47. Xen. An. 3. 1. 4.

b) genr. *a stranger, foreigner*, as coming from another place or country, Matt. xxv. 35 ξένος ἡμῶν. ver. 38, 43, 44. xxvii. 7 εἰς τάφον τοῖς ξένοις. Acts xvii. 21 οἱ ἐπιδημοῦντες ξένοι *resident strangers, foreigners*. Heb. xi. 13. Sept. for צָרִיךְ Ruth ii. 10. 2 Sam. xv. 19. צָרַי Job xxxi.

32.—Ceb. Tab. 2. Hdian. 5. 7. 4. Xen. Mem. 4. 4. 17.—Trop. as not belonging to the Christian community, *an alien*, seq. gen. Eph. ii. 12 ξένοι τῶν διαθηκῶν, *aliens from the covenants*, comp. Winer § 30. 6. Buttm. § 132. 6. 1. (Soph. Œd. Tyr. 218 sq.) So absol. *a stranger, not a Christian*, Eph. ii. 19. 3 John 5.

2. Adj. *strange, i. e. foreign, unknown*, as coming from another country. Acts xvii. 18 δαιμόνια ξένα. Trop. Heb. xiii. 9 διδασκαίς ξέναις *strange doctrines*, i. e. foreign to the Christian faith.—Wisd. xvi. 2. AEL. V. H. 2. 13 ξένοι δαίμονες. Xen. Ven. 11. 1.—Trop. *strange, i. e. novel, unheard of*, causing wonder, 1 Pet. iv. 12 ὡς ξένου ὑμῖν συμβαινόντος.—Wisd. xix. 5. Luc. Contempl. 13. Diod. Sic. 3. 52.

Ξέστης, ου, ὁ, Lat. *sextus* or *sextarius*, pp. a Roman measure, the 16th part of a modius, containing about 1½ pint English, but differing in different countries; comp. in Βάτος and Κόρος. Adam's Rom. Ant. p. 504. Later Heb. שֶׁטֶרֶץ, See Buxt. Lex. Chald. 2076.—In N. T. genr. for any small measure or vessel, *cup, pitcher*, etc. Mark vii. 4, 8.—pp. Jos. Ant. 8. 2. 9. Arr. Epict. 1. 9. 33.

Ξηραίνω, f. ανῶ, (ξηρός,) aor. 1 ἐξήρανα James i. 11, comp. Buttm. § 101. 4; perf. pass. ἐξήραμαι Mark iii. 1, 3, comp. Buttm. § 101. n. 8; also 3 pers. sing. ἐξήρανται Mark xi. 21, comp. Buttm. § 101. n. 7.—*To dry, to make dry*, trans. Pass. *to be dried up, to become dry*. E. g. of plants, Act. *to dry up, to wither*, once James i. 11 ὁ ἥλιος . . ἐξήρανε τὸν χόρτον. Pass. *to wither away*, Matt. xiii. 6 et Mark iv. 6 διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. Matt. xxi. 19, 20. Mark xi. 20, 21. Luke viii. 6. John xv. 6. 1 Pet. i. 24. In the sense of *to be dry, ripe*, as ὁ σερισμός Rev. xiv. 15.—Sept. for שָׁבַב Jer. xii. 4. Hos. ix. 19.—Dem. 1278. 22. Xen. Mem. 4. 3. 8.—Of fluids, Pass. *to be dried up*, Rev. xvi. 12 τὸ ὕδωρ. Mark v. 29 ἡ πηγὴ. Sept. for שָׁבַב Gen. viii. 7. 1 K. xvii. 7. Is. xix. 5.—Of the body or its members, Pass. *to wither, to pine away*, Mark iii. 1 ἐξηραμένην ἔχων τὴν χεῖρα. ver. 3. ix. 18 καὶ ξηραίνεται and he pineth away. Sept. and שָׁבַב

1 K. xiii. 4. Prov. xvii. 22.—Act. Thom. § 48.

Ξηρός, ἄ, ὄν, *dry*. a) of a tree, *dry, withered*, Luke xxiii. 31 εἰ ἐν τῷ ὕγρῳ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γίνηται; i. e. a green or dry tree as emblematic of the righteous and the wicked, comp. Ps. i. 3. Ez. xx. 47 coll. xxi. 3. Sept. for שֹׁרֵץ Is. lvi. 3. Ez. xvii. 24.—Diod. Sic. 20. 42. Xen. Œc. 7. 36.—Of the body or its members, John v. 3. ἡ χεὶρ Matt. xii. 10. Luke vi. 6, 8. Comp. Sept. for Heb. קָרָא Hos. ix. 17.—Test. XII Patr. p. 535 ἡ χεὶρ.

b) ἡ ξηρά sc. γῆ, *the dry land*, as opp. to ἡ θαλάσση, Matt. xxiii. 15. Heb. xi. 29. So Sept. and פֶּשֶׁת Gen. i. 9, 10. Jonah i. 9.—Strabo 3. p. 211.

Ξύλινος, η, ον, (ξύλον,) *wooden, made of wood*. 2 Tim. ii. 20 σκεύη ξύλινα. Rev. ix. 20. Sept. for gen. γῆ Lev. xi. 32. Deut. x. 1.—Hdian. 4. 7. 8. Xen. An. 5. 2. 5.

Ξύλον, ον, τό, (ξύω,) *wood*, i. e.

a) *genr.* for fuel, timber, etc. 1 Cor. iii. 12 λίθους τιμίους, ξύλα, χόρτον. Rev. xviii. 12 bis, see in Θύινος. So Sept. and γῆ Gen. xxii. 3, 6 sq.—Æl. V. H. 5. 6. Xen. Cyr. 5. 3. 49.

b) *any thing made of wood*, e. g. (a) *a staff, club*, as μετὰ μαχαίρων καὶ ξύλων Matt. xxvi. 47, 55. Mark xiv. 43,

48. Luke xxii. 52.—Jos. B. J. 5. 3. 1. Hdian. 7. 7. 8. Dem. 645. 16.—(8) *stocks*, Lat. *nervus*, a wooden block or frame with holes in which the feet and sometimes the hands and neck of prisoners were confined, comp. Adam's Rom. Ant. p. 272. Acts xvi. 24 τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον. Sept. for 17 Job xxxiii. 11.—Lux. Tox. 29 τὰ σκέλη ἐν τῷ ξύλῳ κατακεκλεισμένα. Lys. 117. 32. Plut. ed. R. VIII. p. 361. 4.—(γ) *a stake, cross*, i. q. σταυρός, Acts v. 30 et x. 39 κρεμάσαντες ἐπὶ ξύλου. xiii. 29. Gal. iii. 13 see in Ἐπικατάρατος. 1 Pet. ii. 24. So Sept. and γῆ Deut. xxi. 22, 23. Esth. v. 14. comp. Josh. x. 26, 27.

c) *living wood*, i. e. *a tree*. Luke xxiii. 31 ἐν τῷ ὕγρῳ ξύλῳ, see in Ξηρός a. Rev. ii. 7 ξ. τῆς ζωῆς, see in Ζωή a. β. xxii. 2 bis, 14. Sept. for γῆ Gen. i. 11, 12. ii. 9.—Palæph. 34. 4. Xen. An. 6. 4. 4, 5.

Ξυράω, ῶ, f. ἥσω, (ξυρόν, ξύω,) *to shear, to shave*, sc. the locks or beard. Mid. Acts. xxi. 24 ἵνα ξυρήσονται τὴν κεφαλὴν *that they may shear their heads*, i. e. let them be shorn. comp. Butt. § 135. 8. Pass. part. fem. ἐξυρημένη 1 Cor. xi. 5, 6. Sept. for 17 Gen. xli. 14. Num. vi. 9, 19.—Diod. Sic. 1. 83. Pol. 30. 16. 3. Hdot. 2. 65. Some of the grammarians regard ξυρέω as the better form, Lob. ad Phryn. p. 205.

Ο

Ὅ, ἡ, τό, *gen.* τοῦ, τῆς, τοῦ, see Butt. § 75. 2, originally a demonstrative pronoun, *this, that*, but in Attic and later usage mostly a prepositive article, *the*; Butt. § 126. 1. Matth. 264, § 286. Passow Vol. III. p. 274.

I. As a demonstrative pronoun, *this, that*, Butt. Matth. Passow l. c. Winer § 20.

a) *simpl.* once in the words cited from the poet Aratus, Acts xvii. 28 τοῦ γὰρ καὶ γένος ἐσμέν, *for of THIS ONE (him) we are also the offspring*. Butt. § 126. n. 7. Matth. § 286.—Hom. Il. 1. 12.

Soph. Œd. Tyr. 1082 τῆς γὰρ πέφυκα μητρός. Xen. Ath. 2. 8.

b) in distinctions and distribution, with μέν, δέ, e. g. ὁ μὲν—ὁ δέ, *the one—the other, that one—this one*. Phil. i. 16, 17 οἱ μὲν ἐξ ἀγάπης . . οἱ δὲ ἐξ ἐριθείας. Heb. vii. 5, 6 οἱ μὲν . . ὁ δέ. ver. 23, 24. So distributively, *one—another*; plur. *some—others*. Matt. xiii. 23 ὁ μὲν ἑκατόν, ὁ δὲ ἐξήκοντα. xxii. 5, 6. οἱ μὲν . . οἱ δέ Acts xiv. 4. xvii. 32. xxviii. 24. τοῖς μὲν . . τοῖς δέ Rom. ii. 7, 9. τοὺς μὲν . . τοὺς δέ Eph. iv. 11. Also οἱ μὲν—ἄλλοι δέ Matt. xvi. 14. John vii. 12. καὶ

τινες—οἱ δὲ Acts xvii. 18. See Buttm. § 126. 2, and n. 4. Matth. § 288, and n. 6. Winer § 20. 1.—So Matt. xxviii. 17 οἱ δὲ ἐδίστασαν, but some doubted, i. e. in antith. to *all* as impl. in προσεκύνησαν. See Fritzsche Comm. in loc.

c) in the narrative style, ὁ δὲ is used by way of transition to another person or party already mentioned, without a preceding ὁ μὲν, but *this one*, i. e. *but he*, and *he*, etc. Matth. ii. 5 οἱ δὲ εἶπον. xvi. 14. Mark viii. 28 οἱ δὲ ἀπεκρίθησαν. Luke vii. 40 ὁ δὲ φησι. viii. 30, 48. John vi. 20. viii. 11. al. sæp. So with a participle intervening, Matth. ii. 9 οἱ δὲ ἀκούσαντες . . ἐπορεύθησαν. ver. 14, 21 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον. iv. 4 ὁ δὲ ἀποκριθεὶς εἶπε. ver. 20. xii. 39. Mark i. 45. Luke vi. 8. John viii. 9. al. sæp. See Buttm. § 126. 4. Matth. § 289 ult. Winer § 20. 2.—Jos. Ant. 6. 11. 9. Xen. An. 2. 3. 2. c. part Jos. B. J. 4. 11. 1.

II. As the prepositive article, originally a demonstrative as above, but having its demonstrative power gradually softened down so as simply to mark an object as *definite* or *specific*. It corresponds in many respects to the English *the*, and French *le, la*, but more nearly to the Germ. *der, die, das*; though it is sometimes used where we still say *this*, often where we employ no article, and sometimes even where we put the indefinite, *a, an*. Usually it is omitted where the English omits it. The usage of languages varies much in respect to their articles; and in Greek especially, the usage seems in many cases never to have become fixed, but to have been left to the taste and judgment of the writer or speaker; as is also in some measure the case with our English *the*. Further, to the writers of the N. T. the use of the Heb. article (הַ) was vernacular; and this could hardly fail to impart a shade of colouring to their mode of employing the article in Greek; though probably not to such an extent as is often supposed. See Buttm. § 124 sq. Matth. § 264—285. Passow Vol. III. p. 275 sq. Winer § 17 sq. Stuart Gramm. of N. T. § 89 sq.

A) With *Substantives*, or words standing for substantives.

1. simply, i. e. without adjectives or

other adjuncts, where the subst. is to be expressed as *definite* or *specific*.

a) genr. where the subst. refers to a person or thing as *well known*, i. e. either as already mentioned, or as of common notoriety. So in English. E. g. (a) as already mentioned, Matth. i. 24 ὁ ἄγγελος, coll. ver. 20. Matth. ii. 7 τοὺς μάγους, coll. ver. 1. Matth. v. 1 τοὺς ὄχλους, coll. iv. 25. Matth. xiii. 25, 26 τοῦ σίτου, ὁ χόρτος, τὰ ζιζάνια, sc. there spoken of. ver. 30. (But ver. 27 ζιζάνια indef.) xix. 14. Mark v. 39. Matth. xxi. 18 εἰς τὴν πόλιν i. e. Jerusalem, but in John iv. 8 εἰς τὴν π. i. e. Sichem. Acts ix. 17 εἰς τὴν οἰκίαν, coll. ver. 11. So by impl. Matth. ii. 11, coll. ver. 9. al. sæpiss. Buttm. § 124. 1. Matth. § 267. Winer § 17. 1. b.—(β) As of common notoriety. Matth. i. 22 διὰ τοῦ προφήτου, sc. Isaiah, but ii. 15 διὰ τ. π. Hosea. Matth. ii. 4 τοῦ λαοῦ i. e. the Jewish people. ii. 7 τοῦ παιδίου, sc. for which the Magi were inquiring. v. 1 εἰς τὸ ὄρος, i. e. near by. v. 25 ἐν τῇ ὁδῷ, sc. to the judge. ix. 28 εἰς τὴν οἰκίαν, i. e. where he was to lodge. viii. 12 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδ. sc. which are well known as belonging to that place. xii. 41 ἐν τῇ κρίσει, i. e. the day of judgment. xxi. 8 ἀπὸ τῶν δένδρων, which grew there. xiii. 2 τὸ πλοῖον, which was there, or which he had bespoken. xxvi. 27 τὸ ποτήριον, sc. usually served at table. Mark ii. 24 et iii. 2 ἐν τοῖς σάββασιν, i. e. on a certain sabbath, (But Matth. xii. 2 ἐν σαββάτῳ indef.) Luke v. 14 τῷ ἱερεῖ, i. e. the proper priest. ver. 16 ἐν ταῖς ἐρήμοις, sc. near the city. xii. 54 τὴν νεφέλην, the harbinger of rain. xvi. 21 οἱ κύνες, sc. of that city John iii. 10 ὁ διδάσκαλος τοῦ Ἰσρ. (see Winer § 17. 4. p. 98.) xiii. 5 εἰς τὸν νεπτῆρα, which belonged to the chamber. xxi. 20 ἐν τῷ δέιπνῳ, coll. xiii. 23 sq. Acts xi. 13 ὁ ἄγγελος, coll. x. 3. Acts xxi. 38 ὁ Αἰγύπτιος, i. q. in Engl. *that Egyptian*. Rom. iv. 3 ἡ γραφή, the Scriptures. v. 15 οἱ πολλοί, the many, the great mass, etc. 1 Cor. x. 1, 2 ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ, i. e. the pillar of cloud and the Red Sea. James ii. 25 τοὺς ἀγγέλους, the spies sent by Joshua. Rev. v. 13 τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα κ. τ. λ. i. e. the glory, etc. which belongs to God

and none other. Rom. xi. 36. al. *sæpiss.* Winer § 17. 1. Buttm. § 124. n. 2 ult. Matth. § 267.—Here however it often depends on the feeling of the writer, whether the object shall be expressed as definite or not; as Matth. xii. 1 *τίλλειν στάχνας*, i. e. some ears, indef. but Mark ii. 23 et Luke vi. 1 *τίλλειν τοὺς στάχνας* sc. of the grain just before mentioned. Mark vi. 8 *ἵνα μὴδὲν αἰρωσιν εἰς ὁδόν* i. e. for journeying, for this or any other journey; but Luke ix. 3 *εἰς τὴν ὁδόν* i. e. for this journey.

b) with *proper names* of persons, places, etc. Here the usage is various, and seems to depend mostly on the will of the writer, or on some special idiom. (α) Of persons, as ὁ Ἰησοῦς, Matth. iii. 13, 15, and so almost universally in Matthew, and generally in the other gospels, but less frequently elsewhere; also αὐτὸς ὁ Ἰησοῦς Luke xxiv. 15; without art. e. g. Ἰησοῦς Luke ii. 52. iv. 1. 1 John ii. 22. al. *sæp.* ὁ Ἰωάννης Matth. iii. 13. xi. 1; without art. Matth. iii. 4. ix. 14. xi. 2, 4. ὁ Πιλάτος Matth. xxvii. 13, 17, 22, and so more usually; but without art. Luke xiii. 1. xxiii. 6. Acts xiii. 28. ὁ Παῦλος Acts xiv. 11, 19. xv. 2; without art. xiii. 16. xv. 36. al. ὁ Παῦλος καὶ ὁ Βαρνάβας Acts xiii. 43, 46; without art. xv. 2, 12, 25. ὁ Στεφάνος Acts vi. 9. vii. 59. viii. 2; without art. vi. 5, 8. al. *sæpiss.* So before the compound pr. n. for Jehovah, Rev. i. 4 *ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν* κ. τ. λ. Where the proper name has an adjunct of title, office, family, etc. the article is omitted, as Ἰωάννης ὁ Βαπτιστῆς Matth. iii. 1. Mark viii. 28. Πιλάτῳ τῷ ἡγεμόνι Matth. xxvii. 2. Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου Gal. i. 19. Σίμων ὁ κατανίτης Matth. x. 4. Acts xviii. 8, 17. al. *sæp.* Where the pr. name is indeclinable, the article would seem to be more necessary, in order to mark the case; but usage is here equally variable, e. g. ὁ Ἰωσήφ Matth. i. 18, 24; without art. Luke ii. 33. iv. 22. τὸν Δαβὶδ Acts xiii. 22. Matth. xxii. 42; usually without art. Matth. i. 20. Mark ii. 25. al. *sæp.* Comp. the genealogies in Matth. i. 1 sq. Luke iii. 23 sq. Buttm. § 121. 3. Winer § 17. 8.—(β) With geographical names; where as a general rule names of countries take the article

more frequently than those of cities. Winer § 17. 7. Generally also where two or more names follow each other, only the first takes the article, as Matth. iv. 25 *ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπ. καὶ Ἱεροσ. καὶ Ἰουδαίας* κ. τ. λ. Luke iii. 1. Acts i. 8. ii. 9. vi. 9. ix. 31. xiv. 21. 1 Thess. i. 8. But see Acts ii. 9 *τὴν Ἀσίαν*, and 1 Thess. i. 7.—Spec. (1) Names of countries, as ἡ Ἀσία Acts xix. 10, 22, 26, 27, and so always except Acts vi. 9. 1 Pet. i. 1, by the above rule. ἡ Ἀχατα Acts xviii. 12, 27, and usually; but without art. 2 Cor. ix. 2. ἡ Γαλατία 1 Cor. xi. 1. Gal. i. 2; without art. 2 Tim. iv. 10. ἡ Γαλιλαία Matth. ii. 22. iv. 12, and so always except Matth. iv. 15, and Luke xvii. 11. Acts ix. 31, by preced. rule. ἡ Ἰουδαία Matth. ii. 1, 5, and so always except Matth. iv. 25. Acts ii. 9, by preced. rule. ἡ Ἰταλία Acts xviii. 2 and always. ἡ Κύπρος Acts xiii. 4. xxi. 3; without art. xv. 39. ἡ Μακεδονία Acts xvi. 10. xix. 21; without art. xvi. 9. 1 Cor. xvi. 5. al. ἡ Συρία Matth. iv. 24. Acts xviii. 18; without art. Acts xxi. 3. The name *Αἰγυπτος* never has the article. Comp. in Engl. *the Crimea, the Dekkan*, Germ. *die Turkey, die Schweiz*, Fr. *la France, la Suisse, la Prusse*, etc. Comp. Winer l. c.—(2) Names of cities have the article least frequently, espec. after the prep. *ἐν, εἰς, ἐκ.* E. g. ἡ Ἀντιοχεία only Acts xv. 23. ἡ Δαμασκός only Acts ix. 3. xxii. 6; once *εἰς τὴν* Δ. xxvi. 12. ἡ Ἐφεσος only Acts xviii. 21. xix. 17. xx. 16. *ἐν τοῖς Ἱεροσολύμοις* twice John v. 2 x. 22. ἡ Ἱερουσαλὴμ once Acts v. 28. c. adj. Gal. iv. 25, 26. ἡ Καπερναούμ once Luke iv. 23. ἡ Ναζαρέθ twice Matth. iv. 13. Luke iv. 16. ἡ Πρώμη twice, Acts xviii. 2 *ἐκ τῆς* Π. xxviii. 14. So Hdian. l. 6, 14, but often without art. see Irmisch Index ad Hdian. Τύρος has not the art. in N. T. but ἡ Τύρος Hdian. 3. 3. 6. Comp. Winer l. c.—(3) Names of rivers take the art. as in Engl. e. g. ὁ Ἰορδάνης, *the Jordan*, always Matth. iii. 5, 6. al. ὁ Εὐφράτης Rev. xvi. 12. c. adj. ix. 14. So Hdian. 6. 5. 3.—Names of mountains do not occur in N. T. except in connexion with τὸ ὄρος, see in Ἑλαία a, and Σινᾶ. Names of nations belong properly under d, below.—The rule has been laid down for geograph-

cal names, that where first mentioned they are without the article, but take it afterwards; but the converse of this is just as often true. E. g. Acts xvii. 10 εἰς Βέροιαν, ver. 13 ἐν τῇ Β. Acts xx. 15 εἰς Μίλητον, ver. 17 ἀπὸ τῆς Μ. But also ib. v. 13, 14 εἰς τὴν Ἀσσον, comp. ver. 16, 18; also xvii. 1, 11, 13. xviii. 1 et xix. 1. See too *Καίσαρεια*.

c) with nouns implying a person or thing as *alone* or *monadic*, either as pre-eminent above all others, or as alone existing; thus approaching the nature of a proper name, and sometimes passing over into one. E. g. ὁ Χριστός *the Christ*, the Messiah, Matt. i. 17. ii. 4. and so almost always where it stands alone; without the art. as a pr. name very rarely in the Gospels and Acts, as Luke xxiii. 2. John ix. 22; but oftener in the Epistles, Rom. v. 6. vi. 4. 1 Cor. i. 17, 23. (Winer § 17. 4. n. 1.) ὁ υἱὸς τοῦ Θεοῦ v. τοῦ ἀνθρώπου, see in *Υἱός*. ὁ διδάσκαλος Mark xiv. 14. So ὁ διάβολος *the devil* κατ' ἐξοχὴν Matt. iv. 1, 5, 8, and always except Acts xiii. 10, comp. 1 Pet. v. 8. ὁ πονηρός *the evil one* Matt. vi. 13. xiii. 19, 25. ὁ ἀντίχριστος 1 John ii. 18. ὁ πειράζων 1 Thess. iii. 5. ὁ θάνατος Rev. vi. 8. xx. 13, 14. ὁ ἄψινθος Rev. viii. 11. (Xen. Cyr. 3. 3. 4. An. 6. 6. 7.) ὁ Σεβαστός, *Augustus*, pp. *the august*, Acts xxv. 21, 25. Comp. Winer § 17. 6. Matth. § 268.—The names of God, Θεός and κύριος, (the latter also of Christ,) often have the article, but more frequently omit it, espec. in the oblique cases; see in Θεός a, and Κύριος B. a, b. The name πατήρ applied to God has usually the art. and a genitive, but also simply ὁ πατήρ Matt. xxviii. 19. Luke x. 22; also παρὰ πατρός John i. 14. So τὸ πνεῦμα and τὸ πνεῦμα ἄγιον, almost as pr. n. Matt. xxviii. 19. Acts i. 8. x. 19. Rom. xv. 30. 1 Cor. ii. 10. 2 Cor. xiii. 13; without art. 1 Pet. i. 2. Acts viii. 15. 1 Cor. xii. 3. Jude 20. See Winer § 18. p. 108, 110. Buttm. § 124. n. 3.—Also with nouns or names of single objects, concrete or abstract, where also the article is often omitted when they are otherwise so definite that no ambiguity can arise. E. g. ὁ ἥλιος Matt. xiii. 43. Mark i. 32; without art. Matt. xiii. 6. Luke xxi. 25;

and so too ἀπὸ ἀνατολῆς ἡλίου Rev. vii. 2. xvi. 12. al. (Æl. V. H. 4. 1. Xen. An. 1. 10. 15.) ὁ οὐρανός, οἱ οὐρανοί, Matt. iii. 2, 16, and usually in the Gospels and Apocalypse; without art. Matt. v. 45. vi. 20. 1 Cor. viii. 5, and more usually in the epistles. ἡ γῆ Matt. v. 13, 18; without art. 1 Pet. iii. 5, 10. Acts xvii. 24. al. So κόσμος, θάλασσα, μεσημβρία, νύξ, etc. comp. Winer § 18. p. 108 sq. (ἀπὸ καταβολῆς κόσμου always without art. Matt. xiii. 35. al.) Also ἡ ἀγορά Matt. xx. 3. Acts xvi. 19; but Mark vii. 4 ἀπὸ ἀγορᾶς, comp. Engl. *from market*. Luke vii. 32. ὁ νόμος *the law* of Moses, Matt. v. 18. xxii. 36. John i. 17; without art. Rom. ii. 23. iii. 20, 21, 31. Gal. ii. 21. iii. 2. al. τοῦ ἀγροῦ Matt. vi. 28, 30; but ἀπ' ἀγροῦ as opp. to the city, Mark xv. 21. Luke xv. 25. Comp. Winer l. c.—So with abstract nouns, in respect to which languages vary, e. g. in Engl. *virtue* always without art. but *truth* or *the truth*; Germ. usually *die Tugend*, *die Wahrheit*, French *la vertu*, *la verité*, rarely without the article; while the Greek inserts it or also omits it where no ambiguity can arise. E. g. ἡ ἀρετή 2 Pet. i. 5 bis; without art. ver. 3. ἡ ἀγάπη Rom. xiii. 10 bis. 1 Cor. xiii. 4, 8; without art. ver. 2, 3. 2 Cor. ii. 8. ἡ ἀμαρτία Rom. v. 12. vi. 1, 2, 7, 18; without art. Rom. iii. 9. 20. v. 13. al. ἡ εἰκαισσύνη Rom. v. 17. vi. 18, 19, 20; without art. Rom. iv. 9. v. 21. ix. 30. al. ἡ πίστις Rom. iii. 30, 31. iv. 9; without art. Acts vi. 5. Rom. i. 17. iii. 28. al. etc. etc. See also Matt. xv. 19. Gal. v. 19 sq. Col. iii. 8. Comp. Matth. § 264. p. 545. Winer § 18. 1. Buttm. § 124. n. 3.

d) with nouns implying a definite *genus* or class of individuals, distinct from all others, Matth. § 264. p. 544. Winer § 17. l. c. E. g. (a) *genr.* in Plur. αἱ ἀλώπεκες Matt. viii. 20. οἱ αἰετοί xxiv. 28. So οἱ νεκροί *the dead*, Matt. xiv. 2. xxii. 31. Mark xii. 26. 1 Cor. xv. 29, 42; but more frequently also without the article, espec. in connexion with words referring to a rising from the dead, as ἐγείρειν, ἀναστήναι, ἀνάστασις, etc. Matt. xvii. 9. Luke xxiv. 46. Acts iii. 15. Rom. x. 7 al. (οἱ v. Luc. Necyom. 17. D. Mort. 17. 2. without art. D. Mort. 3. 1. ib. 20. 3.) Here belong also the

plural names of nations, which take the article as generic, e. g. οἱ Ἰουδαῖοι *the Jews*, i. e. the whole nation, Matt. ii. 2. Luke vii. 3. John v. 1; sometimes also spoken of certain individuals or a particular class as representing the whole, Mark vii. 3. John ii. 18, 20; but Ἰουδαῖοι *Jews* indef. Acts ii. 5, 10. So οἱ Ἕλληνες John vii. 35. οἱ Ῥωμαῖοι John xi. 48.—(β) In the Sing. where the noun expresses a *generic* idea, or stands as the representative of a class, where in English also we commonly put *the*. Matt. xii. 35 ὁ ἀγαθὸς ἄνθρωπος . . . καὶ ὁ πονηρός. Mark iii. 27. Luke x. 7 ὁ ἐργάτης. John x. 11 ὁ ποιμὴν ὁ καλός. Rom. i. 17 ὁ δίκαιος. Gal. iii. 20. iv. 1. Here too we may refer ὁ σπείρων *the sower* Matt. xiii. 3. Mark iv. 3. Also ἐπὶ τὴν πέτραν, ἐπὶ τὴν ἄμμον, Matt. vii. 24, 26. Comp. Buttm. § 124. n. 2.—Xen. Mem. 2. 3. 16 bis.—For participles in a similar sense, see below in D.

e) with nouns in themselves indefinite, which yet become definite as standing in *some certain relation* to the definite person or thing there spoken of, Buttm. § 124. n. 2. § 127. 7. Winer § 17. 2. E. g. Luke xviii. 15 τὰ βρέφη i. e. their own children. John v. 36. Acts xiv. 10 εἶπε μεγάλην τῇ φωνῇ. xxvi. 24. (Luc. Saturn. 3. Diod. Sic. 1. 83.) 1 Cor. xi. 5 ἀκατακαλύπτῃ τῇ κεφαλῇ, so in Engl. *with the head uncovered*, i. e. *her head*. Heb. vii. 24. Rev. iv. 7.—The definiteness of such nouns is often strengthened by the genit. of a pronoun, e. g. Matt. iii. 4 ὁ Ἰωάννης εἶχε τὸ ἐνδυμα αὐτοῦ. Mark viii. 17. John xix. 2. Rev. ii. 18. So τὸ ὄνομα αὐτοῦ Matt. i. 21, 23. Luke i. 13. al.—Theophr. Char. 11 or 19. Ἄλ. H. An. 13. 15 ὀλιγὴν ἔχει τὴν οὐράν. Xen. Cyr. 5. 1. 4 ὁμοίαν ταῖς δοῦλαις εἶχε τὴν ἐσθῆτα.—The article may also be omitted before such nouns, when otherwise definite, as 1 Tim. ii. 8 ἱπαίροντας ὁσίοις χεῖρας. 2 Pet. ii. 14. Winer § 18. 2.

f) where two or more nouns in the same case are *connected* by *καὶ* etc. if the first have the article, the second takes or omits it in certain circumstances, viz. (α) if the nouns are of different genders the article is by rule repeated, as Matt. xv. 4 τίμα τὸν πατέρα καὶ τὴν μη-

τέρα. ver. 5. Matt. viii. 26. Luke xiv. 26. Acts xiii. 50 τὰς σεβομένας γυναῖκας . . . καὶ τοὺς πρώτους κ. τ. λ. xv. 20. Rom. viii. 2. 1 Cor. ii. 4. Eph. ii. 3. Col. ii. 13. al. So as connected by οὐτε 1 Cor. iii. 7. Winer § 18. 3. (Diod. Sic. 1. 50. Plato Charmid. 17 init. or p. 160. B, τὰ τοῦ τάχους τε καὶ τῆς δξύτητος.) But sometimes the article is here omitted, espec. where the nouns express kindred ideas, Col. ii. 22 τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρ. Luke i. 6. xiv. 23. xxiii. 49. Rev. v. 12.—Plato Rep. 9. p. 586. E, τῇ ἐπιστήμῃ καὶ λόγῳ. de Legg. p. 784. E.—(β) If the nouns are of the same gender, but express different and independent objects, the article is repeated, as Mark ii. 16 οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. ver. 18 οἱ μαθηταὶ τοῦ Ἰωάννου καὶ οἱ Φαρισαῖοι. xii. 13. Luke i. 58. xi. 39. xii. 11. xxiii. 4. Acts vi. 4. Rev. xxii. 1. al. s̄æp. So with τε—καί, Acts xvii. 10, 14. al. Also where the art. is necessary for distinctness, as 1 Cor. i. 28. See Winer § 18. 5.—Diod. Sic. i. 30 διὰ τὴν ἀνδρίαν καὶ τὴν σπάνιν κ. τ. λ. Xen. Cyr. 1. 2. 2. Ath. 1. 4.—(γ) But if the nouns be of the same gender and stand in near relation to one another, the article is more commonly not repeated. E. g. when they all are parts of one general idea, of a whole, etc. Mark xv. 1 οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, where the elders and scribes stand as one division over against the priests. Luke xiv. 3, 21. Phil. ii. 17. Col. ii. 8, 19. 1 Tim. iv. 7. 1 Pet. ii. 25. al. (Plato Phædo p. 78. B, τῷ μὲν συνεδέοντι τε καὶ συνδέτῳ ὄντι κ. τ. λ. Hdot. 1. 65 fin. Matth. § 268. n. 1.) Or where a noun is added for nearer explanation, Col. iii. 17 εὐχ. τῷ θεῷ καὶ πατρί. Eph. i. 3. Phil. iv. 20. 2 Pet. i. 11. ii. 20 al. Or where with the first noun and its article there is connected a genit. or other adjunct which refer also to the second, Phil. i. 25 εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τ. π. 1 Thess. ii. 12. iii. 7. Eph. iii. 5. Acts i. 25 τῆς διακονίας ταύτης καὶ ἀποστολῆς. Winer § 18. 4. (Ἄλ. H. An. 7. 29. Diod. Sic. 1. 86 fin.) Or where the nouns thus connected are adjectives or other predicates referring to one subject, Acts iii. 14 ἄμφω τὸν ἄγιον καὶ δίκαιον ἡγήσασθε. ii. 20. Mark ix.

25. John xxi. 24. Phil. iii. 3. 1 Thess. ii. 15. So with ἀλλά John x. 1. (Æl. H. An. 2. 32. Diod. Sic. 3. 27.) Also in pr. names, when they all stand in like relation, Acts i. 13. xv. 23.

g) with the *subject* or *predicate* of a sentence; here a common rule is, that the subject takes the article and the predicate omits it, Matth. § 264. n. p. 546. Winer 17. 5. But this is true only in so far as the former is more frequently definite than the latter; and the case may be inverted; or both may be definite or indefinite; so that strictly speaking the subject and predicate as *such* neither take nor reject the article, but are governed in respect to it by the same principles as other nouns. E. g. (α) The *subject* takes the article, but not the predicate. John i. 1 θεὸς ἦν ὁ λόγος. iv. 24 πνεῦμα ὁ θεός. vi. 63 τὰ ῥήματα . . . πνεῦμά ἐστι καὶ ζωὴ ἐστίν. Rom. vi. 21, 23. 1 John iii. 15. iv. 8 ὁ θεὸς ἀγάπη ἐστίν. So Luke i. 35. al. sæpiss. —(β) Both *subject* and *predicate* have the article. E. g. Matth. vi. 22 ὁ λύχνος τοῦ σώματος ἐστίν ὁ ὀφθαλμός. John i. 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρ. vi. 63. 1 Cor. xv. 56. 2 Cor. iii. 17 ὁ δὲ κύριος τὸ πνεῦμά ἐστιν. Phil. iii. 19 ὦν ὁ θεὸς ἡ κοιλία. 1 John ii. 7. iii. 4 ἡ ἀμαρτία ἐστίν ἡ ἀνομία. Rev. xviii. 23. al. sæp. So Matth. xiii. 19—23, where the subject c. art. is repeated by οὗτος. Comp. Matth. Winer l. c.—(γ) The *predicate* has the article, where the subject is without it. E. g. where the subject is a proper name, 1 John iv. 15. iii. 1, 6; or a pronoun, as ἐγώ, John vi. 51 ἐγώ εἰμι ὁ ἄρτος. Acts vii. 32. ὑμεῖς, 2 Cor. iii. 2 ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε. Matth. v. 13, 14. οὗτος, Matth. iii. 17 οὗτός ἐστιν ὁ υἱός μου κ. τ. λ. Mark vi. 3. John i. 19 αὕτη ἐστίν ἡ μαρτυρία κ. τ. λ. Acts iv. 11. 1 Cor. xi. 24, 25. So where the predicate is a participle with the article, the subject being still a pronoun, e. g. ἐγώ εἰμι ὁ μαρτυρῶν John viii. 18. οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες. Matth. x. 20. οὗτος Mark iv. 16. John ix. 8. ἐκείνος Mark vii. 15. So Luke viii. 21, where the subject without the art. is repeated by οὗτος. Once the predicate has two nouns, one without and the other with the article, John viii. 44 ὅτι ψεύστης ἐστὶ, καὶ ὁ

πατὴρ αὐτοῦ sc. τοῦ ψεύδους, see in Ἀν-τόδς I. 2. b.—(δ) But sometimes *both* subject and predicate are without the article, Matth. xx. 16 πολλοὶ γὰρ εἰσι κλη-τοὶ, ὀλίγοι δὲ ἐκλεκτοί. xxii. 14. Winer § 17. 5 ult. Matth. § 264. note.—Æl. H. An. 3. 23 αἰτία τούτων φύσις ἀγαθή. Isocr. ad Demon. p. 8. B, καλὸς θεσαν-ρὸς παρ' ἀνδρὶ σπουδαίῳ χάρις ἀφειλο-μένη.

h) with a noun in the nominative, where it stands for *the vocative*, Winer § 29. Matth. § 312. Buttm. § 33. n. 4. § 45. 1. Matth. xxvii. 29 χαῖρε, ὁ βασιλεὺς τ. 'Ι. Mark ix. 25. x. 47 ὁ υἱὸς Δ. ἐλέ-ησόν με. Luke viii. 54 ἡ παῖς, ἐγείρου. xii. 32. John viii. 10. Acts xiii. 41. Rom. viii. 15. al.—Plato Symp. p. 172. Δ. Xen. Mem. 3. 14. 4.

2. With nouns as accompanied by adjuncts. Here the use of the article depends on the definiteness of the noun, either in itself, or as affected by the adjunct. The adjunct may stand before the noun, i. e. between it and the article, if it have one; or also after the noun, and then if the noun have an article, this may be repeated before the adjunct, or not, according to circumstances. See Buttm. § 125.

a) c. *Subst.* as adjunct, either in the genit. or in apposition. (α) In the genit. and here each noun, both the leading and the governed, takes or omits the art. according to the general rules in no. 1 above. E. g. between the art. and noun, 1 Pet. iii. 20 ἡ τοῦ θεοῦ μακροθυμία. 2 Pet. iii. 20; here the two articles stand side by side, comp. Buttm. § 125. 1. More freq. the gen. is put last, as Matth. iii. 2 ἡ βασιλεία τῶν οὐρανῶν. iii. 1 ἐν τῇ ἐρήμῳ τῆς 'Ιουδ. ver. 3 τὴν ὁδὸν κυρίου. vi. 22. sæp. Here the art. is sometimes for the sake of emphasis repeated, as Matth. xxvi. 28 τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης. Mark xiv. 24. 1 Cor. i. 18 ὁ λόγος ὁ τοῦ σταυροῦ. Winer § 19. 1. Buttm. § 125. n. 2. Matth. § 278.—Plat. Gorg. p. 481. E, ὁ δῆμος ὁ 'Αθηναίων.—Where the leading noun is readily understood from the connexion, it is very commonly omitted, and then its article stands alone before the genitive of the adjunct; so espec. the words γυνή, μητήρ, παῖς, υἱός, ἀδελφός, etc

Comp. Buttm. § 125. 4, 5. E. g. Matt. i. 6 ἐκ τῆς τοῦ Οὐρίου sc. γυναικός. iv. 21 τὸν τοῦ Ζεβεδαίου sc. υἱόν. In N. T. this occurs mostly in apposition, see below.—(β) In apposition, and here the leading noun takes or omits the art. as in no. 1; while with the adjunct the article is inserted or omitted, according as the latter is or is not intended to distinguish the leading noun from all others of the like kind or name, comp. Matth. § 274. Winer § 19. 3. E. g. Rom. viii. 23 νιοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολήτρωσιν τοῦ σώματος ἡμῶν. John xvi. 13 ὅταν ᾖ ἐλθῇ ἱκενός, τὸ πνεῦμα κ. τ. λ. More usually with pr. names, which then themselves commonly omit the art. as Matt. ii. 1, 3 Ἡρώδης ὁ βασιλεὺς. iii. 1 Ἰωάννης ὁ Βαπτιστής. iv. 21 Ἰωάννην τὸν ἀδελφὸν αὐτοῦ. xxi. 11 Ἰησοῦς ὁ προφήτης. xxvii. 2. Mark x. 47. Acts xxi. 8. xxv. 13. Eph. iii. i. al. sæp. (Hdot. 1. 107. Xen. Cyr. 1. 5. 2.) Here too the article often stands without its substantive, see above in α, fin. Matt. x. 2 Ἰάκωβος ὁ τοῦ Ζεβεδαίου sc. υἱός. ver. 3. Mark ii. 14. xvi. 1 Μαρία ἡ τοῦ Ἰακώβου sc. μήτηρ, comp. xv. 40. (also Μαρία Ἰακώβου Luke xxiv. 10. comp. Acts i. 13.) John xix. 25 Μ. ἡ τοῦ Κλωπᾶ sc. γυνή. Acts xiii. 22. al. Comp. Matth. 1. c.—Hdot. 7. 204. Xen. An. 3. 3. 20.—But where the noun in apposit. is not thus meant for definite distinction, it omits the article, as Luke ii. 36 Ἄννα προφῆτις, θυγάτηρ Φανουὴλ. iii. 1 Τιβηρίου καίσαρος, comp. Winer § 19. 3. Acts vi. 5 bis. vii. 10 Φαραὼ βασιλεὺς. Matt. xii. 24. Rom. i. 1 Παῦλος δοῦλος Ἰ. Χρ. Jude 1. al. So Luke iv. 31 Καπερναοὺμ, πόλιν τῆς Γαλ. xxiii. 51. See Matth. 1. c.—Hdot. 1. 1. Thuc. 1. 1.—Sometimes a pr. name is thus added in apposition, espec. names of rivers, either with or without the art. Rev. xvi. 12 ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην, but ix. 14 ἐπὶ τῷ π. τῷ μεγάλῳ Εὐφράτῃ. Or the name is put between the art. and ποταμός, as Mark 1. 5 ἐν τῷ Ἰορδάνῳ ποταμῷ, comp. Matth. 1. c. p. 559 ult.—Hdot. 1. 72 ὁ Ἄλως ποταμός. Thuc. 6. 50. Xen. An. 2. 5. 1.

b) c. *Adject.* as adjunct. (α) pp. as expressing an essential or intrinsic quality of the subst. and forming with

it one idea. Here if the subst. have no art. the adjct. takes none, and is put either before or after the noun, as Matt. xiv. 14 εἶδεν πολλὸν ὄχλον. xxvi 47 ὄχλοι πολλοί. Luke xi. 13 ἀγαθὰ δόματα. Matt. vii. 11 δόματα ἀγαθὰ. But if the noun have the article, the adjective may stand between the noun and its article (i. e. before the noun); or after the noun, and then the article is repeated before the adjective. Buttm. § 125. 1, 3. Matth. § 277. a. Winer § 19. 1. a. E. g. Matt. vii. 13 διὰ τῆς στενῆς πύλης. xii. 35 ὁ ἀγαθός ἄνθρωπος. xxviii. 19 τοῦ ἁγίου πνεύματος. Mark vi. 39. Luke i. 35. John iv. 23. sæp. More commonly after the noun, Acts xii. 10 ἐπὶ τὴν πόλιν τὴν σιδεῶν. Luke viii. 8 ἐπὶ τὴν γῆν τὴν ἀγαθὴν. Mark xiii. 11 τὸ πνεῦμα τὸ ἄγιον. Luke xxi. 3 ἡ χῆρα ἡ πτωχή. John vi. 13. x. 11. James i. 9. iii. 7. sæpiss. So where the noun has also a genit. as Matt i. 25 τὸν υἱὸν αὐτῆς τὸν πρωτότοκον. iii. 17. vi. 6. Tit. ii. 11.—(β) Where the adjct. is the *predicate* of a clause or sentence, it naturally stands without the article as being indefinite, comp. in no. 1. g. Its place is then usually before the subject, as Matt. vii. 13 πλατεία ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδός. Heb. v. 11 περὶ οὗ πολλὸς ἡμῖν ὁ λόγος κ. τ. λ. But also after the subject, as Matt. ix. 37 ὁ μὲν θείριος πολλός, οἱ δὲ ἐργάται ὀλίγοι. James ii. 26. Comp. Matth. § 277. b.—(γ) Where an adjct. connected with a noun having the article, expresses, not an intrinsic quality belonging to the noun, but a circumstance or condition predicated of it, the adjct. then stands without the art. either after the noun, or before the noun and its article, and constitutes a species of indirect predicate; see Buttm. § 125. n. 3. Matth. § 277. b. E. g. John v. 36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μετὰ τοῦ Ἰωάννου. So where an adj. has an adverbial sense, Luke xxiii. 45 ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. (Luc. D. Deor. 8. 1 ἔχων τὸν πέλκεν ὀξύτατον.) Also the adjectives of quantity ὅλος and πᾶς, e. g. Matt. iv. 23 ὅλην τὴν Γαλιλαίαν. Luke iv. 14. v. 5 δι' ὅλης τῆς νυκτός. Rom. viii. 36; also Matt. xvi. 26 τὸν κόσμον ὅλον. Mark i. 33 ἡ πόλις ὅλη. John iv. 53. Winer § 19. 1. marg. (Xen. Cyr. 2. 1. 24 ὅλαις ταῖς τ. 2. 4. 26 ὅλην τὴν

νόκτα. 2. 1. 30 τὴν π. ὕλην κ. τ. λ.) So πᾶς, Matt. vi. 29 ἐν πάσῃ τῇ δόξῃ. Acts i. 18. James i. 8; also Matt. ix. 35. τὰς πόλεις πάσας. Luke xii. 7. Rev. xiii. 12. Adj. ἅπας follows the same rule, Matt. xxviii. 11. Luke iii. 21. Mark xvi. 15. Luke xix. 48. See Buttm. § 127. 6. Matth. § 277. p. 564. § 265. 2. Winer § 17. 10. (Xen. H. G. 3. 4. 12, 16.) Less frequently πᾶς stands between the art. and subst. and is then emphatic, Acts xx. 18 τὸν πάντα χρόνον. Gal. v. 14. 1 Tim. i. 16. Buttm. Matth. l. c.—To the above rule belong apparently the following: 1 John v. 20 ἡ ζωὴ αἰώνιος in text rec. Luke xii. 12 τὸ πνεῦμα ἄγιον in text. rec. 1 Cor. x. 3 τὸ βρῶμα πνευματικόν. Gal. i. 4 τοῦ αἰῶνος πονηροῦ. But in all these the adj. expresses an intrinsic quality; and the construction is rather to be referred to the later Greek usage, which began in such cases to omit the article; comp. Winer § 19. 1. a. Bernhardy Gramm. p. 323.—(δ) Numerals follow the general rule in α above; e. g. cardinals, Matt. x. 1 τοὺς δώδεκα ἀποστόλους. xx. 21 οἱ δύο υἱοὶ μου. Mark vi. 41. al. Ordinals, Matt. xx. 6 τὴν ἐνδεκάτην ὥραν. Mark xiv. 12. Luke i. 59; also Mark xv. 34 τῇ ὥρᾳ τῇ ἐννάτῃ. John ii. 1. Heb. iv. 4.

c) c. *Pron.* as adjunct, e. g. (α) *Personal* pronouns in the genit. used instead of possessives, follow the same general rule as the gen. of nouns, see above in a. α. Buttm. § 127. 7. E. g. Matt. v. 30 ἡ δεξιὰ σου χεῖρ. Rom. vi. 12 ἐν τῇ θνητῇ ὑμῶν σώματι. Oftener after the noun, Matt. iii. 17 ὁ υἱὸς μου ὁ ἀγαπητός. Acts ii. 39 ὁ Θεὸς ἡμῶν.—(β) *Possessive* pronouns follow the rule of adjectives, see above in b. α. Matt. xviii. 20 εἰς τὸ ἐμὸν ὄνομα. John iv. 42. Rom. xv. 4; and so where the subst. is implied, as Luke v. 33 οἱ δὲ σοὶ sc. μαθηταί. xxii. 42. 1 John ii. 2; also c. art. after the noun, John v. 30 ἡ κρίσις ἡ ἐμὴ. vi. 38. x. 27. xiv. 27. 1 John i. 3. Here the art. is essential to definiteness, Buttm. § 124. n. 1.—(γ) *Demonstrative* pronouns are either put between the art. and noun, as 2 Cor. xii. 3 τὸν τοιοῦτον ἄνθρωπον. Mark iv. 37; or more commonly either before the article and noun or after the noun, as αὐτός, οὗτος,

ἐκεῖνος, etc. which being definite usually require the article along with the subst. which they qualify. Matt. iii. 4 αὐτὸς δὲ ὁ Ἰωάννης. John v. 36 αὐτὰ τὰ ἔργα. Acts xvi. 18 αὐτῇ τῇ ὥρᾳ. John xvi. 27. 1 Cor. xv. 28; also Gal. vi. 13 οἱ περιτεμνόμενοι αὐτοί. So Matt. xx. 21 οὗτοι οἱ δύο υἱοὶ μου. Luke vii. 44. ix. 48. John vi. 51, 58; also Matt. iii. 9 ἐκ τῶν λίθων τούτων. xxvi. 8, 31. John ii. 19, 20. So Matt. xxvii. 63 ἐκεῖνος ὁ πλάνος. xviii. 1 ἐκείνῃ τῇ ὥρᾳ. xxiv. 19; also Matt. vii. 25 τῇ οἰκίᾳ ἐκείνῃ. Mark iii. 24, 25. sæp. See Buttm. § 127. 6. Matth. § 265. 1. Winer § 17. 9.—But genit. αὐτοῦ instead of a possessive pron. stands like the genitives in α above, and in a. α, except that it is put before both the noun and article, as Matt. ii. 2 εἰδομεν αὐτοῦ τὸν ἀστέρα, comp. Buttm. § 127. 7. For ὁ αὐτὸς see below in C, and in Αὐτός.

d) c. *Particip.* as adjunct, where the construction is nearly the same as with adjectives. The particip. sometimes stands between the noun and article, e. g. Matt. ii. 2 ὁ τεχθεὶς βασιλεὺς. ver. 7. iii. 7 τῆς μελλούσης ὀργῆς. iv. 18. al. More commonly it stands after the noun, and then if the noun be definite, the participle also takes the article when a definite, well-known, or special relation is to be expressed, Winer § 19. 1. c. Matth. § 275. Matt. vii. 13 ἡ δόδς ἡ ἀπάγουσα. xx. 12. xxvi. 28 τὸ αἷμά μου . . . τὸ περὶ πολλῶν ἐκχυνόμενον. Luke xxii. 19. Acts ix. 7 οἱ δὲ ἄνδρες οἱ συνοδούντες αὐτῷ. Rom. i. 3. 2 Tim. iii. 15. 1 Pet. i. 21 εἰς Θεὸν, τὸν ἐγείραντα. iii. 5. v. 10. sæp. (Luc. D. Mort. 11. 1. Pol. iii. 48. 6.) Elsewhere the article is not repeated, and there arises the *participial construction*, in which the participle merely expresses a predicate, like a finite verb, Buttm. § 125. n. 2. § 144. Winer l. c. John iv. 6 ὁ οὖν Ἰησοῦς, κεκοπιακῶς κ. τ. λ. ver. 39. Acts iii. 26. xiii. 27 τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰ. xxvi. 4. Rom. ii. 27. xvi. 1. 1 Pet. iii. 5. sæp.—Luc. D. Mort. 10. 9. Diod. Sic. 5. 34.

e) c. *Preposit.* and its case as adjunct, i. e. as periphrasis for an adjunct. or the like. Here if the leading noun be indefinite, the adjunct in general is so likewise, and is put after the nouns, as

1 Tim. iv. 3 εἰς μετάληψιν μετὰ εὐχαριστίας. i. 5 ἀγαπή ἐκ καθαρᾶς καρδίας. Rom. xiv. 17. Winer § 19. 4.—Plato Rep. 2. p. 378. D.—But if the leading noun have the article, or be in itself definite, then the adjunct sometimes stands between it and the article, but more commonly after it, with the article repeated or not according to circumstances. E. g. Matt. xv. 1 οἱ ἀπὸ Ἱεροσ. γραμματεῖς. Rom. ix. 11 ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ. xi. 27 ἡ παρ' ἐμοῦ διαθήκη. Luke i. 70. Acts xxvii. 2. After the noun, with art. repeated, Matt. vi. 6 τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ. vii. 3. Mark iv. 31. John xii. 21. Acts iv. 2. xxvii. 5. 2 Cor. viii. 4. 1 Thess. i. 8. sæp. Winer § 19. 1. b. So for the sake of definiteness or distinction where the leading noun has not the article, as Acts xxvi. 18 πίστει τῇ εἰς ἐμέ. 2 Tim. i. 13 ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χ. 'Ι. Tit. iii. 5. See Winer § 19. 4.—But *vice versa* the adjunct sometimes omits the article when it stands before the leading noun, as Rom. ix. 3 τῶν συγγενῶν μου κατὰ σάρκα. 2 Cor. vii. 7 τὸν ἡμῶν ζῆλον ὑπὲρ ἐμοῦ. Eph. ii. 11 τὰ ἔθνη ἐν σαρκί. 1 Cor. x. 18 τὸν Ἰσραὴλ κατὰ σάρκα. So Col. i. 4 τὴν πίστιν ἡμῶν ἐν Χριστῷ Ἰ. Eph. i. 15. See Winer § 19. 2, espec. par. 2.—Pol. 5. 64. Xen. An. i. 4. 4 τὸ μὲν ἔσωθεν [τεῖχος] πρὸ τῆς Κιλικίας, opp. τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας.

f) *c. Adv.* as adjunct, i. e. as placed between the art. and subst. and thus forming a periphrasis for an adjective, Buttm. § 125. 6. Acts xiii. 42 τὸ μεταξὺ σάββατον. Rom. vii. 22 κατὰ τὸν ἔσω ἄνθρωπον. 2 Pet. i. 19. See also in *Ανω, Κατώ*, etc.

NOTE. In cases like many of the preceding, where the article is repeated with the adjunct after the noun, some writers attribute it to the nature and name of a relative pronoun, especially before participles, comp. in d; on the ground that in English and other languages it is usually rendered by a relative. But this is to confound the idioms of different languages. In a still greater number of like cases the article is not used at all; and in no case can the Greek relative be substituted for it,

without also changing the adjunct into a finite verb.

B) With *adjectives*. a) As connected with nouns, see above in A. 2. b.

b) used as nouns, and then the article is employed or not, precisely as with nouns. (α) *genr.* as ὁ ἀγαθός *the good man*, generic, Rom. v. 7. οἱ τυφλοὶ Matt. ix. 28. οἱ σοφοί, οἱ συνετοί, 1 Cor. i. 19, 27. οἱ τέλειοι 2. 6. al. John viii. 7 ὁ ἀναμάρτητος ἡμῶν, definite. So 2 Cor. viii. 15 ὁ τὸ πολὺ . . . καὶ ὁ τὸ ὀλίγον sc. συλλέξας, quoted from Sept. Ex. xvi. 18, with allusion to ver. 27. Comp. Buttm. § 123. 3. Matth. § 269. (Luc. D. Deor. 16. 1. οἱ ἀνόητοι. Xen. Mem. 3. 9. 5 οἱ σοφοί. An. 7. 7. 36 τὸ πολὺ.) In some adjectives, a difference of signification is thus produced, as ἄλλος *other*, ὁ ἄλλος *the other*, see in ἄλλος, and also ἕτερος, Πλείων, Πολύς, Πᾶς etc.—(β) *Neut. adjectives* with the art. are often put as abstract nouns, e. g. Sing. Rom. i. 19 τὸ γνωστὸν τοῦ Θεοῦ. ii. 4 τὸ χρηστὸν τ. 9. viii. 3. 1 Cor. i. 25. 2 Cor. iv. 17. viii. 8. Heb. vi. 17. vii. 18. al. sæp. Matth. § 269. Buttm. § 128. 2. Winer § 34. 1. Sing. as collect. Heb. vii. 7 τὸ ἑλαττον, τὸ κρεῖττον, *the less, the greater*, Matth. § 445. 5. Plur. c. gen. as τὰ κρυπτὰ τῶν ἀνθρ. ver. τῆς καρδίας Rom. ii. 16. 1 Cor. xiv. 25. iv. 5. 2 Cor. iv. 5. τὰ ὁράτα αὐτοῦ Rom. i. 20. So Luke xviii. 27 τὰ ἀδύνατα παρὰ ἀνθρώποις. Trop. for persons 1 Cor. i. 27, 28. So neut. accus. as adverb, τοῖναντίον for τὸ ἐναντίον, 2 Cor. ii. 7. Gal. ii. 7. 1 Pet. iii. 9. See Buttm. § 131. n. 6. comp. § 115. 4. Matth. § 446. 7.—(γ) *Numerals* used as nouns follow the same rule, e. g. Card. οἱ δέκα Matt. xx. 24. οἱ δώδεκα Luke viii. 1. Ord. οἱ πρῶτοι Matt. xx. 10. ὁ δεῦτερος καὶ ὁ τρίτος xxii. 26.—Neut. as adv. with or without the art. Matth. § 446. 7; e. g. τὸ πρῶτον John x. 40. xii. 16. xix. 39; more comm. πρῶτον Matth. vi. 23. 1 Cor. xii. 28. al. τὸ δεύτερον 2 Cor. xiii. 2. Jude v. δεύτερον John iii. 4. iv. 54. 1 Cor. xii. 18. τὸ τρίτον Mark xiv. 41. John xxi. 17 bis; τρίτον Luke xx. 12. 1 Cor. xii. 28. al.—Xen. Œc. 2. 13 τὸ πρῶτον. Cyr. 2. 2. 2 τὸ δεύτ. Œc. 4. 15 πρῶτον, δεύτερον.

C) With *Pronouns*. (α) *Pron. possessive*, as connected with nouns, see

above in A. 2. c. As standing for nouns, these take or omit the article like nouns, e. g. τὸ ἐμὸν lit. *the mine*, what is mine, Matt. xxv. 27. τὰ ἐμά id. xx. 15. Luke xv. 31. John xvii. 10. comp. Buttm. § 128. 1. τὸ σὸν Matt. xx. 14. Luke vi. 30. οἱ σοὶ thy family Mark v. 19. οἱ ἡμέτεροι our fellow Christians, etc. Tit. iii. 14. —(β) With demonstratives, e. g. ὁ τοιοῦτος, either as a generic idea, *every* or *all such*, as a class, Matt. xix. 14. Acts xxii. 22 αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον. Rom. xvi. 18 οἱ τοιοῦτοι. 1 Cor. v. 11. 2 Cor. x. 11 ὁ τοιοῦτος. Acts xix. 25 τὰ τοιαῦτα. Rom. i. 32; or as a definite person already mentioned, 2 Cor. xii. 2, 3, 5. Comp. Buttm. § 124. n. 1. Matth. § 265. 7. Winer § 17. 11 ult. With αὐτός the art. affects the signification, ὁ αὐτός *the same*, see in Αὐτός no. III. For nouns with οὗτος, ἐκεῖνος, see above in A. 2. c. γ.

D) With Participles. a) As connected with nouns, see above in A. 2. d.

b) absol. in the place of nouns, and then the use of the article corresponds to the usage with nouns. Matth. § 270, 271. § 570. p. 1126. Winer § 17. 3. (a) genr. Matt. iv. 3 ὁ πειράζων *the tempter*. xiii. 3 ὁ σπείρων generic. Mark v. 14 οἱ δὲ βόσκοντες αὐτοὺς *for the herdsmen*. Luke vii. 14. Rom. iv. 4. Rev. xv. 2. Matth. § 271. So neut. as abstr. John iii. 6 τὸ γεγεννημένον ἐκ τ. σαρκός. c. gen. Phil. iii. 8. Buttm. § 128. 1. —(β) Where the idea of verbal action still remains in the participle, corresponding in Engl. to *he who*, *those who*, etc. Here the participle in itself is indefinite and general, but the action which it expresses is thus made definite and becomes limited to certain specified individuals or a class, which themselves thus become definite and specific. Matth. § 238 init. Winer § 17. 3. E. g. οἱ δὲ ἐσθιόντες lit. *those eating*, those who ate, not the same as 'the eaters,' Matth. xiv. 21. xv. 38. So Mark iv. 9 ὁ ἔχων ὤτα ἀκούειν, ἀκούτω. x. 42. John v. 29 his. ver. 32 ἄλλος . . . ὁ μαρτυρῶν περὶ ἐμέ. Acts ii. 47. Rom. x. 5. xiv. 3. xvi. 17. 1 Cor. ix. 13 οἱ τὰ ἱερὰ ἐργαζόμενοι. 2 Cor. x. 17. xi. 4. Gal. i. 23. al. smp. (Soph. Electr. 194 or 200. Xen. Cyr. 4. 5. 6.) As followed by οὗτος emphat. Matt. xxvi. 23. Mark

xii. 40. Luke viii. 14. John vi. 46. al. As limiting a more general word, e. g. πᾶς ὁ αἰὼν, πᾶς ὁ ζῆτῶν, Luke xi. 10. πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς Luke xviii. 9. Gal. i. 7. In apposit. with a personal pron. impl. Matt. vii. 23. Rom. ii. 1. Comp. Matth. § 276. p. 561. —For the occasional omission of the article in such cases in the classics, see Matth. § 271. n. —(γ) c. Neut. accus. as adv. e. g. τὸ νῦν ἔχον, *for the present*, Acts xxiv. 25, see in ἔχω f.

E) Before Prepositions with their cases, which then form a periphrasis for a subst. or adjective. Comp. Matth. § 272. b. Buttm. § 125. 5. Winer § 55. (a) genr. of pers. as οἱ ἀπὸ τῆς Ἰταλίας, *those from Italy*, i. q. the Italians, Heb. xiii. 24. Phil. iv. 22 οἱ ἐκ τῆς καίσαρος οἰκίας. Rom. iv. 14 οἱ ἐκ νόμου *they of the law*, ii. 8 οἱ ἐξ ἐριθείας *the contentious*. Mark iii. 21 οἱ παρ' αὐτοῦ. —Spec. before περί c. acc. of pers. either as οἱ περὶ τὸν Παῦλον, i. e. *Paul and his companions*, Acts xiii. 13; comp. Buttm. § 150. p. 439. Matth. § 583. c. 1. (Pol. 5. 1. 7. Xen. An. 7. 4. 16.) Or, αἱ περὶ Μάρθαν καὶ Μαρίαν i. e. simply *Martha and Mary*. John xi. 19. Buttm. l. c. Matth. l. c. no. 2. (Hdian. 7. 9. 1. Xen. Mem. 3. 5. 10.) Or also οἱ περὶ αὐτόν *those around him*, his companions only, Mark iv. 10. Luke xxii. 49; comp. Matth. l. c. no. 3. —Xen. H. G. 7. 5. 12. —(β) Neut. τό, τά, see Matth. § 283. E. g. τὰ ἐν τινι, as Eph. i. 10 τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς *the things celestial and terrestrial*. Luke xxv. 33 τὰ ἐν ὁδοῖ *the events in the way*. τὸ ἐκ τινος, as Rom. xii. 18 τὸ ἐξ ὑμῶν *as far as depends on you*. 1 Cor. xiii. 10 τὸ ἐκ μέρους, comp. ver. 9. τὸ v. τὰ ἐπὶ Rom. xvi. 19. Eph. i. 10. τὸ κατὰ adverbially, Rom. ix. 5. Luke xi. 3; Acts iv. 18. (Matth. § 283. Buttm. § 125. n. 5.) τὰ περὶ τινος *the things concerning any one*, Luke xxiv. 19. Acts xxiii. 15. Phil. i. 27. τὰ περὶ ἐμέ *my affairs, state*, Phil. ii. 23. τὰ περὶ τὸν τόπον *the environs* Acts xxviii. 7. Comp. Matth. § 583. n. p. 1161. (Diod. Sic. 1. 50. Isocr. ad Phil. p. 92. F.) τὰ πρὸς τινὰ, as Heb. ii. 17 et v. 1 τὰ πρὸς τὸν θεόν *divine things*. Luke xiv. 28, 32. xix. 42. τὸ ὑπὲρ τινος Phil. i. 29. iv. 10.

F) Before Adverbs, which then usu-

ally stand in place of a subst. or adjective, Buttm. § 125. 6, 7. E. g. (α) as subst. Phil. iii. 14 τὰ ὅπισω ἐπιλανθανόμενος. Matt. xi. 23 μέχρι τῆς σήμερον. Mark v. 1 εἰς τὸ πέραν. xv. 1 ἐπὶ τὸ πρῶτ. Luke x. 35 ἐπὶ τὴν αἰῶνον. John i. 29. Rom. viii. 22. Eph. ii. 17. Col. iii. 1, 2. 1 Tim. iv. 8. al.—(β) With the adverbial sense retained, as τὰ νῦν or τὰ-νῦν, *now*, *at present*, Acts iv. 29. al. Buttm. § 125. n. 5. See in Νῦν 1. a.

G) The NEUTER of the art. is prefixed; α) absol. to the *Genitive* of a noun, and thus expresses the abstract idea of something having *relation* or *reference* to that noun, as *pertaining* to it or *derived* from it, as *done by* or *to* it, etc. Buttm. § 128. n. 1. Matth. § 284. E. g. Sing. τό, Matt. xxi. 21 τὸ τῆς συκῆς *the thing of the fig-tree*, i. e. *done to* it. 1 Cor. x. 24 τὸ ἐαυτοῦ, τὸ τοῦ ἑτέρου. James iv. 14. 2 Pet. ii. 22. (Plato Parmen. p. 136. E. Xen. Œc. 16. 7.) More freq. Plur. τὰ, Matt. xxi. 21 ἀπόδοτε τὰ καίσαρος, καίσαρι· καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. xvi. 23. Luke ii. 49. Rom. viii. 5. xiv. 19 τὰ τῆς εἰρήνης διώκωμεν. 1 Cor. ii. 11. xiii. 11. Phil. ii. 4 τὰ ἐαυτῶν, τὰ ἑτέρων. So 2 Cor. xi. 30 τὰ τῆς ἀσθενείας μου καυχῆσθαι, *things pertaining to my infirmity* or perhaps as a mere periphrasis for simply *my infirmity*, comp. Buttm. l. c. note 2. Matth. § 285. —Hdian. 3. 2. 10. Plato Phædo § 44. p. 95. A. Thuc. 8. 31 τὰ Ἀθηναίων φρονεῖν.

β) Sing. τό is prefixed to single words and to whole clauses when they are to be taken as independent, or as themselves constituting an object, Buttm. § 125. 8. 2. Matth. § 280. E. g. with single words, Gal. iv. 25 τὸ γὰρ Ἀγαρ, i. e. *the name Agar* as here used, signifies etc. 2 Cor. i. 17 τὰ ναὶ ναὶ, καὶ τὸ οὐ οὐ. James v. 12. (Dem. 255. 4. Plato Gorg. p. 496. D, τὸ διψῶντα.) So with a phrase or clause, Luke xxii. 2 ἐξήτουν . . . τὸ πῶς ἀνέλκωσιν αὐτόν. Mark ix. 23. Luke i. 62. ix. 46. xix. 48. xxii. 24, 37. Acts iv. 21. xxii. 30. Rom. viii. 26, al.—Jos. Ant. 10. 4. Plato Phædo 8 init. p. 62. B. Rep. 1. p. 327. C.

γ) Sing. τό is prefixed to the *Infinitive* when taken as a noun, which is then employed in all the constructions that

occur with real substantives; Buttm. § 125. 8. 1. § 140. 5. Matth. § 540. Winer § 45. p. 263, 265, 268. Thus (α) *Nominative* c. τό, Phil. i. 21 ἔμοι γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος. ver. 29. 1 Cor. vii. 26. 2 Cor. viii. 11 τὸ ἐπιτελεῖσαι. Gal. iv. 18. sæp. Matth. l. c. p. 1060. Winer l. c. p. 263.—(β) *Genitive* c. τοῦ, and this is the most frequent construction: (1) As depending on nouns and verbs which elsewhere govern the genitive, e. g. on a noun, Acts xx. 3 ἰγένετο γνώμη τοῦ ὑποστρέφειν κ. τ. λ. Rom. xv. 23 ἐπιποθίαν δὲ ἔχων τοῦ ἰλθεῖν πρὸς ὑμᾶς. 1 Cor. ix. 6, 10. 2 Cor. viii. 11 ἡ προθυμία τοῦ θέλειν. Heb. v. 12. 1 Pet. iv. 17. al. sæp. So in a laxer use of the genit. Luke i. 57. ii. 21 ἡμέραι ὀκτώ τοῦ περιτεμεῖν αὐτόν. Rom. xi. 8. Phil. iii. 21. On an adj. as ἄξιος 1 Cor. xvi. 4. βραδύς Luke xxiv. 25. ἔτοιμος Acts xxiii. 15. also Luke xvii. 1. On a verb, Luke i. 9 ἔλαχε τοῦ θυμιάσαι. So after verbs of restraining, hindering, Luke iv. 42. xxiv. 16 οἱ δὲ ὀφθ. αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν. Acts x. 47. xiv. 18 μόλις κατέπαυσαν τοὺς ὀχλους τοῦ μὴ θύειν αὐτοῖς. xx. 27. Rom. xv. 22. 1 Pet. iii. 10. al. Winer l. c. p. 269.—(2) As referring to a whole sentence and expressing *purpose*, where many supply ἔνεκα or the like, Buttm. § 140. n. 1. Matth. § 540. n. 1. Winer § 45. 4. b. Here it nearly accords with the Engl. infin. with *to*, i. q. *in order to*, *that*, and so τοῦ μὴ *in order not to*, *that not*, *lest*, etc. Matth. ii. 13 μέλλει γὰρ Ἡ. ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. iii. 13. xiii. 3 ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. Luke i. 73 coll. ver. 68. Luke i. 79 coll. ver. 78. v. 1, 7. Heb. x. 7. al. sæpiss. So negat. Acts xxi. 12 παρεκαλοῦμεν . . . τοῦ μὴ ἀναβαίνειν κ. τ. λ. Rom. vi. 6. James v. 17. al. sæp. Here it sometimes alternates with the simple infin. as Luke i. 77. coll. ver. 76. ii. 24. coll. ver. 22. Once with ἔνεκα expressed, 2 Cor. vii. 12. (Thuc. l. 45.) In this sense also after verbs of *deciding*, *commanding*, etc. which of course imply purpose, Acts xxvii. 1 ὥς δὲ ἐκρίθη τοῦ ἀποπλεῖν κ. τ. λ. 1 Cor. vii. 37. Luke ix. 51. iv. 10 τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε. Acts xv. 20. Winer § 45. p. 270.—(3) In a laxer sense expressing more

the notion of result, (like the later use of ἴνα, comp. ἴνα no. 2, 3,) and put by way of explanation, expegetically, where the simple infin. or ὥστε c. infin. might stand; see Winer § 45. p. 270 sq. Here it also accords with the Engl. infin. with *so as to*, *so that*, etc. Acts vii. 19 οὗτος ἐκάρωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἐκθετα τὰ βρέφη κ. τ. λ. Once after ποιεῖν, Acts iii. 12 ἡμῖν τί ἀνενίζετε, ὥς . . . πεποιηκόσι τοῦ περιπατεῖν αὐτόν; comp. in ἴνα 3. a. δ, and Ποιέω. no. 1. d. So Rom. i. 24 παρέδωκεν αὐτοὺς ὁ Θεὸς . . . εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα κ. τ. λ. vii. 3. 1 Cor. x. 13. Here too prob. belongs the difficult construction in Rev. xii. 7, ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος, where ὁ Μ. and οἱ ἄγγ. are in the nom. absol. and the clause is equivalent to ὥστε πολεμῆσαι τὸν Μ. καὶ τοὺς ἄγγ. μετὰ κ. τ. λ. Others read ἐπολέμησαν. Comp. Winer § 45. p. 271.—(4) After a preposition, as ἀντί James iv. 15. ἐκ 2 Cor. viii. 11. πρὸ Matt. vi. 8. James xvii. 5.—Æl. V. H. 2. 34.—(γ) *Dative* c. τῷ as implying cause 2 Cor. ii. 12, purpose 1 Thess. iii. 3; after prep. ἐν, see Ἐν no. 2. a, fin. Matth. § 541. Winer § 45. 5.—(δ) *Accusative* c. τό, as depending on a verb, Luke vii. 21 τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν. 1 Cor. xiv. 39. 2 Cor. viii. 11 τὸ ποιῆσαι ἐπιτελέσατε. Rom. xiv. 13. As governed by the prep. διὰ, εἰς, πρὸς, see in Διά II. 2. a. Εἰς no. 3. a, c, d. Πρὸς III. AL.

Ὅγδοήκοντα, ὀ, αἰ, τά, (ὀκτώ,) *eighty*, Luke ii. 37. xvi. 7.—Xen. An. 4. 8. 15.

Ὅγδοος, η, ον, ordin. (ὀκτώ,) *eighth*, Luke i. 59. Acts vii. 8. Rev. xvii. 11. xxi. 20.—Xen. An. 4. 6. 1.—In 2 Pet. ii. 5 ὀγδοὺν Νῶε . . . ἐφύλαξε, *Noah the eighth person*, i. e. one out of eight, Noah and seven others, comp. 1 Pet. iii. 20. See Winer § 38. 2. Matth. § 469. 9. Comp. Plato Legg. 3. p. 695. C, (Δαρεῖος) ἐλθὼν εἰς τὴν ἀρχὴν καὶ λαβὼν αὐτὴν ἔβδoμος, διείλετο κ. τ. λ. Dem. 261. 3. The Greeks more usually add αὐτός. Thuc. 1. 46. Xen. H. G. 2. 2. 17.

Ὅγκος, ου, ὁ, pp. *mass*, *weight*,

magnitude, Æl. V. H. 14. 7. Xen. Cyr. 6. 2. 32. trop. Jos. B. J. 4. 5. 2. *a tumor*, *swelling*, Diod. Sic. 2. 36. Trop. *inflation*. Jos. B. J. 7. 11. 2. *elation*, *pride*, Diod. Sic. 18. 50.—In N. T. *weight*, *burden*, *impediment*, Heb. xii. 1 ὄγκον πάντα ἀποσέμενοι.—Xen. Ven. 8. 8.

Ὅδε, ἥδε, τόδε, demonstr. pron. from ὁ, ἡ, τό, as pron. and enclit. δε, Buttm. § 76. 1; *this*, *that*; *hic*, *hæc*, *hoc*; genr. equivalent to οὗτος, but stronger. Matth. § 470. 1. E. g.

a) as referring to the person or thing last before mentioned. Luke x. 39 τῷδε ἦν ἀδελφῇ. xvi. 25. Comp. Matth. l. c.—Xen. Apol. 29.

b) as introducing what follows, i. q. *the following*. Acts xv. 23 γράψαντες . . . τὰς· οἱ ἄπ. κ. τ. λ. xxi. 11. Rev. ii. 1, 8, 12, 18. iii. 1, 7, 14. Comp. Matth. l. c. Passow ὅδε no. 1.

c) instead of an adv. for *here*, *there*, i. e. δεικτικῶς, see Matt. § 471. 12. Passow no. 2. So James iv. 13 πορευσώμεθα εἰς τὴνδε τὴν πόλιν.—Plut. Sympos. I. qu. 6. 1 τὴνδε τὴν ἡμέραν.

Ὅδεύω, f. εὔσω, (ὁδός,) *to be on the way*, *to journey*, *to travel*, intrans. Luke x. 33. Sept. for ἡἴη 1 K. vi. 12.—Jos. B. J. 3. 6. 3. Hdian. 7. 3. 9.

Ὅδηγέω, ὦ, f. ἥσω, (ὁδηγός,) pp. *to lead the way*, i. e. *to lead*, *to guide*, trans. Matt. xv. 14 τυφλὸς δὲ τυφλὸν ἰὼν ὁδηγῇ. Luke vi. 39. Rev. vii. 17. Sept. for πηγ Ex. xiii. 17. πηγ Ps. lxxx. 2. ἡἴη Josh. xxiv. 3.—Phocylid. 22. Hdian. 3. 3. 13. Plut. ed. R. VI. p. 526. 1.—Trop. of teaching, John xvi. 13 ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. Acts viii. 31. So Sept. for πηγ Ps. lxxxvi. 11. ἡἴη Ps. xxv. 5.—Wisd. ix. 11.

Ὅδηγός, οὔ, ὁ, (ὁδός, ἡγέομαι,) pp. *way-leader*, i. e. *a leader*, *guide*, Acts i. 16. Trop. of a teacher Matt. xv. 14. xxiii. 16, 24. Rom. ii. 19.—2 Macc. v. 15. Pol. 5. 5. 15. trop. Wisd. vii. 15.

Ὅδοιπορέω, ὦ, f. ἥσω, (ὁδοιπόρος) *way-faring*, from ὁδός, πόρος, πορεύομαι,) *to be on the way*, *to journey*, *to travel*, intrans. Acts x. 9.—Jos. de Vit. § 32. Æl. V. H. 10. 4.

Ὅδοιπορία, ας, ἡ, (ὁδοιπορεω, a

journeying, travel, John iv. 6. 2 Cor. xi. 26.—1 Mace. vi. 41. Hdian. 2. 15. 11. Xen. Cyr. 1. 2. 10.

Ὀδός, οὗ, ἡ, *way*, i. e. a) in respect to place, *a way, high-way, road, street*. (α) genr. Matt. ii. 12 δι' ἀλλῆς ὁδοῦ ἀνεχώρησαν. vii. 13, 14. viii. 28. xiii. 4, 19. John xiv. 4, 5. Acts viii. 26. Heb. x. 20. James ii. 25. al. Sept. for הדרך Num. xxi. 4. Deut. 28. 7. (Hdian. 3. 3. 1, 2. Xen. An. 5. 3. 1.) Of a street in a city etc. Matt. xxii. 9 ἐπὶ τὰς διεξόδους τῶν ὁδῶν, ver. 10. Luke xiv. 23. So Sept. for הדרך Jer. v. 1. vii. 16. (Hdian. 2. 9. 6. Xen. An. 5. 2. 22.) Also κατὰ τὴν ὁδὸν *along or on the way* Luke x. 4. Acts viii. 36. Hdian. 2. 12. 2. Xen. An. 4. 6. 11.—(β) Seq. gen. of place to which a way leads, comp. Passow ὁδός no. 2. Matth. § 367. Heb. ix. 8 ἡ τῶν ἁγίων ὁδός *the way, entrance, into the sanctuary*. So Sept. ἡ ὁδὸς τοῦ ξύλου τῆς ζ. for Heb. הדרך Gen. iii. 24. (comp. Hdian. 8. 5. 10.) Meton. for the whole region to or through which a way leads, Matt. x. 5 εἰς ὁδὸν ἔθνων *into the way* i. e. country of the Gentiles. iv. 15 ὁδὸν θαλάσσης *way of the sea*, i. e. the region around the sea of Galilee, quoted from Is. viii. 23 where Sept. for הדרך .—(γ) In the phrases ἐτοιμάζω v. κατασκευάζω τὴν ὁδὸν *to prepare the way*, sc. for a king, see in ἐτοιμάζω a. pp. Rev. xvi. 12. trop. Matt. iii. 3. xi. 10. Mark i. 2, 3. al. So εὐθύνειν τὴν ὁδὸν John i. 23. All in allusion to Is. xl. 3 where Sept. for הדרך . Comp. ἡ ὁδὸς ἡ βασιλεία Hdot. 5. 53.—(δ) Meton. of Jesus as *the way*, i. e. the *author* and *medium* of access to God and eternal life, John xiv. 6.

b) in action, *way*, i. e. a being on the way, *a going, journey, progress, course*. (α) genr. εἰς τὴν ὁδὸν *for the way, journey*, Matt. x. 10. Mark vi. 8. Luke ix. 3. εἰς ὁδοῦ Luke xi. 6. ἐν τῇ ὁδῷ *in or by the way, on the journey*, Matt. xv. 32. Mark viii. 3, 27. Acts ix. 17, 27. al. κατὰ τὴν ὁδὸν *by or on the way* Acts xxv. 3. xxvi. 13. Also 1 Thess. iii. 11 κατευθύνει τὴν ὁδὸν ἡμῶν. Acts viii. 39 πορεύεσθαι τὴν ὁδὸν *to go on one's way*, to continue one's journey, comp. Buttm. § 131. 3. (So Sept. for הדרך Prov. vii. 19.

Xen. Cyr. 5. 2. 22.) Sept. genr. for הדרך Gen. xxiv. 21, 40. xlii. 25. xlv. 21.—Hdian. 2. 11. 2. Xen. Mem. 3. 13. 5.—So Mark ii. 23 καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τὸν λαόν, *and his disciples began to go plucking the ears of grain*, i. e. they went along plucking the ears etc. Here ὁδὸν ποιεῖν is Hebraism for הדרך הדרך , as Sept. and Heb. Judg. xvii. 8, corresponding to the Lat. *iter facere*. The more classic Greek is Mid. ποιεῖσθαι τὴν ὁδὸν Jos. Ant. 18. 4. 3. Xen. Ag. 2. 1.; also ποιεῖσθαι πορείαν Diod. Sic. 2. 13. Xen. Cyr. 5. 2. 31; but later writers employ the Act. e. g. ποιεῖν ὁδὸν Xenoph. Ephes. lib. 3 init. ποιεῖν τὴν πορείαν Polyæn. 1. 49. 3. For the sense comp. Matt. xii. 1. Luke vi. 1.—(β) Seq. Gen. of time, as Luke ii. 44 ἡμέρας ὁδὸν *a day's journey*. Acts i. 12 σαββάτου ἔχον ὁδὸν, *a sabbath-day's journey*, i. e. according to the Rabbinic limitation, 1000 larger paces, equal to about 7½ furlongs; see Buxt. Lex. Ch. art. הדרך . Lightfoot Hor. Heb. in Act. 1. c. Jahn § 113. VIII. Sept. ὁδ. τριῶν ἡμ. for Heb. הדרך Gen. xxx. 36. xxxi. 23.—Jos. Ant. 5. 3. 1. Xen. Cyr. 1. 1. 3.

c) trop. *way, manner, means*, i. e. (α) *way or method* of proceeding, of doing or effecting any thing. 1 Cor. iv. 17 τὰς ὁδοὺς μου τὰς ἐν Χρ. xii. 31. (Dem. 733. 20. Xen. Cyr. 1. 3. 4.) So αἱ ὁδοὶ τοῦ Θεοῦ *the ways of God*, his mode of proceeding, administration, *counsels*, Acts xiii. 10. Rom. xi. 33. Rev. xv. 3. Sept. and הדרך Ps. xviii. 31.—(β) *way or means* of arriving at or obtaining any thing, Luke i. 79 ὁδὸς εἰρήνης, i. e. the way to salvation. Acts ii. 28 ὁδοὺς ζωῆς. xvi. 17. 2 Pet. ii. 21. Sept. and הדרך Prov. x. 18.—Luc. Hermot. 14 ὁδὸς ἡ ἐπὶ φιλοσοφίαν ἄγουσα.—(γ) *way* of thinking, feeling, acting, *manner* of life and conduct. Matt. xxi. 32 ἦλθε Ἰωάννης ἐν ὁδῷ δικαιοσύνης, i. e. living a just and holy life. Rom. iii. 17 ὁδὸν εἰρήνης *peaceful life*, quoted from Is. lix. 8 where see Gesen. Comm. James v. 20.—Seq. gen. of pers. *the way or ways* of any one i. e. his *mode of life, conduct, actions*, Acts xiv. 16. Rom. iii. 16. James i. 8. 2 Pet. ii. 15. Jude 11. (Sept. for הדרך Job xxiii. 10.) But the *way of God* or of the Lord, is also *the way, walk, life* which

ταυτονομασ and requires, Matt. xxii. 10. Take κα. 21. Acts xviii. 25, 26. Heb. ix. 10. (Sept. and 𐤒𐤓𐤓 Job xxiii. 11. Ps. xlv. 4.) Hence absol. for *the Christian way, the Christian religion*, Acts ix. 2. xix. 9, 23. xxii. 4. xxiv. 14, 22. So 2 Pet. ii. 2 ἡ ὁδὸς τῆς ἀληθείας *the true religion*. —Judith v. 8, 18. So *a way or sect of philosophy* Luc. Hermot. 46. AL.

Ὅδοός, δόντος, ὁ, *a tooth*, Matt. v. 38. viii. 12 ὁ βρυγμός τῶν ὀδόντων. xiii. 42, 50. xxii. 13. xxiv. 51. xxv. 30. Mark ix. 18. Luke xiii. 28. Acts vii. 54. Rev. ix. 8. Sept. for 𐤒𐤓 Lev. xxiv. 30. Job xvi. 9.—Luc. D. Mort. 6. 2. Xen. Mem. 1. 4. 6.

Ὅδυνάω, ὦ, f. ἥσω, (δδύνη,) *to pain, to distress*, in body or mind, trans. Jos. Ant. 7. 2. 1. Arr. Epict. 4. 1. 112.—In N. T. only Pass. or Mid. *to be pained, distressed, to sorrow*. Luke ii. 48. xvi. 24 ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. ver. 25 σὺ δὲ ὀδυνᾷσαι, for which 2 pers. Sing. comp. in Κανκάρμαι. Acts xx. 38. Sept. for Hiph. 𐤒𐤓 Zech. ix. 5. Hiph. 𐤒𐤓 Zech. xii. 10.—Luc. Lexiph. 13. Arr. Epict. 4. 1. 124. Æschin. 9. 3.

Ὅδύνη, ης, ἡ, *pain, distress, sorrow*, of body or mind, Rom. ix. 2. 1 Tim. vi. 10. Sept. for 𐤒𐤓 Gen. xxxv. 18. 𐤒𐤓 Jer. viii. 18. 𐤒𐤓 Job vii. 3.—Luc. Tox. 61. Xen. Mem. 1. 3. 12.

Ὅδυρμός, οὔ, ὁ, (δδύρομαι to bewail,) *wailing, lamentation, mourning*. Matt. ii. 18 κλαυμός καὶ ὀδυρμός μέγας, quoted from Jer. xxxi. 15 where Sept. for 𐤒𐤓 2 Cor. vii. 7.—2 Macc. xi. 6. Jos. Ant. 2. 15. 4. Æl. V. H. 14. 22.

Ὄζλας, ου, ὁ, *Ozias*, Heb. 𐤒𐤓 (might of Jehovah) *Uzziah*, a pious king of Judah from 811 to 759 B. C. Matt. i. 8, 9. See Chr. c. 26, and comp. 2 K. c. 15, where he is called 𐤒𐤓, Ἀζαρία, *Azariah*. See Gesen. Lex. Heb. art. 𐤒𐤓.

Ὄζω, f. ἥσω or ἔσω, *to smell, to have a scent*, intrans. e. g. fragrant, Æl. V. H. 13. 16. Xen. Conv. 2. 3. In N. T. of a corpse, *to stink*, absol. John xi. 39. Sept. for 𐤒𐤓 Ex. viii. 14.—Arr. Epict. 4. 11. 15, 18.

Ὄθεν relat. adv. *whence*, see Butt. m. § 116. 4.

a) of place, Acts xiv. 26 ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θ. xxviii. 13. Matt. xii. 44. Luke xi. 24. Heb. xi. 19. Sept. for 𐤒𐤓 Ps. cxxi. 1.—Xen. An. 2. 3. 14, 16.—In the sense of *ἐκεῖθεν ὅπου, thence where*, Matt. xxv. 24, 26 συνάγων ὅθεν οὐ διεσκόρπισας. Comp. Matth. § 473. n. 2.—Thuc. 1. 89.

b) of a source, means, i. q. *whereby*, 1 John ii. 18 ὅθεν γινώσκωμεν.—Jos. Ant. 2. 3. 4. Hdian. 1. 16. 4.

c) illative, as referring to a cause, ground, motive, i. q. *wherefore, whereupon*, Matt. xiv. 7 ὅθεν μεθ' ὅρκου ὡμολόγησεν. Acts xxvi. 19. Heb. ii. 17. iii. 1. vii. 25. viii. 3. ix. 18.—Judith viii. 20. Xen. Mem. 1. 1. 2.

Ὄζονη, ης, ἡ, pp. *fine white linen*, Hom. Od. 7. 107. In N. T. genr. *linen cloth*, e. g. *a sheet, sail*, Acts x. 11 σκεῦος ὡς ὀζόνην μεγάλην. xi. 5.—Luc. Jov. Trag. 46. Hdian. 5. 6. 21.

Ὄζονιον, ου, τό, (dimin. from ὀζόνη,) *a smaller linen cloth, bandage*, in N. T. only of bandages in which dead bodies were swathed for burial, Luke xxiv. 12. John xix. 40. xx. 5—7. Sept. for 𐤒𐤓 Judg. xiv. 13. 𐤒𐤓 Hos. ii. 7, 11. [ii. 5, 9.]—Pollux On. 4. 181 ὀζόνιον. τὸ ἐπίδεσμον. Luc. Philops. 34. *sail-cloths* Pol. 5. 89. 2. Dem. 1145. 6.

Οἶδα, see in Εἶδω no. II.

Οἰκιακός, ἡ, ὄν, see in Οἰκιακός.

Οἰκεῖος, α, ου, (οἶκος,) *belonging to the house, domestic, familiar*, Luc. Eun. 7. Xen. Cyr. 8. 1. 15. In N. T. only plur. οἱ οἰκεῖοι τινος, *those of one's house*, i. q. *household, family*, 1 Tim. v. 8. Trop. for *associates, kindred*, e. g. τοῦ θεοῦ, i. q. τέκνα τοῦ θεοῦ, Eph. ii. 19. τῆς πίστεως Gal. vi. 10. Sept. pp. for 𐤒𐤓 Lev. xviii. 6. xxi. 2.—pp. Æl. V. H. 14. 32. Xen. Mem. 1. 2. 48. trop. Diod. Sic. 13. 91.

Οἰκέτης, ου, ὁ, (οἶκος,) *house-companion*, one living in the same house, Eccclus. vi. 11. Hdian. 8. 106. In N. T. *a domestic, a servant, slave*, Luke xvi. 13 οὐδεὶς οἰκέτης δύναται ἐν σοὶ κυρίως δουλεύειν. Acts x. 7. Rom. xiv. 4. 1. Pet. ii. 18. Sept. for 𐤒𐤓 Gen. ix. 25. xxvii. 37.—Hdian. 7. 4. 10. Xen. Mem. 2. 1. 9, 16

Οικέω, ὦ, f. ἦσω, (οἶκος,) *to house, to dwell, to abide*, e. g.

a) intrans. seq. ἐν, *to dwell in*, trop. of the Holy Spirit abiding in Christians, Rom. viii. 9 πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. ver. 11. 1 Cor. iii. 16. Of sin or a sinful propensity abiding in men, Rom. vii. 17 ἡ οἰκοῦσα ἐν ἡμῖν ἀμαρτία. ver. 18, 20. Sept. c. ἐν pp. for οὗ Gen. iv. 15, 19. xix. 30.—Æl. V. H. 12. 64. pp. Luc. Merc. Cond. 3. Xen. Cyr. 2. 1. 5.—Seq. μετά c. gen. *to dwell with* any one, and spoken of man and wife, *to live with, to cohabit*, 1 Cor. vii. 12, 13. So Sept. and οὗ Prov. xxi. 19. comp. 1 K. iii. 17.

d) trans. *to dwell in, to inhabit*, 1 Tim. vi. 16 ὥς οἰκῶν ἀπρόσβιτον.—Sept. Gen. xxiv. 13. Hdian. 2. 10. 15. Xen. Mem. 1. 1. 8.—For ἡ οἰκουμένη, see in its order.

Οἶκημα, ατος, τό, (οἰκέω,) pp. *a dwelling, a house, building*, Thuc. 4. 115. Xen. An. 7. 4. 15. In N. T. and espec. in polite Attic usage, *a prison*, Acts xii. 7 ὥς ἔλαμψεν ἐν τῷ οἰκήματι.—Plut. Solon. 15 τοὺς Ἀθηναίους λέγουσι . . ἀστείως ὑποκορίζεσθαι . . οἶκημα δὲ τὸ δεσμωτήριον καλοῦντας. Dem. 789. 2. Thuc. 4. 48. Of a brothel Æl. V. H. 6. 1. Xen. Mem. 2. 2. 4.

Οἰκητήριον, ου, τό, (οἰκητήρ, οἰκέω,) *a dwelling, habitation, abode*, e. g. of angels, many of whom the later Jews supposed to have relinquished heaven out of love for the daughters of men, Jude 6. See Lib. Henochi in Fabr. Cod. pseud. V. T. I. p. 179 sq. Test. XII Patr. p. 529 sq. Jos. Ant. 1. 3. 1. comp. Gen. vi. 2. Trop. of the future spiritual body as the abode of the soul, 2 Cor. v. 2. Sept. for γῆν Jer. xxv. 30.—pp. 2 Macc. xi. 2. Jos. Ant. 8. 5. 1. Cebet. Tab. 17.

Οἶκία, ας, ἡ, (οἶκος,) *a house, dwelling, habitation*.

) pp. and genr. Matt. ii. 11 ἐλθόντες εἰς τὴν οἰκίαν. vii. 24 sq. John xii. 3. al. Matt. v. 15 οἱ ἐν τῇ οἰκίᾳ *those in the house*, i. e. the household. Sept. for οἶκος Gen. xix. 4. Ex. i. 21.—Hdian. 2. 4. 18. Xen. Mem. 3. 6. 14.—Of heaven as the dwelling of God, John xiv. 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς κ. τ. λ. Comp. Ps. xl. 4. Is. lxiii. 15. Am. ix. 6. Artemid. 2.

68 ὁ οὐρανὸς θεῶν ἐστὶν οἶκος.—Trop. of the body as the habitation of the soul, 2 Cor. v. 1 bis, comp. ver. 2.

b) meton. *a household, family*, those who live together in a house. Matt. x. 13. xii. 25 οἶκία μερισθεῖσα κατ' ἐαυτῆς. John iv. 53 αὐτὸς καὶ ἡ οἶκία αὐτοῦ ὅλη. 1 Cor. xvi. 15. Sept. for οἶκος Gen. 1. 8.—Dem. 1358. 13. Xen. Mem. 2. 7. 6.—Spec. prob. *domestics, servants, attendants*, Phil. iv. 22 οἱ ἐκ τῆς καίσαρος οἰκίας. So Sept. and οἶκος Gen. xxiv. 2. comp. Jos. Ant. 17. 5. 8 (Ἀντίπατρον) ὡς . . . τοῦ καίσαρος διεφθαρκότα τὴν οἰκίαν.

c) meton. *goods, property*, i. e. one's house and what is in it. Matt. xxiii. 14 κατεσθίετε τὰς οἰκίας τῶν χρηρῶν. Mark xii. 40. Luke xx. 47. So οἶκος, Sept. τὰ ὑπάρχοντα, Gen. xlv. 18.—Æl. V. H. 4. 2. Xen. Mem. 4. 1. 2. Al.

Οἰκιακός, ἡ, ὄν, (οἶκία,) *belonging to the house, domestic*, i. q. οἰκεῖος, in N. T. only plur. οἱ οἰκιακοὶ τινος *those of one's house*, i. e. household, family, Matt. x. 25, 36. Some MSS. have the doubtful form οἰκειακός.—Plut. Cicero 20.

Οἰκοδεσποτέω, ὦ, f. ἦσω, (οἰκοδεσπότης,) pp. *to be house-master*, and genr. *to be head of a family, to rule a household*, absol. 1 Tim. v. 14.—Luc. Astrol. 20. Plut. Placit. philos. 5. 18. A word of the later Greek, Lob. ad Phr. p. 373.

Οἰκοδεσπότης, ου, ὁ, (οἶκος, δεσπότης,) *a house-master, head of a family, paterfamilias*, Matt. x. 25. xiii. 27, 52. xx. 1, 11. xxi. 33. xxiv. 43. Mark xiv. 14. Luke xii. 39. xiii. 25. xiv. 21. Pleonast. xxii. 11 οἰκοδεσπ. τῆς οἰκίας.—Jos. c. Apion. 2. 11. Plut. Qu. Rom. 20. ed. R. VII. p. 99. 11. A later form, for which the earlier writers said οἶκον v. οἰκίας δεσπότης, see Lob. ad Phr. p. 373. H. Planck in Bibl. Repos. I. p. 638 sq.

Οἰκοδομέω, ὦ, f. ἦσω, (οἰκοδόμος,) pp. *to build a house*, and genr. *to build, to construct, to erect*, trans. Comp. Lob. ad Phr. p. 487 sq. 587.

a) pp. e. g. οἰκίαν Luke vi. 48. πύργον Matt. xxi. 33. Mark xii. 1. Luke xiv. 28. ναὸν Mark xiv. 58. Luke xii. 18.

C. dat. commodi, Luke vii. 5 τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν. Acts vii. 47, 49. Seq. ἐπὶ c. gen. *to build upon*, Luke iv. 29. ἐπὶ c. acc. Matt. vii. 24, 26. Luke vi. 49. Absol. Luke xiv. 30. xvii. 28. John ii. 20. Part. οἱ οἰκοδομοῦντες *the builders*, Matt. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7. Sept. for בָּנֵי Gen. iv. 16. viii. 20. c. ἐπὶ Ez. xvi. 31.—Diod. Sic. 3. 55. Xen. Mem. 3. 8. 8. acc. et dat. Diod. Sic. 4. 80.—Trop. of a system of instruction, doctrine, etc. Rom. xv. 20. Gal. ii. 18. —Xen. Cyr. 8. 7. 15.

b) by impl. *to rebuild, to renew*, sc. a building decayed or destroyed, Matt. xxiii. 29 τοὺς τάφους τῶν προφητῶν. Luke xi. 47, 48. So Matt. xxvi. 61. xxvii. 40. Mark xv. 29. So Sept. and בָּנֵי Josh. vi. 26. Josh. xii. 14. Am. ix. 14.

c) metaph. *to build up, to establish, to confirm*, spoken of the Christian church and its members; who are thus compared to a building, a temple of God, erected upon the one only foundation Jesus Christ, 1 Cor. iii. 9, 10, and ever built up progressively and unceasingly more and more from the foundation. See Neander Gesch. d. Pflanzung der chr. Kirche I. p. 166, and in Bibl. Repos. IV. p. 245. (a) Externally, Matt. xvi. 18 ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. 1 Pet. ii. 5. Acts ix. 31.—(β) Internally, in a good sense, *to build up in the faith, to edify*, to cause to advance in the divine life, 1 Cor. viii. 1 ἡ ἀγάπη οἰκοδομεῖ. x. 23. xiv. 4 bis, 17. 1 Thess. v. 11. In a bad sense, *to embolden* 1 Cor. viii. 10.

Οικοδομή, ἥς, ἡ, (οἶκος, δομή,) a later word used for both οἰκοδόμησις and οἰκοδόμημα, Passow s. v. Lob ad Phr. p. 487, 490.

1. *a building up*, act of building, e. g. ἡ οἶκ. τῶν τειχιῶν 1 Macc. xvi. 23. Sept. 1 Chr. xxvi. 27. Jos. Ant. 11. 5. 8 init. In N. T. only metaph. *a building up in the faith, edification*, advancement in the divine life, spoken of the christian church and its members, see in Οἰκοδομέω c. Rom. xiv. 19 διώκετε . . . τὰ τῆς οἰκοδομῆς. xv. 2. 1 Cor. xiv. 5, 12, 26. 2 Cor. x. 8. xii. 19. xiii. 10. Eph. iv. 12, 16, 29. So 1 Cor. xiv. 3 λαλεῖ οἰκο-

δομήν, i. e. τὰ τῆς οἰκοδομῆς. 1 Tim. i. 4 in MSS.

2. *a building, an edifice*, i. q. οἰκοδόμημα, see Lob. l. c. and p. 421. Matt. xxiv. 1 τὰς οἰκοδομὰς τοῦ ἱεροῦ. Mark xiii. 1, 2. Trop. of the Christian church as the temple of God, see in Οἰκοδομέω c. 1 Cor. iii. 9 θεοῦ οἰκοδομὴ ἐστε. Eph. ii. 21.—Spoken of the future spiritual body as the abode of the soul, 2 Cor. v. 1.

Οικοδομία, ας, ἡ, (οἰκοδομέω,) *a building up*, act of building, Jos. Ant. 11. 5. 7, 8. Xen. Mem. 3. 1. 7. In N. T. trop. *edification*, Christian improvement, 1 Tim. i. 4 in text. rec. Others οἰκοδομή or οἰκονομία.

Οικοδομός, οῦ, ὁ, (οἶκος, δέμω,) lit. *house-builder*, i. e. genr. *a builder, architect*, Acts iv. 11 in MSS. Sept. for בָּנֵי 2 K. xii. 12. xxii. 6.—Jos. Ant. 11. 5. 8. Xen. H. G. 7. 2. 20. Comp. Lob. ad Phr. p. 487 sq. 587.

Οικονομέω, ῶ, f. ἦσω, (οἰκονόμος,) pp. *to be manager of a household*, and genr. *to be manager, steward*, etc. absol. Luke xvi. 2.—Diod. Sic. 12. 15 τὰ χρήματα. Xen. Mem. 4. 5. 10 τὸν ἑαυτοῦ οἶκον.

Οικονομία, ας, ἡ, (οἰκονομέω,) *economy*, pp. *management of a household* or of household affairs.

a) pp. i. e. *stewardship, administration*, the office of a manager or steward. Luke xvi. 2 ἀπόδος λόγον τῆς οἰκονομίας. vers. 3, 4.—Sept. Is. xxii. 19. Jos. c. Apion. 2. 18. Xen. OEc. 1. 1.—Trop. of the apostolic office, 1 Cor. ix. 17. Col. i. 25. Eph. iii. 2.

b) *an economy*, i. e. a disposition or arrangement of things, *a dispensation, scheme*. Eph. i. 10 εἰς τὴν οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν. So Eph. iii. 9 et 1 Tim. i. 4 in later edit.—Hdian. 6. 1. 2. Xen. Cyr. 5. 3. 25.

Οικονόμος, ου, ὁ, (οἶκος, νέμω,) *a house-manager, overseer, steward*.

a) pp. one who had authority over the servants or slaves of a family, to assign their tasks and portions; with which was also united the general management of affairs and accounts. Such persons were themselves usually slaves,

Luke xii. 42; so Eliezer Gen. xv. 2. xxiv. 2; and so Joseph is called the οἰκονόμος of Potiphar, Test. XII Patr. p. 715, coll. Gen. xxxix. 4. See D'Orville ad Chariton p. 127 sq. But free persons appear also to have been thus employed, Luke xvi. 1, 3, 8, comp. vers. 3, 4. The οἰκονόμοι had also some charge over the sons of a family, prob. in respect to pecuniary matters, thus differing from the ἐπίτροποι or tutors, Gal. iv. 2. Comp. Gen. xxiv. 3.—Luc. Tim. 14 ὡς κατάρτος οἰκέτης, ἡ οἰκονόμος, ἡ παιδότης. id. de Merc. Cond. 12. Plut. de Lib. educ. 7. ed. R. VI. p. 11. 13. Diod. Sic. 36. X. p. 156. Bip. or VI. p. 228. Tauchn. γίνεταί δὲ τούτων [οἰκετῶν] ἀρχηγὸς Ἀθηνίων . . . οἰκονόμος ὧν δυοῖν ἀδελφῶν μεγαλοπλούτων. Xen. Mem. 2. 10. 4.

b) in a wider sense, for one who administers a public charge or office, a *steward, minister, agent*, genr. 1 Cor. iv. 2. So of the fiscal officer of a city or state, *treasurer, quaestor*, Rom. xvi. 23 οἰκονόμος τῆς πόλεως.—Diod. Sic. 1. 62. Xen. Mem. 3. 4. 7. 11. Of royal quaestors Esdr. iv. 49. Jos. Ant. 11. 6. 12.—Trop. of the apostles and other teachers as *stewards, ministers* of the gospel, 1 Cor. iv. 1. Tit. i. 7. 1 Pet. iv. 10.

Οἶκος, οὐ, ὅ, a *house, dwelling, home*.

a) genr. Matt. ix. 6 ὑπάγε εἰς τὸν οἶκόν σου. ver. 7. Mark iii. 20. Luke i. 40. John vii. 53. xi. 20. Acts x. 22. al. So ἐν οἴκῳ at home 1 Cor. xi. 34. xiv. 35. κατ' οἶκον, κατ' οἶκους from house to house, in private houses, Acts ii. 46. v. 42. viii. 3. xx. 20. ἡ κατ' οἶκόν τινος ἐκκλησία, Rom. xvi. 5. al. see in Ἐκκλησία b. Sept. genr. for הֵיכָל Gen. xxxix. 2, 16. sæpiss.—Hdian. 1. 17. 7. Xen. Cyr. 8. 6. 4.—Spoken of various kinds of houses, edifices, as ὁ οἶκος τοῦ βασιλέως ver. τοῦ ἀρχιερέως i. e. a *palace*, Matt. xi. 8. Luke xxii. 54. Sept. for הֵיכָל Gen. xii. 15. הֵיכָל 2 K. xx. 18. Dan. i. 4. (Hdian. 3. 10. 9.) οἶκος ἐμπορίου house of traffic, bazaar, John ii. 16. Spec. οἶκος τοῦ Θεοῦ house of God, i. e. the *tabernacle* or *temple* where the presence of God was manifested, and where God was said to dwell, e. g. the tabernacle Matt. xii. 4. Mark ii. 26. Luke vi. 4. (So Sept.

and הֵיכָל 1 Sam. i. 7, 24. al.) The temple at Jerusalem, Matt. xxi. 13. John ii. 16, 17. Acts vii. 47, 49. al. Once for ὁ ναός alone, Luke xi. 51, comp. Matt. xxiii. 35. Also οἶκος τῆς προσευχῆς id. Matt. xxi. 13. Mark xi. 17. Luke xix. 46. So Sept. and הֵיכָל of the temple 2 Sam. vii. 13. Ezra i. 2, 3 sq.—By synecdoche put for a room or part of a house, e. g. the *cænaculum* or large room for eating Luke xiv. 23; for the ὑπερώϊον or place of prayer Acts ii. 2. x. 30. xi. 13.—Jos. Ant. 10. 11. 2. Xen. Conv. 2. 18.—Trop. of persons, e. g. Christians as the spiritual house or temple of God, 1 Pet. ii. 5, comp. in Οἰκοδομέω c. Of those in whom evil spirits dwell, Matt. xii. 44. Luke xi. 24.

b) in a wider sense, *dwelling-place, habitation, abode*, as a city or country, Matt. xxiii. 38 ὁ οἶκος ὑμῶν ἐρημος ἀφίεται. Luke xiii. 35.—Xen. H. G. 3. 2. 10.

c) meton. a *household, family*, those who live together in a house, Luke x. 5 εἰρήνη τῷ οἴκῳ τούτῳ. Acts x. 2. xi. 14 σὺ καὶ πᾶς ὁ οἶκός σου. xvi. 15. 1 Cor. i. 16. 2 Tim. i. 16. Tit. i. 11 al. Including also the idea of household affairs etc. Acts vii. 10. 1 Tim. iii. 4, 5, 12. So Sept. and הֵיכָל Gen. vii. 1. xii. 17. al.—Æl. V. H. 4. 27. Arr. Epict. 4. 6. 31. Xen. Cyr. 1. 6. 17. comp. Mem. 1. 5. 3.—Trop. οἶκος τοῦ Θεοῦ, *household of God*, i. e. the *Christian church*, Christians. 1 Tim. iii. 15 ἐν οἴκῳ Θεοῦ . . . ἥτις ἐστὶ ἐκκλησία Θεοῦ ζῶντος. Heb. iii. 6. x. 21. 1 Pet. iv. 17. So of the Jewish church, Heb. iii. 2, 5. Sept. and הֵיכָל בית Num. xii. 7.

d) meton. *family, lineage, posterity*, descended from one head or ancestor. Luke i. 27 ἐξ οἴκου Δαβὶδ. ver. 69. ii. 4. So Sept. and הֵיכָל 1 K. xii. 16, 19. Ex. vi. 14.—Jos. Ant. 8. 4. 3. Dem. 1058. 18, 20. Xen. Cyr. 3. 6. 2.—By Hebraism extended to a whole *people, nation*, as descended from one ancestor, e. g. οἶκος Ἰσραὴλ, *house or people of Israel*, Matt. x. 6. xv. 24. οἶκος Ἰακώβ id. Luke i. 33. οἶκος Ἰουδα Heb. viii. 8. So Sept. for הֵיכָל בית Lev. x. 6. Judg. i. 23. הֵיכָל בית Ex. xix. 3. הֵיכָל בית 1 K. xii. 23. Jer. xxxi. 31. AL.

Οἰκουμένη, ης, ἡ, (pres. part. Pass. fem. of οἰκῶ q. v.) sc. γῆ, the *inhabited earth, the world*, i. e.

a) pp. as inhabited by Greeks, Dem. 85. 17. Xen. Vect. 1. 6; and later by Greeks and Romans, see Passow in οἰκίω no. 2. Hence (a) *the Roman empire*, Acts xvii. 6. xxiv. 5 τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην.—Jos. Ant. 12. 3. 1. Hdian. 5. 2. 5.—(β) of *Palestine* and the adjacent countries, Luke ii. 1 ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην, comp. in Κυρήνιος. Luke xxi. 26. Acts xi. 28 see in Κλαύδιος.—Jos. Ant. 8. 13. 4. B. J. 5. 5. 1.

b) genr. in later usage, *the habitable globe, the earth, the world*, sc. as known to the ancients. (α) pp. Matt. xxiv. 14 κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον . . . ἐν ὅλῃ τῇ οἰκουμένῃ. Rom. x. 18. Heb. i. 6. Rev. xvi. 14. Hyperbol. Luke iv. 5 πᾶσας τὰς βασιλείας τῆς οἰκουμένης, i. q. τοῦ κόσμου in Matt. iv. 8. Sept. for גִּלְגַּל Is. xxiii. 17. בְּכָל Ps. xix. 4. xxiv. 2.—Jos. Ant. 4. 8. 2. Pol. 1. 1. 5. Diod. Sic. 1. 1.—(β) Meton. *the world, for the inhabitants of the earth, mankind*, Acts xvii. 31 κρίνειν τὴν οἰκ. ἐν δικαιοσύνῃ. xix. 27. Rev. iii. 10. xii. 9. So Sept. and בְּכָל Ps. ix. 9. xcvi. 9.—(γ) Trop. Heb. ii. 5 ἡ οἰκουμένη ἡ μέλλουσα, i. q. ὁ αἰὼν ὁ μέλλων, see in Αἰών no. 2.

Οἰκουργός, οὐ, ὁ, ἡ, adj. (οἶκος, ἔργον), *doing house-work, fem. a housewife*, Tit. ii. 5 in some MSS. for οἰκουρός. Not elsewhere found, and prob. an error in copying.

Οἰκουρός, οὐ, ὁ, ἡ, adj. (οἶκος, οὐρός watchman, guard), pp. *guarding the house*, Artemid. 2. 11. Aristoph. Vesp. 964 or 970 κύνων οἰκουρός.—In N. T. *keeping the house*, i. e. keeping at home, domestic, spoken of females Tit. ii. 5. Comp. 1 Tim. v. 13.—Philo de Exsecr. p. 932. D, ὁφονταὶ καὶ γυναικας . . . "σώφρονας, οἰκουροὺς, καὶ φιλάνδρους." Dio Cass. 56. p. 391 γυνὴ σώφρων, οἰκουρός, οἰκονόμος, παιδοτρόφος. Dinarch. 100. 37. Comp. Hom. Il. 6. 490.

Οἰκτεῖρω, f. ἐρῶ, (οἶκος pity,) later fut. οἰκτερήσω, see Passow s. v. Lob. ad Phryn. p. 741; *to pity, to have compassion on*, seq. acc. Matth. § 414. Rom. ix. 15 οἰκτερήσω ὃν ἂν οἰκτεῖρω, quoted from Ex. xxxiii. 19 where Sept. fut. ἤσω or עָשָׂה, as also 2 K. xiii. 23. Mic. vii.

19. Comp. Tittm. de Synon. N. T. p. 69 sq.—f. ἤσω Test. XII Patr. p. 632. Jos. de Macc. § 5. f. ἐρῶ Palæph. 23. 4. Luc. Tim. 42. pres. Plut. Lucull. 19. Xen. An. 3. 1. 19.

Οἰκτιρμός, οὐ, ὁ, (οἰκτεῖρω,) *pity, compassion, mercy*, i. e. the feeling, less strong than ἔλεος q. v. Tittm. de Synon. N. T. p. 69 sq. Col. iii. 12 σπλάγχνα οἰκτιρμοῦ, but text. rec. σπλ. οἰκτιρμῶν. Elsewhere only plur. Rom. xii. 1. 2 Cor. i. 3. Phil. ii. 1. Heb. x. 28. So Sept. for Heb. רַחֲמִים, Sing. Zech. i. 16. vii. 9. Plur. 2 Sam. xxiv. 14. Ps. cxliv. 9. Dan. ix. 9.—Sing. Bar. ii. 21. Eccclus. v. 6. Plur. 1 Macc. iii. 45. Pind. Pyth. 1. 164.

Οἰκτίρμων, ονος, ὁ, ἡ, adj. (οἰκτεῖρω), *pitiful, compassionate, merciful*, Luke vi. 36 bis. James v. 11. Sept. for עָרַךְ Ex. xxxiv. 6. Neh. ix. 17.—Eccclus. ii. 11. Theocr. Id. 15. 75. Anthol. Gr. IV. p. 219.

Οἶμαι, see Οἶσμαι.

Οἶνοπότης, ου, ὁ, (οἶνος, πότης from πίνω, *a wine-drinker, a wine-bibber*, Matt. xi. 19. Luke vii. 34. Sept. for עָרַךְ Prov. xxiii. 20.—Anthol. Gr. II. p. 94. Pol. 20. 8. 2.

Οἶνος, ου, ὁ, *wine*. a) pp. as οἶνος νέος *new wine, must*, Matt. ix. 17 ter, 18. Mark ii. 22 quater. Luke v. 37 bis, 38. Also Mark xv. 23 ἰσχυρισμένον οἶνον. Luke i. 15 οἶνον καὶ σίκερα οὐ μὴ πίῃ. vii. 33. x. 34. John ii. 3 bis, 9, 10 bis. iv. 46. Rom. xiv. 21. Eph. v. 18. 1 Tim. iii. 8. v. 23. Tit. ii. 3. Rev. xviii. 13. Sept. for יַיִן Gen. ix. 21, 24. xiv. 18. שִׁיטָה Gen. xxvii. 28. Judg. ix. 13.—Hdian. 5. 5. 16. Xen. Ec. 17. 9.—Meton. *for the vine and its fruit* Rev. vi. 6. So Sept. and שִׁיטָה Joel i. 10. Comp. Jahn § 66 sq. § 144.

b) symbol. οἶνος τοῦ θυμοῦ τοῦ θεοῦ, *wine of God's wrath*, i. e. the intoxicating cup which God in wrath presents to the nations, and which causes them to reel and stagger to destruction, see espec. in θυμός. Rev. xiv. 10. xvi. 19. xix. 15. Comp. Jer. xxv. 15. Is. li. 17. Ez. xxiii. 31 sq.—Also symbol. οἶνος τοῦ θυμοῦ τῆς πορνείας, *wine of wrath of for-*

nication, i. e. a love-potion, philter, with which a harlot seduces to fornication (idolatry), and thus brings upon men the wrath of God, Rev. xiv. 8. xviii. 3. So ellipt. οἶνος τῆς πορνείας Rev. xvii. 2. Comp. Jer. li. 7.

Οἰνοφλυγία, ας, ἡ, (οἰνόφλυξ, οἰνοφλυγίω, from οἶνος, φλύω to overflow,) wine-drinking, drunkenness, vinolency, 1 Pet. iv. 3.—Æl. V. H. 3. 14. Xen. Œc. 1. 22. So οἰνοφλυγίῳ Sept. for נִשְׁכָּר Deut. xxi. 20. Is. lvi. 12.

Οἶμαι, contr. οἶμαι, Buttm. § 144. p. 123. Passow s. voc. to suppose, to think, to be of opinion, pp. seq. infin. c. acc. e. g. aor. John xxi. 25 οὐδὲ αὐτὸς οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Seq. inf. simpl. when the subject of both verbs is the same, Phil. i. 16 οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου. Seq. ὅτι instead of inf. James i. 7. Comp. Matth. § 539.—c. inf. et acc. Hdian. 4. 15. 15. Xen. Cyr. 1. 4. 10. c. inf. 2 Macc. vii. 24. Xen. Mem. 2. 1. 15.

Οἷος, α, ον, a correlative relat. pron. corresponding to ποῖος, τοῖος, etc. Buttm. § 79; pp. of what kind or sort, what, such as, qualis.

a) pp. in a dependent clause, with τοιοῦτος etc. corresponding, 1 Cor. xv. 48 bis, οἷος ὁ χοῖκος, τοιοῦτοι οἱ χοῖκοί, κ. τ. λ. 2 Cor. x. 11. c. ὁ αὐτός Phil. i. 30. τοιοῦτος etc. impl. Matt. xxiv. 21 θλίψις μεγάλη, ὅσα οὐ γέγονεν. Mark ix. 3. xiii. 19. 2 Cor. xii. 20 bis. 2 Tim. iii. 11 οἷά μοι ἐγένετο. 1 Thess. i. 5. c. τοιοῦτος Ecclus. xlix. 14. Xen. Hi. 6. 8. impl. Hdian. 5. 5. 11. Xen. Cyr. 1. 6. 5, 27.

b) in an independent clause it has the nature of an exclamation, implying something great or unusual, what, what manner of, how great, see Passow s. v. no. 1. Luke ix. 55 οὐκ οἶδατε οἶον πνεύματος ἔστε ὅμοιοι. 1 Thess. i. 5. 2 Tim. iii. 11 ult.—Jos. Ant. 10. 3. 2 Hdian. 7. 4. 2.

c) neut. οὐχ οἷον adv. not so as, not so, usually followed by an antith. as ἀλλά, not so—but. Pol. 18. 18. 11. ib. 1. 20. 12. Passow in οἷος no. 6. e. Hence Rom. ix. 6 οὐχ οἷον δὲ, ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ, but not so, (sc. would I

reason) as that the promise of God is become void, and then the antithesis follows indirectly in the general sense, and directly in ἀλλ' ver. 7.—Others take οὐχ οἷον δὲ ὅτι, for οἷον seq. infin. such that, q. d. οὐχ. οἷον it is not possible; comp. Buttm. § 150. p. 435. Matt. § 533. 3. comp. § 539. But this accords less well with the context.

Οἶω obsol. theme, see in Φέρω.

Ὀκνέω, ὦ, f. ἥσω, (ὀκνος slowness, tardiness), to be slow, tardy, to delay, intrans. c. inf. Acts ix. 38 μὴ ὀκνῆσαι εἰσελθεῖν ἕως αὐτῶν. Sept. for חַזַּק Judg. xviii. 9. גַּדְּלָה Num. xxii. 16.—Jos. de Vita s. § 48. Luc. D. Deor. 6. 1. Xen. Mem. 2. 3. 14.

Ὀκνηρός, ἁ, ὄν, (ὀκνέω,) slow, tardy, slothful, of persons, Matt. xxv. 26 πονηρὴ δοῦλε καὶ ὀκνηρή. Rom. xii. 11. Sept. for חַזַּק Prov. vi. 6, 9.—Dem. 777. 5. Hdian. 2. 4. 10. Thuc. 1. 142.—Neut. of things, tedious, tiresome, Phil. iii. 1 τὰ αὐτὰ γράφειν . . . ἐμοὶ μὲν οὐκ ὀκνηρόν.—Theocr. Id. 24. 35.

Ὀκταήμερος, ου, ὁ, ἡ, adj. (οκτώ, ἡμέρα. comp. Buttm. § 70. n. 2), an eighth-day person or thing; Phil. iii. 5 περιτομῇ ὀκταήμερος, as to circumcision an eighth-day man, i. e. circumcised on the eighth day.—Comp. Gregor. Naz. Orat. 25. p. 465. D, Χριστὸς ἀνίσταται τριήμερος, Δάζαρος τετραήμερος.

Ὀκτώ, οἱ, αἱ, τά, indec. card. num. eight, Luke ii. 21. ix. 28. xiii. 4, 11, 16. John v. 5. xx. 26. Acts ix. 33. 1 Pet. iii. 20.

Ὀλεθρος, ου, ὁ, (ὀλλυμι,) destruction, ruin, death. 1 Cor. v. 5 εἰς ὀλεθρον τῆς σαρκός. Of divine punishment, 1 Thess. v. 3 αἰφνίδιος ὀλεθρος. 2 Thess. i. 9. 1 Tim. vi. 9. Sept. for חַזַּק Ob. 13. חַזַּק Prov. xxi. 7.—Hdian. 8. 8. 10. Xen. An. 1. 2. 26.

Ὀλιγόπιστος, ου, ὁ, ἡ, adj. (ὀλίγος, πίστις), of little faith, incredulous, Matt. vi. 30. viii. 26. xiv. 31. xvi. 8. Luke xii. 28.—Act. Thom. § 28. Not found in classic writers.

Ὀλίγος, η, ον, little, pp. opp. of πολὺς much.

a) of number, *small*, in N. T. only plur. ὀλίγοι, αἱ, *a, few*. Matt. vii. 14 ὀλίγοι . . οἱ εὐρίσκοντες αὐτήν. ix. 37 οἱ δὲ ἐργάται ὀλίγοι. xv. 34. xx. 16. xxii. 14. xxv. 21, 23. Mark vi. 5. viii. 7. Luke x. 2. xii. 48 δαρήσεται ὀλίγας sc. πληγὰς. (Buttm. § 134. n. 2.) Luke xiii. 23. Acts xvii. 4, 12. Heb. xii. 10 πρὸς ὀλίγας ἡμέρας. 1 Pet. iii. 20. Rev. ii. 14, 20. iii. 4. So Sept. for $\omega\gamma\eta$ Num. xiii. 19. Is. x. 7. —Hdian. 4. 13. 8. Xen. Cyr. 2. 1. 3.—Hence 1 Pet. v. 12 δι' ὀλίγων ἐξαφθα, i. e. *in few words*, briefly. Comp. Thuc. 4. 95 δι' ὀλίγου.

b) of magnitude, amount, *little, small*, in N. T. only in Sing. Luke vii. 47 ὀλίγον ἀφίεται, or ὀλίγον may here be an adv. comp. below in d. Acts xii. 18 τάραχος οὐκ ὀλίγος. xv. 2. xix. 23, 24. xxvii. 20. 2 Cor. viii. 15. 1 Tim. iv. 8 πρὸς ὀλίγον ὀφέλιμος *profitable for little*. v. 23. James iii. 5. Sept. for $\omega\gamma\eta$ 1 K. xvii. 10, 12.—Hdian. 1. 14. 4. Æl. V. H. 4. 27. Xen. Cyr. 5. 4. 25.—Hence Eph. iii. 3 ἐν ὀλίγῳ προέγραψα, *in brief*, briefly. —Aristot. Rhet. 3. 11.

c) of time, *little, short, brief*, Acts xiv. 28 χρόνον οὐκ ὀλίγον. James iv. 14 πρὸς ὀλίγον sc. χρόνον. Rev. xii. 12. So ἐν ὀλίγῳ sc. χρόνῳ Acts xxvi. 28, 29, see in Ἐν no. 2. a.—Hdian. 2. 14. 10. Xen. Ath. 3. 11. ἐν ὀλίγῳ Xen. H. G. 4. 4. 12, et c. χρόνῳ Cyr. 2. 4. 2.

d) neut. ὀλίγον as adv. spoken of space, amount, time, etc. Mark i. 19 πρὸς ὀλίγον. vi. 31. Luke v. 3. vii. 47 ἀγαπᾷ ὀλίγον. 1 Pet. i. 6. v. 10. Rev. xvii. 10 ὀλίγον αὐτὸν δεῖ μείναι. Sept. for $\omega\gamma\eta$ Ps. xxxvii. 10.—Æl. V. H. 12. 9. Xen. Conv. 1. 14.

Ὀλιγόψυχος, ου, ὁ, ἡ, adj. (ὀλίγος, ψυχή), *low-spirited, feeble-minded, faint-hearted*, 1 Thess. v. 14. Sept. for $\psi\psi$ $\eta\eta$ Prov. xiv. 29. $\eta\eta$ $\nu\beta\psi\psi$ Is. liv. 6. —Artemid. 3. 5. ὀλιγοψυχῶ Isocr. p. 592. B.

Ὀλιγωρεύω, ὦ, f. ἴσω, (ὀλίγωρος caring little, careless, from ὀλίγος, ὥρα care,) *to care little for, to make light of, to contemn*, seq. gen. Heb. xii. 5 μὴ ὀλιγώρει παιδείας κυρίου, quoted from Prov. iii. 11 where Sept. for $\delta\eta\eta\eta$ $\lambda\eta$.—Hdian. 1. 1. 1. Xen. Mem. 2. 4. 3.

Ὀλίγως, adv. *little, but a little*,

scarcely, 2 Pet. ii. 8 in later edit. for ὅπως in text. rec.—Hippocr. Aphor. lib. 1, quickly, speedily.

Ὀλοθρευτής, ου, ὁ, (ὀλοθρεύω,) *a destroyer*, 1 Cor. x. 10, comp. Num. c. 14. It is i. q. ὁ ὀλοθρεύων q. v. in Ὀλοθρεύω.

Ὀλοθρεύω, f. εὔσω, (ὀλεθρος,) *to destroy*, trans. only in particip. Heb. xi. 28 ὁ ὀλοθρεύων τὰ πρωτότοκα. Sept. for $\eta\eta\psi\psi$ Ex. xii. 23. Comp. 1 Chr. xxi. 12, 15, 16. Sept. also for $\psi\eta\eta$ Josh. iii. 10. $\eta\eta\psi$ Jer. xxv. 36.—Wisd. xviii. 25.

Ὀλοκαύτωμα, ατος, τό, (ὀλοκαυντός Jos. Ant. 1. 13. 1. Xen. Cyr. 8. 3. 24, ὀλόκαντος, from ὅλος, καίω,) *a holocaust, whole burnt-offering*, pp. in which the whole victim was burned; but genr. *burnt-offering*, Mark xii. 33. Heb. x. 6, 8. Sept. for $\eta\eta\psi$ Ex. xviii. 12. xxiv. 5. sarp. $\eta\eta\psi$ Ex. xxx. 20. Lev. iv. 35. See Jahn § 379.—Comp. ὀλοκαυντός Jos. Ant. 3. 9. 1. ὀλοκαύτωσις ib. 9. 7. 4.

Ὀλοκληρία, ας, ἡ, (ὀλόκληρος,) *wholeness, soundness*, sc. of body, Acts iii. 16. Sept. for $\eta\eta\eta$ Is. i. 6.

Ὀλόκληρος, ου, ὁ, ἡ, (ὅλος, κληρος,) *whole in every part*, i. e. genr. *whole, entire, perfect*. 1 Thess. v. 23 ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα *your whole spirit, soul, and body*, i. e. *your whole man*. Trop. in a moral sense, James i. 4 ἵνα ἡτε τέλειοι καὶ ὀλόκληροι. Sept. pp. for $\eta\eta\psi$ Deut. xxvii. 6. $\eta\eta\eta$ Ez. xv. 5.—pp. Jos. Ant. 3. 12. 2. Luc. Philops. 8. trop. Wisd. xv. 3. Pol. 18. 28. 9.

Ὀλολύζω, f. ζω, an onomatopoeitic verb, pp. *to cry aloud* to the gods, either in supplication or thanksgiving; espec. of prayers and hymns of joy uttered by females on festival days, accompanied with shouts and shrieks, Hom. Il. 6. 301. Od. 3. 450. ib. 22. 408, 411. In later usage, genr. *to cry aloud*, Lat. *ululare*, e. g. in joy, *to shout*, Theocr. 17. 64. In N. T. in complaint, *to shriek, to howl*, absol. James v. 1 κλαύσατε ὀλολύζοντες. So Sept. for $\eta\eta\eta$ Is. xiii. 6. xv. 3. xvi. 7.—Diod. Sic. 3. 59. Dem. 313. 20, 21.

Ὅλος, η, ον, *whole, the whole, all*, including every part; for the construction with nouns having the article, see in Ὁ, ἡ, τό, II. A. 2. b. γ. p. 522. E. g. of space, extent, amount, etc. Matt. iv. 23 ὅλην τὴν Γαλιλαίαν. v. 29 ὅλον τὸ σῶμα. xvi. 26 κόσμον ὅλον κερδήσῃ. xxi. 4 τοῦτο δὲ ὅλον γέγονεν. xxii. 40. Mark i. 33 πῶς ὅλη. Luke i. 65. John iv. 53. 1 Cor. v. 6. Rev. vi. 12. al. Neut. ὅλον *the whole* sc. mass, Matt. xiii. 33. Luke xiii. 21. δι' ὅλου *throughout*, in every part, John xix. 23. Sept. for ὅ Gen. xxv. 25. Zech. iv. 2. ὅ Ex. xxviii. 27.—Hdian. 4. 4. Xen. 2. 3. 17.—Of time, Matt. xx. 6 ὅλην τὴν ἡμέραν. Luke v. 5 δι' ὅλης τῆς νυκτός. Acts xi. 26 ἐνιαυτὸν ὅλον. xxviii. 30. al. So Sept. and ὅ Ex. x. 13. ὅ Num. iv. 6. ὅ Lev. xxv. 30.—Jos. B. J. 1. 2. 8. Hdian. 8. 4. 3.—Of an affection, emotion, condition, Matt. xxii. 37 ἐν ὅλῳ τῇ καρδίᾳ σου, καὶ ἐν ὅλῳ τῇ ψυχῇ σου, κ. τ. λ. quoted from Dent. vi. 5 where Sept. and ὅ. Luke x. 27. John ix. 34 ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλος. John xiii. 10.—Jos. B. J. 1. 2. 4 ὅλος τοῦ πάθους ἦν. Xen. Mem. 2. 6. 28. AL.

Ὀλοτελής, ἑος, οὔς, ὅ, ἡ, adj. (ὅλος, τέλος,) *wholly complete, perfect, whole*. 1 Thess. v. 23 ἀγιάσαι ὑμᾶς ὀλοτελεῖς, i. e. *wholly*, in every part, comp. Buttm. § 123. n. 3.—Aquil. ὀλοτελῶς for ὅ Ex. Deut. xiii. 17.

Ὀλυμπᾶς, ᾶ, ὅ, *Olympas*, pr. n. of a Christian, Rom. xvi. 15.

Ὀλυνθος, ον, ὅ, *an untimely fig, winter fig, grossus*, i. e. such as grow under the leaves and do not ripen at the proper season, but hang upon the trees during winter, Rev. vi. 13. Sept. for ὅ Cant. ii. 13.—Dioscor. 1. 186. Theophr. H. Pl. 5. 9. 12. Hdot. 1. 193.

Ὀλως, adv. (ὅλος,) *wholly, altogether*, in every part or sense, 1 Cor. vi. 7 ὅλως ἡγτημα ὑμῖν ἐστω. Also *every where*, generally, 1 Cor. v. 1. Negat. οὐ v. μὴ ὅλως *not at all*, 1 Cor. xv. 29. Matt. v. 34.—Luc. Tim. 13. Xen. Ec. 20. 20. negat. Palæph. 3. 5. Hdian. 1. 1. 5.

Ὀμβρος, ον, ὅ, *a heavy shower, violent rain*, with thunder and tempest,

Lat. *imber*, Luke xii. 54. Sept. for ὀγγῶ Deut. xxxii. 2.—Hdian. 1. 14. 4. Xen. Ec. 5. 18.

Ὀμείρομαι, *to long for, to have strong affection for*, seq. gen. i. q. ὀμείρομαι, for which it is substituted 1 Thess. ii. 8 in later edit.—Symmach. Ps. lxii. 2 ὀμείρεται. Hesych. ὀμειρόμενοι ὀμείρονται, ἐπιθυμοῦσι. Photius p. 331. 9 ὀμείρονται ἐπιθυμοῦσι. Comp. Fritzsche IV Evang. II. p. 792. This word is omitted in most modern lexicons.

Ὀμιλέω, ὦ, f. ἦσω, (ὀμιλος,) *to be in a crowd or in company with any one, to have intercourse with*, Luc. Tim. 45. Xen. Conv. 2. 10. In N. T. *to converse, to talk with*, absol. Acts xx. 11. Luke xxiv. 15. seq. dat. Acts xxiv. 26. seq. πρὸς ἀλλήλους Luke xxiv. 14.—c. dat. Jos. Ant. 10. 11. 7. Xen. Mem. 1. 2. 15. c. πρὸς Xen. Mem. 4. 3. 2.

Ὀμιλία, ας, ἡ, (ὀμιλέω,) *a being together, companionship*, Xen. Mem. 3. 7. 5. In N. T. *intercourse, converse*, 1 Cor. xv. 33 φθίρουσιν ἡδὴ χρῆσθ' ὀμιλίας κακαί.—Æl. V. H. 13. 1 post init. Diod. Sic. 16. 54 ταῖς πονηραῖς ὀμιλίαις διέφθειρε τὰ ἡδὴ τῶν ἀνθρώπων. Xen. Mem. 1. 2. 19.

Ὀμιλος, ον, ὅ, (ὀμός, ὀμοῦ, ὄλη crowd,) pp. *a crowding together*, i. e. *a crowd, multitude*, Rev. xviii. 17 in text. rec.—Hdian. 1. 1. 1. Thuc. 4. 112.

Ὀμίχλη, ης, ἡ, (kindr. ὀμνίω to void water,) *a cloud, mist, dark cloud*, 2 Pet. ii. 17 ὀμίχλαι ἐπὶ λαίλαπος ἐλάνομεναι, where some read νεφέλαι. Sept. for ὀγγῶ Job xxxviii. 9. Joel ii. 2.—Diod. Sic. 1. 7. Xen. An. 4. 2. 7.

Ὀμμα, ατος, τό, (ὄφθαι, ὤμμαι,) pp. *sight, thing seen*, Soph. Electr. 903. Usually *eye*, plur. τὰ ὅμματα, *the eyes*, Mark viii. 23. Sept. for ὀγγῶ Prov. vi. 4. x. 27.—Jos. B. J. 4. 5. 5. Xen. Conv. 1. 9.

Ὀμνυμι and ὀμνύω, f. ὀμοῦμαι, aor. 1 ὤμοσα, Buttm. § 106. n. 5. § 114. p. 294. Mæris ὀμνύναι, Ἀττικῶς ὀμνύνειν, Ἑλληνικῶς.—*To swear*, i. e.

a) genr. and absol. *to take or make oath*, absol. Matt. xxvi. 74 et Mark xiv. 71

ἤρατο . . ὁμνύειν. Matt. v. 34 μὴ ὁμῶσαι ὅλως.—Xen. Ec. 4. 10.—The person or thing by which one swears is variously construed, e. g. *accus.* as τὸν οὐρανόν James v. 12. comp. Buttm. § 131. n. 1. Matth. § 413. 10. (Jos. Ant. 5. 1. 1. Xen. An. 7. 6. 18.) With κατά c. gen. Heb. vi. 13 bis ἐπεί . . ὥμοσε καθ' ἑαυτοῦ. ver. 16 comp. in Κατά I. 1. c. γ. Sept. for אָנָּחִי Is. xlv. 23. Am. iv. 2. (Luc. Conviv. 32. Dem. 1306. 21.) Once with εἰς Ἱερουσαλήμ Matt. v. 35, see in Εἰς no. 1. b. (Hdian. 2. 13. 4.) By Hebraism with ἐν c. dat. see in Ἐν no. 3. c. α, ult. Matt. v. 34 ἐν τῷ οὐρανῷ, ἐν τῇ γῇ. ver. 36. xxiii. 16 bis, 18 bis, 20 bis, 21 bis, 22 bis. Rev. x. 6. So Sept. for אָנָּחִי Ps. lxiii. 12. Jer. v. 7.

b) spec. i. q. *to declare with an oath*, e. g. followed by the words of the oath, Heb. iii. 11 et iv. 3 ὡς ὥμοσα ἐν τῇ ὁργῇ μου· εἰ εἰσέλθουσιν, see in Εἰ I. 2. h. β. Heb. vii. 21. seq. inf. iii. 18.—c. inf. Plut. Galb. 23 fin. Xen. Ag. 1. 10.—Hence *to promise with an oath*, seq. dat. et ὅτι, Mark vi. 23. c. ὅρκῳ seq. dat. et infin. Acts ii. 30 ὅτι ὅρκῳ ὥμοσεν αὐτῷ ὁ θεός . . ἀναστήσειν. Seq. accus. et dat. Acts vii. 17 τῆς ἐπαγγελίας ἧς ὥμοσεν ὁ θεός τῷ Ἀβραάμ, where ἧς is by attr. for ἡν. So c. πρὸς τινα, Luke i. 73 ὅρκον δὲν ὥμοσε πρὸς Ἀβραάμ, comp. Gen. xxvi. 3 ὅρκον δὲν ὥμοσε τῷ Ἀ. Deut. vii. 8.—c. dat. et inf. Xen. An. 7. 7. 40. πρὸς τινα Hom. Od. 14. 331.

Ὁμοθυμαδόν, adv. (ὁμόθυμος, from ὁμός, θυμός), *with the same mind, with one accord, all together*. Acts i. 14 οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδόν τῇ προσευχῇ. ii. 1, 46. iv. 24. v. 12. vii. 37. viii. 6. xii. 20. xv. 25. xviii. 12. xix. 29. Rom. xv. 6. Sept. for יָחַד Ex. xix. 8. Jer. xlvi. 21.—Jos. Ant. 15. 3. 2. Xen. H. G. 2. 4. 17.

Ὁμοιάζω, f. ἄσω, (ὅμοιος,) *to be like*, intrans. Mark xiv. 70 ἡ λαλιά σου ὁμοιάζει.—The simple verb is not elsewhere found, but comp. παρομοιάζω Matt. xxiii. 27, προσομοιάζω Geopon. 2. 21. 6.

Ὁμοιοπαθής, ἑός, οὖς, ό, ή, adj. (ὅμοιος, πάθος from πάσχω), *like-affected, suffering like things*, i. e. of like nature,

affections, condition; hence genr. i. q. *like unto*, seq. dat. Acts xiv. 15 ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι. James v. 17. Buttm. § 133. 2. 2.—Wisd. vii. 3. Jos. de Macc. § 12. Theophr. H. Pl. 5. 8.

Ὁμοιος, α, ον, (ὁμός,) once ὅμοιος, ό, ή, with two endings, Rev. iv. 3 ἵρις ὅμοιος in later edit. see Winer § 11. 1. Buttm. Ausf. Sprachl. § 60. n. 3; *like, resembling*, seq. dat. Buttm. § 133. 2. 2.

a) genr. e. g. in external form and appearance, John ix. 9. Rev. i. 13 ὅμοιον ὑψὺ ἄνθρωπον. ver. 15. ii. 18. iv. 3 bis, 6, 7 ter. ix. 7 bis, 10, 19. xi. 1. xiii. 2, 11. xiv. 14. xvi. 13. xxi. 11, 18. (Xen. H. G. 3. 2. 27.) In kind or nature, Acts xvii. 29. Gal. v. 21. (Xen. Mem. 3. 1. 7.) In conduct, character, Matt. xi. 16 [ἡ γενεὰ αὕτη] ὁμοία ἐστὶ παιδίῳ κ. τ. λ. xiii. 52. Luke vii. 31, 32. xii. 36. (Xen. Ath. 3. 10 ὅμοιοι τοῖς ὁμοίοις ἐθνόι εἰσι.) In condition, circumstances, Matt. xiii. 31 ὁμοία ἐστὶν ἡ βασι. τῶν οὐρ. κόκκῳ σιναπίως. ver. 33, 44, 45, 47. xx. 1. Luke vi. 47—49. xiii. 18, 19, 21. 1 John vi. 2. Rev. xviii. 18.—Hdian. 4. 13. 17. Xen. Hi. 1. 27.

b) i. q. *just like, equal, the same with*, e. g. in kind or nature, Jude ver. 7 τὸν ὅμοιον τούτοις τρόπον. (Paleph. 29. 3.) In conduct, character, once seq. gen. John viii. 55 ἔσομαι ὅμοιος ὑμῶν, ψεύστης. (Comp. Ecclus. xiii. 16. Xen. An. 4. 1. 17.) In authority, dignity, power, Matt. xxii. 39. Mark xii. 31. Rev. xiii. 4.—Ecclus. xlv. 19. Jos. Ant. 8. 14. 1 οὐκ ὦν ὅμοιος αὐτῷ τῷ στρατιῷ.

Ὁμοιότης, τητος, ή, (ὅμοιος,) *likeness, similitude*, Heb. iv. 15. vii. 15. Sept. for יָחַד Gen. i. 11, 12.—Jos. de Macc. 15. Plut. Galb. 9.

Ὁμοιόω, ω, f. ὥσω, (ὅμοιος,) *to make like*, c. acc. et dat. Pass. aor. 1 οὐοιώθην *to be or become like*, c. dat.

a) genr. only Pass. e. g. in external form, Acts xiv. 11 οἱ θεοὶ . . ὁμοιωθέντες ἀνθρώποις. Sept. for יָחַד Is. xl. 18. (Diod. Sic. 4. 78.) In conduct, character, Matt. vi. 8. (Ecclus. xiii. 1. Thuc. 3. 82.) In condition, circumstances, Heb. ii. 17 τοῖς ἀδελφοῖς οὐοιωθῆναι. Once seq. ὡς, Rom. ix. 29 ὡς Γόμορρα ἀν ὁμοιώθην, quoted from

1s. i. 9 where Sept. so for ξ $\eta\mu\epsilon\tau\omicron\varsigma$.—Thuc. 5. 103.

b) in comparisons, *to liken, to compare*, Pass. *to be likened, to be like*, Matt. vii. 24 $\delta\mu\omicron\iota\omega\sigma\omega$ $\alpha\upsilon\tau\omicron\nu$ $\alpha\acute{\nu}\delta\rho\iota$ $\phi\rho\omicron\nu\acute{\nu}\iota\mu\upsilon$. ver. 26 $\delta\mu\omicron\iota\omega\theta\eta\sigma\epsilon\tau\alpha\iota$ $\alpha\acute{\nu}\delta\rho\iota$ $\mu\omega\rho\phi\acute{\iota}$. xi. 16. xiii. 24. xviii. 23. xxii. 2. xxv. 1. Mark iv. 30. Luke vii. 31. xiii. 18, 20. Sept. for $\eta\mu\epsilon\tau\omicron\varsigma$ Cant. ii. 17. vii. 7. Ps. cii. 7.—Eccclus. xxv. 14. Philostr. Vit. Sophist. 2. 27. 3 $\kappa\alpha\iota$ $\pi\omicron\upsilon$ $\kappa\alpha\iota$ $\tau\tilde{\omega}$ $\Pi\omicron\lambda\epsilon\mu\omega\nu\iota$ $\delta\mu\omicron\iota\omicron\upsilon\acute{\nu}\tau\omega\nu$ $\alpha\upsilon\tau\omicron\nu$.

Ὁμοίωμα, *ατος, τό*, (ὁμοίω,) pp. ‘something made like,’ *a likeness*, i. e.

a) pp. *form, shape, figure*, Phil. ii. 7 $\epsilon\acute{\nu}$ $\delta\mu\omicron\iota\omega\mu\alpha\tau\iota$ $\alpha\acute{\nu}\delta\rho\omega\pi\omicron\upsilon$ $\gamma\epsilon\nu\omicron\mu\epsilon\nu\omicron\varsigma$, parall. with $\mu\omicron\rho\phi\acute{\eta}$. Rev. ix. 7. Sept. for $\eta\mu\epsilon\tau\omicron\varsigma$ 2 K. xvi. 10. 2 Chr. iv. 3. $\mu\epsilon\tau\epsilon$ 1 Sam. vi. 5. $\eta\mu\epsilon\tau\omicron\varsigma$ Deut. iv. 16 sq. $\eta\mu\epsilon\tau\omicron\varsigma$ Ex. xx. 4.—1 Macc. iii. 49. Aristot. Eth. 8. 10.

b) abstr. *likeness, resemblance, similitude*, only in the sense of an adj. Buttm. § 123. n. 4. Winer § 32. 2. Rom. i. 23 $\epsilon\acute{\nu}$ $\delta\mu\omicron\iota\omega\mu\alpha\tau\iota$ $\epsilon\acute{\iota}\kappa\omicron\nu\omicron\varsigma$ $\phi\alpha\rho\tau\omicron\upsilon$ $\alpha\acute{\nu}\delta\rho\omega\pi\omicron\upsilon$, i. q. $\epsilon\acute{\nu}$ $\epsilon\acute{\iota}\kappa\omicron\nu\iota$ $\delta\mu\omicron\iota\alpha$ $\kappa.$ $\tau.$ $\lambda.$ $\alpha\eta$ *image like unto mortal man*. v. 14 $\epsilon\pi\acute{\iota}$ $\tau\tilde{\omega}$ $\delta\mu\omicron\iota\omega\mu\alpha\tau\iota$ $\tau\eta\varsigma$ $\pi\alpha\rho\alpha\beta\acute{\alpha}\sigma\epsilon\omega\varsigma$ Ἀδὰμ , i. e. a transgression like that of Adam. vi. 5. viii. 3.

Ὁμοίως, adv. (ὅμοιος,) *in like manner, likewise*, Matt. xxii. 26 $\delta\mu\omicron\iota\omega\varsigma$ $\kappa\alpha\iota$ δ $\delta\epsilon\upsilon\tau\epsilon\rho\omicron\varsigma$. Mark iv. 16. Luke v. 10. John vi. 11. 1 Cor. vii. 3, 4. al. $\delta\mu\omicron\iota\omega\varsigma$ $\pi\omicron\iota\epsilon\acute{\iota}\nu$ Luke iii. 11. x. 37. al.—Sept. Esth. i. 18. Hdian. 1. 10. 14. Xen. Mem. 4. 7. 8. AL.

Ὁμοίωσις, *εως, ή*, (ὁμοίω,) pp. *a likening, comparison*, Luc. pro Imag. 19.—In N. T. *likeness, resemblance*. James iii. 9 $\tau\omicron\upsilon\delta\varsigma$ $\alpha\acute{\nu}\theta\rho.$ $\tau\omicron\upsilon\delta\varsigma$ $\kappa\alpha\delta'$ $\delta\mu\omicron\iota\omega\sigma\iota\nu$ $\theta\epsilon\omicron\upsilon$ $\gamma\epsilon\gamma\omicron\nu\omicron\tau\alpha\varsigma$, in allusion to Gen. i. 26 where Sept. for $\eta\mu\epsilon\tau\omicron\varsigma$. So for $\eta\mu\epsilon\tau\omicron\varsigma$ Ez. i. 10. Dan. x. 16. $\eta\mu\epsilon\tau\omicron\varsigma$ Ez. viii. 10.

Ὁμολογέω, ω , f. $\acute{\eta}\sigma\omega$, (ὁμολογος from ὁμός, ὁμοῦ, λέγω,) pp. *to speak or say the same with another, e. g. to speak the same language*, c. dat. Hdot. 1. 142. ib. 2. 18. *to say the same things*, i. e. *to assent, to accord, to agree with*, c. dat. Jos. Ant. 8. 6. 2. Hdot. 1. 23, 171. Xen. Cyr. 3. 3. 19.—Hence in N. T.

a) *to concede, to admit, to confess, c.*

accus. e. g. a charge, Acts xxiv. 14 $\delta\mu\omicron\lambda\omicron\gamma\omega\delta\epsilon$ $\tau\omicron\upsilon\tau\omicron\delta\varsigma$ $\sigma\omicron\iota$, $\tilde{\upsilon}\tau\iota$ $\kappa.$ $\tau.$ $\lambda.$ So of sins, $\tau\alpha\varsigma$ $\alpha\mu\alpha\rho\tau\iota\alpha\varsigma$ 1 John i. 9.—Eccclus. iv. 29. Hdian. 1. 6. 8. Xen. An. 1. 6. 7.—Hence *to confess publicly, to acknowledge openly, to profess*, e. g. c. acc. of cogn. noun, 1 Tim. vi. 12 $\omega\mu\omicron\lambda\omicron\gamma\eta\sigma\alpha\varsigma$ $\tau\eta\nu$ $\kappa.$ $\delta\mu\omicron\lambda\omicron\gamma\iota\alpha\nu$, comp. Buttm. § 131. 3. Seq. accus. genr. Acts xxiii. 8 $\Phi\alpha\rho\iota\sigma\alpha\acute{\iota}\omicron\iota$ $\delta\epsilon$ $\delta\mu\omicron\lambda\omicron\gamma\omicron\upsilon\sigma\iota$ $\tau\alpha$ $\alpha\mu\phi\omicron\tau\epsilon\rho\alpha$. Rev. $\tilde{\upsilon}\iota$. 5 in later edit. Seq. inf. Tit. i. 16 $\theta\epsilon\omicron\nu$ $\delta\mu\omicron\lambda\omicron\gamma\omicron\upsilon\sigma\iota\nu$ $\epsilon\acute{\iota}\delta\epsilon\nu\alpha\iota$. (Xen. Mem. 2. 3. 9.) Seq. particip. for infin. Buttm. § 144. 4. b. Matth. § 555. n. 2. 1 John iv. 2 $\pi\tilde{\alpha}\nu$ $\pi\tilde{\nu}\epsilon\upsilon\mu\alpha$ δ $\delta\mu\omicron\lambda\omicron\gamma\epsilon\acute{\iota}$ Ἰησοῦν $\chi\rho.$ $\epsilon\acute{\nu}$ $\sigma\alpha\rho\kappa\iota$ $\epsilon\lambda\eta\lambda\upsilon\theta\omicron\tau\alpha$. ver. 3. 2 John 7. c. part. $\delta\upsilon\nu\tau\alpha$ impl. John ix. 22. Rom. x. 9 $\epsilon\acute{\alpha}\nu$ $\delta\mu\omicron\lambda\omicron\gamma\eta\sigma\eta\varsigma$. . . $\kappa\acute{\upsilon}\rho\iota\omicron\nu$ [$\delta\upsilon\nu\tau\alpha$] Ἰησοῦν . Absol. but with particip. impl. John xii. 42. Rom. x. 10. (Æl. V. H. 2. 44. impl. 2. 4.) Seq. $\tilde{\upsilon}\tau\iota$ instead of infin. Matth. § 539. 1. Heb. xi. 13 $\delta\mu\omicron\lambda\omicron\gamma\eta\sigma\alpha\nu\tau\epsilon\varsigma$ $\tilde{\upsilon}\tau\iota$ $\xi\epsilon\nu\omicron\iota$ $\kappa\alpha\iota$ $\pi.$ $\epsilon\acute{\iota}\sigma\iota\nu$. 1 John iv. 15. (Æl. V. H. 12. 2.) Seq. $\tilde{\upsilon}\tau\iota$ as citing the express words, Matt. vii. 23. John i. 20 bis.—Peculiar is the construction $\delta\mu\omicron\lambda\omicron\gamma\epsilon\acute{\iota}\nu$ $\epsilon\acute{\nu}$ $\tau\iota\nu\iota$, *to confess in one's case*, i. e. *to profess or acknowledge him*, see in 'Ev no. 3. c. a. Matth. x. 32 bis. Luke xii. 8 bis. Comp. Winer § 32. 3. b.—By Hebraism, seq. dat. of pers. *to acknowledge in honour of* any one, i. q. *to give thanks, to praise*, Heb. xiii. 15 $\chi\eta\lambda\epsilon\omega\nu$ $\delta\mu\omicron\lambda\omicron\gamma\omicron\upsilon\nu\tau\omega\nu$ $\tau\tilde{\omega}$ $\delta\nu\omicron\mu\alpha\tau\iota$ $\alpha\upsilon\tau\omicron\upsilon$. So Heb. ξ $\eta\tau\eta\pi$, Sept. $\epsilon\acute{\iota}\sigma\omicron\mu\omicron\lambda\omicron\gamma\epsilon\acute{\omega}$, Ps. lxxv. 2. 1 Chr. xxix. 13. $\alpha\acute{\nu}\theta\omicron\mu\omicron\lambda\omicron\gamma\epsilon\acute{\omega}$ Ez. iii. 11. Comp. in Ἀνθρομολογέω and Ἐξομολογέω no. 1.

b) *to accord with or to any one*, i. q. *to promise*, seq. dat. et infin. Matt. xiv. 7 $\mu\epsilon\tau'$ $\tilde{\upsilon}\rho\kappa\omicron\nu$ $\omega\mu\omicron\lambda\omicron\gamma\eta\sigma\epsilon\nu$ $\alpha\upsilon\tau\tilde{\eta}$ $\delta\omicron\upsilon\nu\alpha\iota$ δ $\epsilon\acute{\alpha}\nu$ $\alpha\acute{\iota}\tau\eta\sigma\eta\tau\alpha\iota$.—Jos. Ant. 8. 4. 3. Plut. Consol. ad Apoll. 5. ed. R VI. p. 391 ult. Xen. An. 7. 4. 22.

Ὁμολογία, *ας, ή*, (ὁμολογέω,) *assent, accord, agreement*, Luc. Paras. 30. Thuc. 5. 21.—In N. T. *confession, profession*. 1 Tim. vi. 12, 13 $\tau\eta\nu$ $\kappa\alpha\lambda\eta\nu$ $\delta\mu\omicron\lambda\omicron\gamma\iota\alpha\nu$, comp. in Ἐξομολογέω a. In the sense of an adj. Buttm. § 123. n. 4. 2 Cor. ix. 13 $\epsilon\pi\acute{\iota}$ $\tau\tilde{\eta}$ $\tilde{\upsilon}\pi\omicron\tau\alpha\gamma\tilde{\eta}$ $\tau\eta\varsigma$ $\delta\mu\omicron\lambda\omicron\gamma\iota\alpha\varsigma$ $\tilde{\upsilon}\mu\omega\nu$ $\kappa.$ $\tau.$ $\lambda.$ i. q. *your professed subjection*. Heb. x. 23 $\kappa\alpha\tau\acute{\epsilon}\chi\omega\mu\epsilon\nu$ $\delta\mu\omicron\lambda\omicron\gamma\iota\alpha\nu$ $\tau\eta\varsigma$ $\epsilon\lambda\pi\acute{\iota}\delta\omicron\varsigma$, i. e. *the hope we have*

professed, i. e. the Christian religion.—Hence meton. *profession* for ‘the thing professed,’ sc. the Christian religion, Heb. iii. 1. iv. 14. Sept. for $\eta\eta$ vow Jer. xlv. 25.—Philo de Somn. I. p. 654. 16, ὁ μὲν δὲ μέγας ἀρχιερεὺς τῆς ὁμολογίας κ. τ. λ.

Ὁμολογουμένως, adv. (part. pres. pass. of ὁμολογέω), *by consent of all, confessedly*, without controversy, 1 Tim. iii. 16.—Jos. Ant. 2. 9. 6. Diod. Sic. 13. 26. Xen. Œc. 1. 11.

Ὁμοτέχνος, ον, ὁ, ἡ, adj. (ὁμός, τέχνη), *of the same trade*, Acts xviii. 3.—Jos. Ant. 18. 13. 4. Luc. Demon. 23. Hdot. 2. 89.

Ὁμοῦ, adv. (pp. genit. neut. of ὁμός), *at the same place or time, together*, e. g. of place, John xxi. 2; of time John iv. 36. xx. 4. Sept. of time for $\eta\eta$ Job xxxiv. 29.—of place Æschin. 21. 12. Xen. Conv. 1. 3. of time Hdian. 1. 11. 13. Xen. An. 1. 10. 8.

Ὁμόφρων, ονος, ὁ, ἡ, (ὁμός, φρήν), *of the same mind, like-minded*, 1 Pet. iii. 8. Comp. Rom. xii. 16.—Hes. Theog. 60. Anthol. Gr. IV. p. 34. So ὁμοφρονέω Plut. Otho 9.

Ὁμώω obsol. theme, see in Ὀμνυμι.

Ὁμῶς, advers. part. (ὁμός), i. q. Engl. *at the same time*, i. e. *nevertheless, notwithstanding, yet*. E. g. as strengthened by μέντοι, John xii. 42 ὁμῶς μέντοι καὶ κ. τ. λ. i. q. in Engl. *yet nevertheless*.—simpl. 2 Macc. xv. 5. Hdian. 7. 7. 4. Xen. Cyr. 8. 2. 21. c. μέντοι ib. 2. 3. 22. Cebet. Tab. 33.—In the usage of Paul, ὁμῶς is put before a comparison with something inferior, out of which there then follows a conclusion à minore ad majus, i. q. *yet even*, 1 Cor. xiv. 7 ὁμῶς τὰ ἀψυχα φωνὴν διδόντα κ. τ. λ. i. e. *yet even* as to inanimate musical instruments you require them to give forth distinct sounds; [how much more then, etc.] Gal. iii. 15 *yet even* a man’s covenant, duly confirmed, no one annulleth, etc.

Ὁναρ, τό, found only in nom. and accus. Sing. *a dream*, in N. T. only κατ’

ὄναρ in *a dream* Matt. i. 20. ii. 12, 13, 19, 22. xxvii. 19. Heb. סִּבְחָה , Sept. κατ’ ὕπνον Gen. xx. 6. xxxi. 11.—κατ’ ὄναρ Strabo 4. 1. 4. Artemid. 1. 2. 9. Æl. V. H. 1. 13. Earlier writers used simply ὄναρ, Dem. 429. 18. Xen. Conv. 4. 33. See Lob. ad Phr. p. 421 sq.

Ὁνάριον, ον, τό, (dim. of ὄνος,) *a young ass*, John xii. 14, coll. ver. 15.—Athen. 13. p. 582. C.

Ὁνειδίζω, f. ἴσω, (ὄνειδος,) pp. *to defame*, i. e. *to disparage, to reproach*.

a) genr. i. q. *to rail at, to revile*, to assail with opprobrious words, in later usage seq. acc. of pers. Matt. v. 11 μακάριοι ἴστε, ὅταν ὀνειδίσωσιν ὑμᾶς. xxvii. 44. Mark xv. 32. Luke vi. 22. 1 Tim. iv. 10. 1 Pet. iv. 14. Rom. xv. 3, quoted from Ps. lxi. 10 where Sept. for $\eta\eta$, as also Ps. xlii. 11. 2 Sam. xxi. 21.—Ecclus. xxii. 20. absol. Hom. Il. 7. 95. ib. 1. 211.

b) spec. *to reproach with* any thing, i. q. *to upbraid, to chide*, e. g. c. acc. pers. et ὅτι, Matt. xi. 20 τότε ἤρξατο ὀνειδίζειν τὰς πόλεις . . ὅτι οὐ μετενόησαν. Seq. acc. of thing *for* which, Mark xvi. 14 τὴν ἀπιστίαν αὐτῶν.—So τινὰ διότι Luc. Tox. 61. τινὰ εἰς τι Jos. B. J. 1. 12. 1. Diod. Sic. 20. 62. τινί τι Hdian. 3. 8. 12. τινὰ Plato Phædo 18. p. 31. A. ὅτι ib. 17. p. 29. E.—Absol. *to upbraid* sc. with benefits conferred, James i. 5.—Ecclus. xli. 29. τινί τι Pol. 9. 31. 4.

Ὁνειδισμός, οῦ, ὁ, (ὀνειδίζω,) *reproach, reviling, contumely*. Rom. xv. 3 οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σε, see in Ὁνειδίζω a. 1 Tim. iii. 17. Heb. x. 33. xi. 26 τὸν ὀνειδ. τοῦ Χρ. *reproach like that of Christ*. xiii. 13. Sept. for $\eta\eta$ Ps. lxi. 10. vers. 8, 11. Joel ii. 19.—Wisd. v. 3. 1 Macc. x. 70. Menand Prot. p. 118. D. A late word, Lob. ad Phr. p. 512.

Ὁνειδος, εος, ους, τό, pp. *fame, name, report*, good or bad, e. g. *good fame, renown*, Eurip. Phœn. 828 or 835 κάλλιστον ὀνειδος. Usually and in N. T. *ill fame*, i. e. *reproach, disgrace*, Luke i. 25 ἀφελεῖν τὸ ὀνειδός μου, sc. for sterility, in allusion to Gen. xxx. 23 where Sept. for $\eta\eta$, as also 2 Sam. xiii. 13.

Prov. vi. 33. Comp. Is. iv. 1.—1 Macc. iv. 58.—Diod. Sic. 1. 93. Xen. Ven. 13. 8. Also *reproach* in words, Luc. Alex. 45. Dem. 19. 8.

Ὀνημι, see Ὀνίνημι.

Ὀνήσιμος, ου, ὅ, (ὀνήνημι, pp. profitable,) *Onesimus*, pr. n. of a slave of Philemon, converted under Paul's preaching at Rome, and sent back by him to Philemon with an epistle, Col. iv. 9. Philem. 10.

Ὀνησίφορος, ου, ὅ, (ὀνησις, φέρω, pp. profit-bringing,) *Onesiphorus*, pr. n. of a Christian at Ephesus, 2 Tim. i. 16. iv. 19.

Ὀνικός, ή, όν, (ὄνος,) *pertaining to an ass*, e. g. μόλος ονικός, *an ass millstone*, i. e. turned by an ass, a large upper-millstone, Matt. xviii. 6. Luke xvii. 2. See in Μόλος.

Ὀνίνημι, f. ὀνήσω, *to be of use, to profit*, c. acc. Æl. V. H. 7. 14. Xen. An. 2. 1. 38. *to gratify* Xen. An. 6. 1. 32. In N. T. only Mid. ὀνίναμαι, aor. 2 Opt. ὀναίμην, *to have profit, to have joy*, c. gen. *of or from* any one, Phil. 20 ναί, ἐγώ σου ὀναίμην. Buttm. § 132. 4. 2. d. Matth. § 327. 4.—Aristoph. Thesm. 469 ὀναίμην τῶν τέκνων. Dem. 842. 10. On the forms, espec. aor. 2 Ind. ὠνήμην or ὠνάμην, see Buttm. § 114. p. 294. Lob. ad Phr. p. 12 sq.

Ὀνομα, ατος, τό, *name*, i. e. the proper name or appellation of a person, etc. Heb. שֵׁם.

a) pp. and genr. Matt. x. 2 τῶν δωδ. ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα. Luke i. 63 Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. x. 20. Acts xiii. 8. 1 Cor. i. 13, 15 see below in d. β. Phil. iv. 3. Rev. xiii. 1 ὄνομα βλασφημίας *a blasphemous name*. xvii. 3. xxi. 14. al. So Mark vi. 14 φανερόν γάρ ἐγένετο τὸ ὄνομα αὐτοῦ *his name had become known abroad*; others *fame*, but unnecessarily. The verb καλέω *to call* sometimes takes ὄνομα with the name in apposit. Matt. i. 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. ver. 23, 25. See in Καλέω no. 2. a. So Mark iii. 16 ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον. ver. 17. Also καλεῖν τινα τῷ ὀνόματι τούτῳ i. e. *by this name*, Luke i. 61; κ. ἐπὶ τῷ ὀνόματι

after the name of any one, ver. 59; see in Καλέω no. 2. a, and Ἐπὶ II. 3. c. η. Further, οὗ τὸ ὄνομα [ἰστί] Mark xiv. 32. τὸ ὄνομα αὐτοῦ v. αὐτῆς [ἐγένετο] Luke i. 5. ὀνομά μοι, σοι, αὐτῷ, i. e. *my, thy his name*, etc. Mark v. 9. Luke ii. 25 John i. 6. iii. 1. al. Matth. § 308. (Hdian. 4. 12. 1. Xen. Mem. 3. 11. 1. An. 1. 5. 4.) Acc. ἄνθρωπος . . τοῦνομα Ἰωσήφ sc. καλούμενος, Matt. xxvii. 57. (Palaeph. 40. 3 τοῦνομα. Æl. V. H. 13. 27 init. Xen. Cyr. 2. 2. 11.) But also dat. ἄνθρωπος . . ὀνόματι Σίμων *Simon by name* Matt. xxvii. 32. Mark v. 22. Luke i. 5. Acts v. 1. Ruttm. § 133. 3. 2. (Palaeph. 2. 4. Xen. An. 1. 4. 11.) Adv. κατ' ὄνομα *by name*, severally, John x. 3. 3 John 15.—Meton. *name* is put for *the person or persons* bearing that name, e. g. Luke vi. 22 καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς ποτηρόν, see in Ἐκβάλλω a. Acts i. 15 ἦν τε ὄχλος ὀνομάτων κ. τ. λ. Rev. iii. 4. xi. 13. So Sept. ἐξ ἀριθμοῦ ὀνομάτων for חֵמֶשׁ עֶשְׂרִים Num. xxvi. 53, 55. Comp. Jos. Ant. 1. 19. 10 τὰ [pecora] ἐπ' ὀνόματι τῷ Ἰακώβου τικτόμενα. Lat. 'nomen Cæninum' for Cæninenses, Liv. 1. 10. 'nomen Etruscum,' the Tuscan nation, ib. 7. 17.

b) *implying authority*, e. g. 'to come or to do any thing in or by the name of any one,' i. e. using his name; as his messenger, envoy, representative; by his authority, with his sanction. E. g. ἐν ὀνόματί τινος, see Ἐν no. 3. c. β. p. 274. Acts iv. 7 ἐν ποίᾳ δυνάμει, ἣ ἐν ποίᾳ ὀνόματι κ. τ. λ. Matt. xxi. 9 ὁ ἐρχόμενος ἐν ὄν. κυρίου. xxiii. 39. John v. 43 bis. x. 25 ἐν τῷ ὄν. τοῦ πατρὸς. Mark xvi. 17 ἐν τῷ ὄν. μου δαιμόνια ἐκβαλοῦσι. Luke x. 17. xxiv. 47. John xiv. 26. Acts iii. 6 ἐν τῷ ὄν. Ἰ. Χρ. [λέγω σοι] ἔξειε κ. τ. λ. ix. 27, 28. 1 Cor. v. 4. 2 Thess. iii. 6. James v. 14. αἰτεῖν ἐν τῷ ὄν. Ἰησοῦ John xiv. 13, 14. al. see in Ἐν no. 3. c. β. p. 274. Comp. below in d. β.—So ἐπὶ τῷ ὀνόματί τινος, see in Ἐπὶ II. 3. c. a. p. 301. Mark ix. 39 ὅς ποιήσει ἐνανταμὶν ἐπὶ τῷ ὄν. μου. Luke ix. 49. So λαλεῖν v. διδάσκειν ἐπὶ τῷ ὄν. Ἰησοῦ, see in Ἐπὶ i. c. Acts iv. 17, 18. v. 28, 40. Of impostors, Matt. xxiv. 5. Mark xiii. 6. Luke xxi. 8.—Dat. τῷ ὀνόματί τινος, Matt. vii. 22 τῷ σὺ ὀνόματι προφητεύσαμεν κ. τ. λ. Mark ix. 38. Comp.

in Δαιμόνιον b. δ.—So ἐπὶ τῷ ὄν. Jos. Ant. 4. 1. 1. Dem. 495. 7. ib. 917. 27. ἐκ τοῦ ὄν. Jos. Ant. 7. 1. 5.

c) as implying *character, dignity*, i. q. *name and dignity*, honourable appellation, title. Matt. x. 41 bis, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, i. e. in the character of a prophet, as a prophet. ver. 42. See in Εἰς no. 3. e. Matt. xviii. 5 δς ἐὰν δέξηται παιδίον ἐν ἐπὶ τῷ ὀνόματί μου, i. e. in the character of being mine, as my disciple. Mark ix. 37. Comp. the fuller expression in ver. 41 ἐν ὀνόματι ὁτι Χριστοῦ ἴστε. See in Ἐπὶ II. 3. c. a. So Eph. i. 21 ὑπεράνω . . παντὸς ὀνόματος κ. τ. λ. Phil. ii. 9 ὄνομα τὸ ὑπὲρ πάντων ὀνομα. Acts iv. 12. Heb. i. 4. Rev. xix. 16.—Act. Thom. § 27. Jos. Ant. 12. 4. 1 φέρυης ὀνόματι.—Hence *mere name*, as opp. to reality, Rev. iii. 1 ὄνομα ἔχεις ὅτι ζῆς καὶ νεκρὸς εἶ, i. e. thou art said to live, thou livest in name only.—Jos. Ant. 8. 13. 6. opp. to ἔργον Eurip. Phœn. 512 where comp. Porson. ib. Or. 448. Troad. 1241.

d) emphat. τὸ ὄνομα τοῦ Θεοῦ, τοῦ κυρίου, τοῦ Χριστοῦ, etc. *the name of God, of Christ*, as periphrasis for *God himself, Christ himself*, in all their being, attributes, relations, manifestations; comp. Olshausen Comm. on Matt. xviii. 20. Tholuck Bergpred. on Matt. vi. 9. E. g. genr. Matt. xxviii. 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, comp. below in β, and see in Βαπτίζω no. 2. a. β.—Spec. (a) of God, where *his name* is said to be hallowed, revealed, invoked, honoured, and the like. Matt. vi. 9 ἁγιασθήτω τὸ ὄνομά σου, i. e. all that the name of God includes, God himself in all his attributes and relations. Luke xi. 2. i. 49 ἁγίον τὸ ὄνομα αὐτοῦ. John xii. 28. xvii. 6 ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρ. Rom. ix. 17. Heb. ii. 12. (comp. Sept. and Ὡς Ex. ix. 16.) After ἐπικαλέω to invoke, Acts ii. 21. ix. 14. Rom. x. 13. also 2 Tim. ii. 19. So of praise, homage, Rom. xv. 9 τῷ ὀνόματί σου ψαλῶ. Heb. vi. 10. xiii. 15. Rev. xi. 18. So Matt. xxviii. 19. Acts xv. 14 λαβεῖν ἐξ ἐνῶν λαὸν τῷ ὀνόματι αὐτοῦ, i. e. in honour of his name, of himself, comp. ver. 17; here text. rec. has ἐπὶ, see in Ἐπὶ II. 3. c. ζ. John xvii. 11, 12 τηρεῖν

αὐτοὺς ἐν τῷ ὀνόματί σου, i. e. in the knowledge and observance, enjoyment of thy name, of thyself. Vice versa Rom. ii. 24 τὸ ὄν. τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται κ. τ. λ. 1 Tim. vi. 1. (2 Macc. viii. 4.) So genr. Sept. and Ὡς Gen. iv. 26. Ps. v. 12. vii. 18. ix. 3, 11. Is. xxvi. 8. sæp. Comp. Gesen. Lex. Ὡς no. 2.—(β) of Christ, as the Messiah, where *his name* is said to be honoured, revered, believed on, invoked, and the like. Acts xix. 17 ἰμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. Phil. ii. 10. 2 Thess. i. 12. Rom. i. 5. Rev. ii. 13. iii. 8. Matt. xii. 21 ἐν τῷ ὄν. αὐτοῦ ἔζη ἐλπιούσιν. John i. 12 τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. ii. 23. iii. 18. Acts iii. 16. 1 John iii. 23. v. 13. After ἐπικαλέω to invoke, 1 Cor. i. 2. Acts ix. 21. xxii. 16. After βαπτίζω, e. g. εἰς τὸ ὄνομα τοῦ κ. Ἰησοῦ Acts viii. 16. xix. 5. Matt. xxviii. 19. β. ἐπὶ τῷ ὄν. Ἰ. Acts ii. 38. β. ἐν τῷ ὄν. τοῦ κ. Acts x. 48. See in Βαπτίζω no. 2. a. β. comp. Rom. vi. 3 βαπ. εἰς Χριστόν. (Hence by antith. also βαπ. εἰς τὸ ὄν. Παύλου 1 Cor. i. 13, 15.) Where benefits are said to be received in or through *the name of Christ*, John xx. 31 ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ. Acts iv. 10, 30. x. 43. 1 Cor. vi. 11. 1 John ii. 12. Where any thing is done *in his name*, i. e. in and through him, through faith in him, Eph. v. 20 εὐχαριστοῦντες . . ἐν τῷ ὄν. τοῦ κ. Ἰ. Χρ. τῷ Θεῷ καὶ πατρί, where it is i. q. δι' αὐτοῦ, e. g. Col. iii. 17 πάντα [ποιεῖτε] ἐν ὄν. κυρίου Ἰ. εὐχαριστοῦντες τῷ Θεῷ καὶ π. δι αὐτοῦ. Here can also be referred the phrase αἰτεῖν ἐν ὀνόματι Χρ. see above in b.—Espec. *the name of Christ* stands for Christ as the Head of the gospel dispensation, i. q. *Christ and his cause*, as Acts viii. 12 εὐαγγελιζόμενος τὰ . . τοῦ ὄν. Ἰ. Χρ. ix. 15. Matt. xviii. 20 συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, see in Εἰς no. 3. d. a. p. 237. So where evils and sufferings are endured διὰ τὸ ὄνομα τοῦ Χρ. Matt. x. 22 μισούμενοι διὰ τὸ ὄνομά μου, i. e. on account of me and my cause, as believing on me. Mark xiii. 13. John xv. 21. Rev. ii. 3. ἐν ὄν. Χρ. 1 Pet. iv. 14. ἕνεκεν τοῦ ὄν. Χρ. Matt. xix. 29. Luke xxi. 12. ὑπὲρ τοῦ ὀνόμ. Χρ. Acts v. 41. ix. 16. xxi. 13. 3 John 7. al. Or where one opposes and blasphemes τὸ

ὄνομα τοῦ Χρ. Acts xxvi. 9. James ii. 7. —(γ) Of the Holy Spirit, Matt. xxviii. 19, see above. AL.

Ὀνομάζω, f. άσω, (ὄνομα,) to name, to call by name, trans.

a) genr. and seq. ὄνομα, to name the name of any one, to call or pronounce his name, seq. ἐπίτινα Acts xix. 13. Sept. for קק Lev. xxiv. 16. Also to call upon, to invoke, to profess the name of any one, 2 Tim. ii. 19 πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου. So Sept. for קק Is. xxvi. 13. Jer. xx. 9. Josh. xxiii. 7. (Hdian. 5. 5. 13. Xen. Apol. Soc. 24.) Pass, to be named, i. e. to be mentioned, heard of, known, Rom. xv. 20 ὁπον ὀνομάσθη Χριστός i. e. where Christ is already known and professed. Eph. i. 21. v. 3 μηδὲ ὀνομαζίσθω ἐν ὑμῖν let it not be so much as named among you, i. e. let it not exist even in name. 1 Cor. v. 1. Comp. Sept. for קק Esth. ix. 4.—Act. genr. Luc. Halc. 5. Hdot. 1. 86. Xen. Conv. 6. 1. Pass. Hdian. 2. 3. 15.

b) in the sense of to call, i. e. to give a name or appellation, c. dupl. acc. Luke vi. 13, 14 θν καὶ ὀνόμασε Πέτρον. Pass. 1 Cor. v. 11. Seq. ἕκ τινος to be named from or after any one, Eph. iii. 15. Sept. for קק Gen. xxvi. 18. Jer. xxv. 29.—Wisd. ii. 13. Palæph. 4. 3. Hdian. 3. 10. 9. c. ἕκ τινος Xen. Mem. 4. 5. 12.

Ὀνος, ον, ὁ, ἡ, an ass, male or female, Matt. xxi. 2, 5, 7. Luke xiii. 15. xiv. 5. John xii. 15. Sept. for קמור Gen. xii. 16. קמור Judg. v. 10.—Luc. Asin. 51. Xen. An. 2. 1. 6.

Ὀντως, adv. (ὦν, εἰμί), really, truly, in very deed, Mark xi. 32 ὅτι ὀντως προφήτης ἦν. Luke xxiii. 47. xxiv. 34. John viii. 36. 1 Cor. xiv. 25. Gal. iii. 21. 2 Pet. ii. 18 in text. rec. With the art. ὁ, ἡ, ὀντως as adj. real, true, 1 Tim. v. 3, 5, 16. Buttm. § 125. 6. Sept. for קמנ Num. xxii. 37.—Hdian. 4. 12. 9. Xen. Conv. 6. 5. c. art. Jos. Ant. 15. 3. 5. Ael. V. H. 2. 10.

Ὀξος, εος, ους, τό, (ὀξύς,) pp. sharp-wine, vinegar, Pol. 12. 2. 8. Xen. An. 2. 3. 14. Also genr. vinegar, sour wine, posca, vinum culpatum, i. e. cheap poor wine, which mixed with water

constituted a common drink, espec. for the poorer classes and soldiers; see Adam's Rom. Ant. p. 393. Jahn § 144. Sept. and קמנ Num. vi. 3. Ruth ii. 14. Plut. Cato Maj. 1 fin. ὕδωρ δ' ἐπινεν ἐπὶ τῆς στρατείας, πλὴν εἰποτε διψήσας περιφλεγῶς ὄξος ἤτησεν. Comp. Ulpian 12. 38. Mingled with myrrh or bitter herbs it was given to persons about to be executed in order to stupify them, Babyl. Tr. Sanhedrin fol. 43. 1. c. 6, "Dixit R. Chasda: Qui ducitur ad mortem, ei datur bibendum granum turis in poculo vini, ut distrahatur mens ejus," in allusion to Prov. xxxi. 6. Comp. Galen. Simpl. Med. 15. 19.—So in N. T. genr. Matt. xxvii. 48 λαβὼν σπόγγον, πλήσας τε ὄξους. Mark xv. 36. Luke xxiii. 36. John xix. 29 bis, 30. Also Matt. xxvii. 34 ὄξος μετὰ χολῆς μεμιγμένον, i. q. in Mark xv. 23 ἐμυρνισμένον οἶνον.

Ὀξύς, εἶα, ὅ, sharp, keen, i. e.

a) pp. having a sharp edge, e. g. ῥομφαία, δρέπανον, Rev. i. 16. ii. 12. xiv. 14, 17, 18 bis. xix. 15. Sept. for קק Is. xlix. 2. Ez. v. 1.—Luc. D. Deor. 8. 1 bis. Hdot. 3. 8.

b) quick, swift, since the idea of sharpness, keenness, implies also eagerness, vehemence. Rom. iii. 15 ὀξεῖς οἱ πόδες αὐτῶν, comp. Is. lix. 7. So Sept. for קק Amos ii. 15. קק Prov. xxii. 28.—Hdian. 1. 9. 20. Plut. Romul. 10. Xen. Eq. 1. 13.

Ὀπή, ἥς, ἡ, an opening, hole, e. g. a fissure in the earth, rocks, etc. Heb. xi. 38; a fountain, James iii. 11. So Sept. for קק Ex. xxxiii. 22. קק Obad. 3. —Jos. Ant. 9. 8. 2. Athen. 13. p. 569. B. Ael. V. H. 4. 28.

Ὀπισθεν, adv. (ὀπίς a looking back), pp. from behind, Buttm. § 116. 1. In N. T. only of place, behind, after, at the back of any person or thing. (In the classics also of time, Hom. Il. 9. 515. Od. 23. 249. Pind. Nem. 7. 149.

a) absol. Mark v. 27 ἐλθούσα ἐν τῷ ὄχλῳ ὀπισθεν i. e. from behind. Matt. ix. 20. Luke viii. 44. Rev. iv. 6. v. 1 βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν, a scroll written within and on the back. —Arr. Alex. M. 1. 15. 12. Xen. An. 5. 6. 9.

b) seq. genit. as prep. Buttm. § 146. 2, *behind, after*, Matt. xv. 23 κράζει ὀπίσθεν ἡμῶν. Luke xxiii. 26. Sept. for יָרִיחַ Gen. xviii. 10. Ruth ii. 7.—Palæph. 29. 5. Xen. Cyr. 3. 3. 25.

Ὅπισω, adv. (ὀπισ, comp. Buttm. § 115. 6), *behind, back, backwards*, of place and time.

a) absol. in N. T. only of place, Luke vii. 38 στάσα ὀπίσω. Matt. xxiv. 18 μὴ ἐπιστρεψάτω ὀπίσω, sc. to his house. Sept. for יָרִיחַ 1 K. xviii. 37.—Jos. Ant. 6. 1. 3. Luc. Asin. 51. Æl. V. H. 13. 3.—With the art. τὰ ὀπίσω, pp. *things behind*, and εἰς τὰ ὀπίσω i. q. *backward, back*, comp. Buttm. § 125. 6. So ἀπέρχ. εἰς τὰ ὀπίσω to go back, to fall back, pp. John xviii. 6. trop. from a teacher vi. 60. βλέπω εἰς τὰ ὀπ. Luke ix. 62. στρέφομαι εἰς τὰ ὀπ. to turn back i. e. about, John xx. 14. ἐπιστρεψάτω εἰς τὰ ὀπ. to turn back sc. to one's house, Mark xiii. 16. Luke xvii. 31. Trop. Phil. iii. 14 τὰ ὀπίσω ἐπιλανθάνομενος, i. e. former pursuits and acquirements. Sept. εἰς τὰ ὀπ. for יָרִיחַ 2 Sam. i. 22. יָרִיחַ Gen. xix. 17, 26.—So εἰς τοῦπίσω Hdian. 5. 6. 17. Thuc. 4. 4.

b) seq. gen. as prep. Buttm. § 146. 2, often in N. T. and Sept. but not usual in the classics; spoken both of place and time. (a) Of place, *behind, after*; e. g. place where, Rev. i. 10 ἤκουσα ὀπίσω μου φωνήν, *behind me*. Sept. for יָרִיחַ Cant. ii. 9. Is. lvii. 8.—With verbs implying motion *after* any one, i. e. a following as a disciple, partisan, or otherwise, e. g. ἀκολουθεῖ ὀπίσω μου Matt. x. 38. δεῦτε ὀπίσω μου iv. 19. Mark i. 17. ἐλθεῖν, ἀπελθεῖν, Matt. xvi. 24. Mark i. 20. viii. 34. Luke ix. 23. xiv. 27. John xii. 19. So Luke xix. 14. xxi. 8. Acts v. 37. xx. 30. Trop. 1 Tim. v. 15. 2 Pet. ii. 10. Jude vii. Rev. xii. 15. Prægn. Rev. xiii. 3, see in Θανάζω b. Sept. pp. for יָרִיחַ 1 Sam. xiii. 7. 2 K. vi. 19. trop. Deut. iv. 3. 2 K. xiii. 2. (Palæph. 32. 2.) Also implying motion *behind* any one, to his rear, in expressions of aversion, as ἔπαγε ὀπίσω μου, *get thee behind me*, i. e. *away, avaunt thee*, Matt. iv. 10 in later edit. xvi. 23. Mark viii. 33. Luke iv. 8. So Sept. and יָרִיחַ 1 K. xiv. 9. Is. xxxviii. 17.—(β) Of time, *after*, as

ὁ ὀπίσω μου ἐρχόμενος Matt. iii. 11. Mark i. 7. John i. 15, 27, 30. Sept. for יָרִיחַ Neh. xiii. 19. יָרִיחַ 1 K. i. 24. Ecc. x. 4. Chald. יָרִיחַ Dan. ii. 19.

Ὅπλιζω, f. ἰσω, (ὀπλον), to furnish out, to prepare, e. g. food or drink, Hom. Il. 11. 641. a chariot, ships, to equip, ib. 24. 190. Od. 17. 288. to equip with arms, to arm, Hdian. 1. 13. 5. Xen. Ag. 2. 7. Mid. to prepare oneself for a work, Il. 7. 417. to arm oneself, to take arms, Hom. Il. 8. 55. Hdian. 6. 9. 6.—In N. T. only Mid. to arm oneself, trop. in a moral sense, seq. acc. 1 Pet. iv. 1 ἡμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε. Buttm. § 135. 4.—Jos. Ant. 6. 9. 4. Soph. Electr. 991 or 996 θράσος ὀπλίξεσθαι.

Ὅπλον, ου, τό, an instrument, implement, e. g. of an artisan Od. 3. 433. of a ship, plur. ropes, tackle, Hom. Od. 15. 288. Hdot. 9. 115. In N. T. only plur. τὰ ὅπλα, instruments, implements, e. g.

a) of war, weapons, arms, armour, John xviii. 3. trop. 2 Cor. vi. 7. x. 4 τὰ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. Rom. xiii. 12. Sept. pp. for יָרִיחַ Jer. xxi. 4. יָרִיחַ Jer. xlvi. 3. יָרִיחַ 2 Chr. xxiii. 10.—Hdian. 2. 11. 9. Xen. Cyr. 2. 1. 14.

b) metaph. instruments, with which any thing is effected or done, Rom. vi. 13 his, ὅπλα ἀδικίας, ὅπλα δικαιοσύνης. —Sept. Prov. xiv. 7.

Ὅποιος, οἷα, οἷον, relat. pron. correlat. to ποῖος, τοῖος, Buttm. § 79. 6, *what*, i. e. *of what kind or sort, qualis*, and with τοιοῦτος, i. q. *as*, Acts xxvi. 29 τοιοῦτους, ὁποῖος κἀγὼ εἰμι. (Xen. Cyr. 1. 6. 36.) Simpl. 1 Cor. iii. 13 ἔργον ὁποῖόν ἐστι. Gal. ii. 6. 1 Thess. i. 9. James i. 24.—Hdian. 6. 1. 1. Xen. Mem. 4. 4. 13.

Ὅποτε, compound relat. part. of time, (ὅτε,) *when, at what time*, see Buttm. § 116. 4, comp. § 79. 4; c. Indic. of what actually took place at a certain time, Luke vi. 3. Comp. Herm. ad Vig. p. 903, 917. Passow s. v.—Luc. D. Deor. 5. 5. Xen. An. 2. 1. 1.

Ὅπου, compound relat. adv. of place, (ποῦ,) pp. *where, in which or what place*, see Buttm. § 116. 4, comp. § 79. 4.

a) pp. and after express mention of a place. Seq. Indic. Matt. vi. 19, 20 ἐν οὐρανῷ, ὅπου οὐτε σὴς κ. τ. λ. Mark ix. 44. Luke xii. 33. John i. 28. al. With ἐκεῖ added pleonast. Rev. xii. 6 ὅπου ἔχει ἐκεῖ τόπον. ver. 14. or also ἐπ' αὐτῶν xvii. 9. See in Ἐκεῖ a, and Αὐτός II. 1. b. Sept. for עַל־כָּנָס Judg. xviii. 10. (Palaeph. 15. 2. Hdian. 2. 7. 5.) Seq. Subjunct. of that which is indef. Mark xiv. 14. Comp. Herm. ad Vig. p. 741.—With ἐκεῖ emphat. in the corresponding clause. Matt. vi. 21 ὅπου γὰρ ἐστὶν ὁ θ. ὕμῶν, ἐκεῖ ἵσται καὶ ἡ καρδία ὑμῶν. Luke xii. 34. xvii. 37. John xii. 26.—Simpl. and including the idea of a demonstrative, *there where*, Matt. xxv. 24 θεριζων ὅπου οὐκ ἐσπειρας. ver. 26. Mark v. 40. John iii. 8. vii. 34. Rom. xv. 20. al.—Xen. Cyr. 1. 4. 16.—With ἄν, as ὅπου ἄν, *wheresoever*, comp. in Ἄν I. 2. a. So seq. Subjunct. Mark ix. 18 ὅπου ἂν αὐτὸν καταλάβῃ. xiv. 9. ὅπου ἂν id. Matt. xxiv. 28. Mark vi. 10. Seq. Indic. impf. Mark vi. 56.—Xen. Cyr. 4. 5. 41, c. Subj.

b) trop. in a wider sense, including also time, manner, circumstances, etc. Col. iii. 11 ὅπου οὐκ ἐν Ἑλλην κ. τ. λ. 2 Pet. ii. 11. So c. ἐκεῖ emphat. James iii. 16. Simpl. i. q. *there where* Heb. ix. 16. x. 18.—Sept. Prov. xxvi. 20. Xen. Cyr. 2. 3. 11. ib. 6. 1. 7. So in reasoning, *where, whereas*, i. q. *since*, 1 Cor. iii. 8 ὅπου γὰρ ἐν ὑμῖν ζήλος . . . οὐχὶ σαρκικοί ἐστε; Comp. Buttm. § 149. p. 424.—Luc. D. Deor. 18. 2 fin. Hdian. 2. 10. 13. ὅπου γε Xen. Cyr. 8. 4. 31.

c) by attract. after verbs of motion, instead of *whither*, Buttm. § 151. I. 8. Winer § 58. 7. E. g. seq. Indic. John viii. 21, 22 ὅπου ἐγὼ ὑπάγω. xiv. 4. Heb. vi. 20. So ὅπου ἂν c. Subjunct. Luke ix. 57 ὅπου ἂν ἀπέρχῃ. James iii. 4. Rev. xiv. 4. ὅπου ἂν id. Matt. viii. 19.—Hdian. 2. 11. 8. Xen. Cyr. 8. 3. 23. AL.

Ὅπτανω, see Ὅράω.

Ὅπτασις, ας, ἡ, (ὀπτάνω, ὀπτάζω,) *a sight, appearance, espec. a vision, apparition*, Luke i. 22. xxiv. 23 ὀπτασίαν ἀγγέλων ἰωρακίναί. xxvi. 19. 2 Cor. xii. 1. Sept. for פָּאָרָה Dan. ix. 23. x. 1, 7, 8.—Anthol. Gr. I. p. 121. A later word for ὄψις Passow s. v.

Ὅπτός, ἡ, ὄν, (ὀπτάω to roast, etc.)

roasted, broiled, cooked by fire, Luke xxiv. 42 ἰχθύος ὀπτου μέρος. Sept. for חֶזֶק Ex. xii. 8, 9. Is. xlv. 16.—Hom. Od. 4. 66. Plut. ed R. VI. p. 481. 2.

Ὅπτω, obsol. theme to fut. ὀψομαι, see in Ὅράω.

Ὅπώρα, ας, ἡ, pp. *late summer, dog-days*, that season of the year which succeeded τὸ θέρος, and in which Sirius or the dog-star is predominant, Hom. II. 22. 27. Xen. H. G. 3. 2. 10. Comp. II. 5. 5 and Heyne's note; also Ideler's Kalendar der Griech. u. Röm. p. 15. In the East it is the season in which fruits ripen.—Hence in N. T. meton. and collect. *fruits*, Rev. xviii. 14 ἡ ὀπώρα τῆς ἐπιθymiᾶς τῆς ψυχῆς i. e. the fruits in which thou hast delighted. So Sept. and עֵרָב Jer. xl. 10, 12.—Jos. Ant. 4. 8. 21. Hdian. 1. 6. 3. Xen. H. G. 2. 4. 25.

Ὅπως, pp. relat. adv. of manner, *in what manner, how*, Buttm. § 116. 4. It passes over also into a conjunction, *in the manner that, so that*, etc.

I. As relat. Adv. *in what manner, how*, once in N. T. seq. Indic. aor. in the narration of an actual event, see Passow s. voc. A. 1. d. Luke xxiv. 20 τὰ περὶ Ἰησοῦ . . . ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς κ. τ. λ.—Jos. B. J. præm. § 2 ὅπως κατέστρεψεν. Hom. II. 10. 545. Xen. An. 1. 6. 11.

II. As Conjunct. pp. *in such manner that*, and then genr. *so that, that*, in the various senses of ἵνα, with which it may be compared throughout, viz τελικῶς, final, as marking end or purpose, *to the end that, in order that*; but also ἐκβατικῶς, ecclastic, as marking the event, result, upshot of an action, *so that it was or is so and so*. This latter use of ὅπως has been denied and supported in the same manner and by the same writers, as in ἵνα. See in ἵνα init. Tittm. de Synon. N. T. lib. II. p. 53 sq. Winer § 57. p. 386.—In N. T. ὅπως is found only with the Subjunctive; though in the classics it is construed with other moods, like ἵνα. Buttm. § 139. 4.

1. τελικῶς, final, *to the end that, in order that*, and ὅπως μὴ *in order that not, lest*, c. Subjunct.

a) simpl. i. e. without *ἄν*. (a) preceded by the *present* or aorist of any mood except the Indicative; and then the Subjunct. marks what it is supposed will really take place; comp. in "Ἰνα no. 1. A. a. E. g. pres. Matt. vi. 2 ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν . . . ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρ. ver. [5], 16. Heb. ix. 15. impl. 1 Pet. ii. 9. Aor. Mark v. 23 ἐπιθῆς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ. Luke xvi. 28. John xi. 57. Acts ix. 12. 2 Cor. viii. 14. 2 Thess. i. 12. ὅπως μὴ Acts xx. 16. 1 Cor. i. 29.—Xen. Cyr. 1. 2. 5. Conv. 8. 25.—(β) preceded by the *imperative*, comp. in "Ἰνα no. 1. A. b. E. g. imper. aor. Matt. ii. 8 ἀπαγγεῖλατί μοι, ὅπως κἀγὼ ἔλθῶν κ. τ. λ. vi. 4. Acts xxiii. 15, 23. 2 Cor. viii. 11. ὅπως μὴ Matt. vi. 18.—Xen. Cyr. 1. 4. 10.—(γ) preceded by the *future*, comp. in "Ἰνα no. 1. A. c. Acts xxiv. 26.—(δ) preceded by a *past* tense, see in "Ἰνα no. 1. A. d. Passow ὅπως B. 1. b. Matt. xxvi. 59 ἰζήτουν ψευδομαρτυρίαν . . . ὅπως θανατώσωσιν αὐτόν. Acts ix. 17, 24. xxv. 26. Rom. ix. 17 bis. Gal. i. 4.—Hdian. 4. 5. 8. Thuc. 2. 3.

b) with *ἄν*, i. e. ὅπως ἄν, see in "Αν no. 1. 2. c. E. g. preced. pres. Matt. vi. 5 in later edit. Rom. iii. 4. impl. (Plato Gorg. p. 481. A. Bekk. Isocr. ad Phil. c. 49.) Preced. imper. Acts iii. 19 ὅπως ἄν ἔλθῳσι καιροί κ. τ. λ. *that at length the times etc. may come*, see Tittm. l. c. p. 63, 64. Preced. fut. Acts xv. 17.—c. præt. Xen. Cyr. 8. 3. 6.

2. ἱερατικῶς, eebatic, *so that, so as that*, c. Subjunct. see in "Ἰνα no. 2. E. g. (a) preced. pres. Matt. v. 45 καλῶς ποιῆτε τοῖς μισοῦσιν ὑμᾶς καὶ προσεύχeste . . . ὅπως γέννησθε υἱοὶ τοῦ πατρὸς κ. τ. λ. i. e. so as that ye may thus imitate your Father etc. see Tittm. l. c. p. 58. v. 16. c. præt. as pres. Luke xvi. 26 χάσμα μέγα ἰσθίηται, ὅπως κ. τ. λ.—Hdot. 1. 8.—(β) preced. fut. Matt. xxiii. 35 δώξετε . . . ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον κ. τ. λ.—(γ) preced. præt. Heb. ii. 9 βλέπομεν Ἰησοῦν . . . ἵστε-φανωμένον. ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσεται θανάτου, *we see Jesus . . . for the suffering of death crowned with glory and honour, so as that by the grace of God he may taste death for every man*. Here belongs the phrase ὅπως πληρωθῇ

τὸ ῥηθὲν κ. τ. λ. preceded by a *past* tense or by τοῦτο γέγονεν implied, Matt. ii. 23. viii. 17. xii. 17. xiii. 35. It is wholly equivalent to ἵνα πληρωθῇ, which see in "Ἰνα no. 2. d.—(δ) Once ὅπως ἄν, Luke ii. 35. Comp. above in no. 1. b.

3. After verbs of *asking, entreating, exhorting*, and also of *deciding, commanding*, which in themselves imply a purpose, ὅπως became equivalent to a *demonstrative* conjunction, like our *that*, simply pointing out or introducing that to which the preceding words refer; comp. "Ἰνα no. 3. The same verbs often take after them the infin. or also ἵνα. E. g. εἶομαι in imperat. Matt. ix. 38 δεῖξτε οὖν . . . ὅπως ἐκβάλῃ ἐργάτας κ. τ. λ. Luke x. 2. Acts viii. 24. (Hdot. 9. 117.) So c. inf. et c. ἵνα, see in "Ἰνα no. 3. a. β. After ἰρωτάω, præt. Luke vii. 3. xi. 37; aor. inf. Acts xxiii. 20; comp. in "Ἰνα l. c. εὐχομαι and προσεύχομαι, James v. 16. Acts viii. 15. impl. Philem. 6. comp. in "Ἰνα l. c. παρακαλέω Matt. viii. 34, comp. "Ἰνα l. c.—After verbs of *deciding*, Matt. xii. 14 συμβούλιον ἔλαβον κατ' αὐτοῦ . . . ὅπως αὐτόν ἀπολέσωσιν. xxii. 15. Mark iii. 6. comp. Matt. xxvii. 1 where it is ὥστε c. inf. See Tittm. l. c. p. 61. So after verbs or phrases implying *decision, authority, command*, as ᾔτήσατο ἐπιστολάς . . . ὅπως κ. τ. λ. Acts ix. 2. αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως κ. τ. λ. Acts xxv. 3. Comp. in "Ἰνα no. 3. a. a.

"Οραμα, ατος, τό, (ὁράω,) pp. thing seen, *a sight, spectacle*, genr. Acts vii. 31 ὁ δὲ Μωϋσῆς, ἰδὼν ἐθαύμασε τὸ ὄραμα. Matt. xvii. 9, coll. Mark ix. 9. Sept. for מַרְאֵה Ex. iii. 3. Deut. xxviii. 34.—Æl. V. H. 2. 13. Xen. Cyr. 3. 3. 66.—Spec. of a supernatural appearance, *a vision*, Acts ix. 10, 12. x. 3, 17, 19. xi. 5. xii. 9. xvi. 9, 10. xviii. 9. Sept. for מַרְאֵה Gen. xlv. 2. נִרְאָה Dan. viii. 2. מַרְאֵה Gen. xv. 1.—Test. XII Patr. p. 569.

"Ορασις, εως, ή, (ὁράω,) pp. the sight, sense of seeing, Wisd. xv. 15. Diod. Sic. 1. 59. Demad. 178. 41. In N. T. appearance, i. e.

a) pp. i. q. aspect, external form, Rev. iv. 3 bis, ὅμοιος ὁράσει λίθῳ ἰάσπιδι κ. τ. λ. i. e. in his appearance etc.—Ecclus. xi. 2

b) i. q. *δραμα*, a *sight, vision*, presented to the mind, Rev. ix. 17. Acts ii. 17 *ὁράσεις ὁψονται*, quoted from Joel iii. 1 [ii. 28] where Sept. for *ἰδῶν*. Sept. for *ἰδῶν* Is. i. 1. Jer. xiv. 14.—Tob. xii. 19.

Ὁρατός, ἡ, ὄν, (ὁράω,) *seen, visible*, Col. i. 16 *ὁρατὰ καὶ τὰ ἀόρατα*.—Sept. Job xxxiv. 26. xxxvii. 21. Xen. Cyr. 1. 6. 2.

Ὁράω, ὦ, less freq. *ὀπτάνω*, f. *ὀψομαι*, aor. 1 *ὠψάμην* see below, aor. 1 pass. *ὠψθην*; Aor. 2 *εἶδον*; perf. *ἑώρακα*, pluperf. *ἑώρακειν*, for which double augm. see Buttm. § 84. n. 8.—Fut. *ὀψομαι* is from the obsol. theme *οιπτω*, comp. Buttm. § 113. 4; for 2 pers. sing. *ὀψει* John xi. 40. al. see Winer § 13. 2. Buttm. § 103. III. 3. Aor. 1 *ὠψάμην* is late and rare, in Subjunct. Luke xiii. 28. also Liban. Decl. IV. p. 611; in Opt. Anna Comn. XI. 342. comp. Lob. ad Phryn. p. 734. Pres. *ὀπτάνω* is also from the same theme, comp. Buttm. § 112. 13; only pass. Acts i. 3, also 1 K. viii. 8. Tob. xii. 19.—For the 3 plur. perf. *ἑώρακαν* instead of *ἑώρακασιν*, in MSS. Luke ix. 36. Col. ii. 1, see Buttm. § 103. V. 3. Ausf. Sprachl. § 87. n. 4. Winer § 13. 2. c. Sturz. de Dial. Alex. p. 58.—Aor. 2 is made throughout by *εἶδον* q. v. in *Εἶδω* no. I.—*To see, to perceive with the eyes, to look at*, trans. implying not the mere act of seeing, but also the actual perception of some object, and thus differing from *βλέπω*. Comp. Tittm. de Synon. N. T. p. 114. sq.

a) pp. seq. accus. of person or thing, comp. in *Εἶδω* I. a. E. g. *ὁράω*, Luke xvi. 23 *ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν*. i. 22 *ὀπτασίαν ἑώρακεν*. ix. 36. xxiv. 23. John iv. 45. v. 37. vi. 2. ix. 37. xx. 18, 25, 29. Acts vii. 44. xxii. 15. 1 John i. 1. al. *ὀψομαι*, Matt. xxviii. 7 *ἐκεῖ αὐτὸν ὀψεσθε*. ver. 10. Luke iii. 6. *ὀψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ*, comp. Is. xl. 5. Luke xiii. 28. John xi. 40. Acts ii. 17. (Joel ii. 28, or iii. 1.) Rev. i. 7. al. c. acc. impl. John i. 34. 1 Pet. i. 8. Sept. for *ἰδῶν*, *ὁράω* Ex. ii. 12. Gen. xiii. 15. *ὀψομαι* Is. xxxv. 2. Jer. iv. 21.—*ὁρ*. Dem. 168. 1. Xen. Cyr. 5. 4. 31. *ὀψ*. Luc. Tim. 5. Xen. Cyr. 1. 4. 10.—So seq. acc. and particip. Buttm. § 144. 2, 4. b.

Heb. ii. 8 *οὐπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα*. Matt. xxiv. 30 *ὁψονται τὸν υἱὸν τοῦ ἀνθρ. ἐρχόμενον*. Mark xiv. 62. Luke xiii. 28. John i. 52. So Sept. for *ἰδῶν*, *ὁρ*. Ex. ii. 6, 11.—*ὁρ*. Hdian. 1. 4. 2. Xen. Cyr. 1. 2. 8. *ὀψ*. Luc. Tim. 6. Xen. H. G. 3. 2. 9.—Also in various modified senses: (a) *to look upon, to behold, to contemplate*, once seq. *εἰς*, John xix. 37 *ὁψονται εἰς ὃν ἐκέντησαν*, from Zech. xii. 10 where Heb. *רָאָה*, Sept. *ἐπιβλέπομαι*. Sept. *ὀψ*. c. acc. for *ἰδῶν* Ps. viii. 4. Is. xvii. 8.—*ὁρ*. c. *εἰς* Hom. Il. 24. 633. Xen. Conv. 5. 6.—(β) *to see sc. face to face, to see and converse with*, i. e. to have personal acquaintance and intercourse with, e. g. *ὁράω*, John vi. 36. viii. 57 *καὶ Ἀβραάμ ἑώρακεν*; xiv. 9 *ὁ ἑώρακεν ἐμέ*. xv. 24. *ὀψομαι* John xvi. 16, 17, 19. 1 John iii. 2. Seq. *τὸ πρόσωπόν τινος*, *to see one's face*, id. *ὁρ*. Col. ii. 1. *ὀψ*. Acts xx. 25. (Test. XII Patr. p. 636.) *So to see God, ὁρᾶν*, trop. for *to know him*, q. d. to be acquainted with him, to know his character, etc. only in John's writings, John i. 18. vi. 46. xiv. 7, 9. xv. 24. 1 John iii. 6. iv. 20. 3 John xi. (Ecclus. xliii. 31.) In a wider sense *to see God*, i. q. *to be admitted to his presence*, to enjoy his intercourse and special favour, the figure being drawn from the customs of oriental courts, see in *Βλέπω* no. 2. a. Matt. v. 8 *ὁψονται τὸν Θεόν*. Heb. xii. 14. Rev. xxii. 4 *ὁψονται τὸ πρόσωπον αὐτοῦ*, see in *Βλέπω* l. c. Comp. 1 K. x. 8.—In the sense of *to visit*, *ὀψ*. *ὑμᾶς* John xvi. 22. Heb. xiii. 23. So Heb. *ἰδῶν*, Sept. *ἰδεῖν*, 2 Sam. xiii. 5. 2 K. viii. 29.—(γ) *to see take place, to witness*, e. g. *ὀψ*. *τὴν ἡμέραν τινός*, Luke xvii. 22, see in *Εἶδω* I. a. ε.

b) trop. of the mind, *to see, i. e. to perceive with the mind, senses, etc.* (a) genr. *to be aware of, to observe*, c. accus. et particip. Acts viii. 23 *σύνδεσμον ἀδικίας ὁρᾷ σε ὄντα*. Seq. *ὅτι* James ii. 24. Sept. seq. *ὅτι* for *ἰδῶν* Gen. xxvi. 28.—c. acc. et part. Diod. Sic. 13. 58. c. *ὅτι* M. Antonin. 9. 27.—(β) of things, *to see and know*, i. e. to come to know, to learn, John iii. 11 *ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἑώρακεν μαρτυροῦμεν*. ver. 32. viii. 38. In the sense of *to understand*, Col. ii. 18 *ἃ μὴ ἑώρακεν ἐμβατεύων*. Rom. xv. 21, parallel. with *συνίημι*.—Ecclus. xliii. 32.

Eurip. Phœn. 752 or 757 εἰς ἀνὴρ οὐ πάνθ' ὀρᾷ. Xen. Mem. 4. 7. 3, 5.

c) by Heb. *to see*, i. e. *to experience*, e. g. good, *to attain to*, *to enjoy*, as John iii. 36 οὐκ ὄψεται ζωὴν. So Sept. οὐκ ὄψεται ὥς for ὡς Ps. xlix. 20. Comp. in Εἰδω I. c.—Lycophr. Cassandr. 1019 βίον.

d) absol. *to see to it*, *to take care*, *to take heed*, only in imperat. phrases. (a) ὄρα, e. g. Heb. viii. 5 ὄρα γὰρ, φησί, ποιήσης πάντα κ. τ. λ. quoted from Ex. xxv. 40 whence Sept. for ὡς. Strictly for ὄρα ὅπως, comp. Matth. § 519. 7. p. 999.—Elsewhere only as followed by μή or its compounds, or an equivalent phrase, e. g. ὄρα μή, ὁρᾶτε μή, *take heed lest*, *beware*; seq. Subjunct. Matt. viii. 4 ὄρα, μηδενὶ εἰπῆς. Mark i. 44. 1 Thess. v. 15. Rev. xix. 10 ὄρα μή sc. ποίης. xxii. 9. Seq. Imperat. Matt. ix. 30. xxiv. 6.—Epict. Ench. 19. Xen. Cyr. 3. 1. 27.—So before another like imperative, seq. ἀπό, i. q. *beware of*, Matt. xvi. 6 ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης κ. τ. λ. Mark viii. 15. Luke xii. 15.—(β) Fut. σὺ ὄψει ὑμεῖς ὄψεσθε, *see thou to it*, *look ye to it*, a milder form for the imperat. Winer § 44. 3. Matth. § 498. c. Matt. xxvii. 4 τί πρὸς ἡμᾶς; σὺ ὄψει. ver. 24. Acts xviii. 15.—Arr. Epict. 2. 5. 30. ib. 4. 6. 11. M. Antonin. 11. 13.

e) Pass. aor. 1 ὥφθην, once fut. 1 ὀφθήσομαι Heb. ix. 28, and once pres. part. ὀπτανόμενος Acts i. 3, c. dat. *to be seen by* any one, *to appear to* any one, Buttm. § 134. 4. (a) pp. and spoken of things, seq. ἐν of place, Rev. xi. 19 καὶ ὥφθη ἡ κιβωτός . . ἐν τῷ ναῷ αὐτοῦ. xii. 1, 3. c. dat. of pers. Acts ii. 3 καὶ ὥφθησαν αὐτοῖς . . γλῶσσαι ὡς πυρός. xvi. 9. Sept. and ὡφθῆ Gen. viii. 5. ix. 14. Spoken of persons, seq. dat. of pers. e. g. angels, Luke i. 11 ὥφθη δὲ αὐτῷ ἄγγελος. xxii. 43. Acts vii. 30, 35; of God Acts vii. 2; of persons dead, Matt. xvii. 3 ὥφθησαν αὐτοῖς Μωϋσῆς κ. τ. λ. Mark ix. 4. c. ἐν of manner, Luke ix. 31 αἱ ὀφθίντες ἐν δόξῃ. Of Jesus after his resurrection, Luke xxiv. 34. Acts i. 3. ix. 17. xiii. 31. xxvi. 16. 1 Cor. xv. 5—8. 1 Tim. iii. 16; or in his second coming, Heb. ix. 28. So Sept. for ὡφθῆ, of angels Ex. iii. 2. Judg. vi. 12. of God Gen. xii. 7. xvii. 1.—Hdian. 2. 11. 5.

Luc. D. Mort. 23. 1. c. ὑπὸ τινός Ael. V. H. 2. 26. Xen. Ven. 12. 20.—(β) as Mid. *to shew oneself*, *to present oneself to or before* any one, Acts vii. 26 ὥφθη αὐτοῖς μαχομένοις. So Sept. for ὡφθῆ 2 K. xiv. 8.—Hdian. 1. 16. 8, 12.—(γ) Fut. 1 pass. ὀφθήσομαι as causat. Acts xxvi. 16 μάρτυρα ὧν τε εἶδες, ὧν [τούτων ᾧ] τε ὀφθήσομαι σοι, i. e. *a witness of what thou seest and of what I will yet cause thee to see*; see Buttm. § 135. 8. comp. Xen. Cyr. 1. 4. 18 ᾧ [ὅπλα] οἱ ὁ πάππος ἐπεποίητο. Better perhaps, *of those things [as to] which I will hereafter appear unto thee*. See Winer § 40. 3. no. 1. p. 215. AL.

Ὅργή, ἥς, ἡ, (ὀργάω, ὀρέγω,) pp. 'the native character, disposition, temper of mind,' *impulse*, *impetus*, Hes. Op. 302 or 306. Hdol. 1. 73. Thuc. 6. 17. Hence genr. and in N. T. *passion*, i. e. any violent commotion of mind, *indignation*, *anger*, *wrath*, espec. as including desire of vengeance, punishment, and therein differing from θυμός, comp. Tittm. de Synon. N. T. p. 131 sq. p. 255, and in Bibl. Repos. I. p. 466. So Zeno in Diog. Laert. 7. 113 ὀργή ἐστιν ἐπιθυμία τιμωρίας τοῦ δοκοῦντος ἡδικῆναι οὐ προσηκόντως.

a) pp. and genr. Mark iii. 5 περιβλεψάμενος αὐτοὺς μετ' ὀργῆς i. e. indignantly. Rom. xii. 19. Eph. iv. 31. Col. iii. 8. Also for *irascibleness*, *fretfulness*, 1 Tim. ii. 8. James i. 19, 20, ἵστω πᾶς ἄνθρωπος . . βραδὺς εἰς ὀργὴν. ὀργὴν γὰρ κ. τ. λ. Sept. for ὡς 2 Sam. xii. 5. Job xvi. 9. ὡφθῆ Prov. xxi. 14. σὺ Deut. xxxii. 19. ὡφθῆ Josh. ix. 20.—Gnom. Poet. μονόστ. 354. p. 183. ed. Tauchn. γίγνου δ' εἰς ὀργὴν μὴ ταχύς γ', ἀλλὰ βραδύς. Hdian. 4. 3. 8. Xen. Eq. 9. 2. Mem. 2. 6. 63.—Spoken of God, as implying utter abhorrence of sin and aversion to those who live in it. Rom. ix. 22 εἰ δὲ θελὼν ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν. Heb. iii. 11. iv. 3. So Sept. and ὡς Ex. iv. 14. Deut. xxix. 20. עַל Is. x. 5. ὡφθῆ Ex. xxxii. 11. al. sæp.—Jos. Ant. 8. 7. 6.

b) meton. *wrath*, as including the idea of *punishment*, e. g. as the penalty of law, Rom. iv. 15 ὁ γὰρ νόμος ὀργὴν καταργάζεται. xiii. 4, 5.—Ecclus. vii. 16. Dem.

528. 4 τῷ δράσαντι δ' οὐκ ἴσῃν τὴν ὀργὴν . . . ἔταξεν ὁ νόμος.—Also of the *punitive wrath* of God, the divine judgments to be inflicted upon the wicked, e. g. ἀπὸ τῆς μελλούσης ὀργῆς Matt. iii. 7. Luke iii. 7. 1 Thess. i. 10. ὀργὴ Θεοῦ ἀπ' οὐρανοῦ Rom. i. 18. ὀργὴ ἐν ἡμέρα ὀργῆς ii. 5 bis. Rev. vi. 17. So Luke xxi. 23. John iii. 36. Rom. ii. 8. iii. 5. v. 9. ix. 22 σκεύη ὀργῆς. Eph. ii. 3 τέκνα φύσει ὀργῆς. Eph. v. 6. Col. iii. 6. 1 Thess. ii. 16. v. 9. Rev. vi. 16. xi. 18. For the phrase οἶκος τῆς ὀργῆς v. τοῦ θυμοῦ τῆς ὀργῆς τοῦ Θεοῦ, see in θυμός. Rev. xiv. 10. xvi. 9. xix. 15.—Psalt. Salom. xv. 6 φλόξ πυρὸς καὶ ὀργὴ ἀδικῶν.

Ὀργίζω, f. ἴσω, (ὀργή,) *to make angry, to provoke*, c. acc. Æschin. Dial. Soer. 2. 1. Xen. Eq. 9. 2. In N. T. only Pass. or Mid. ὀργίζομαι, aor. 1 ὤργισθην, *to be or become angry, provoked*, etc. absol. Matt. xviii. 34. xxii. 7. Luke xiv. 21. xv. 28. Rev. xi. 18. Eph. iv. 26 ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, i. e. if angry, suppress your anger so as not to sin, comp. Ps. iv. 5. Seq. dat. Matt. v. 22 πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ. Seq. ἐπὶ τινι, Rev. xii. 17. Sept. for ὀργίζω Gen. xxxi. 6. c. dat. Num. xxv. 3. c. ἐπὶ Num. xxxii. 13. ἡγῶν, c. dat. Num. xxxi. 14. c. ἐπὶ Gen. xl. 2. ἡγῶν, c. dat. Is. xii. 1. c. ἐπὶ 1 K. xi. 9.—Dem. 514. 10. Xen. H. G. 4. 8. 30. c. dat. Hdian. 5. 8. 15. Xen. Cyr. 2. 2. 5.

Ὀργίλος, η, ον, (ὀργή,) *prone to anger, irascible*, Tit. i. 7. Sept. for ὀργιστὴς Prov. xxii. 24. ὀργιστὴς xxxix. 22.—Hdian. 4. 9. 6. Xen. Eq. 9. 7.]

Ὀργυία, ας, ἡ, (ὀρέγω,) *a fathom*, pp. the space which one can measure by extending the arms laterally. Acts xxvii. 28 bis.—Æl. V. H. 2. 22. Xen. Mem. 2. 3. 19.

Ὀρέγω, f. ξω, *to reach or stretch out*, espec. τὴν χεῖρα Hom. Il. 15. 371. Jos. B. J. 1. 2. 4. genr. Xen. An. 7. 3. 29. In N. T. only Mid. ὀρέγομαι, *to stretch oneself, to reach after any thing, and hence trop. to long after, to try to gain, to desire*, seq. gen. Heb. xi. 16 πατριδος κρείττονος ὀρέγεται. 1 Tim. iii. 1.—Hdian. 2. 15. 8. Xen. Mem. 1. 2. 15. pp. Hom. Il. 5. 851. Hes. Scut. 456.—By impl. to

indulge in, to love, 1 Tim. vi. 10.—Jos. Vit. § 13. Antiphon. 117. 31.

Ὀρεινός, ἡ, ὄν, (ὄρος,) *mountain*, i. e. found on mountains, wild, e. g. χόρτος Sept. for ὄρη Prov. xxvii. 25. of mountaineers, Xen. An. 7. 4. 11. In N. T. *mountainous*, as ἡ ὀρεινὴ sc. χώρα *mountainous country*, Luke i. 39, 65. Sept. for ὄρη Gen. xiv. 10. Deut. xi. 11.—Pol. 3. 17. 2. Xen. Cyr. 1. 3. 3.

Ὀρεξίς, εως, ἡ, (ὀρέγομαι,) pp. *a reaching after, trop. longing, lust*, Rom. i. 27.—Ecclus. xxiii. 6. Hdian. 3. 13. 14.

Ὀρδοποδέω, ὦ, f. ἡσω, (ὀρθός, πούς,) pp. *to foot it straight, to walk straight*, trop. *to walk (live) uprightly*, ἀπ. λεγομ. Gal. ii. 14.

Ὀρθός, ἡ, ὄν, *straight, right*, i. e.

a) pp. *upright, erect*, Acts xiv. 10 ἀνάστητι ὀρθός, comp. Buttin. § 123. n. 3.—Esdr. ix. 46. Xen. Mem. 1. 4. 11.

b) *horizontally, straight and level*, not crooked or uneven, trop. Heb. xii. 13 τροχίας ὀρθὰς ποιήσατε. So Sept. for ὀρθὴ Prov. xii. 16. xvi. 25.—pp. ὁδὸς ὀρθῇ Jos. Ant. 6. 1. 3. Luc. D. Deor. 25. 2.

Ὀρδοτομέω, ὦ, f. ἡσω, (ὀρδοτόμος, from ὀρθός, τέμνω,) *to cut straight, to divide right*, i. q. ὀρθῶς τέμνεται in Athen. VII. p. 303. E. Hence ὀρδοτομεῖν ὁδόν, Lat. *viam recte secare*, pp. *to cut a straight way*, i. e. *to make one's way straight and right, to direct him*, Sept. for ὀρθὴ Prov. iii. 6. xi. 5. comp. ὁδὸς εὐθείας ἔτεμε Thuc. 2. 100. Later also intrans. *to make oneself a right way*, i. e. *to go straight or right*, opp. κακῶς ὁδεύειν, Gregor. Nazienz. Orat. Apol. Fugæ, p. 23, 28.—In N. T. trop. *to go the right way, to proceed aright*, 2 Tim. ii. 15 ὀρδοτομοῦντα τὸν λόγον τῆς ἀληθείας, *rightly proceeding as to the word of life*, by impl. i. q. 'rightly and skilfully teaching the word of life.'—Constitut. Apost. 7. 30 ὀρδοτομεῖν ἐν τοῖς τοῦ κυρίου δόγμασιν. Comp. Euseb. H. E. Tom. 1. 8 τὴν εὐθείαν καὶ βασιλικὴν ὁδὸν ὀρδοτομοῦσα ἡ ἐκκλησία τοῦ Θεοῦ.

Ὀρδορίζω, f. ἴσω, (ὀρθός,) *to rise early, to do early in the morning*, e. g. prægn. Luke xxi. 38 πᾶς ὁ λαὸς ὥρ-

ἔριξε πρὸς αὐτὸν ἐν τῷ ἱερῷ κ. τ. λ. *all the people came early in the morning to him in the temple.* So Sept. for עֶרְבִּי Gen. xix. 27. Judg. xix. 9. עֶרְבִּי Job vii. 21. —1 Macc. xi. 67. Tob. ix. 4. The Attic form was ὀρθρινός, so Mæris p. 272 ὀρθρινός 'Αττικῶς, ὀρθρινός 'Ελληνικῶς. Thom. Mag. p. 656. Comp. H. Planck in Bibl. Repos. I. p. 675, 683.

Ὁρθρινός, ἡ, ὄν, (ὄρθρος,) *morning, early*, as ἀστήρ λαμπρός καὶ ὀρθρινός Rev. xxii. 16 in text. rec. Sept. for עֶרְבִּי Hos. vi. 4. xiii. 3.—Wisdom. xi. 22. Luc. Gall. 1. Antip. Sidon. in Anthol. Gr. II. p. 12. Posidipp. ib. p. 42. This form is condemned by the Atticists, who prefer ὄρθριος, but is found in the poets and later prose writers; see Sturz de Dial. Alex. p. 186. Lob. ad Phr. p. 51.

Ὁρθριος, α, ον, (ὄρθρος,) *morning, early, matutinus*, as adv. Luke xxiv. 22 γενόμενοι ὀρθριαί ἐπὶ τὸ μνημεῖον, comp. Buttm. § 123. n. 3. Sept. Job xxix. 7. Jos. Ant. 7. 9. 1. Plato Protag. p. 313. B, ὀρθριος ἦκων. Comp. Lob. ad Phryn. p. 51.

Ὁρθρος, ον, ὁ, (kindr. with ὄρνυμι, ὄρθαι, orior, ortus,) *morning, day-break*, pp. the time before and about day-break, while one still needs a light; but later also including the morning twilight until near sunrise; Phryn. et Lob. p. 275.

a) pp. Luke xxiv. 1 ὀρθρου βαθείας, comp. John xx. 1.—Aristoph. Vesp. 216 ὀρθρος βαθείς κ. τ. λ. Theocr. 18. 14. Plato Crito 1. genr. Jos. Ant. 11. 6. 10. Diod. Sic. 14. 104. Xen. Ven. 6. 6.

b) i. q. ἔως or ἡώς, *morning twilight, dawn*, comp. Phryn. l. c. John viii. 2 ὀρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν. Acts v. 21. Sept. for עֶרְבִּי Judg. xvi. 2. עֶרְבִּי Josh. vi. 15. Cant. vi. 9. Joel ii. 2.

Ὁρθῶς, adv. (ὀρθός,) *straight, right*, i. e. *erectly*, Xen. Eq. 7. 5. In N. T. of manner, *rightly, correctly*, pp. moral vii. 35 ἰλάλει ὀρθῶς. Trop. in a moral sense, Luke vii. 43 ὀρθῶς ἔκρινας. x. 28. xx. 21. Sept. for עֶרְבִּי Gen. xl. 16. עֶרְבִּי Deut. v. 28.—Wisdom. vi. 4. Luc. Cynic. 5. Xen. An. 1. 9. 30.

Ὁρκίζω, f. ἴσω, (ὄρκος,) *to bound, to make or set a boundary*, Sept. for גְּבִילֵי Josh. xiii. 27. Hdot. 2. 16. Xen. Cyr. 8. 6. 21. In N. T. and usually, *to mark out definitely*, i. e. *to determine, to appoint, to constitute*, seq. acc. of thing, Heb. iv. 7 πάλιν τινὰ ὀρίζει ἡμέραν. Acts xvii. 26. Part. perf. pass. ὀρισμένος, η, ον, *determined, decreed*, Luke xxii. 22. Acts ii. 23.—Jos. Ant. 6. 5. 3. Hdian. 1. 10. 11. Xen. An. 7. 7. 36.—Seq. acc. of pers. as appointed to an office or station, Acts xvii. 31 ἐν ἀνδρὶ ᾧ [δν] ὤρισε. Pass. with a noun of office etc. in apposit. Acts x. 42 αὐτός ἐστιν ὁ ὀρισμένος ὑπὸ τοῦ θεοῦ κριτὴς ζώντων καὶ νεκρῶν. (Meleag. in Anth. Gr. I. p. 9, σὲ θεὸν ὤρισε.) So Rom. i. 4 τοῦ ὀρισθέντος νόου θεοῦ κ. τ. λ. comp. Phil. ii. 8 sq. Eph. i. 20 sq. Others here render, *declared, publicly set forth*, against the usus loquendi. (But Zonar. Lex. c. 1473 ὀρισθέντος· ἀποδείχ-θέντος, ἀποφανθέντος.) Seq. inf. Acts xi. 29 ὤρισεν ἕκαστος . . πεμψαί κ. τ. λ.

Ὁριον, ον, τό, (dim. of ὄρος, in form only,) *a bound, border*, in N. T. only plur. τὰ ὄρια, *the borders*, i. e.

a) pp. *the borders of a land, the frontiers*, Matt. iv. 13. xix. 1 εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. Mark x. 1. So Sept. for גְּבִילֵי Gen. x. 19. Num. xxi. 13.—Æl. V. H. 6. 14. Xen. Cyr. 2. 1. 1.

b) meton. and by Hebraism, for a space within certain boundaries, *region, territory, district*. Matt. ii. 16 ἐν Βηθ-λεὲμ καὶ ἐν πᾶσι τοῖς ὀρίοις αὐτῆς. viii. 34. xv. 22, 39, Mark v. 17. vii. 31 bis. Acts xiii. 50. So Sept. and גְּבִילֵי Gen. xxiii. 17. Ex. viii. 2. for עֶרְבִּי Judg. xx. 6.

Ὁρκίζω, f. ἴσω, (ὄρκος,) *to put to an oath, to make swear*, c. acc. Sept. for עֶרְבִּי Gen. i. 25. Dem. 678. 5. Xen. Conv. 4. 10. In N. T. *to adjure*, c. dupl. acc. of person *whom* and *by whom*. Mark v. 7 ὀρκίζω σε τὸν θεόν. Acts xix. 13. 1 Thess. v. 27. Comp. Buttm. § 131. 4, and n. 1. Matth. § 413. 10. So Sept. ἐξορκίζω c. dupl. acc. Gen. xxiv. 3. —The Atticists condemn this word, though found in the best writers, and prefer ὀρκόω, see Phryn. et Lob. p. 360 sq.

Ὁρκος, ου, ὁ, *an oath*, Matt. xiv. 7, 9. xxvi. 72. Mark vi. 26. Luke i. 73. Acts ii. 30. Heb. vi. 16, 17. James v. 12. Sept. for עֲרֹכָה Gen. xxiv. 8. xxvi. 3. —1 Macc. vii. 18. Pol. 3. 68. 13. Xen. Cyr. 2. 3. 12.—Meton. what is promised with an oath, Matt. v. 33 ἀποδώσεις τῷ κυρίῳ τοὺς ὅρκους σου. Comp. Sept. and עֲרֹכָה Num. xxx. 3.

Ὁρκωμοσία, ας, ἡ, (ὀρκωμοσίῃ from ὅρκος, ὅρκυμι,) pp. *the swearing of an oath, the taking of an oath*, i. e. by impl. *an oath*, Heb. vii. 20, 21 bis, 28. Sept. for עֲרֹכָה Ez. xvii. 18, 19.—Esdr. viii. 93. Plato Phædr. p. 241. A.

Ὁρμάω, ὦ, f. ἤσω, (ὀρμή,) *to make rush on, to impel, to incite*, trans. Hom. Il. 6. 338. Diod. Sic. 3. 53. Xen. Eq. 7. 17, 18. More usually and in N. T. intrans. *to rush on, to move forwards impetuously*, seq. ἐπὶ τινα, Acts vii. 57 ὤρμησάν τε ὁμοθυμαδὸν ἐπ' αὐτόν. Seq. εἰς τι, Acts xix. 29 εἰς τὸ θέατρον. Matt. viii. 32. Mark v. 13. Luke viii. 33.—c. ἐπὶ 2 Macc. 12. 20. Jos. Vit. § 11. Hdian. 3. 5. 1. εἰς τινα Xen. Cyr. 7. 1. 17. εἰς τι Thuc. 1. 87.

Ὁρμή, ἡς, ἡ, (ὀρνυμι,) *a rushing on, onset, impetus*, Acts xiv. 5 ὡς δὲ ἐγένετο ὀρμή . . ὑβρίσαι καὶ λιβηθολῆσαι αὐτούς. —Sept. Jer. xlvi. 23. Hdian. 2. 5. 8. Xen. Cyr. 3. 2. 6.—Trop. of the mind, *impulse, purpose, will*, James iii. 4.—Epict. Enchir. 1. 1. Xen. Mem. 4. 4. 2.

Ὁρμημα, ατος, τό, (ὀρμάω,) pp. *impetuous movement, a rushing on*, Sept. Deut. xxviii. 49. 1 Macc. vi. 47. * Hence by impl. *impetus, violence*, e. g. as dat. of manner, Rev. xviii. 21 ὀρμήματι βληθήσεται, i. e. with violence.—Etym. Magn. 618. 10. Comp. Hom. Il. 13. 356, 590.

Ὁρνεον, ου, τό, (dim. of ὄρνις, in form only,) *a bird, fowl*, e. g. carnivorous, Rev. xviii. 2. xix. 17, 21. Sept. for עֲרֹכָה Gen. vi. 20. עֲרֹכָה Gen. xv. 11. Ez. xxxix. 4.—Luc. Demonax. 66. Xen. An. 6. 1. 23.

Ὁρνις, ιδος, ὁ, ἡ, *a bird, fowl*, genr. Luc. Merc. Cond. 17. Xen. Mem. 2. 6. 9. In N. T. only of poultry, *the hen, gallina*, Matt. xxiii. 37. Luke xiii. 34. —Pol. 12. 26. 1. Xen. An. 4. 5. 25.

Ὁροθεσία, ας, ἡ, (ὀροθεσίῃ from ὄρος, τίθημι,) pp. *a setting bounds, meton. a bound, limit*, Acts xvii. 26 ὀρίσας : . τὰς ὀροθεσίας τῆς κατοικίας αὐτῶν.—Glossar. Hdot. p. 174. ed. Wessel. οὔροι ὀροθεσία. Comp. Greg. Cor. p. 390. n. 58.

Ὁρος, εος, ους, τό, plur. τὰ ὄρη, gen. τῶν ὀρέων Rev. vi. 15. Sept. Is. xiii. 4, see Buttm. § 49. n. 3. Winer § 9. 2. c; *a mountain, hill*, Matt. v. 1 ἀνέβη εἰς τὸ ὄρος. ver. 14. viii. 1. Mark v. 5. Acts vii. 30. al. sæp. So τὸ ὄρος τὸ καλ. ἐλαιῶν, Luke xix. 29. xxi. 37. Acts i. 12. See in Ἑλαία b. (Jos. Ant. 20. 8. 6.) Proverbially, *to remove mountains* is i. q. 'to accomplish great and difficult things,' 1 Cor. xiii. 2. Matt. xvii. 20. xxi. 21. So the Rabins, comp. Buxt. Lex. 1653. Sept. for עֲרֹכָה Gen. viii. 4, 5. sæp.—Hdian. 2. 11. 16. Xen. An. 1. 2. 25. AL.

Ὁρύσσω v. τρω, f. ξω, *to dig, to dig out*, c. acc. Matt. xxi. 33 ὠρύξεν ἐν αὐτῷ λήνον. Mark xii. 1. absol. Matt. xxv. 18. Sept. for עֲרֹכָה Is. v. 2. עֲרֹכָה Gen. xxi. 30. עֲרֹכָה Gen. xxvi. 25.—Diod. Sic. 1. 50. Xen. Cyr. 7. 5. 10.

Ὁρφανός, ἡ, ὄν, (kindr. with ὀρφνη, ὀρφνός,) *orphan, bereaved*, pp. of children bereaved of parents, James i. 27 ὀρφανούς καὶ χήρας. Trop. of disciples without a master John xiv. 18. Sept. for עֲרֹכָה Ps. lxviii. 6. Jer. vii. 5.—Dem. 1320. 19. Xen. An. 7. 2. 32. trop. Lys. 196. 13.

Ὁρχέω, ὦ, f. ἤσω, (kindr. with ὀρνυμι,) *to take or lift up, to raise aloft*, a rare and later form, i. q. μετεωρεῖν, Plato Cratyl. p. 406. E.—Earlier and more usual was Mid. ὀρχέομαι, f. ἤσομαι, *to leap* sc. by rule, *to dance*, intrans. Matt. xi. 17 et Luke vii. 32 ἠόλισαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε. Matt. xiv. 6. Mark vi. 22. Sept. for עֲרֹכָה 1 Chr. xv. 29. Ecc. iii. 4.—Luc. D. Deor. 18. 1. Xen. Cyr. 1. 3. 10.

Ὁς, ἡ, ὅ, genit. οὗ, ἧς, οὗ, see Buttm. § 75. 2, originally a demonstrative pronoun, *this, that*, (like ὁ, ἡ, τό, q. v.) but in Attic and later usage mostly a postpositive article or relative pro-

noun, *who, which, what, that*; Buttm. § 126. 1. Matth. § 289. n. 7.

I. As a demonstrative pronoun, *this, that*, only in distinctions and distribution, with *μὲν, δέ*, as *ὃς μὲν—ὃς δέ*, *that one—this one, the one—the other*, etc. less frequent in Attic writers than *ὁ μὲν—ὁ δέ* q. v. but equally common with it in later writers and in N. T. comp. Buttm. § 126. 3. Herm. ad Vig. p. 706. Matth. l. c. Winer § 20. 1. E. g. 2 Cor. ii. 16 οἱς μὲν . . οἱς δέ, *to the one, . . to the other*. Matt. xxi. 35 ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, i. e. *one . . another*. xiii. 8 ὁ μὲν . . ὁ δέ. xxv. 15. Luke xxiii. 33. Rom. ix. 21. al. sæp.—Luc. Asin. 23. Pol. 1. 7. 3. Dem. 248. 18.—Further, *ὃς μὲν . . ἄλλος δέ* Matth. xiii. 4 sq. *ὃς μὲν . . ἄλλος δέ . . ἕτερος δέ* 1 Cor. xii. 8 sq. *ὁ μὲν . . καὶ ἕτερον* Luke viii. 5 sq.

II. As the postpositive article, or relative pronoun, *who, which, what, that; qui, quæ, quod*. The construction with the relative strictly implies two clauses; in the first of which there should stand with the verb a noun (the antecedent), and in the second the corresponding relative, each in the case which the verb of its own clause demands, the relative also agreeing with the antecedent in gender and number; see Buttm. § 143. 2. § 123. 1. But the form and power of the relative is much varied, both in construction, in signification, and by connecting with it other particles. E. g.

1. *Construction*. a) As to *Gender*, the relat. agrees regularly with its antecedent, Matt. ii. 9 ὁ ἀστὴρ ὃν εἶδον. Luke v. 3. John vi. 51. sæpiss. So where it relates to a remoter antecedent, as 1 Cor. i. 8 ὃς καὶ βεβαιώσῃ ἡμᾶς, i. e. ὁ Θεός in ver. 4, comp. ver. 9. But from this rule there are two departures in form: (α) Where the relat. with the verb *to be* etc. conforms in gender to the following noun, Buttm. § 143. 7. Matth. § 440. 6. Winer § 24. 3. n. 1. So Gal. iii. 16 σπέρματι σου, ὃς ἐστι Χριστός. Eph. i. 14. vi. 17 μάχαιραν, ὃ ἐστι ῥῆμα Θεοῦ. 2 Tim. iii. 15.—Hdot. 5. 108. Plat. Leg. 3. p. 699. C.—(β) Where by the *constructio ad sensum* the relat. takes the gender implied in the antecedent, and not that of its external form. Rom. ix.

23 sq. σκεῆν ἑλίου, ἃ προητοίμασεν . . οὗς καὶ ἐκάλεσεν. Gal. iv. 19. Phil. ii. 15. 2 Pet. iii. 16 ἐν πάσαις ταῖς ἐπιστολαῖς [i. q. γράμμασι], ἐν οἷς κ. τ. λ. 2 John 1. Comp. Matth. § 434 1. b, and note. Herm. ad Vig. p. 708. (Eurip. Suppl. 12.) So neut. ὃ often refers to a masc. or fem. antecedent, taken in the general sense of *thing*, Matth. § 439. comp. Buttm. § 129. 6. So in explanations, Matt. i. 23 Ἐμμανουήλ, ὃ ἐστι μεθερμηνεύμενον κ. τ. λ. xxvii. 33. Mark iii. 17. xii. 42 λεπτὰ δύο, ὃ ἐστι κοδράντης. xv. 16, 42. John i. 39. Col. i. 24. Heb. vii. 2. al. (Otherwise Acts ix. 39.) Also where neut. ὃ refers to a whole preceding clause, Mark xv. 34. 1 John ii. 8.

b) As to *Number*, the relat. agrees regularly with its antecedent, as in the examples above cited. The departures from this rule are rare, e. g. (α) Relat. Sing. after a plural antecedent, once Phil. iii. 20 ἐν οὐρανοῖς . . ἐξ οὗ κ. τ. λ. where however οὗ may be taken as an adverb, see below in no. 2. g.—(β) Relat. plur. after an anteced. sing. collect. Phil. ii. 15 ἐν μέσῳ γενεᾶς σκολιᾶς . . ἐν οἷς φαίνεσθε κ. τ. λ. here the construction is *ad sensum*, both in number and gender, Matth. § 434. 2. b. § 475. a. Buttm. § 129. 3. Comp. above in 1. β. (Judith iv. 8 ἡ γεροντία . . οἱ ἐκάστηντο. ii. 3. comp. Hom. Il. 16. 368. Xen. Mem. 2. 1. 31.) So where the anteced. includes in any way the idea of plurality, Acts xv. 36 κατὰ πᾶσαν πόλιν, ἐν αἷς κ. τ. λ. 2 Pet. iii. 1 δευτέραν ἐπιστολήν, ἐν αἷς κ. τ. λ. i. e. in both which, the first and second.

c) As to *Case*; here the general rule is, that the relative stands in that case which the verb of its own clause demands, Buttm. § 143. 2. Matth. § 473. E. g. as subject, John i. 9 τὸ φῶς . . ὃ φωτίζει πάντα ἄνθρ. ver. 30 ἀνὴρ, ὃς ἐμπροσθέν μου γέγονεν. Acts viii. 27. Matt. x. 26. sæp. As object, Acc. Matt. ii. 9 ὁ ἀστὴρ, ὃν εἶδον. Acts vi. 3, 6. xxii. 9. sæpiss. Dat. Acts viii. 10 ἀνὴρ . . ᾧ προσεῖχον πάντες. Col. i. 27. 1 Pet. i. 12. v. 9. al. But the departures from this rule are frequent, viz.

• (α) by *Attraction*. i. e. where the relative in respect to its own verb would stand in the accus. but the antecedent

stands in the *genitive* or *dative*, and then the relative is *attracted* by the antecedent into the same case with itself, Buttm. § 143. 3. Matth. § 473. Winer § 24. 1. E. g. *genit.* Matt. xviii. 19. John iv. 14 ὕδατος, οὗ ἐγὼ δῶσω. vii. 31 τούτων, ὧν οὗτος ἐποίησεν. ver. 39. Acts i. 1. Acts xxiv. 21. Eph. iv. 1. Jude 15. (Sept. Zeph. iii. 11.) Rev. i. 20. al. *sæp.* Neglected, Heb. viii. 2 τῆς σκηνῆς, ἣν ἐπηξεν ὁ κύριος. (Sept. Jer. li. 64. Xen. Mem. 2. 1. 10.) *Dative*, Mark vii. 13. Luke ii. 50 ἐπὶ πᾶσιν οἷς ἤκουσαν. v. 9. John iv. 50 τῷ λόγῳ, ᾧ εἶπεν Ἰησοῦς. Acts vii. 16. xx. 38. 2 Cor. xii. 21. 2 Thess. i. 4. al. *sæp.*—Sept. Jer. xv. 14. Xen. An. 5. 4. 33. — Here the antecedent is often omitted, espec. the demonstr. pron. οὗτος, ἐκεῖνος, comp. below in d; and then the relative stands alone in a case not properly belonging to it; Buttm. § 143. 5. Matth. § 473. b. Winer § 23. 2. The relative itself then stands like Engl. *what*, for *that which*, *he who*, etc. E. g. Luke ix. 33 οὐδὲν ὧν ἐωράκασιν for οὐδὲν τούτων, ὧν [ᾧ] ἐωράκασιν. xxiii. 41 ἀξία γὰρ [ἐκείνων] ὧν ἐπράξαμεν κ. τ. λ. Acts ix. 24. xxii. 15. xxvi. 16. Rom. xv. 18. 2 Cor. xii. 17. al. *sæp.*—Jos. Ant. 3. 8. 2 ὑπὸ ἡκούον οἷς ἐκέλευσε. Xen. Mem. 1. 4. 26.

(β) by *inverted Attraction*, i. e. where the antecedent is *attracted* by the relative into the same case with itself, viz. (1) Where the anteced. remains connected with its own clause, and before the relative, Matth. xxi. 42 λίθον ὃν ἀπέδοκίμασαν, οὗτος κ. τ. λ. Luke i. 73 ὅρκον [for ὅρκον] ὃν ὤμοσε. xx. 17. 1 Cor. x. 16 τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία κ. τ. λ. See Buttm. § 151. I. 4. Matth. § 474. Winer § 24. 2. a.—Hippoc. Morb. 4. 11 τὰς πηγὰς ἃς ὀνόμασα, αὗται κ. τ. λ. Plato Menon. p. 96. A, C ὠμολογήκαμεν δὲ γε, πράγματος οὗ μήτε διδάσκαλοι μήτε μαθηταὶ εἶεν, τοῦτο διδάκτον μὴ εἶναι. Comp. Virg. Æn. 1. 577 'urbem quam statuo, vestra est.'—(2) Where the antecedent itself is attracted over into the clause of the relative, and stands after it in the proper case of the relative; see Buttm. § 143. 2. Matth. § 474. a. Winer § 24. 2. b. Mark vi. 16 Ἡρώδης εἶπεν· ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν, for οὗτός ἐστιν Ἰωάννης, ὃν ἐγὼ ἀπεκ. Luke i. 4. Acts

xxi. 16 ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσων κ. τ. λ. for ἄγοντες Μνάσωνα κ. τ. λ. παρ' ᾧ ξενισθῶμεν. Rom. vi. 17. Philem. 10. 1 John ii. 25. Rev. xvii. 8 βλέπόντων for βλέποντες.—Soph. Trach. 676 sq. ᾧ ἔχριον . . πόκι, τοῦτ' ἡφάνισται. Xen. An. 1. 9. 19 ἧς ἄρχοι χώρας.—(3) This transposition may also take place when the antecedent would already stand in the same case with the relative, comp. Winer § 24. 2. n. E. g. John xi. 6 ἔμεινεν ἐν ᾧ ἦν τόπος, for ἐν τόπῳ ἐν ᾧ ἦν. Matth. vii. 2 ἐν ᾧ κρίματι, ἐν ᾧ μέτρῳ, for ἐν τῷ κρίματι ᾧ etc. xxiv. 44. Mark xv. 22; comp. Buttm. § 131. 4, 5. (Hdot. 5. 106.) Here belongs the adverbial phrase ὃν τρόπον, καθ' ὃν τρόπον, for κατὰ τὸν τρόπον ὧν, pp. in the manner which, in the same manner as, and hence i. q. as, Matth. xxiii. 37. Luke xiii. 34. καθ' ὃν τ. Acts xv. 11. Comp. Buttm. § 131. n. 3. § 115. 4. — Sept. Is. xiv. 19, 24. 2 Macc. xv. 39. Xen. An. 6. 3. 1. comp. Xen. Cyr. 8. 2. 5. Hdot. 2. 176. —No example occurs in N. T. where after such transposition both relative and antecedent take the proper case of the latter, as in Greek writers; comp. Buttm. § 143. 4.

(γ) often the case of the relative depends on a preposition with which the verb is construed, viz. (1) *genr.* Matth. iii. 17 ὁ υἱὸς μου, ἐν ᾧ εὐδόκησα. x. 11. xi. 10 οὗτος γὰρ ἐστὶ, περὶ οὗ γέγραπται. Luke i. 4. Rom. x. 14. 1 Cor. viii. 6 bis, εἰς θεὸν ὁ πατήρ, ἐξ οὗ τὰ πάντα κ. τ. λ. — Xen. Mem. 2. 2. 8. —(2) Sometimes the prep. which stands with the anteced. is repeated before the relative, John iv. 53 ἐν τῇ ὥρᾳ, ἐν ᾗ εἶπεν κ. τ. λ. Acts vii. 4. xx. 18. Comp. Winer § 54. 7. p. 355. (Dem. adv. Timocr. p. 705. B, ἐν τοῖς χρόνοις ἐν οἷς γέγραπται κ. τ. λ. Xen. Vect. 4. 13.) More commonly when the prep. stands before the antecedent, it is omitted before the relative, Winer l. c. Matth. § 474. e. § 595 ult. E. g. Matth. xxiv. 50 ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ. Luke i. 25. xii. 46. Acts xiii. 2 εἰς τὸ ἔργον, ὃ προσέκλημαι αὐτούς. ver. 39.—Plato Phædo 21. p. 76. B, διδόναι λόγον περὶ τούτων ὧν νῦν δὴ ἐλέγομεν. Xen. Conv. 4. 1. An. 5. 7. 17.—(3) By *attraction* the relative is put with the preposition belonging to the omitted an-

tecedent, comp. above in c. a. John vi. 29 ἵνα πιστεύσῃτε εἰς ὃν ἀπέστειλεν ἐκεῖνος, for εἰς τοῦτον ὃν κ. τ. λ. xix. 37. Rom. xiv. 22. 1 Cor. vii. 1. Gal. i. 8, 9. Heb. v. 8. 2 Pet. ii. 12.

(δ) sometimes the relative is not dependent on the verb, but on some noun connected with the verb, and then the relative is put in the genitive, Matt. iii. 11 οὗ οὐκ εἰμί ἱκανὸς τὰ ὑποδήματα βασιτάσαι. ver. 12 οὗ τὸ πύθον. Mark xiv. 32. Luke xiii. 1 ὧν τὸ αἷμα. John i. 27. iv. 46. xi. 2. Acts xvi. 14. Rom. ii. 29. Col. i. 25. Rev. xiii. 12.—Sept. Dan. ii. 11. Act. Thom. § 6. Hdian. 8. 3. 20 Ἀπόλλωνα, οὗ καὶ τὴν εἰκόνα ἐλεγόν τινες κ. τ. λ.

d) As to *Position*; here the relative with its clause regularly follows the antecedent, as in most of the preceding examples. But for the sake of emphasis, the relative clause may be put first, espec. where a demonstr. αὐτός, οὗτος, etc. follows; as Matt. xxvi. 48 ὃν ἂν φιλήσω, αὐτός ἐστι. John iii. 26 ὃς ἦν μετὰ σοῦ . . οὗτος βαπτίζει. Heb. xiii. 11. 2 Pet. ii. 19. Comp. Buttm. § 143. 2 fin. Matth. § 478.—In both these positions, the antecedent, espec. the demonstr. pron. αὐτός, οὗτος, ἐκεῖνος, is very frequently omitted; so that the relative then stands like Engl. *what*, for *that which, he who*, etc. comp. above in c. a. Buttm. § 143. 5. Matth. § 473. b. § 478. Winer § 23. 2. E. g. genr. Matt. xiii. 17 ἀκοῦσαι ἃ ἀκούετε, for ταῦτα ἃ. xiv. 7. Mark ii. 24. Luke viii. 17. John xiv. 22. al. sep. So in the inverted position, Matt. vii. 2. x. 38 καὶ ὃς οὐ λαμβάνει . . οὐκ ἐστι μου ἄξιος. xiii. 12 καὶ ὃ ἔχει, ἀρθήσεται. xix. 6. xxv. 29. Mark ix. 40. Luke iv. 6. xii. 40. John viii. 38 bis, ἐγὼ ὃ ἐώρακα, λαλῶ κ. τ. λ. xiii. 27. Rom. ii. 1. Heb. ii. 18. 1 John i. 1, 3. Comp. Matth. § 478.—Here too belongs the elliptic use of neut. ὃ with its clause before another proposition, in the sense of *as to that, in that, quod attinet ad*, the corresponding τοῦτ' ἐστι, τοῦτ' ἐστι ὅτι, or the like, being omitted before the latter clause. Rom. vi. 10 bis, ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ θεῷ. Gal. ii. 20. See Matth. § 478. Buttm. § 151. IV. 5.—Plato Euthyd. p. 271. C, ὃ δὲ σὺ ἐρωτᾷς τὴν

σοφίαν αὐτοῖν κ. τ. λ. Xen. Hi. 6. 12. Œc. 15. 4. An. 2. 3. 1.

2. *Signification*. The relative strictly serves simply to introduce a dependent clause and mark its close relation to the leading proposition; as Matt. ii. 9 ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς. But in common use it was employed in a wider extent, both as a general connective particle, and also sometimes as implying *purpose, result, cause*, or the like, which would properly be expressed by a conjunction. See Buttm. § 143. 1. Matth. § 479 sq. For the sense *what, that which, he who*, see above in no. 1. d.

a) as a general connective, e. g. (α) genr. John iv. 46. xi. 2 ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ . . ἥς ὁ ἀδελφὸς Ἀ. ἠσθίνει. In this way it is not uncommon for Paul, and also Peter, to connect two, three, or more clauses by relatives, referring either to the same or to different subjects; e. g. Acts xxvi. 7. Eph. iii. 11, 12. Col. i. 13 sq. 24—29. 1 Pet. i. 8, 10, 12. ii. 22 sq. iii. 19 sq. iv. 4, 5. 2 Pet. ii. 2, 3. iii. 16. al. Comp. Winer § 24. n. 2.—(β) Where it is equivalent to a demonstrative, *and this, these; and he, they*, etc. Luke xii. 24 οἷς οὐκ ἐστι ταμεῖον, i. q. *and they have no storehouse*, etc. Acts vi. 6 οὗς ἔστησαν, *and these*, etc. vii. 45. xi. 30. Gal. i. 7. 1 Pet. i. 12. ii. 4. al. ἐφ' ᾧ Phil. iii. 12. ἐν οἷς i. q. ἐν τοῦτοις δὲ Luke xii. 1. εἰς ὃ i. q. εἰς τοῦτο δὲ Col. i. 29. This is rare in early Greek writers, but more frequent in later ones, Buttm. § 143. n. 1. Matth. § 447.—Apollodor. 1. 1. 3 Κρόνος κατέπειν Ἑστίαν, εἵτα Δήμητραν καὶ Ἥραν· μετ' ἧς Πλούτωνα κ. τ. λ. Jos. Ant. 14. 13. 7. Plato Apol. Soc. p. 35. A.—(γ) In the formula ὃν τρόπον, see above in no. 1. c. β. 3.

b) as implying *purpose*, equiv. to ἵνα. Matt. xi. 10 ἐγὼ ἀποστέλλω τὸν ἀγγελόν μου . . ὃς κατασκευάσει τὴν ὁδὸν σου κ. τ. λ. Mark i. 2. Luke vii. 27. Comp. Buttm. § 143. 1. Matth. § 481. So Heb. 7:28 Sept. ἵνα, Gen. xi. 7. xxii. 14. Deut. iv. 40. comp. Gesen. Lehrs. p. 771. Lex. art. 7:28 B. 2.—Xen. Mem. 2. 1. 14 ὅπλα κτῶνται, οἷς ἀμννοῦνται τοὺς ἀδικοῦντας.

c) as marking *result*, event, etc. equiv.

to ὥστε. So after τίς, Luke v. 21 τίς ἐστὶν οὗτος, ὃς λαλεῖ βλασφημίας; vii. 49 ὃς καὶ ἁμαρτίας ἀφήσιν. Comp. Matth. § 479. a, and n. 1.—Judith viii. 12. Xen. Cyr. 6. 1. 14 τίς οὕτως ἰσχυρὸς, ὃς δύναιτ' ἄν κ. τ. λ. Comp. Isocr. Epict. p. 408. D. Plato Rep. 2. p. 360. B.—Hither some needlessly refer also Luke xi. 6, οὐκ ἔχω ὃ παραθήσω αὐτῷ, comp. John v. 7 οὐκ ἔχω ἴνα.

d) as implying *cause*, ground, a reason, etc. equiv. to ὅτι, *because*. Luke viii. 13 οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι, Lat. *ut qui*, i. q. because, since, etc. Luke iv. 18. So in the formulas ἀνθ' ὧν, ἐφ' ᾧ, see in Ἀντί no. 2. d. Ἐπί II. 3. c. δ. p. 301. Comp. Buttm. § 143. 1. Matth. § 480. c. So more freq. ὅστις q: v. no. 2. c.—Xen. Mem. 2. 7. 13.

e) once ἐφ' ὃ in later interrog. for ἐπὶ τι, Matth. xxvi. 50 ἰταῖρε, ἐφ' ὃ παρῇ;—Arr. Epict. 4. 1. 95. Comp. Aristoph. Lysistr. 1101 or 1103 ἐπὶ τί πάρεστε δεῦρο;—This direct use belongs to the later Greek, although earlier writers employed ὃς indirectly like τίς, as Plato Meno. p. 80. C, περὶ ἀρετῆς, ὃ ἐστὶν, ἐγὼ μὲν οὐκ οἶδα. Xen. Cyr. 6. 1. 46. See Winer § 24. 3. Matth. § 485. Comp. Lob. ad Phr. p. 57.

f) including the notion of a particle of time, as ὅτε, ὅταν. So ἀφ' ἧς ἡμέρας; i. q. ἀπὸ τῆς ἡμέ. ὅτε, Col. i. 6, 9. Ellipt. ἀφ' ἧς, i. q. ἀπὸ τῆς ἡμέ. γ. ὥρας, ὅτε, Luke vii. 45. 2 Pet. iii. 4. See in Ἀπό II. b. So ἄχρι ἧς ἡμέρας, and ἄχρι οὗ, see in Ἀχρι II. b. ἐν ᾧ, see in Ἐν no. 2. a. p. 271. ἕως οὗ, see in Ἐως II. 1. b. μέχρις οὗ, see in Μέχρι I. b. β. Comp. Matth. § 480.

g) neut. genit. οὗ, as adv. of place, *where*, Matth. § 486. 1. (a) pp. Luke iv. 16 οὗ ἡν τετραμμένους. xxiii. 53. Acts i. 13 οὗ ἦσαν καταμένοντες. Col. iii. 1. Heb. iii. 9. Rev. xvii. 15 τὰ ὕδατα. . οὗ ἡ πόρνη κάθεται. trop. Rom. iv. 15. γ. 20. So with ἐκεῖ emphat. corresponding, Matth. xviii. 20 οὗ γὰρ εἰσι δύο ἡ τρεῖς. . ἐκεῖ κ. τ. λ. 2 Cor. iii. 17.—Sept. Gen. xiii. 4. Ael. V. H. 3. 19. Xen. An. 2. 1. 6. c. ἐκεῖ Arr. Epict. 2. 2. 14.—With prepositions, as ἐπ' αὐτὸν οὗ Matth. ii. 9. ἐξ οὗ *whence* Phil. iii. 20. See Winer § 54. n. 1. p. 356. Lob. ad Phryn. p. 46 sq.—

(β) In attraction with verbs of motion, for *whither*, as in Engl. often *where*, see Buttm. § 151. I. 8. So Luke x. 1 εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἔμελλεν αὐτὸς ἐρχεσθαι. xxii. 10. xxiv. 28. Matt. xxviii. 16. So οὗ ἴαν *whithersoever* 1 Cor. xvi. 6, see in Ἐάν I. 4.—Xen. Cyr. 5. 4. 15. οὗ ἴαν 1 Macc. vi. 36.

3. Connected with other particles: (α) ὃς ἄν, ὃς ἴαν, *whosoever*, comp. Buttm. § 139. 8. See in Ἄν I. 2. a. p. 41. Ἐάν I. 4.—(β) ὃς γε, once Rom. viii. 32, see in Γέ I. b.—(γ) ὃς δὴπότε, once John v. 4, see in Δήποτε.—(δ) ὅσπερ, ἡπερ, ὅπερ, *who indeed, who namely*, i. e. ὃς but stronger and more definite; once Mark xv. 6 ἕνα δέσμιον, ὃνπερ ᾔθουντο, i. e. the very one whom they demanded. Buttm. § 75. 3.—Jos. Vit. § 18. Luc. D. Deor. 8. 1. ib. 10. 2.—(ε) ὅστις, see in its order. AL.

Ὅσακις, adv. (ὅσος), pp. *how many times, how often*, in N. T. only with ἄν, i. e. ὁσακις ἄν, *however often, so often as*, 1 Cor. xi. 25, 26. ὁσακις ἴαν Rev. xi. 6. See in Ἄν I. 2. b. Ἐάν I. 4.—Plut. Alex. M. 5. Xen. Mem. 3. 4. 3.

Ὅς γε, see in Γέ I. b.

Ὅστιος, α, ον, once perhaps of two endings ὅστιος, ὁ, ἡ, Winer § 11. 1. Matth. § 436. 2. Buttm. Ausf. Sprachl. § 60. n. 3; *holy, pure, sanctus*, pp. *right* as conformed to God and his laws; thus distinguished from δίκαιος, which refers more to human laws and duties; e. g. Pol. 23. 10. 8 τὰ πρὸς τοὺς ἀνθρώπους δίκαια, καὶ τὰ πρὸς τοὺς θεοὺς ὅσια. Hadian. 2. 13. 16. Xen. H. G. 4. 1. 33. Tittm. de Syn. N. T. p. 25.—In N. T.

a) of persons, *holy*, e. g. of God, as the personification of holiness and purity, Rev. xv. 4 ὅτι μόνος ὅσιος. xvi. 5, So Sept. for תְּקִי Ps. cxlv. 17. תְּקִי Deut. xxxii. 4. Of men, i. q. *pious, godly*, careful of all duties towards God; Tit. i. 8 δεῖ γὰρ ἐπίσκοπον εἶναι . . σώφρονα, δίκαιον, ὅσιον, κ. τ. λ. Elsewhere of Christ, Heb. vii. 26. Acts ii. 27 et xiii. 35 οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν τὴν διαφθοράν, quoted from Ps. xvi. 10 where Sept. for תְּקִי, as also Deut. xxxiii. 8. 2 Chr. vi. 41. Ps. iv. 4.—Arr. Epict. 2. 2. Xen. Ag. 3. 5.

b) of things, *holy*, e. g. 1 Tim. ii. 8 ἐπαίροντας ὁσίους χεῖρας, i. e. by impl. *pure, spotless*. Sept. ὁσία καρδία for הַיָּדָה Prov. xxii. 11.—Acts xiii. 34 δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πιστά, pp. *I will give you the holy* [promises] *of David, the sure promises*, i. e. the things inviolably promised of God to David; in allusion to Is. lv. 3 where Sept. for רַחֲמֵיךָ נָתַתָּ, mercies, favours promised.

Ὁσιότης, τητος, ἡ, (ὅσιος,) *holiness*, i. e. *godliness, piety*, careful observance of all duties towards God; distinguished from δικαιοσύνη as ὅσιος from δίκαιος, see above in Ὁσιος. Luke i. 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ. Eph. 5. 24. Sept. for רַחֲמֵיךָ Deut. ix. 5. חַסֵּד 1 K. ix. 4.—Wisd. ii. 22. Xen. Cyr. 6. 1. 47.

Ὁσίως, adv. (ὅσιος,) *holily, piously, godly*, 1 Thess. ii. 10 ὁσίως καὶ δικαίως, comp. above in Ὁσιος.—Jos. Ant. 6. 5. 5. Xen. Cyr. 8. 5. 26.

Ὁσμὴ, ἡς, ἡ, (ὄζω,) *a smell, odour*, bad 2 Mace. ix. 10, 12; of the hare, Xen. Ven. 8. 2. In N. T. only of fragrant odour, John xii. 3 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. Sept. for רִיחַ Cant. i. 3, 11. ii. 13.—Æl. V. H. 14. 39 ὁσμὴ τῶν ῥόδων. Xen. Conv. 2. 3.—By Hebr. ὁσμὴ εὐωδίας, *odour of fragrance*, i. e. *sweet odour*, as accompanying an acceptable sacrifice, Eph. v. 2. Phil. iv. 18. Comp. Buttm. § 123. n. 4. So Sept. and רִיחַ הַקֹּדֶשׁ Lev. i. 9, 13, 17. ii. 2, 9. al.—Trop. 2 Cor. ii. 14 τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν. ver. 16 bis ὁσμὴ θανάτου . . . ὁσμὴ ζωῆς, comp. the Rabb. רִיחַ הַמָּוֶת aroma v. *pulvis mortis*, רִיחַ חַיִּים aroma v. *pulvis vitæ*, Wetstein N. T. in loc. Buxtorf. Lex. 1494. Comp. also Aristot. de mirab. Auscult. λέγεται δὲ καὶ τοὺς γύπας ὑπὸ τῆς τῶν μύρων ὁσμῆς ἀποθνήσκειν. Æl. H. N. 3. 7 εὐωδία δὲ καὶ μύρον γυψὶν αἰρία θανάτου.

Ὁσος, η, ον, relat. pron. correl. to ῥόσος, in N. T. to τοσοῦτος or the like, expr. or impl. Buttm. § 79. 3, 6; i. q. Lat. *quantus, a, um*, i. e. *how great, how much, how many, as great as, as much as*, etc.

a) of magnitude, *how great, as great as*, Rev. xxi. 16 τὸ μέγεθος αὐτῆς [τοιούτων ἐστὶ text. rec.] ὅσον καὶ τὸ πλάτος.—Xen. An. 3. 1. 19.

b) of time, *how long, as long as*, e. g. ὅσον χρόνον Mark ii. 19. ἐφ' ὅσον χρόνον Rom. vii. 1. 1 Cor. vii. 39. Gal. iv. 1; and so ἐφ' ὅσον Matt. ix. 15, see in Ἐπι III. 2. a.—Act. Thom. § 36. Xen. Cyr. 5. 5. 8.—Repeated and so intens. Heb. x. 37 ἔτι μικρὸν ὅσον ὅσον, like Engl. *yet a very very little while*. Comp. Herm. ad Vig. p. 726. Matth. § 486. n. 1 fin.—Aristoph. Vesp. 213 οὐκ ἀπεκοιμήθημεν ὅσον ὅσον στίλβην. Arr. Indic. 29. 15.

c) of quantity, number, multitude, *how much, how many*, etc. (a) Sing. *as much as*, John vi. 11 ἐκ τῶν ὀψαρίων [τοσοῦτον] ὅσον ἤθελον.—Æl. V. H. 1. 4. Xen. Cyr. 3. 2. 26. c. τοσοῦτον expr. Xen. Cyr. 2. 3. 6.—(β) Plur. ὅσοι, ὅσαι, *as many as, all who*; Neut. ὅσα, *as many as, all that or which, all what*, etc. Matt. xiv. 36 καὶ ὅσοι ἤψαντο, διεσώθησαν. Mark iii. 10. Acts iv. 6, 34. Rom. ii. 12. 2 Cor. i. 20. Gal. iii. 10. Rev. ii. 24. Neut. Luke xii. 3 ὅσα ἐν τῇ σκοτίᾳ ἵππατε. John xv. 14. Acts ix. 39. Jude 10. (Hdian. 4. 9. 16. Xen. An. 2. 1. 1.) Preceded by πάντες, where πάντες ὅσοι is i. q. ὅσοι, but stronger, Matt. xiii. 46. xxii. 10. Mark xii. 44. Luke iv. 40. al. (Hdian. 1. 10. 11. Xen. H. G. 6. 2. 27.) With οὗτος or αὐτός corresponding, Rom. viii. 14 ὅσοι γὰρ . . . οὗτοί εἰσιν κ. τ. λ. Gal. vi. 12. John i. 12. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς κ. τ. λ. Gal. vi. 16—Xen. Cyr. 1. 4. 9. Hi. 4. 10.—With ἄν, as ὅσος ἄν, ὅσος ἴαν, *who-soever, whatsoever*, see in Ἄν I. 2. a. Ἐάν I. 4. Matt. xviii. 18 ὅσα ἴαν δήσητε ἐπὶ τῆς γῆς. Mark vi. 11 ὅσοι ἄν μὴ δέξωνται ὑμᾶς. Luke ix. 5. John xi. 22. Rev. iii. 19. Strengthened by πάντες, Matt. vii. 12. Acts iii. 22.—Xen. Cyr. 1. 4. 5.—(γ) Neut. ὅσα by impl. expresses also admiration, *how many and great things*, as in Engl. *what things*, i. q. *what great things*. Acts ix. 13 ὅσα κατὰ ἐποίησε τοῖς ἁγίοις σου. ver. 16. xv. 12 ὅσα ἐποίησεν ὁ Θεὸς σημεῖα κ. τ. λ. So genr. of great or unusual deeds, Mark vi. 30. Luke iv. 23. ix. 10. John xxi. 25; of benefits conferred, Mark iii. 8. v. 19, 20. Luke viii. 39. Acts xiv. 27. xv. 4. 2.

Tim. i. 18. Comp. Buttm. § 150. p. 434. Matth. § 445. c.

d) of measure, degree, extent. (a) before a comparative, as κατ’ ὅσον—κατὰ τοσούτον, *by how much—by so much*, Heb. vii. 20, 22. ὅσω—τοσούτῳ id. Heb. i. 4. (Xen. Mem. 1. 4. 10.) So ὅσῳ *by how much*, c. τοσούτῳ impl. Heb. viii. 6. (Plut. Alex. M. 5.) With μᾶλλον omitted after ὅσῳ, Heb. x. 25 καὶ τοσούτῳ μᾶλλον, ὅσῳ βλέπετε κ. τ. λ. Comp. Matth. § 455. n. 7.—(β) Absol. neut. ὅσον, adv. *how much, by how much*, Mark vii. 36 ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον κ. τ. λ. Plur. ὅσα id c. τοσούτον, Rev. xviii. 7. ἰφ’ ὅσον, *inasmuch as*, Matt. xxv. 40, 45. Rom. xi. 13. κατ’ ὅσον, *by how much, as*, seq. οὕτω, Heb. ix. 27. AL.

“Οσπερ, ἥπερ, ὅπερ, see in “Ος no. 3. d.

“Οστέον, contr. ὀστοῦν οὐ, τό, Plur. uncontr. ὀστέα, gen. ὀστέων, comp. Winer § 8 2. d; *a bone*, pl. *bones*, John xix. 36 ὀστοῦν οὐ συντριβήσεται. Luke xxiv. 39 σάρκα καὶ ὀστέα. Matt. xxiii. 27 γέμουσιν ὀστέων, and so Eph. v. 30. Heb. xi. 22. Sept. for ὀστέον, ὀστοῦν Gen. ii. 23. Num. ix. 12. ὀστέα Lam. iii. 4. iv. 8, usually ὀστᾶ Gen. i. 25. Ex. xiii. 19. ὀστέων Gen. ii. 23. Prov. xvi. 24.—Luc. Pisc. 36 ὀστοῦν. Luc. Amor. 46 ὀστέα, usually ὀστᾶ D. Mort. 18. 1. Xen. Eq. 1. 4, 5. ὀστέων Luc. Nocyom. 15. ὀστᾶ, ὀστέων, ὀστών Plato Phædo 47. p. 98. D.

“Οστις, ἥτις, ὅτι, compound relat. pron. i. e. ὅς strengthened by τίς, Buttm. § 75. 3. § 77. 3; the neut. ὅτι being written with the diastole in order to distinguish it from the conjunct. ὅτι, Buttm. § 15. 2. Genit. οὐτινος etc. does not occur in N. T. but only gen. ὅτον in the phrase ἕως ὅτον, see below in no. 2. d. Buttm. l. c. The only other forms in N. T. are Nom. plur. οἵτινες, αἵτινες, ἅτινα, and Acc. neut. ὅτι, ἅτινα.—Pp. *any one who, some one who, whoever, whatever*, differing from ὅς in referring to a subject only *generally*, as one of a class, and not *definitely*, thus serving to render a proposition general; see Passow s. v. Matth. § 483. It has mostly the regular relative construction, Buttm.

§ 143. 2; for instances where it conforms in gender and number to the following noun, see below in no. 1. a, and no. 2. c. Buttm. § 143. 7.

1. In the proper relative sense. a) pp. and genr. *who*, i. e. *one who, some one who, whoever*, etc. Matt. ii. 6 ἐκ σοῦ ἐξελεύσεται ἡγούμενος, ὅστις ποιμαίνει τὸν λαόν μου, i. e. *one who*. vii. 24 ἀνδρὶ φρονίμῳ, ὅστις ψυκοδόμησε. ver. 26. xiii. 52. Luke ii. 10 χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ. vii. 37. xii. 1. Acts xvi. 16 παιδίσκην τινὰ . . . ἥτις κ. τ. λ. xxiv. 1. Rom. xvi. 6, 12. 1 Cor. vii. 13. Phil. ii. 20. Plur. Matt. xvi. 28 εἰσὶ τινες . . . οἵτινες οὐ μὴ κ. τ. λ. xxv. 1. ἅτινα *things which* 1 Cor. vi. 20. Col. ii. 23.—Xen. Cyr. 1. 4. 16.—In 1 Cor. iii. 17 οἵτινες agrees with the subsequent ὑμεῖς instead of ναός.

b) by impl. *every one who, all who, whosoever, whatsoever*, where the relative clause often stands first, comp. in “Ος no. 1. d. (a) genr. c. Indic. Matt. v. 39 ὅστις σε ῥάπισει . . . στρέψον αὐτῷ κ. τ. λ. ver. 41. xiii. 12. xxiii. 12. Mark viii. 34. Luke xiv. 27. (Xen. Mem. 1. 6. 13.) Once c. Subjunct. Matt. xviii. 4, perh. because of ἂν imp. from ver. 3; see Winer § 43. 3. b, fin. Plur. Mark iv. 20 καὶ οὗτοί εἰσιν . . . οἵτινες ἀκούουσι τὸν λόγον κ. τ. λ. Luke viii. 15. Gal. v. 4. Rev. i. 7.—Xen. Cyr. 1. 5. 11.—(β) Strengthened by πᾶς, but only in Sing. the plural form being always πάντες ὅσοι and not πάντες οἵτινες, see Passow ὅστις b. Matth. § 483. b, init. So Matt. vii. 24 πᾶς οὖν ὅστις κ. τ. λ. x. 32. Col. iii. 17. al. So by Hebr. πᾶσα ψυχὴ, ἥτις ἂν κ. τ. λ. Acts iii. 23. comp. Deut. i. 39.—Jos. Ant. 14. 9. 4.—(γ) With ἂν, which strengthens the indefiniteness, Passow l. c. comp. in “Αν I. 2. a; *whosoever, whatsoever*, in N. T. only with the Sing. c. Subjunct. Matt. x. 33 ὅστις δ’ ἂν ἀρνήσῃται με. Luke x. 35. John ii. 5. 1 Cor. xvi. 2. Gal. v. 10. al. So ὅτι, ἵαν Col. iii. 23. ὅ ἵαν τι for ὅτι, ἵαν Eph. vi. 8. Comp. “Εάν I. 4. Matth. § 483. p. 906.—Lysias p. 160 ult.

c) sometimes ὅστις refers to a definite subject, and is then apparently i. q. ὅς, e. g. Luke ii. 4 εἰς πόλιν Δαβὶδ, ἥτις καλεῖται Βηθλεὲμ. John viii. 53. Acts xi. 28. xvi. 12. Rev. i. 12. xi. 8. But in all these instances the ultimate reference

may perhaps be to a *general* idea, as in Luke ii. 4 *to a city of David, one which is called Bethlehem*; and so of the rest. John viii. 53 τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε, *Abraham, a man who is dead*. Comp. Passow ὅστις g. Matth. § 483. p. 906.—Hom. II. 23. 43 οὐ μὴ Ζῆν' ὅστις τε θεῶν ἕπατος κ. τ. λ. Hdot. 2. 151.

2. Like ὅς, so also ὅστις as employed in a wider extent, both as connective, and as implying *result, cause*, or the like, where a conjunction might also stand; comp. in Ὅς no 2. Buttm. § 143. 1. Matth. § 477.

a) as a *general connective*. Luke i. 20 ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου· οἳτινες πληρωθήσονται κ. τ. λ. xxiii. 19. John xxi. 25. Rom. ix. 4. Gal. iv. 24. Heb. ii. 3. viii. 5. x. 11. al. Comp. in Ὅς no. 2. a.

b) as marking *result, event*, etc. equiv. to ὥστε. So after τοιοῦτος 1 Cor. v. 1 τοιαύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν. Comp. in Ὅς no. 2. c. Matth. § 479. n. 1. —Dem. 181. 16. Xen. An. 2. 5. 12.

c) implying *cause, ground*, or *reason*, etc. equiv. to ὅτι *because*. Comp. in Ὅς no. 2. d. Matth. § 480. c. So Matt. vii. 15 προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν· οἳτινες ἔρχονται πρὸς ὑμᾶς κ. τ. λ. Lat. *ut qui*, *as those who*, i. e. *because such, for such come to you etc.* xxv. 3. Acts x. 41, 47. xvii. 11. Rom. vi. 2. So ἥτις Col. iii. 5, 14. Heb. x. 35. Here it sometimes takes the number and gender of the following noun, Buttm. § 143. 7. Comp. in Ὅς no. 1. a, b. Eph. iii. 13 μὴ ἐκκαεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν. Phil. i. 28. 1 Tim. i. 4. Gal. v. 19.—Eurip. Med. 221 or 222. Xen. Cyr. 4. 5. 39 fin.

d) including the notion of a *participle* of time, as ὅτε, ὅταν, only in the phrase ἕως ὅτου, *until when, until*, see in ἕως II. 1. b. β. Comp. in Ὅς no. 2. f. Matth. § 480. b, and note. AL.

Ὀσπράκινος, ἡ, ον, (ὄσπρακον, shell, burnt-clay,) *earthen*, 2 Tim. ii. 20. Trop. as an emblem of frailty, 2 Cor. iv. 7. Sept. for ὡς Lev. vi. 28. xv. 12.—Arr. Epict. 3. 9. 18. Diod. Sic. 3. 9.

Ὀσφρησις, εως, ἡ, (ὀσφραίνομαι to

smell), *the smell*, sense of smell, 1 Cor. xii. 17.—Dioscor. 5. 119. Athen. 13. 93. meton. Hdian. 1. 12. 4. Comp. Lob. ad Phryn. p. 117.

Ὀσφύς, ὄος, ἡ, and plur. αἱ ὀσφύει, *the loins*, the lower region of the back, lumbar region, the hips, as opp. to the shoulders and thighs, Epict. Ench. 29. 5. Arr. Epict. 3. 15. 9 ἰδοὺ σοῦ τοῦς ὤμων, τοὺς μηρῶς, τὴν ὀσφύν. Luc. Lexiph. 8. of animals Xen. Eq. 1. 12. Ven. 4. 1. In N. N. only as corresponding to Heb. מִצְנֶה and מִצְלָה, *the loins, viz.*

a) external, i. q. *the hips*, where the girdle is worn, Matt. iii. 4 et Mark i. 6 ζῶν δερματίνην περὶ τὴν ὀσφύν αὐτοῦ.—The orientals, in order to run or labour with more ease, are accustomed to gird their long flowing garments close about them; hence to *have the loins girded*, is i. q. *to be in readiness, prepared* for any thing, Luke xii. 35. Eph. vi. 14. trop. 1 Pet. i. 13; comp. in Ἀναζώννυμι. Comp. Sept. and מִצְנֶה Ex. xii. 11. 2 K. iv. 29. ix. 1. מִצְלָה Job xxxviii. 3. xl. 7.

b) internal, as the seat of procreative power in men. Heb. vii. 5 ἐξέρχεται ἐκ τῆς ὀσφύος τινος, see in Ἐξέρχομαι b. Heb. vii. 10. Acts ii. 30 καρπὸς τῆς ὀσφύος, i. e. children, offspring, comp. Sept. καρπὸς κοιλίας Gen. xxx. 2. Ps. cxxxii. 11.—Sept. for מִצְלָה Gen. xxxv. 11. 2 Chr. vi. 9.

Ὀταν, adv. (ὅτε, ἄν), i. e. *when*, with the accessory idea of uncertainty, possibility, i. q. *whenever, if ever, in case that, so often as*, etc. Buttm. § 139. 8. comp. in Ἄν I. 2. b. Construed regularly with the Subjunctive, referring to an often repeated or possible action in the present or future time; in Greek writers sometimes with the Optative; and in a few very late instances with the Indicative. Buttm. l. c. Matth § 521. p. 1005. Winer § 43. 5. See espec. Fritzsche IV Evang. II. p. 85 sq. 800 sq.

1. pp. with the *Subjunctive*, as above. a) in general propositions, c. Subj. pres. Matt. xv. 2 ὅταν ἄρτον ἐσθίσωσιν. Luke xi. 21. John xvi. 21. 2 Cor. xiii. 9. al. Aor. Matt. v. 11 ὅταν ἐνεvidίσωσιν ὑμᾶς. Mark iv. 15, 16. John ii. 10. 1 Tim. v. 11. Rev. ix. 5. al.—pres. Luc. D. Deor.

11. 2. Xen. Mem. 1. 4. 15. aor. Xen. Cyr. 1. 2. 8. Hi. 2. 15, 17.—So in general exhortations, c. pres. Matt. vi. 5, 6 σὺ δὲ ἔταν προσεύχῃ. Mark xi. 25. Luke xiv. 12. Aor. i. q. Lat. fut. exact. Luke xiv. 8 ἔταν κληθῆς ὑπὸ τινος. xvii. 10.—In a general comparison, c. pres. Luke xi. 36 ὥς ἔταν κ. τ. λ. Matth. l. c. n. 3. p. 1008. Passow s. v.—Hom. Il. 11. 269.

b) in reference to a future action or time, Matth. l. c. p. 1006. E. g. c. Subj. pres. Matt. xxvi. 29 ἕως τῆς ἡμ. ἐκ. ἔταν αὐτὸ πίνω μεθ’ ὑμῶν κ. τ. λ. Mark xiii. 4. John vii. 27. Rev. x. 7. xviii. 9. c. τότε corresp. 1 Thess. v. 3. Subj. aor. i. q. Lat. fut. exact. Matt. xix. 28. ἔταν καθίσθαι ὁ υἱὸς τοῦ ἀνθρ. Mark viii. 38. Luke xiii. 28. John v. 7. xv. 26. Acts xxiii. 35. 1 Cor. xvi. 2, 3, 5. Rev. xii. 4. al. c. τότε corresp. Matt. ix. 15. xxiv. 15. John viii. 28. al.—pres. Plato Gorg. p. 526. E. Xen. Cyr. 1. 3. 14. aor. Sept. Jer. xxxiv. 14. Thuc. 4. 60.—Once c. Indic. fut. Rev. iv. 9 καὶ ἔταν δώσουσι τὰ ζῶα κ. τ. λ. where MSS. read δώσι and δώσωσι. See Winer § 43. 5. p. Fritzsche IV Evang. II. p. 86.

2. With the Indic. imperf. in narrating an actual event, once Mark iii. 11 καὶ πνεύματα τὰ ἀκάθαρτα, ἔταν αὐτὸν ἰδεῖν, i. e. *whenever, as often as*. Here Greek writers would employ the Opt. Matth. § 521. p. 1006. init. p. 1007. n. 1. Winer § 43. 5. p. 256. Fritzsche l. c. p. 86, 801.—Sept. Gen. xxxvii. 9 ἔταν εἰσ-ῥοχοιτο. Dan. iii. 7.—For Rev. iv. 9, see in no. 1. b.

3. By impl. ἔταν is put like Engl. *since, while*, in assigning a cause, reason, i. q. *because, in that*, seq. Subj. John ix. 5 ἔταν ἐν τῷ κόσμῳ ὧ, φῶς εἰμι κ. τ. λ. Rom. ii. 14. 1 Cor. xv. 27. See Fritzsche l. c. p. 86.—Aristot. de Mund. 4 μάλιστα ἔταν τὸ μὲν τάχιστον ἢ τῶν ὄντων. Plato Euthydem. § 56. Heind. So ὅτε in Greek writers, Passow in ὅτε. Herm. ad Vig. p. 918. AL.

“Οτε, adv. of time, *when*, correl. with ποτί, τότε, Buttm. § 116. 4; construed regularly with the Indicative as relating to an actual event, something actually taking place, Herm. ad Vig. p. 903, 915. Rarely with the Subjunct. see below in c.

a) c. Indic. pres. in general propositions, John ix. 4 νῦν, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. Heb. ix. 17. Comp. Herm. ad Vig. p. 916.

b) usually of time past; so c. Indic. pres. in an historical sense, Mark xi. 1, coll. Matt. xxi. 1. (Xen. Cyr. 2. 4. 6.) Imperf. Mark xiv. 12 ὅτε τὸ πάσχα ἔσθου. xv. 41 ἔτε ἦν ἐν τῇ Γαλιλαίᾳ. John xvii. 12 where Jesus speaks by anticipation. xxi. 18. Rom. vi. 20. 1 Cor. xiii. 11. Jude 9. c. ποτί corresp. 1 Cor. iii. 7. 1 Pet. iii. 20. (Xen. An. 2. 6. 20.) Aor. Matt. vii. 28 ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους. xii. 3. Mark i. 32. Luke ii. 21 sq. xxii. 14. John i. 19. vi. 24. Acts i. 13. 1 Cor. xiii. 11. Gal. ii. 11 sq. Rev. i. 17. vi. 3. al. sēp. So c. τότε corresp. Matt. xxi. 1. John xii. 16. (Xen. Cyr. 8. 4. 13.) Perf. 1 Cor. xiii. 11 ὅτε δὲ γέγονα ἀνθρ.

c) of future time; so seq. Indic. fut. Luke xvii. 22 ἐλεύσονται ἡμέραι, ὅτε ἐπι-θυμήσετε κ. τ. λ. John iv. 21, 23. v. 25. xvi. 25. Rom. ii. 16. 2 Tim. iv. 3. Comp. Passow ὅτε no. 3.—Hom. Od. 18. 272. Il. 17. 728. al.—Once c. Subjunct. Aor. instead of Indic. fut. Luke xiii. 35 ἕως ἂν ἔξῃ ὅτε εἴπητε κ. τ. λ.—Hom. Il. 23. 323. ib. 12. 286. See Matth. § 521. n. 1. p. 1007. In the latest ages of the Greek, the Subjunct. Aor. was thus very commonly employed for the fut. Indic. Lob. ad Phr. p. 722 sq.

“Ο, τε, ἦ, τε, τό, τε, i. e. the prepositional art. with τέ, so written to distinguish it from the adverbs ὅτε, τότε etc. It thus expresses simply the article in connexion with the different senses of τέ, for which see in Τέ.

“Οτι, conjunct. demonstrative and causal, like Engl. *that*, originally i. q. neut. of ὅστις. As *demonstrative* it stands pp. for τοῦτο ὅτι, as pointing out or introducing that to which the preceding words refer, i. e. their object, contents, argument. As *causal* it is pp. i. q. διὰ τοῦτο ὅτι, and assigns the cause, reason, motive, ground of any thing, *that, be cause*, etc. Construed in N. T. with the Indicative; once by anacoluthon before the infin. Acts xxvii. 10, see below in no. 1. c. γ; in Greek writers sometimes also with the Optative, Matth. § 529. 2.

1. As Conjunct. *demonstrative*, see

above. a) pp. after a demonstr. pron. as τοῦτο or the like expr. or impl. John iii. 18 αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν κ. τ. λ. Rom. ii. 3. 2 Cor. v. 14. Rev. ii. 6 ἀλλὰ τοῦτο ἔχεις, ὅτι κ. τ. λ. impl. ver. 4. So ἐν τούτῳ . . ὅτι, 1 John iii. 16. iv. 9, 10, 13 ἐν τούτῳ . . ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. Also John xvi. 19 περὶ τούτου . . ὅτι ἔπον. κ. τ. λ. Impl. Matt. xvi. 7 διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· [ταῦτά ἐστι ἃ λέγει,] ὅτι ἄρτους οὐκ ἐλάβομεν. ver. 17 τί διαλογίζεσθε ἐν ἑαυτοῖς [ταῦτα], ὅτι ἄρτους οὐκ ἐλάβετε; Mark viii. 16, 17. Comp. Mark ii. 8.

b) after a pron. interrog. e. g. τίς, τί, as John xiv. 22 τί γέγονεν, ὅτι ἡμῖν μέλει κ. τ. λ. So τί ὅτι for τί ἐστὶ ὅτι, pp. what cause is there that etc. Mark ii. 16. Luke ii. 49. Acts v. 4, 9. (Luc. Tim. 28.) So with a pron. or subst. Mark iv. 41 τίς ἄρα οὗτός ἐστι, ὅτι κ. τ. λ. Luke viii. 25. Heb. ii. 6 τί ἐστὶν ἄνθρωπος, ὅτι μνησκη αὐτοῦ; i. e. what cause is there in man, that etc. quoted from Sept. Ps. viii. 5. cxliv. 3. Comp. Ex. xvi. 7 ἡμεῖς δὲ τί ἴσμεν, ὅτι κ. τ. λ. Num. xvi. 11. Job xv. 14.—Also after ποταπός Matt. viii. 27. Mark iv. 41.

c) most freq. ὅτι c. indic. is put in construction after certain classes of verbs, to express the object or reference of the verb; and is then equiv. to an accus. c. infin. or to the corresponding participial construction, and often alternates with these in one and the same verb; comp. Buttm. § 149. p. 423. Matth. § 539. n. 1. § 624 med. Winer § 45. 2. p. 266. Viger. p. 546. In Eng. with the same classes of verbs it is likewise often optional whether to employ *that* with the indic. or an accus. and infinitive; in Lat. the regular construction is the accus. c. infin. The tendency of the later Greek was in general to multiply particles, and therefore it here often employed ὅτι in preference to an infinitive; see Winer l. c.

(α) after verbs signifying *to say, to speak*, and all verbs including this idea; see Matth. l. c. also c. infin. Matth. § 537. p. 1056. § 534. b, and n. 2. Comp. in Engl. 'I say *that* it is so,' or 'I say *it to be* so.' E. g. after λέγω Matth. iii. 9. xii. 6. Mark iii. 28. Luke x. 24.

2 Cor. xi. 21 ὡς ὅτι. 1 Tim. iv. 1. al. For the attract. in John viii. 54. ix. 19, see Buttm. § 151. I. 6. After εἶπον Matth. xxviii. 7, 13. John vii. 42. 1 Cor. i. 15. al. Also after ἀναγγέλλω Acts xiv. 27. γράφω Mark xii. 19. 1 John ii. 12, 13. διδάσκω 1 Cor. xi. 14. διηγέομαι Acts ix. 27. ματρυνέω Matt. xxiii. 31. John iv. 44. μάρτυρα ἐπικαλοῦμαι 2 Cor. i. 23. ὁμνυμι Rev. x. 6. ὁμολογέω Heb. xi. 13. σφραγίζω John iii. 33.—Sometimes λέγω or the like is implied in the preceding verb or words; e. g. παρακαλέω Acts xiv. 22. John vii. 35 ποῦ οὗτος μέλλει πορεύεσθαι, [λέγων] ὅτι ἡμεῖς οὐκ εὐρήσομεν αὐτόν; comp. Winer § 42. 4. c. p. 248. Acts i. 5. So after a Heb. formula of swearing, like יְ, e. g. ζῶ ἐγὼ, ὅτι Rom. xiv. 11, in allusion to Is. xlv. 23, comp. xlix. 18. Comp. Gesen. Lex. יְ B. 1. Here also belongs οὐχ ὅτι, *not that*, at the beginning of a clause, i. q. οὐ λέγω ὅτι, used by way of explanation or limitation of something previously said, and equiv. to *although*. John vi. 46 οὐχ ὅτι τὸν πατέρα τις ἐώρακεν. vii. 22. 2 Cor. i. 24. Phil. iii. 12. iv. 11, 17. So οὐχ ὅσον δὲ ὅτι Rom. ix. 6, see in Οἷος. Comp. Buttm. § 150. p. 433, 434. Matth. § 624. 4.

(β) after verbs signifying *to shew, to make known*, etc. elsewhere c. particip. Matth. § 549. 5, and note. Or c. infin. Matth. § 549. 6. n. 2. Comp. in Engl. 'I show *that* it is so,' or 'I show *it to be* so.' E. g. after δεικνύω Matt. xvi. 21. John ii. 18. ἀποδείκνυμι 2 Thess. ii. 4. δηλώω 1 Cor. i. 11. δηλον ὅτι 1 Cor. xv. 27. Gal. iii. 11. 1 Tim. vi. 7. (Xen. Cyr. 3. 3. 24.) Also after ἀποκαλύπτω 1 Pet. i. 12. ἑμφανίζω Heb. xi. 14. φανερόω 2 Cor. iii. 3. 1 John ii. 19.

(γ) after verbs signifying *to hear, to see*, and trop. *to perceive, to know*, etc. elsewhere c. particip. Matth. § 548. 1, 2, and notes. § 549. 3, 4, and notes. Or c. infin. Matth. § 549. 6. n. 2. So also in Engl. E. g. after ἀκούω Matt. xx. 30. Mark ii. 1. x. 47. John xiv. 28. al. (Xen. Cyr. 3. 3. 18.) After βλέπω Rev. xvii. 8. 2 Cor. vii. 8. James ii. 22. εἶδον Mark ix. 25. John vi. 22. Matt. ii. 16. ὁράω James ii. 24. θεάομαι John vi. 5. θεωρέω John ix. 8. Acts xxvii. 10 εἰ ὅτι . . μέλλειν ἔσεσθαι τὸν πλοῦν,

where for *ἔτι* c. infin. in anacoluthon, see Winer § 45 pen. § 64. 2. c. Matth. § 631. p. 1299. After *γινώσκω* Matt. xxi. 45. Mark xii. 12. Luke x. 11. al. *γνωστὸν ἐστὶ* Acts xxviii. 28. *ἀναγινώσκω* Matt. xii. 5. xix. 4. *ἐπιγινώσκω* Mark ii. 8. Luke i. 22. *οἶδα* Matt. vi. 32. Mark ii. 10. 2 Cor. xi. 31. Also after *ἀγνοέω* Rom. vi. 3. vii. 1. *ἐπίσταμαι* Acts xv. 7. *καταλαμβάνω* Acts iv. 13. x. 34. *νοέω* Matt. xv. 17. *συνήμι* Matt. xvi. 12.

(δ) after verbs signifying *to remember, to care for*, etc. elsewhere c. particip. Matth. § 549. 6, and n. 1. E. g. after *μνησκόω* Matt. v. 23. John ii. 22. *ὑπομνήσκω* Jude 5. *μνημονεύω* John xvi. 4. *μίλει μοι* Mark iv. 38. Luke x. 40.

(ε) after verbs signifying *to hope, to believe, to think, to consider*, and the like; elsewhere c. infin. Matth. § 534. b, and n. 2. So in Engl. E. g. after *ἐλπίζω* Luke xxiv. 21. Acts xxiv. 26. al. *πιστεύω* Matt. ix. 28. Mark xi. 23. Luke i. 45. *πέποιθα, πέπεισμαι*, Phil. ii. 24. Rom. viii. 38. xv. 14. (Xen. *Œc.* 15. 6.) Also after *δοκέω* Matt. vi. 7. xxvi. 53. *λογίζομαι* Heb. xi. 19. *διαλογίζομαι* John xi. 50. *νομίζω* Matt. v. 17. *οἶμαι* James i. 7. *ὑπολαμβάνω* Luke vii. 43.

δ) *ὅτι* serves also to introduce words quoted without change, chiefly after verbs implying *to say* etc. and is then merely a mark of quotation, not to be translated in English; see Buttm. § 149. p. 423. Matth. § 624. p. 1270. E. g. Matth. ii. 23 *τὸ ῥηθὲν . . . ὅτι Ναζωραῖος κληθήσεται*. v. 31. vii. 23. xxvi. 74. Mark iii. 21, 22. ix. 28 *οἱ μαθ. ἐπηρώτων αὐτὸν κατ' ἰδίαν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό*; where MSS. read *διὰ* and *ὅτι διὰ*, comp. Matt. xvii. 19. Fritzsche IV Ev. II. p. 378. Luke i. 25, 61. John i. 20, 32. Acts xi. 3. xv. 1. Heb. x. 8. Rev. iii. 17. al. So Sept. and Heb. *יִשְׁרָאֵל* Gen. xxix. 33. Josh. ii. 24. comp. Gesen. Lehrs. p. 846. Lex. art. *יִשְׁרָאֵל* B. 1.—Act. Thom. § 19. Pol. 1. 80. 9. Xen. Cyr. 3. 1. 8.

2. As Conj. *causal*, see above init. Buttm. § 149. p. 423. a) pp. after a demonstr. pron. as *τοῦτο* or the like, *that, because*, e. g. *διὰ τοῦτο ὅτι*, Matt. xiii. 13. John viii. 47. x. 17. xii. 39. 1 John iii. 1. *ἐν τούτῳ ὅτι*, Luke x. 20.

Also *οὕτως ὅτι* Rev. iii. 16.—comp. *τούτω* v. *ταύτῃ* *ὅτι* Xen. Hi. 1. 17. *Œc.* 18. 10.

b) after a pron. interrog. as *τίς, τί*, e. g. *διὰ τί, ὅτι*, Rom. ix. 32. 2 Cor. xi. 11. So *χάριν τίνος, ὅτι*, 1 John iii. 12.—Xen. Cyr. 1. 3. 15, coll. 11.

c) absol. *ὅτι* is put after certain classes of verbs, and also genr. to express the cause, reason, motive, occasion of the action of those verbs, or of any action or event mentioned, *that, i. q. seeing that, because, for*, etc.—(α) After verbs or words signifying *an emotion* of the mind, as wonder, joy, pity, sorrow, e. g. *θαυμάζω* Luke xi. 38. John iii. 7. Gal. i. 6. al. (Xen. Ven. 1. 3.) *ἐξίσταμαι* Acts x. 45. *χαίρω* q. v. Luke x. 20. John xiv. 28. 2 Cor. vii. 9. al. *συχαίρω* Luke xv. 6, 9. *σπλαγχνίζομαι* Matt. ix. 36. Mark vi. 34. *κλαίω* Rev. v. 4. *κλαίω καὶ πενθέω* Rev. xviii. 11.—(β) After verbs or words expressing *praise, thanks*, and the like, e. g. *ἐπαινέω* Luke xvi. 8. 1 Cor. xi. 17. (Xen. Mem. 1. 2. 41.) *οὐκ ἐπαινέω* 1 Cor. xi. 2. *ἐξομολογέω* Matt. xi. 25, 26. *εὐχαριστέω* Luke xviii. 11. *χάρις ὅτι* Rom. vi. 17. 1 Tim. i. 12.—Xen. Cyr. 8. 7. 3. *Œc.* 8. 16.—(γ) Genr. Matt. ii. 18 *οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί*. Mark i. 27. v. 9. *λεγεὼν ὀνομά μοι· ὅτι πολλοὶ ἴσμεν*. Luke iv. 36. xi. 42 *οὐαὶ ὑμῖν, ὅτι κ. τ. λ.* ver. 43 sq. xvi. 3. xxiii. 40 *οὐδὲ φοβῶ σὺ τὸν θεόν, ὅτι κ. τ. λ.* i. e. *seeing that* etc. John i. 30, 51. Acts i. 17. Rom. vi. 15. 1 Cor. iii. 13. 2 John 7. Rev. iii. 4, 8. al. sæp. Ellipt. 1 John iii. 20 *ὅτι, ἐὰν ἡ καρδία ἡμῶν . . . ὅτι μείζων ἐστὶν ὁ θεός*. i. e. *for if our own heart condemn us [God will also condemn us], for God* etc.—Plato Euthyphr. p. 7. E. Xen. Mem. 2. 9. 1. AL.

"Οτου, see in "Οστις init. and no. 2. d.

Οὗ adv. *where*, see in "Ος no. 2. g.

Οὐ, also οὐκ or οὐχ before a vowel according as it is smooth or aspirated, Buttm. § 26. 5; usually without accent, but written οὐ when standing alone or at the end of a sentence, Buttm. § 13. 3, 4; a negative particle, *not, no*, expressing direct and full negation, independently and absolutely, and hence

objective; thus differing from μή which implies a conditional and hypothetical negative, and is therefore *subjective*. On this distinction both in meaning and use between οὐ and μή, which holds good also in all their compounds, see more fully under Μή init. and in the authors there cited. E. g.

a) before a *verb*, where it then renders the verb and proposition negative in respect to the *subject*. (α) genr. Matt. i. 25 καὶ οὐκ ἐγίνωσκεν αὐτήν. Mark iii. 25 οὐ δύναται σταθεῖναι ἡ οἰκία ἐκείνη. ver. 26. xiv. 68. Luke vi. 43, 44. John i. 10, 11. vii. 8. viii. 50. Acts ii. 15 οὐ γὰρ οὗτοι μεθύουσιν. ver. 34. Rom. iii. 11. Rev. ii. 2, 3. al. sæpiss.—(β) With the 2 pers. *future* in prohibitions, where the neg. fut. thus stands for a neg. imperative, precisely as in Engl. *thou shalt not do it* etc. which is stronger than the direct imperat. *do it not*; Winer § 44. 3. § 60. 1. n. Matth. § 498. c. p. 942. Matt. vi. 5 οὐκ ἔσθω ὥσπερ οἱ ὑποκριταί. Elsewhere only in citations from the Sept. and Heb. Luke iv. 12, comp. Deut. vi. 16. Acts xxiii. 5, comp. Ex. xxii. 28. 1 Cor. ix. 9, comp. Deut. xxv. 4. So from the decalogue, Matt. v. 21 οὐ φονεύσεις. vers. 27, 33. Rom. vii. 7. xiii. 9. al. So in Heb. all neg. imperatives are made by the fut. Gesen. Lehrs. p. 771. Comp. Xen. H. G. 2. 3. 34. Cyr. 8. 3. 47.—(γ) Where the subject is πᾶς or also εἷς, and οὐ is joined, not with πᾶς (see below in e. β), but with the verb; here by Hebraism πᾶς . . οὐ, or also οὐ . . πᾶς, is equiv. to οὐδεῖς, *not one, none*; see Winer § 26. 1. comp. Heb. כֹּל לֹא Gesen. Lehrs. p. 831. Lex. כֹּל no. 3. So Matt. xxiv. 22 οὐκ ἂν ἰσώθῃ πᾶσα σὰρξ, pp. *all flesh would not be saved*, i. e. no flesh. Mark xiii. 20. Rom. iii. 20. Gal. ii. 16. Eph. v. 5 πᾶς πόρνος . . οὐκ ἔχει. Luke i. 37 οὐ ἀδυνατήσει παρὰ τοῦ Θεοῦ πᾶν ῥῆμα. 2 Pet. i. 20. 1 John ii. 21. Rev. xxii. 3. For 1 Cor. xv. 51, see below in e. γ. So Sept. and כֹּל לֹא Ps. xlix. 18. כֹּל יָנָא Ecc. i. 9. —Also εἷς . . οὐ, *not one, none*, Matt. x. 29 ὃν ἐξ αὐτῶν οὐ πεσεῖται. Luke xii. 6. So Sept. and כֹּל לֹא Is. xxxiv. 16. But the like idiom is found in Greek, Dion. Hal. de Comp. Verb. § 18 med. μίαν οὐκ ἂν εὗροι τις σελίδα κ. τ. λ.

Aristoph. Thesm. 549. Dem. 873. 11.—(δ) Where οὐ with its verb is followed by ἀλλά, i. e. οὐ . . ἀλλά, pp. Matt. ix. 12 οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. xv. 11. John vii. 16. 1 Cor. vii. 10. al. In other passages some suppose οὐ is to be taken in a modified or comparative sense, i. q. *not so much as*, etc. but this is unnecessary; e. g. Matt. x. 20 οὐ γὰρ ὑμεῖς ἴστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα κ. τ. λ. i. q. Engl. *it is not you at all who speak, but the Spirit* etc. This is far stronger than: *it is not so much you, as the Spirit* etc. John xii. 44. al. See more in b. Comp. Winer § 59. 7. Also οὐχ ὅτι . . ἀλλ' ὅτι, John vi. 26. xii. 6. 1 John iv. 10.—(ε) Sometimes οὐ stands in a conditional sentence after εἰ, where the usual negative is μή, see fully in Μή I. a.—(ζ) as strengthened by other negative particles; e. g. μή οὐ only in interrog. see in Μή III. b. οὐ μή as an intensive negative, see in Μή I. h. Strengthened also by compounds of οὐ, e. g. οὐκ οὐδέ *not even*, Luke xviii. 13 οὐκ ἤθελε οὐδέ τοὺς ὀφθ. ἐπαῖραι. Rom. iii. 10 οὐκ οὐδεῖς, οὐκ οὐδέν, *no one whatever, nothing at all*. Mark v. 37 καὶ οὐκ ἀφήκεν οὐδέν κ. τ. λ. Luke iv. 22. John vi. 63. viii. 15. 2 Cor. xi. 8. al. οὐκ οὐδέπω οὐδεῖς Luke xxiii. 53. οὐκ οὐκέτι Acts viii. 39. See Buttm. § 148. n. Winer § 59. 8. b.—Very rarely two negatives destroy each other, and thus imply an affirmative; 1 Cor. xii. 15 οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος. For Acts iv. 20, see in Μή I. d. α. Comp. Buttm. § 148. n. 7, 8. Winer § 59. 8. a. Matth. § 609. p. 1227.

b) before the *object* of a verb, where it then renders the preposition negative in respect to the object; e. g. genr. Matt. ix. 13 ἔλεον. θέλω, καὶ οὐ θυσίαν. 1 Cor. iv. 15. Heb. ii. 16. More frequently followed by ἀλλά, i. e. οὐ . . ἀλλά, see above in a. δ. Mark ix. 37 οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν κ. τ. λ. Acts v. 4. x. 41. 1 Cor. i. 17. xiv. 22. Eph. vi. 12. 1 Thess. iv. 8. al. So οὐκ ὅτι . . ἀλλ' ὅτι, 2 Cor. vii. 9. Also οὐχ ἵνα as marking object, purpose; John vi. 38 καταβίβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ κ. τ. λ. 2 Cor. ii. 4. viii. 13. For οὐχ ὅτι at the beginning of a clause, by way of

limitation, etc. see in "Ορι no. 1. c. a.

c) before the *adjunct* of a verb, adverbial or the like, where it then renders the proposition negative in respect to the adjunct. e. g. before a *noun* implying manner, 2 Cor. iii. 3 οὐ μέλανι, ἀλλὰ πνεύματι κ. τ. λ. 2 Pet. i. 21. 2 Cor. v. 7. John iii. 34 οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θ. Gal. ii. 16. James ii. 25. 1 Cor. i. 17. οὐκ ἐν σοφίᾳ κ. τ. λ. Acts v. 26. Before an *adject.* as *adv.* Rom. viii. 20 οὐχ ἔκουσα, comp. Buttm. § 123, n. 3. So before an *adverb*, 1 Cor. v. 10 ἔργαθα ὑμῖν . . οὐ πάντως, i. e. not altogether, not generally; comp. Winer § 65. p. 457. John vii. 10 οὐ φανερώς, ἀλλὰ. 2 Cor. viii. 5, 12.—Spec. οὐ μόνον . . ἀλλὰ v. ἀλλὰ καὶ, *not only . . but also*, expressing a gradation of meaning, comp. in Μόνος c; so pp. as referring to place, time, manner, etc. Acts xix. 26 οὐ μόνον Ἐφέσου, ἀλλὰ κ. τ. λ. Rom. ix. 24. 2 Cor. vii. 7. Eph. 1. 21. 1 Thess. i. 8. 1 John v. 6. Also as referring to the subject, Acts xix. 27. Rom. i. 32. 1 Tim. v. 13. al. or to the object, Acts xxi. 13. Rom. iv. 12. 2 Cor. viii. 10. al.—Subj. Xen. Cyr. 8. 3. 7. obj. Mem. 2. 7. 6.

d) before *participles*, where a direct and absolute negative is to be expressed; otherwise μή, see in Μή I. e. Winer § 59. p. 401. Matth. § 608. d. So 2 Cor. iv. 8 θλιβόμενοι, ἀλλ' οὐ στενοχωροῦμενοι κ. τ. λ. Gal. iv. 27. Eph. v. 4. Phil. iii. 3. Heb. xi. 35. 1 Pet. i. 8. ii. 10.—Luc. Philopseud. 5. Æl. V. H. 10. 11. Diod. Sic. 19. 97.

e) as affecting single words, οὐ not only renders them negative, but often gives them the directly contrary sense, sometimes as a sort of compound, like Eng. *non*, *un*; see Buttm. § 148. n. 2, 3, comp. p. 416 marg. Matth. § 608. 1. Herm. ad Vig. p. 833, 889. Winer § 59. 5. E. g. (a) With *verbs*, as οὐκ ἀγαπάω to *not love*, i. q. to be careless of, Rev. xii. 11. οὐκ ἀγνοῶ i. q. to know well, 2 Cor. ii. 11. οὐκ ἐάω i. q. to restrain, Acts xvi. 7. (Hom. II. 5. 256.) οὐκ ἀμελείω i. q. to be careful, 2 Pet. i. 12. οὐ θέλω, *nolo*, to be unwilling, Matt. xxiii. 37. 1 Cor. x. 1. "οὐκ εἰμι ἄξιος v. ἱκανός, to be unworthy, etc. Matt. iii. 11, Acts xiii. 25.—(β) With *nouns*, as οὐκ

ἔθνος, οὐ λαός, q. d. *a non-people*, 1 Pet. ii. 10 οἱ ποτὲ οὐ λαός, νῦν δὲ λαός Θεοῦ. Rom. ix. 26. x. 19. So Heb. שֶׁנֶּאֱמַר, Sept. οὐ, Hos. ii. 25. Deut. xxxii. 21. Comp. Gesen. Lehrs. p. 832. Lex. שֶׁנֶּאֱמַר, no. 4. b. Buttm. § 148. n. 3. Winer § 58. 1. n.—Thuc. 1. 137 ἡ οὐ διάλυσσις.—(γ) With *adjectives*, e. g. with πᾶς, where in the form οὐ πᾶς, οὐ πάντες, it merely takes away the positive force, i. q. *not every one, not all*, Matt. vii. 21 οὐ πᾶς ὁ λέγων. xix. 11. Rom. ix. 6. x. 16. 1 Cor. xv. 39. al. But πᾶς . . οὐ, i. q. *no one*, see above in a. γ. Once through the force of the antith. πάντες . . οὐ is i. q. οὐ πάντες, 1 Cor. xv. 51. See Winer § 26. 1. With other adjectives, it expresses the contrary, e. g. οὐκ ἄσημος *not mean*, i. q. renowned, Acts xxi. 39. οὐκ ὀλίγοι *no few*, i. e. many, Acts xvii. 4, 12. al. οὐ πολλαὶ ἡμέραι, *not many*, i. e. a few, Luke xv. 13. John ii. 12. Acts xxv. 6.—(δ) With *adverbs*, οὐ μετρίως Acts xx. 12. οὐκ εὐθέως Luke xxi. 9.

f) in negative answers, *no, nay, not*, i. q. not at all. Matt. xiii. 29 ὁ δὲ ἔφη· οὐ. John i. 21. 2 Cor. i. 17. James v. 12. οὐ οὐ intens. Matt. v. 37. With the art. τὸ οὐ, i. e. the word οὐ, 2 Cor. i. 17. James v. 12. Comp. in Naί c.—Strengthened by other particles, as οὐ γὰρ Acts xvi. 37, see in Γάρ I. c. β. οὐ πάντως *not at all* Rom. iii. 9, see Winer p. 457. comp. οὐ πάντως Theogn. 299 or 305. Epiph. Hær. 38. 6. οὐ πάντ Xen. An. 6. 1. 26.

g) in negative questions, *nonne, is not? are not?* where an affirmative answer is always presupposed, so that the neg. question stands instead of a direct affirmation; see Buttm. § 148. 5. Winer § 61. 3. E. g. simply, Matt. vi. 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; xii. 3, 5. Mark iv. 13, 21. John vi. 42. 1 Cor. vi. 2, 3. So οὐκ ἀποκρίνη οὐδέν; Mark xiv. 60. xv. 4.—Xen. Cyr. 5. 5. 13.—With other particles, as οὐκ ἄρα Acts xxi. 38, see in Ἄρα I. b. οὐ μή, see in Μή I. h. a. μή ου, see in Μή III. b. ἀλλ' οὐ, Heb. iii. 16 *who now* were they that *did provoke* God? ἀλλ' οὐ, *yea, were they not all those* etc. comp. in Ἀλλά no. 2. b. AL.

Οὐά, interj. *ah! aha!* Lat. *vah!*

uttered in derision, Mark xv. 29.—Arr. Epict. 3. 23. 24, 32. Dio Cass. 63. 20.

Οἰαί, interj. *wo! alas!* Lat. *vae*, Heb. וַיֵּן, וַיִּת, uttered in grief, indignation, etc.

a) pp. and in the later usage c. dat. see Passow s. voc. Matt. xi. 21 οἰαί σοι, Χοραζίν. xxiii. 13 sq. Mark xiii. 17. Luke vi. 24 sq. Jude xi. Rev. xii. 12. c. dat. impl. Luke xvii. 1. Thrice repeated intens. οἰαί οἰαί οἰαί Rev. viii. 13, comp. Gesen. Lehrs. p. 670. Before ἡ πόλις as voc. c. σοί impl. Rev. xviii. 10. 16, 19. Sept. genr. for וַיֵּן Num. xxi. 29. וַיִּת Is. x. 1, 5. וַיֵּן Ex. x. 16.—Arr. Epict. 3. 22. 24.

b) as subst. indec. 1 Cor. ix. 16 οἰαί μοι ἱστί, Engl. *woe is me!* So Sept. οἰαί αὐτοῖς ἱστί for וַיֵּן Hos. ix. 12, comp. Prov. xxiii. 29.—Hence c. art. fem. ἡ οἰαί, *a wo, calamity*, Rev. ix. 12. xi. 14. Here one might expect the neut. τὸ οἰαί, like τὸ Ἄγαρ Gal. iv. 25; but the writer assigns the gender *ad sensum*, as if i. q. ἡ θλίψις, ἡ ταλαιπωρία, etc. Comp. Winer § 27 fin. AL.

Οὐδαμῶς, adv. (οὐδαμῶς for οὐδέ ἄμῶς), *in no wise, by no means*, Matt. ii. 6.—3 Mace. i. 11, 12. Xen. Mem. 2. 3. 15.

Οὐδέ, conjunct. (οὐ, δέ), denying absolutely and objectively, and differing from μηδέ as οὐ from μή, pp. continuative, *and not, also not, and hence nor, neither, not even*, usually as connecting whole clauses or propositions, Buttm. § 149. p. 427. Winer § 59. 6. Matth. § 609.

a) in continued negation, at the beginning of a subsequent clause, viz. (α) *and not, nor, neither*, genr. preceded by οὐ, Matt. v. 15. vi. 20 ὅπου κλέπται οὐ διορύσσουσιν, οὐδέ κλέπτουσιν. ver. 26 ὅτι οὐ σπείρουν, οὐδέ θερίζουσιν, οὐδέ συνάγουσιν κ. τ. λ. ver. 28. Mark iv. 22. Luke xii. 33. John i. 13. vi. 24. Acts viii. 21. Gal. i. 1. Rev. xxi. 23. al. (Xen. Mem. 1. 2. 5.) οὐ . . . οὐδέ οὕτε 1 Thess. ii. 3. οὐπω . . . οὐδέ interrog. Mark viii. 17. Matt. xvi. 9 sq. Preced. by οὐδέεις, Matt. ix. 17. Rev. v. 3; so in apposit. with οὐδέεις e. g. οὐδέ . . . οὐδέ, *neither . . . nor* Mark xiii. 32. ἵνα μή . . . οὐδέ Rev.

ix. 4. Once οὐδέ μή, preced. by οὐ, οὐδέ, Rev. vii. 16.—(β) *also not, neither*, in a stronger transition or antithesis, e. g. preced. by οὐ, Matt. xxi. 27 οὐκ οἶδαμεν . . . οὐδέ ἐγὼ λέγω ὑμῖν κ. τ. λ. Mark xii. 21 coll. ver. 20. Luke xvi. 31 εἰ M. οὐκ ἀκούουσιν, οὐδέ . . . πεισθήσονται. John xv. 4. Rom. iv. 15. 1 Cor. xv. 13, 16. (Hdian. 1. 9. 8. Xen. Cyr. 1. 5. 11.) οὐδέεις . . . οὐδέ John viii. 11. 1 Tim. vi. 16. οὐδέεις . . . οὐδέ οὐκέτι Matt. xxii. 46. ἴαν μή . . . οὐδέ Matt. vi. 15. So with preceded. neg. impl. in ἀπιστίῳ, Mark xvi. 13. οὐδέ ἐκείνοις ἐπίστευσαν.—With γάρ and ἀλλά, after a preceded. neg. expressed or implied in the context; e. g. οὐδέ γάρ, *for not also, for neither*, where οὐ denies, δέ connects, and γάρ assigns a reason, John vii. 5 οὐδέ γάρ οἱ ἀδελφοὶ αὐτοῦ ἐπιστενον κ. τ. λ. Acts iv. 34. Rom. viii. 7; strengthened by οὐδέεις, John v. 22 οὐδέ γάρ ὁ πατήρ κρίνει οὐδένα. Gal. i. 12 οὐδέ γάρ . . . οὕτε. (Xen. Cyr. 1. 4. 12.) So ἀλλ' οὐδέ, *yea, neither*, where ἀλλά merely strengthens the negation, comp. in 'Ἀλλά no. 2. b. Matth. § 613. Luke xxiii. 15 οὐδὲν εὔρον . . . ἀλλ' οὐδέ ἠρώδης. 1 Cor. iii. 2. Gal. ii. 3.—Xen. Mem. 2. 3. 8. An. 1. 3. 3. fully οὐ μόνον . . . ἀλλ' οὐδέ Jos. B. J. 4. 2. 3.

b) i. q. *not even, not so much as*, e. g. (α) in the middle of a clause, comp. Buttm. Matth. l. c. Matt. vi. 29 λέγω δὲ ὑμῖν, ὅτι οὐδέ Σολομών ἐν πάσῃ τῇ δόξῃ αὐτοῦ κ. τ. λ. Mark vi. 31. Luke vii. 9. John xxi. 25. 1 Cor. v. 1. (Hdian. 1. 12. 13. Plut. Timol. 5 pen. Xen. Mem. 1. 3. 11, 12.) Α strengthening οὐ, i. e. οὐκ οὐδέ Luke xviii. 13, comp. in Οὐ α. ζ. For οὐδέ εἰς, see in εἰς α.—Also ἀλλ' οὐδέ, *yea not even*, comp. above in α. β. Acts xix. 2 ἀλλ' οὐδέ εἰ πνεῦμα ἁγίον ἔστι, ἠκούσαμεν. 1 Cor. iv. 3.—Hdian. 2. 13. 13.—(β) In interrog. Mark xii. 10 οὐδέ τὴν γραφὴν ταύτην ἀνέγνωτε; Luke vi. 3. xxiii. 40. Comp. in Οὐ γ. AL.

Οὐδέεις, οὐδεμία, οὐδέν, (οὐδέ, εἰς,) decl. like εἰς q. v. Later form neut. οὐθέν once 1 Cor. xiii. 2 in text. rec. Sept. Gen. xli. 44. Is. xli. 28; see Buttm. § 70. 1. Lob. ad Phr. p. 181 sq. Neg. adjunct. denying absolutely and objectively, and differing from μηδέεις as οὐ from μή, genr. *no one, nothing*, i. e. none

at all; pp. *emphat. not even one, not the least*, but in this sense it is commonly written separately, *οὐδὲ εἰς, οὐδὲ ἓν*, etc. see in *Εἰς* a. Buttm. l. c.

a) as adj. c. subst. *no one, no*, Luke iv. 24 *οὐδεὶς προφήτης*. John xvi. 29 *παρομιάν οὐδεμίαν*. xviii. 38. 1 Cor. viii. 4. al. Neut. Luke xxiii. 4 *οὐδὲν αἰτιον*. John x. 41. Acts xvii. 21. al.—Hdian. 4. 2. 11. Luc. Asin. 13. Xen. Cyr. 1. 1. 2.—Partitively, seq. gen. of a whole, Buttm. § 132. 4. 2. Matth. § 318. So Luke iv. 26 *πρὸς οὐδεμίαν αὐτῶν*. ver. 27 *οὐδεὶς αὐτῶν*. Acts v. 13. xviii. 17 *οὐδὲν τούτων*. 1 Cor. i. 14. ix. 15. So *οὐδεὶς ἐξ αὐτῶν* John vii. 19. xvii. 12. xviii. 9.

b) absol. as subst. *οὐδεὶς, no one, no man, no person*, Matt. vi. 24 *οὐδεὶς δύναται δυοῖς κυρίοις δουλεῖν*. Mark v. 4. Luke v. 36, 37, 39. John v. 22 *ὁ πατήρ κρίνει οὐδένα*. Acts ix. 8. Eph. v. 29. Rev. ii. 17. al.—Hdian. 7. 6. 8. Xen. Cyr. 7. 5. 45.—With other negatives, for strength, Buttm. § 148. 6. E. g. after *οὐ*, Matt. xxii. 16 *οὐ μέλει σοι περὶ οὐδένο*s. John viii. 15. Acts iv. 12. 2 Cor. xi. 8. (comp. Xen. An. 1. 6. 11.) *οὐδέπω οὐδεὶς* Luke xxiii. 53. *οὐδεὶς οὐκέτι* Mark xii. 34.

c) Neut. *οὐδὲν* absol. *nothing*, genr. Matt. x. 26 *οὐδὲν γάρ ἐστι κεκαλυμμένον*. xxvii. 24. Luke xxii. 35. John viii. 28. Acts xv. 9. Gal. ii. 6. Heb. ii. 8. al. sep.—With other negatives for strength, Buttm. § 148. 6. E. g. after *οὐ*, Mark xiv. 60 *οὐκ ἀποκρίνῃ οὐδέν*; Luke iv. 2. John iii. 27. Acts xxvi. 26. (Xen. Mem. 2. 6. 36.) *οὐκέτι . . . οὐδὲν* Mark vii. 12. *οὐδέπω οὐδέν* 1 Cor. viii. 2. *οὐδέν . . . οὐ μή* Luke x. 19.—Accus. *οὐδέν* adv. i. e. *in no way, in no respect*, Acts xxv. 10 *Ἰουδαίους οὐδὲν ἠδίκησα*. 1 Cor. xiii. 3. 2 Cor. xii. 11. Gal. iv. 12. c. *οὐ*, John vi. 63 *οὐκ ὠφελεῖ οὐδέν*—Hdian. 1. 3. 10. Xen. Mem. 4. 2. 9.—Metaph. *nothing*, i. e. of no account, weight, value, authority, etc. Comp. Matt. § 437. n. 1. So Matt. xxiii. 16 *ὅς ἂν ὁμολῇ ἐν τῷ ναφ, οὐδὲν ἐστίν*. ver. 18. John viii. 54. 1 Cor. vii. 19. xiii. 2. 2 Cor. xii. 11 al. So *εἰς οὐδὲν γίνεσθαι* *to come to nought* Acts v. 36. *εἰς οὐδὲν λογισθῆναι* *to be set at nought*, to be contemned, Acts xix. 27. Comp. in *Εἰς* no. 3. a.—Sept. Is. xiv. 23. Plato Rep. 8. p. 556. D, *ἄνδρες οἱ*

ἡμέτεροι πλοῦσοι εἰσιν οὐδέν. Xen. H. G. 4. 8. 4 *οὐδὲν ἴσμεν*. AL.

Οὐδέποτε, adv. (*οὐδέ, ποτέ*), *not ever, never*, comp. in *Οὐ* init. so seq. pres. in general propositions, 1 Cor. xiii. 8 *ἡ ἀγάπη οὐδέποτε ἐκπίπτει*. Heb. x. 1, 11.—Hom. Od. 10. 464.—Seq. præter. comp. Passow s. voc. Lob. ad Phr. p. 457 sq. Buttm. § 149. p. 430. Matt. vii. 23 *ὅτι οὐδέποτε ἔγνω ὑμᾶς*. ix. 33. Mark ii. 12. Luke xv. 29 bis. John vii. 46. x. 14. xi. 8. xiv. 8.—Xen. Mem. 1. 4. 16.—Seq. fut. comp. Passow, Lob. 1. c. Matt. xxvi. 33.—In interrog. Matt. xxi. 16 *οὐδέποτε ἀνέγνωτε*; κ. τ. λ. ver. 42. Mark ii. 25. Comp. in *Οὐ* g.

Οὐδέπω, adv. (*οὐδέ, enclit. πω*), pp. *also not ever, i. q. not ever yet, not yet, never*, seq. præter. John vii. 39 *οὐδέπω ἰδοξάσθη*. xx. 9.—Hdian. 1. 3. 12. Xen. Mem. 3. 6. 1.—Strengthened with *οὐδέεις* Buttm. § 148. 6. E. g. *οὐδέπω οὐδέεις* Luke xxiii. 53. John xix. 41. *οὐδέπω οὐδέν* 1 Cor. viii. 2. Comp. *Οὐδεὶς* b, c.

Οὐδεὶς, οὐδεμία, οὐδέν, see in *Οὐδεὶς*.

Οὐκ, see *Οὐ*.

Οὐκέτι, also *οὐκ ἔτι*, adv. *no more, no further, no longer*, in the general sense of *οὐ*; see *Οὐ* init. So genr. Matt. xix. 6 *ὥστε οὐκέτι εἰσι δύο*. Mark x. 8. Luke xv. 19. John iv. 42. Rom. vii. 17, 20. 2 Cor. i. 23. Rev. x. 6.—Hdian. 2. 8. 10. Xen. Cyr. 1. 4. 5.—With other negatives for strength, Buttm. § 148. 6. E. g. *οὐκ . . . οὐκέτι* Acts viii. 39. *οὐδέ . . . οὐκέτι* Matt. xxii. 46. *οὐδεὶς . . . οὐκέτι* Rev. xviii. 11. *οὐκέτι . . . οὐδεὶς* Mark vii. 12. xv. 5. Luke xx. 40. So *οὐκέτι οὐ μή* intens. Mark xiv. 25. Luke xxii. 16. Rev. xviii. 14. AL.

Οὐκοῦν, adv. (*οὐκ οὖν*), pp. *interrog. nonne ergo? Germ. nicht wahr? not so then?* implying an affirmative answer, comp. in *Οὐ* g; and hence used by the Attics as an affirmative illative particle, *therefore, then*; see Buttm. § 149. p. 428. Passow s. voc. Herm. ad Vig. p. 794 sq. In N. T. once, John xviii. 37 *οὐκοῦν βασιλεὺς εἰ σύ*, either interrog. *not so then? thou art a king*; or

without interrog. *thou art then a king.* Comp. Winer § 61 fin.—Interrog. Xen. Mem. 2. 2. 1. genr. Æl. V. H. 11. 9. Xen. Cyr. 1. 4. 19.

Οὐ μή, see in Μή I. h.

Οὐν, conj. *thereupon*, i. e. *now, then, therefore*, put after one or more words in a clause, and expressing either the merely external connexion of two sentences, that the one follows *upon* the other; or also the internal relation of cause and effect, that the one follows *from* the other. See Passow s. voc. Matth. § 625. Buttm. § 149. p. 428. Winer p. 372, 380.

1. As marking mere *external* connexion, and thus denoting *transition* or continuation from what precedes to what follows, *thereupon, now, then*, etc. Comp. Passow οὐν no. 1. Matth. § 625. p. 1274.

a) genr. Luke vi. 9 εἶπεν οὐν ὁ Ἰ. πρὸς αὐτούς, *then said Jesus unto them.* John xii. 1, 9. xviii. 11, 16. xix. 29 σκεῦος οὐν ἔκειτο ὄξους μιστόν *now there was set a vessel* etc. xxi. 5. Rom. xi. 1, 11. xv. 17. al. (Hdian. 3. 5. 11.) So where after introductory matter, the transition is made to the thing itself, Matt. xiii. 18. Luke xx. 29 ἐπὶ οὐν ἀδελφοί ἦσαν, comp. ver. 28. John iv. 5. xix. 40. Acts ii. 33. 1 Cor. vii. 26.—Palæph. 32. 11.—Also μὲν οὐν, comp. in Μέν a, b. E. g. with δέ following, Mark xvi. 19 ὁ μὲν οὐν κύριος . . . ἐκείνοι δέ, *so then the Lord*, etc. Acts i. 6 sq. viii. 4 sq. xix. 38. sq. xxiii. 18, 31, al. (Diod. Sic. 16. 31 pen.) Without δέ, Acts xxiii. 22. xxvi. 4, 9. 1 Cor. vi. 4. Heb. vii. 11.—Xen. An. 1. 7. 17.

b) joined with a particle of time, or words implying time, Matth. l. c. p. 1274. E. g. ὅταν οὐν Matth. xxi. 40; but otherwise Matth. vi. 2. Luke xi. 34. ὅτε οὐν John ii. 22. xix. 6, 8, 23, 30. ὥς οὐν John iv. i. 40. xx. 11. (Plato Protag. xix. p. 316. A.) Also ἐξαυτῆς οὐν Acts x. 33. νῦν οὐν ibid. πάλιν οὐν, οὐν πάλιν, John viii. 12, 21. x. 7, 19, 31, 39. τότε οὐν John xi. 14. xx. 8.—Hdian. 1. 15. 11 οὐν ποτε.—So with a participle which may be resolved by a particle of time, as ὅταν, ὅτε, ὥς, with a finite verb. John vi. 14 οἱ οὐν ἀνθρῶποι ἰδόντες κ. τ. λ. *then those men, when they had*

seen etc. ver. 15. xi. 17. xix. 13. Acts xv. 2. Rom. xv. 28. al. Comp. Matth. § 565. 1. Buttm. § 144. 2.

2. As expressing the *internal* connexion of two sentences, that the one follows *from* the other as effect or consequence from cause, *therefore, then, consequently*, i. q. for this cause, for this reason, from these premises, etc.

a) genr. where anything is said to be done etc. *in consequence of* what is previously narrated. (α) genr. Luke xv. 28 ὡργίσθη δὲ, καὶ οὐκ ᾔθελεν εἰσελθεῖν. ὁ οὐν πατὴρ αὐτοῦ ἐξεβδών κ. τ. λ. John ix. 7. xix. 24. Acts xvii. 20. Rom. ix. 19. Eph. iv. 1. 1 Tim. v. 14. 1 Pet. ii. 7. al. So frequently, espec. in John, in the phrases εἶπεν οὐν, εἶπον οὐν, John iv. 33. viii. 13. xi. 12. xxi. 7. al. But such passages may often be referred to no. 1. a.—Diod. Sic. 16. 91 εὐθὺς οὐν θυσίας κ. τ. λ.—(β) In *exhortations* founded on what precedes. Matt. v. 48 ἴσεσθε οὐν ὑμεῖς τέλειοι. Mark xiii. 35 γρηγορεῖτε οὐν. Luke vi. 36. Acts iii. 19. xiii. 38. Rom. xi. 22. 1 Cor. xvi. 11. Col. iii. 5. Heb. iv. 1. James v. 7. al.—Eurip. Orest. 647 or 648. Luc. Conv. 36.—(γ) Where the consequence is connected with a condition or causal clause, e. g. ἐὰν οὐν *if therefore* Matth. v. 23. Luke iv. 7. Rom. ii. 26. John vi. 62, see in Ἐάν I. 1. a. εἰ οὐν Matth. vi. 23. Luke xvi. 11. John xviii. 8. εἴτε οὐν 1 Cor. x. 31. So ἐπεὶ οὐν Heb. ii. 14. iv. 6. (Xen. Mem. 3. 9. 5.) Likewise with participles equiv. to ἐπεὶ with a finite verb. Matth. § 565. 2. Buttm. § 144. 2. Acts xvii. 29 γένος οὐν ὑπάρχοντες τοῦ θεοῦ, οὐκ ὀφείλομεν κ. τ. λ. Rom. v. 1. 2 Cor. vii. 1. Heb. iv. 14. 1 Pet. iv. 1.

b) illative, expressing an inference or conclusion from what precedes. (α) genr. Matth. iii. 10 ἡ ἀξίνη . . . κείται. πᾶν οὐν δένδρον κ. τ. λ. Mark x. 9. Luke xx. 44. John iii. 29. viii. 38. Rom. vi. 4. Heb. ix. 23. James iv. 17. 3 John 8. al. So in ἄρα οὐν, for which see in Ἄρα I. c.—Xen. Mem. 1. 2. 10.—(β) After an enumeration of particulars, expressing the general result or conclusion; comp. Passow οὐν no. 2. a. Matth. § 625. p. 1272. So Matth. i. 17 πᾶσαι οὐν αἱ γενεαὶ ἀπὸ Ἀβραάμ κ. τ. λ. John vii. 43. xii. 17, comp. ver. 9 sq. So Luke iii.

18. John xx. 30.—Xen. Mem. 1. 1. 16. —(γ) Where the conclusion is connected with a conditional or causal clause, e. g. *εἰ οὖν* in the sense of *ἐπεὶ οὖν*, see in *Et I. 2. g. β. p. 223.* Matt. vii. 11 *εἰ οὖν ὑμεῖς οἰδατε κ. τ. λ.* John xiii. 14. Acts xi. 17.

c) where a sentence has been interrupted by a parenthesis or intervening clauses, and is again taken up; equiv. to 'I say,' 'as before said,' etc. Passow *οὖν* no 2. b. Matth. 1. c. p. 1273 sq. Winer p. 372. So Matt. vii. 24 *πᾶς οὖν ὁστις κ. τ. λ.* comp. ver. 21. x. 32, coll. ver. 22. Mark iii. 31, coll. ver. 21. John vi. 24, coll. ver. 22. xviii. 12, coll. ver. 3. 1 Cor. viii. 4, coll. ver. 1. Gal. iii. 5, coll. ver. 2. Heb. iv. 11, comp. ver. 6.—Xen. Mem. 1. 1. 20, coll. § 1. Cyr. 5. 1. 3, coll. 2.

d) in interrogative sentences, referring back to a previous assertion, supposition, circumstances, etc. *genr.* Matt. xiii. 28 *Θέλεις οὖν ἀπέλθοντες συλλέξωμεν αὐτά;*—After interrog. particles: *τί οὖν*, Matt. xvii. 10 *τί οὖν οἱ γραμματεῖς λέγουσιν κ. τ. λ.* where *οὖν* prob. refers to the circumstances of the transfiguration, comp. vers. 3, 4, and see Olshausen's Comm. in loc. Matt. xix. 7. Mark xii. 9. Luke iii. 10. John i. 21. Rom. iii. 1. iv. 1. 1 Cor. xiv. 15, 26. al. *πότεν οὖν* Matt. xiii. 27, 56. *πῶς οὖν* Matt. xii. 26. xxvi. 54. John vi. 42. ix. 19. Rom. x. 14.—*πῶς οὖν* Luc. D. Deor. 2. 2. Xen. Conv. 2. 10. AL.

Οὐπω, adv. (*οὐ*, enclit. *πω*), *not even yet, not yet*, comp. *Οὐ* init. Seq. pres. Matt. xxiv. 6 *ἀλλ' οὐπω ἐστὶ τὸ τέλος.* John ii. 4. viii. 57. Heb. ii. 8. Seq. præter. John iii. 24. vii. 39. 11. 30. Heb. xii. 4. *οὐπω οὐδέεις* Acts viii. 16.—c. pres. Hadian. 1. 8. 4. Xen. An. 1. 5. 12. c. præter. Xen. An. 1. 8. 8.—In interrog. Matt. xv. 17 *οὐπω νοεῖτε; ὅτι κ. τ. λ.* xvi. 9. Mark viii. 17. Comp. in *Οὐ* g. AL.

Οὐρά, *ᾤς, ἡ*, tail of an animal, Rev. ix. 10 bis. xii. 4. Sept. for *נָחַשׁ* Deut. xxviii. 13. Job xl. 12.—Luc. D. Deor. 22. 1. Xen. Eq. 5. 7.

Οὐράνιος, *α, ον*, Att. and in N. T. *οὐράνιος, ὁ, ἡ*, (*οὐρανός*), *heavenly, celestial*, i. e. dwelling in heaven, as *ὁ πατήρ ὁ οὐράνιος, heavenly Father*, Matt. vi.

14, 26, 32. xv. 13. *στρατὰ οὐράνιος heavenly host*, angels, Luke ii. 13, comp. in *Οὐρανός* d. Also as coming from heaven, *ὁπτασία οὐρ.* Acts xxvi. 19.—2 Macc. vii. 34. Hadian. 1. 7. 9. Xen. Cyr. 7. 1. 3.

Οὐρανόθεν, adv. (*οὐρανός*), *from heaven*, Acts xiv. 17. xxvi. 13.—Hom. II. 1. 195, 208. Jos. de Macc. § 4. Jamblic. Pythag. 32. 216. Æschin. 73. 5. A poetic form, used in prose only by late writers, Lob. ad Phr. p. 93, 94.

Οὐρανός, *οὐ, ὁ*, plur. *οὐρανοί, ὧν*, *oi*, in imitation of Heb. *שָׁמַיִם* *heaven, the heavens*. The plur. *οὐρανοί* is thus used most frequently in Matthew, and always in the phrases *ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς, ἡ βασιλεία τῶν οὐρανῶν*, and less often in Mark and the Epistles of Paul and Peter; in Luke's writings only six times, Luke x. 20. xi. 2. xii. 33. xxi. 26. Acts ii. 34. vii. 56; and not at all in the writings of John, including the Apocalypse, nor in James.—Spoken pp. of the expanse of the sky, the apparent concave hemisphere above us, which was regarded by the Hebrews as solid, *שָׁמַיִם*, Sept. *στερέωμα*, the firmament, Gen. i. 8, 14; and poetically as resting on columns, 2 Sam. xxii. 8. Job xxvi. 11; but in common usage including also the regions above the sky, where God is said to dwell, Ps. ii. 4; and likewise the region underneath and next the firmament, where the clouds are gathered, the birds fly, etc. Gen. i. 20, 26. In N. T.

a) pp. and *genr.* as including the visible heavens and all their phenomena; so where heaven and earth are spoken of together, e. g. opp. 1 Cor. viii. 5 *εἴτε ἐν οὐρανῳ, εἴτε ἐπὶ τῆς γῆς*. Heb. xii. 26. 2 Pet. iii. 5. Also *ὁ οὐρανός καὶ ἡ γῆ, heaven and earth*, i. q. the universe, Matt. v. 18. Mark xiii. 31. Luke x. 21. Acts iv. 24. Rev. x. 6. xiv. 7 *τὸν οὐρ. καὶ τὴν γῆν καὶ τὴν θάλασσαν*. Col. i. 16 *τὰ ἐν τοῖς οὐρ. καὶ τὰ ἐπὶ τῆς γ.* So Sept. and *גִּבְרֵהֶם שָׁמַיִם* Gen. i. 1. ii. 1. So *τὸ ἄκρον οὐρανοῦ, τὰ ἄκρα οὐρανῶν, the extremities of the heavens*, where they seem to touch the earth, Matt. xxiv. 31. Mark xiii. 27. *ἐπὶ τὸν οὐρανόν* *under heaven*, i. e. on earth Acts iv. 12.

οἱ ὑπὸ τὸν οὐρ. Acts ii. 5. Col. i. 23. (Plato Tim. p. 23. D.) ἡ ὑπ' οὐρανόν *sc.* χώρα, i. q. the earth or region of the earth, Luke xvii. 24 ἐκ τῆς ὑπ' οὐρ. εἰς τὴν ὑπ' οὐρ. from one part of the earth to another. Further, οἱ νῦν οὐρανοί 2 Pet. iii. 7, and ὁ πρῶτος οὐρανός Rev. xxi. 1, the *present heavens*, which are to be destroyed at the final consummation of all things, after which *new heavens* are to appear, καινοὶ οὐρανοί 2 Pet. iii. 13. Rev. xxi. 1. Sometimes more than one heaven, is spoken of, Eph. iv. 10. Heb. iv. 14. vii. 26; see more fully below in d.—Hom. Il. 18. 483. Hes. Theog. 517. Xen. Œc. 19. 9.—Trop. ὑψωθῆναι ἕως τοῦ οὐρανοῦ, Lat. *ad cælum efferrī*, to be exalted to heaven, i. e. to be highly distinguished, renowned, Matt. xi. 23. Luke x. 15. So prægn. κολλησθαι ἄχρι τοῦ οὐρανοῦ Rev. xviii. 15 in later edit. Comp. ἀρᾶσθαι πρὸς τὸν οὐρ. Plut. de Hdot. Malig. 31 fin. Mor. V. p. 207. Tauchn.—More specifically spoken

b) of the firmament itself, the starry heaven, in which the sun, moon, and stars are fixed. Mark xiii. 25 οἱ ἀστέρες τοῦ οὐρανοῦ. Heb. xi. 12. Sept. and עֲרֹמֶת Gen. i. 14, 15, 17.—Hom. Il. 6. 108. Xen. Mem. 4. 3. 8. — Hence, ἡ στρατιά τοῦ οὐρανοῦ Acts vii. 42, and αἱ δυνάμεις τῶν οὐρανῶν v. ἐν τοῖς οὐρανοῖς Matt. xxiv. 29. Mark xiii. 25. Luke xxi. 26, the *host* or *hosts of heaven*, i. e. the sun, moon, and stars; so Sept. and עֲרֹמֶת Is. xxxiv. 4. Jer. xxxiii. 22. Zeph. i. 5. Comp. Gesen. Lex. art. עֲרֹמֶת. Further, the stars are said πίπτειν ἀπὸ τοῦ οὐρανοῦ, to fall from heaven, as emblematic of great commotions and revolutions, Matt. xxiv. 29. Rev. vi. 13. viii. 10. ix. 1. Comp. Is. xxxiv. 4 et ibi Gesen. Comm. The firmament itself, which is spread out over the earth as a tent or curtain Is. xl. 22. Ps. civ. 2, is likewise said to be rolled together as a scroll, Rev. vi. 14. Comp. Heb. i. 10 sq. Is. l. c.—Trop. Luke x. 18 θεώρου τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα, where the form of expression is in allusion to Is. xiv. 12, the lightning being emblematic of swiftness; for the sense, q. d. *the power of Satan is broken*, comp. John xii. 31. Rev. xii. 7 sq. xx.

2 sq. Others here refer οὐρανός to the air, of which Satan is said to be prince; see in Ἀήρ and Δαιμόνιον b.

c) of the lower heaven, or region below the firmament, i. q. the air, atmosphere, where clouds and tempests are gathered and lightning breaks forth, where the birds fly, etc. E. g. of clouds, Matt. xvi. 2 πνέσσει γὰρ ὁ οὐρ. ver. 3. Luke xii. 56. Matt. xxiv. 30 ἐπὶ τῶν νεφελῶν τοῦ οὐρ. xxvi. 64. Mark xiv. 62; of rain and hail, Rev. xvi. 21; of lightning or fire from heaven, Luke ix. 54. xvii. 29. Rev. xx. 9; of signs, prodigies; Matt. xvi. 1. Mark viii. 11. Luke xi. 16. xxi. 11. Acts ii. 19. Rev. xii. 1, 3. So of birds, Matt. vi. 26 εἰς τὰ πετεινά τοῦ οὐρανοῦ. viii. 20. Luke viii. 5. ix. 58. Comp. Gen. i. 20, 26, 28, 30.—Thuc. 2. 77 ὕδωρ πολλὸ οὐρανοῦ. Xen. An. 4. 2. 2. Cyr. 4. 2. 15.—Trop. κλεῖσαι τὸν οὐρανόν to shut up the heavens, i. e. to withhold rain, Luke iv. 25. Rev. xi. 6, i. q. עָצַר עֲרֹמֶת Sept. συνέχειν τὸν οὐρ. Deut. xi. 17. 2 Chr. vi. 26. vii. 13. Comp. Gen. vii. 11. Is. xxiv. 19 et ibi Gesen. Comm.

d) of the upper or superior heaven, beyond the visible firmament, the abode of God and his glory, of the Messiah, the angels, the spirits of the just after death, and generally of every thing which is said to be with God. (a) *genr.* e. g. of God, Matt. v. 34 μήτε ἐν τῷ οὐρανῷ, ὅτι θεὸς ἐστὶ τοῦ θεοῦ. xxiii. 22. Acts vii. 49. Heb. viii. 1. al. Hence God is called ὁ θεὸς τοῦ οὐρ. Rev. xi. 13. xvi. 11. (1 Macc. iii. 18.) κύριος τοῦ οὐρ. Matt. xi. 25. Luke x. 21. (Sept. Gen. xxiv. 3.) κ. ἐν τοῖς οὐρ. Eph. vi. 9. Col. iv. 1. ὁ πατὴρ ὁ ἐν τοῖς οὐρανοῖς in the first three gospels, Matt. v. 16, 45, 48. vi. 1. x. 32. Mark xi. 25, 26. Luke xi. 2. al. ὁ πατὴρ ὁ ἐκ οὐρανοῦ Luke xi. 13. Of the Messiah, the son of God, as coming from heaven, John iii. 13, 31. vi. 33, 38, 41. al. or as returning thither after his resurrection, Mark xvi. 19. Luke xxiv. 51. Acts i. 10, 11. al. whence he will again come to judge the world, 1 Thess. i. 10. iv. 16. 2 Thess. i. 7. Of the Holy Spirit, Matt. iii. 16. John i. 32. 1 Pet. i. 12. [1 John v. 7.] Of angels, Matt. xviii. 10. xxiv. 36. Mark xii. 25. Luke xxii. 43. Gal. i. 8. al. (Gen.

xxi. 17. xxii. 11.) Hence called τὰ στρατεύματα τὰ ἐν οὐρανῷ Rev. xix. 14, comp. Heb. מַלְאָכֵי הַשָּׁמַיִם and Sept. of angels, 1 K. xxii. 19. 2 Chr. xviii. 18. Ps. cxlviii. 2. Of the righteous after death, as the seat of their final and glorious reward, Matt. v. 12 ὁ μισθὸς ὑμῶν πολλὸς ἐν τοῖς οὐρανοῖς. vi. 20 θησαυροὶς ἐν οὐρανῷ. Luke x. 20. xii. 33. 2 Cor. v. 1. Col. i. 5. 1 Pet. i. 4. al. In heaven also is the spiritual temple with its sacred utensils, Heb. ix. 23, 24. Rev. xi. 19. xiv. 17. xv. 5. xvi. 17; and there also the new Jerusalem is prepared and adorned, Rev. iii. 12. xxi. 2, 10.—Hence to be or to be done ἐν τῷ οὐρανῷ, i. q. among or by those who dwell in heaven, Luke xv. 7 χαρὰ ἔσται ἐν τῷ οὐρανῷ. Matt. vi. 10 γεννηθήτω τὸ θέλημα σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Matt. xvi. 19. xviii. 18. Luke xi. 2. τὰ ἐν τοῖς οὐρανοῖς, i. q. the higher spiritual world, Eph. i. 10. Col. i. 16, 20; and so Eph. iii. 15 πᾶσα πατρία ἐν οὐρανοῖς. So poetically, where the heavens are said to rejoice, Rev. xii. 12. xviii. 20. comp. Sept. and Heb. Is. xlix. 13. Ps. xcvi. 11.—In various phrases etc. e. g. (1) *to look up to heaven*, as the abode of God, ἀναβλέπειν εἰς τὸν οὐρ. Matt. xiv. 19. Mark vi. 41. vii. 34. al. ἀτενίζειν εἰς τὸν οὐρ. Acts i. 10. vii. 55. ἐμβλέπειν εἰς τὸν οὐρ. Acts i. 11. ἐπαίρας τοὺς ὄφθ. εἰς τὸν οὐρ. Luke xviii. 13. John xvii. 1.—(2) *to ascend or be taken up into heaven*, ἀναβαίνειν εἰς τὸν οὐρ. John iii. 13. Acts ii. 34. ἀναληφθῆναι εἰς τὸν οὐρ. Mark xvi. 19. Acts x. 16. ἀνασπᾶσθαι Acts xi. 10. ἀπέρχεσθαι Luke ii. 15. πορεύεσθαι 1 Pet. iii. 22.—(3) *to come or be sent from heaven*, ἀποσταλῆναι ἀπ' οὐρ. 1 Pet. i. 12. ἔρχεσθαι ἐκ οὐρ. John iii. 31. καταβαίνειν ἐκ v. ἀπ' οὐρ. John vi. 33, 38. 1 Thess. iv. 16. al. καθίστασθαι ἐκ τοῦ οὐρ. Acts xi. 5. So with γίνεσθαι expr. or impl. τὸν ἀπ' οὐρανῶν Heb. xii. 25. φωνὴ ἐκ τῶν οὐρανῶν Matt. iii. 17, coll. Mark i. 11 φωνὴ ἰγένετο ἐκ τῶν οὐρ. Luke iii. 22. al.—(4) Also heaven is said *to be opened*, so as to let pass in or out, to lay open the interior, etc. e. g. οἱ οὐρ. ἀνεψῆχσαν, ὁ οὐρ. ἀνεψῆγός, οἱ οὐρ. ἀνεψῆγμένοι, Matt. iii. 16. Luke iii. 21. John i. 52. Acts vii. 56. x. 11. Rev. iv. 1. xix. 11. οἱ οὐρ. σχιζόμενοι Mark i. 10.

(β) *ὡς τρίτου οὐρανοῦ, unto the third heaven*, 2 Cor. xii. 2, prob. in allusion to the three heavens as above specified, viz. the lower, the middle or firmament, and the superior; hence i. q. *the highest heaven*, the abode of God and angels and glorified spirits, the spiritual paradise, ver. 4. Comp. Eph. iv. 10. Heb. iv. 14. vii. 26. Comp. also Heb. מְרִמָּה, Sept. ὁ οὐρανὸς τοῦ οὐρανοῦ, Deut. x. 14. 1 K. viii. 27. Eccus. xvi. 18. So the spurious Lucian makes a Christian say, ἐς τρίτον οὐρανὸν ἀεροβατήσας Luc. Philopatr. § 12.—Others suppose the apostle refers to the views of the later Rabbins, who describe seven heavens, of which the first is below the clouds; the second is the region of clouds and tempests and the abode of evil spirits; in the third are the hosts of heaven, the stars; while the other four above this are assigned to the saints, the various orders of angels, and the throne of God; see Test. XII Patr. in Fabric. p. 546. Wetstein ad 2 Cor. xii. 2. But then ὁ τρίτος οὐρανός could not well be i. q. ὁ παράδεισος in ver. 4.

(γ) meton. and from the later Heb. οὐρανός, οὐρανοί, like Engl. *heaven*, as being the abode of God, is often put for *God himself*, e. g. εἶναι ἐξ οὐρανοῦ i. q. ἐκ τοῦ Θεοῦ, Matt. xxi. 25. Mark xi. 30, 31. Luke xx. 4, 5. δεδομένον ἐκ τοῦ οὐρ. John iii. 27. ἡμαρτον εἰς τὸν οὐρανόν Luke xv. 18, 21. Also in the formula so freq. in Matthew ἡ βασιλεία τῶν οὐρ. Matt. iii. 2. iv. 17. v. 3, 10. al. elsewhere ἡ βασ. τοῦ Θεοῦ etc. see in βασιλεία c. So Chald. אֱלֹהֵי, Sept. ἐξουσία οὐράνιος, Dan. iv. 23 [26]. Comp. Buxtorf. Lex. Ch. 2440. Wetstein ad Matt. xxi. 25. Luke xv. 18. AL.

Οὐρβανός, οὔ, ὁ, *Urban*, pr. n. of a Christian at Rome, Rom. xvi. 9.

Οὐρίας, ου, ὁ, *Urias*, Heb. אֱרִיָּא (flame of Jehovah) *Uriah*, pr. n. of the husband of Bathsheba, Matt. i. 6. Comp. 2 Sam. xi. 3 sq.

Οὐς, ὠτός, τό, *an ear*, plur. τὰ ὦτα *the ears*, Mark vii. 33 ἐβάλε τοὺς δακτ. αὐτοῦ εἰς τὰ ὦτα αὐτοῦ. viii. 18. Luke xxi. 50. Acts vii. 57. 1 Cor. xii. 16. Sept.

for ἡ, Ex. xxix. 20. Deut. xv. 17.—Hdian. 7. 3. 7. Xen. Mem. 1. 4. 5. —In phrases, e. g. ὁ ἔχων ὦτα v. εἰ τις ἔχει οὐς ἀκούειν, ἀκούετω, i. e. whoever can hear and understand, let him hear and attend! Matt. xi. 15. xiii. 9, 43. Mark iv. 9, 23. vii. 16. Luke viii. 8. xiv. 35. Rev. ii. 7, 11, 17, 29. iii. 6, 13, 22. xiii. 9. *τιθεῖναι εἰς τὰ ὦτα* to let sink into the ears, to fix deep in the mind, Luke ix. 44, comp. Ex. xvii. 14. Also *to come εἰς τὰ ὦτά τινος* to or into the ears of any one, to be heard, Luke i. 44. Acts xi. 22. James v. 4. (Sept. Ps. xviii. 7. Is. v. 9.) λαλεῖν v. ἀκούειν εἰς τὸ οὐς, *to speak or hear in the ear*, i. e. privately, Luke xii. 3. Matt. x. 27. (Ex. xi. 2.) *So to do any thing ἐν τοῖς ὠσίν τινος*, i. e. in his hearing, presence, Luke iv. 21. (Sept. Josh. xx. 4. Judg. xvii. 2.) *ὦτα εἰς δέησιν*, i. q. *ὦτα τοῦ Θεοῦ ἵστιν εἰς δ.* i. e. God listens to prayer, 1 Pet. iii. 12, quoted from Ps. xxxiv. 16 where Sept. for ἡ, comp. 2 Chr. vi. 40. vii. 15. Neh. i. 6. For Matt. xiii. 15 bis, and Acts xxviii. 27 bis, see in *Βαπτίς*. Rom. xi. 8 see in *Μή* I. d. β. Acts vii. 51 see in *Ἀπεριτμητος*.—Poetically, οὐς as the organ of hearing is put for the person who hears, Matt. xiii. 16 μακάριοι . . τὰ ὦτα ἡμῶν, ὅτι ἀκούει. 1 Cor. ii. 9. Comp. in *Καρδία* a. γ.

Οὐσία, ας, ἡ, (εἰμί, part. ὄν, οὐσα,) *entity, essence, nature*, Epict. Ench. 19. 2 ἡ οὐσία τοῦ ἀγαθοῦ. Arr. Epict. 2. 8. 1. *being, life*, Soph. Trach. 911 or 913 *ἄπαις οὐσία*. In N. T. and usually, *what is to any one, what he has*, i. e. *substance, property*, Luke xv. 12, 13.—Tob. xiv. 18. Jos. Ant. 18. 1. 1. Xen. Mem. 2. 8. 3.

Οὐτε, conj. (οὐ, enclit. τε), a continuative referring usually rather to a *part* of a proposition or clause, *and not, also not*, i. e. *neither, nor, not even*. See Buttm. § 149. p. 427. Winer § 59. 6.

a) as introducing a neg. clause, with or without a preceding negation, *neither, nor*, e. g. οὐτε γάρ, Luke xx. 36. Acts iv. 12. (Hdian. 3. 5. 11.) οὐτε . . καί, as John iv. 11 κύριε, οὐτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ κ. τ. λ. 3 John 10. Comp. espec. in *Καί* no. 1. a. (Eurip. Iph. in Taur. 595.) More freq. repeated, οὐτε . . οὐτε, *neither . . nor*, before differ-

ent parts of a clause, Matt. vi. 20. Luke xx. 35. John v. 37. Acts xv. 10. Gal. v. 6. al. (Xen. Lac. 14. 7.) Also three times or more, οὐτε, οὐτε, οὐτε, Acts xxv. 8. Rom. viii. 38, 39. 1 Cor. vi. 9, 10. Rev. ix. 20, 21.—After another negative, as οὐ . . οὐτε John i. 25. Rev. xx. 4. xxi. 4. οὐδὲ . . οὐτε Gal. i. 12. 1 Thess. ii. 3.

b) in the sense of *not even*; Mark v. 3 καὶ οὐτε ἀλύσειν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι. Luke xii. 26. 1 Cor. iii. 2 in text. rec.—Hdian. 4. 6. 1 οὐδὲ τις ἦν φειδῶ ἡλικίας, οὐτε μέχρινηπίων.—But MSS. in Mark and Luke l. c. and later edit. in 1 Cor. l. c. read οὐδὲ. AL.

Οὗτος, αὐτη, τοῦτο, gen. τούτου, ταύτης, τούτου, pron. demonstr. *this, that*, pp. for ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *this same*, Buttm. § 76. 2, and n. 1.

a) pp. as referring to a person or thing before mentioned, i. e. to something preceding; Passow οὗτος no. 1. Matth. § 470. 1.—(a) pp. to that next preceding, Luke i. 32 Ἰησοῦν οὗτος ἴσται μέγας. ii. 25. John i. 2 *σεὸς ἦν ὁ λόγος*. οὗτος ἦν ἐν ἀρχῇ κ. τ. λ. iii. 2. vi. 71. Acts i. 14. x. 36. Rom. xiv. 18 ἐν τούτοις. 1 Tim. vi. 8. 2 Pet. ii. 20. 1 John v. 6, 20. al. sæp.—Hdian. 4. 8. 11. Xen. Mem. 4. 2. 28.—Neut. plur. ταῦτα sometimes only refers to one thing; 3 John 4. Luke xii. 4. [John xv. 17.] So κατὰ ταῦτα i. q. οὕτω Luke vi. 23, 26, where later edit. read κατὰ ταῦτα. Comp. Winer p. 140.—Xen. An. 7. 6. 11.—(β) Sometimes οὗτος refers not to the nearest, but to another person or thing, as being the chief topic of discourse, Winer p. 138. Matth. l. c. Matt. iii. 3 οὗτος γάρ ἐστιν, sc. Ἰωάννης in ver. 1. Luke xiii. 2, coll. ver. 1. John i. 42. xi. 37 καὶ οὗτος even *this man*, Lazarus. xxi. 24. Acts iv. 11 οὗτός ἐστιν ὁ λίθος, sc. Χριστός. vii. 19. Gal. iv. 26. 2 John 7.—Xen. Mem. 1. 2. 14.—(γ) As referring generally to the preceding discourse, Matt. vii. 28 ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους τούτους. Mark iv. 13, coll. ver. 2 sq. Luke i. 29. xxiv. 21. John ii. 11. Acts xix. 17. Rom. xi. 27. 1 John ii. 1, 26.—Xen. Cyr. 1. 3. 15.

b) as referring to or introducing what follows, with emphasis, as in Engl. *this*,

1. q. 'the following,' Passow l. c. no. 2. Winer § 23. 4. Matth. § 472. c, d. So as followed by the express words, e. g. τοῦτο, Gal. iii. 17 τοῦτο δὲ λέγω διαθήκην κ. τ. λ. 1 John iv. 2; or c. subst. Matt. x. 2 τὰ ὀνόματά ἐστι ταῦτα. Luke ii. 12. Acts viii. 32 ἡ δὲ περιοχὴ . . ἦν αὐτῇ. ὡς κ. τ. λ. 1 Cor. ix. 3. Or by a noun simply, as the predicate, 2 Cor. xiii. 9 τοῦτο δὲ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. 1 John v. 4. (Luc. Navig. 3.) Or by an infin. e. g. without art. Acts xxiv. 16. xxvi. 16. James i. 27. comp. Winer l. c. Matth. § 472. b. (Plato Apol. Soc. § 29. p. 38. C.) c. art. Rom. xiv. 13 τοῦτο κρίνατε μάλλον, τὸ μὴ τιθέναι κ. τ. λ. 2 Cor. ii. 1. comp. Winer, Matth. l. c. (Plato Apol. Soc. § 24. p. 35. C. Xen. Ec. 8. 2.) So διὰ τοῦτο before a particip. of cause, Mark xii. 24. ἐν τούτῳ 2 Cor. v. 2.—Also before ὅτι and ἵνα, comp. in "Ὅτι no. 1, and "ἵνα no. 3. a. ζ. Winer § 23. 4. E. g. seq. ὅτι, John xxi. 23 ἐξῆλθεν οὖν ὁ λόγος οὗτος . . ὅτι ὁ μαθητὴς κ. τ. λ. Acts xx. 29. Rom. vi. 6. 1 Cor. i. 12. 1 John i. 5. al. sœp. (Xen. Cyr. 2. 1. 25.) Seq. ἵνα, e. g. of purpose, εἰς τοῦτο ἵνα Rom. xiv. 9. 1 Pet. iii. 9. iv. 6; διὰ τοῦτο ἵνα John i. 31. 2 Cor. xiii. 10. 1 Tim. i. 16; or after a word of command, John xv. 17 comp. above in a, α, fin. 1 John iii. 23. iv. 21; or genr. John vi. 29 τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε κ. τ. λ. ver. 39, 40. xvii. 3 αὕτη ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσι κ. τ. λ. 1 John iv. 17. v. 3. al. =

c) used δεικτικῶς, i. e. as pointing to a person or thing present either to the eyes or to the mind, Passow l. c. no. 4, Matth. § 471. 12. (α) genr. Matth. iii. 17 οὗτός ἐστιν ὁ υἱός μου κ. τ. λ. xvii. 5. Mark ix. 7. Luke ix. 35. Matt. xvii. 20. xxvi. 26 τοῦτό ἐστι τὸ σῶμά μου. ver. 28. Mark xiv. 22, 24. 1 Cor. xi. 24, 25, al. Mark xii. 43. xiv. 69. John i. 15. vii. 46. Acts ii. 7. Matt. viii. 9 ἡ σοφία αὐτῇ. xxvi. 34 ἐν ταύτῃ τῇ νυκτί. Luke xii. 26 καιρὸν τοῦτον. xxi. 26. Acts i. 5. al. sœp. Comp. Winer p. 140. So Sept. for πῃ 1 Sam. xxix. 3. (Xen. An. 4. 8. 14, 26.) So with a numeral referring to time, Luke xxiv. 21 τρίτην ταύτην ἡμέραν ἄγει, see in "Ἄγω no. 2. a. 2 Cor. xiii. 1 τρίτην τοῦτο ἔρχομαι πρὸς ὑμᾶς. Comp.

Winer p. 205. Matth. § 470. 8. So Sept. τρίτον τοῦτο for τῇ τρίτῃ πῃ Num. xxii. 28, 32, 33.—Luc. D. Mort. 3 ἐν βαβυλῶνι κείμει τρίτην ἡμέραν ταύτην. Hdot. 5. 76 τέταρτον τοῦτο ἀνικόμενοι.—(β) in admiration, Matt. viii. 27 ποταπὸς ἐστὶν οὗτος, ὅτι κ. τ. λ. xii. 23. Luke iv. 22. John vi. 14.—(γ) More usually in contempt or aversion, i. q. Engl. 'this fellow,' etc. comp. Passow. no. 4. Matt. ix. 3 οὗτος βλασφημεῖ. xii. 24. xiii. 54. Mark vi. 2, 3. Luke v. 21. John vi. 42. Acts vii. 40. al. So τοῦτο 1 Cor. v. 2, 3.—Xen. An. 3. 1. 30. Cyr. 1. 3. 11.

d) inserted for emphasis: (α) after the subject or object of a verb, i. e. between this and the verb, Winer § 23. 3. E. g. after a noun, Matt. xiii. 38 τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοί κ. τ. λ. See below in k. xxi. 42 λίθον οὖν . . οὗτος ἐγενήθη κ. τ. λ. see in "Ὅς no. 1. c. β. Luke viii. 21. Acts iv. 10. Rom. vii. 10. 1 Cor. vi. 4. 1 Pet. ii. 7. al. (Pol. 3. 20. 2. ib. 5. 111. 2.) After a relative pron. comp. below in e. Matt. v. 19 ὃς ἂν ποιήσῃ . . οὗτος μέγας κληθῇ. κ. τ. λ. where in the preced. clause οὗτος is omitted. Mark iii. 35. Luke ix. 24. John i. 33. Rom. viii. 30. Phil. iv. 8. al. sœp. (Xen. Mem. 2. 6. 8. An. 1. 6. 6.) After a participle, comp. Matth. § 472. 2. Matt. xiii. 20 ὁ δὲ . . σπαρείς . . οὗτός ἐστιν κ. τ. λ. Mark xii. 40. Luke ix. 48. John vi. 46. Acts xvii. 6.—Pol. 1. 67. 12. Dem. 522. 20.—(β) In apodosis after εἰ, Rom. viii. 8 εἰ δὲ τις πνεῦμα Χρ. οὐκ ἔχει, οὗτος οὐκ ἐστὶν αὐτοῦ. 1 Cor. iii. 17. Philem. 18. James iii. 2. 1 Pet. ii. 20. Comp. Winer § 139. 3. Matth. § 610 fin.—(γ) After a parenthesis or intervening sentence, when the writer again returns to the leading subject, comp. Passow no. 7. Acts vii. 35 bis, τοῦτον τὸν Μωϋσῆν . . τοῦτον ὁ Θεός κ. τ. λ. comp. ver. 31. So ver. 37, 38.—Æl. V. H. 3. 17 Ξενοφῶν . . οὗτος ἐκείνος ἦν.

e) where οὗτος is followed by a relative sentence, οὗτος—ὅς, i. q. *this who, he who, that which*, Luke ix. 9 τίς δὲ ἐστὶν οὗτος, περὶ κ. τ. λ. 1 Pet. v. 12. 1 John v. 9.—But both before and after a relative οὗτος is frequently omitted, and the relative then implies it, and stands for *he who, that which*, Engl. *what*; see in "Ὅς II. i. d. Matth. § 473. b.

f) as strengthened by αὐτός, i. e. αὐτοὶ οὗτοι *these men themselves*, δεικτικῶς for 'they themselves,' Acts xxiv. 15, 20. Oftener neut. αὐτὸ αὐτοῦ, τοῦτο αὐτό, *this very thing* etc. e. g. as referring to what precedes, 2 Cor. ii. 3 ἔγραψα ὑμῖν τοῦτο αὐτό. Eph. vi. 18. c. relat. δ . . . αὐτὸ τοῦτο Gal. ii. 10, comp. Matth. § 472. p. 881. sq. As referring to and introducing what follows, seq. τό c. inf. 2 Cor. vii. 11. ὅτι Phil. i. 6. ἵνα Eph. vi. 22. Col. iv. 8. ὅπως Rom. ix. 17.—Also αὐτὸ τοῦτο i. q. *on this very account, for this very reason*, i. q. διὰ ταῦτά, 2 Pet. i. 5. comp. Matth. § 470. 7. Greg. Cor. p. 29, 30.—Xen. An. i. 9. 21. αὐτὰ ταῦτα Plato Protag. p. 310. E.

g) after καὶ as καὶ οὗτος, often genr. in the foregoing senses, e. g. *and this man, and he*, Luke xvi. 1; *he also*, xx. 30; δεικτικῶς Luke xxii. 56, 59.—But spec. καὶ οὗτος, καὶ τοῦτο, καὶ ταῦτα, *and he too, and this too, and that indeed*, i. e. where a particular stress is to be laid upon the connexion of two circumstances, οὗτος is thus joined to καὶ, and then always refers back to the former; see Passow no. 12. Matth. § 470. 6. Buttm. § 150. p. 436. Viger. p. 177. So 1 Cor. ii. 2 εἰ μὴ Ἰ. Χριστὸν, καὶ τοῦτον ἵσταντο ῥωμένον. (Hdot. 6. 11. Xen. Ag. 1. 2.) Oftener neut. καὶ τοῦτο, Rom. xiii. 11 καὶ τοῦτο εἰδότες, coll. ver. 8. 1 Cor. vi. 6. Eph. ii. 8. καὶ ταῦτα, 1 Cor. vi. 8 ἀλλὰ ἡμεῖς ἀδικεῖτε, . . . καὶ ταῦτα ἀδελφοί. Heb. xi. 12.—plur. Jos. Ant. 10. 10. 4. Luc. D. Deor. 8 med. Xen. Œc. 11. 3.

h) in distribution, τοῦτο μὲν . . . τοῦτο δέ, pp. *as to this . . . as to that*, i. q. *partly . . . partly*, Heb. x. 33. Comp. in Μέν c. β. Matth. § 288. n. 2. Passow no. 10.—Hdot. 3. 106. Isocr. p. 44. D. Dem. 474. 25.

i) Neut. ταῦτα, acc. as adv. *so, thus*, i. q. οὕτως, comp. Matth. § 471. 13. Passow no. 14. b. So after καθώς John viii. 28. c. οὕτως altern. Mark ii. 8. ταῦτα εἶναι, *to be thus, such*, 1 Cor. vi. 11. As referring to what follows, Luke xviii. 11 ταῦτα προσήχετο· ὁ Θεός, κ. τ. λ.—Soph. Ajax 1346. Hom. Il. 11. 694.

k) In *gender*, etc. the use of οὗτος exhibits some anomalies of syntax, e. g. (α) Where οὗτος refers in a sense to a preceding noun, it yet sometimes takes the

gender and number of a noun following; comp. Matth. § 434. 1. b, and 2. b. Matt. xiii. 38 τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ κ. τ. λ. comp. above in d. Luke viii. 14, 15. So Matth. vii. 12. Gal. iv. 24.—(β) By Hebraism, the fem. αὕτη stands twice for neut. τοῦτο, Matt. xxi. 42 et Mark xii. 11 παρὰ κυρίου ἐγένετο αὕτη, i. e. τοῦτο, quoted from Ps. cxviii. 23 where Sept. for Heb. הִנֵּה. For the Heb. idiom, see Gesen. Lehrs. p. 661. Stuart § 436. AL.

Οὕτως, also οὕτω before a consonant, demonstr. adv. (οὗτος), *in this manner, on this wise*, i. e. *so, thus*, to which corresponds relat. ὥς etc. Buttm. § 116. 7, and n. 7. On the moveable final c, see Buttm. § 26. 4. Winer § 5. 1. b. p. 42.

a) pp. as referring to what precedes, and in complete sentences preceded by a relative adverb or adverbial word.—

(α) With a preced. relat. adv. *as . . . so*, e. g. καθάπερ . . . οὕτως, Rom. xii. 5, coll. ver. 4. 1 Cor. xii. 12 καθάπερ γὰρ τὸ σῶμα ἐν ἰστί . . . οὕτω καὶ ὁ Χριστός. 2 Cor. viii. 11. (Plut. de Sanit. tuend. 10. 1. I. p. 296. Tauchn.) καθώς . . . οὕτως, Luke xi. 30. John iii. 14. 2 Cor. i. 5. 1 Thess. ii. 4. al. ὥς . . . οὕτως Acts viii. 32. Rom. v. 15 οὐχ ὥς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. 2 Cor. vii. 14. 1 Thess. ii. 7, 8. (Xen. Cyr. 8. 2. 12.) ὥσπερ . . . οὕτως Matth. xii. 40. John v. 21. Rom. vi. 4. 1 Cor. xi. 12. al. Further, καθ' ὅσον . . . οὕτως 2 Tim. iii. 8. κατὰ τὴν ὁδὸν . . . οὕτως Acts xxiv. 14. ἃ [ὥς] . . . οὕτως Acts iii. 18, comp. Matth. § 480. c. p. 899.—(β) Alone, and as referring generally to the preceding discourse. Matth. iii. 15 οὕτω γὰρ πρίπον ἵσθιν ἡμῖν πληρῶσαι πᾶσαν δκ. i. e. by being baptized, comp. ver. 13. Matth. v. 12. vi. 30, coll. ver. 29, 30. Matt. ix. 33. xvii. 12. xviii. 14. Luke i. 25. John xi. 48. 1 Cor. ii. 11. vii. 26, 40, comp. ver. 24. Rev. ii. 15. al. sæp. Interrog. John xviii. 22. (Hdian. 7. 5. 1. Xen. Cyr. 1. 6. 32.) So εἰ ταῦτα οὕτως ἔχει i. e. *so as they appear*, are reported, etc. Acts vii. 1. xvii. 11. comp. in Έχω f.—Cebet. Tab. 4. Xen. An. 7. 7. 51.—(γ) In emphatic affirmation or prohibition, οὕτως ἔσται, *so shall it be*;

Matt. xii. 45 οὕτως ἔσται καὶ τῇ γενεῇ ταύτῃ. xiii. 49. xxi. 39. οὐχ οὕτως ἔσται ἐν ὑμῖν Matt. xx. 26. Mark x. 43. c. ἔσται impl. Luke xii. 21. xxii. 26. Comp. Passow οὕτως no. 1. c.—Hom. Od. 16. 31. ib. 21. 257.

b) as referring to and introducing what follows; in complete sentences followed by a relat. adv. or adverbial word.—(α) With a following relat. adv. so . . . as, e. g. οὕτως . . . καθὼς, Luke xxiv. 24 καὶ εὗρον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον. Rom. xi. 26. οὕτως . . . ὥς, John vii. 46 οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὥς οὗτος ὁ ἄνθρ. 1 Cor. iv. 1. James ii. 12. (Xen. Cyr. 2. 3. 3.) οὕτως . . . ὥστε c. inf. Acts xiv. 1. Xen. Mem. 1. 2. 1.) οὕτως . . . ὃν τρόπον Acts i. 11. καὶ ὃν τρ. xxvii. 25.—(β) Alone, e. g. as followed by direct narration or quotation, Matt. i. 18 τοῦ Ἰ. Χρ. ἡ γένεσις οὕτως ἦν. Μνηστευθεῖσης κ. τ. λ. ii. 5 οὕτω γὰρ γέγραπται . . . Καὶ σὺ Βηθλεὲμ. John xxi. 1. Heb. iv. 4. Rev. ix. 17. Or seq. infin. 1 Pet. ii. 15. Also seq. ὅτι of quotation, Luke xix. 31. Acts vii. 6. xiii. 34. comp. in Ὅτι no. 1. d. Seq. ἵνα, 1 Cor. ix. 24 οὕτω τρέχετε, ἵνα καταλάβῃτε.

c) used ειδικτικῶς, see in Οὗτος c. Acts xxi. 11 τὸν ἄνδρα . . . οὕτω δήσουσιν ἐν Ἱερουσ. κ. τ. λ. Rom. ix. 20. With the idea of aversion, 1 Cor. v. 3 τὸν οὕτω τοῦτο κατεργασάμενον, comp. in Οὗτος c. γ.

d) inserted for emphasis: (α) after participles, before the following verb, like οὗτος, see in Οὗτος d. a. Matth. § 610. p. 1235. Buttm. § 144. n. 6. E. g. Acts xx. 11 ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξηλθεν. xxvii. 17. So prob. John iv. 6 ὁ οὖν Ἰησοῦς κεκοπιακῶς . . . ἐκαθέζετο. οὕτως ἐπὶ τῇ πηγῇ, for οὕτως ἐκαθέζετο. —Hdot. 6. 104. fin. Plato Gorg. p. 457. a. Xen. Cyr. 2. 1. 1.—(β) In apodosis, after εἰ, ὅτι, comp. Matt. l. c. So after εἰ, 1 Thess. iv. 14. Rev. xi. 5 εἰ τις αὐτοὺς θήσει ἀδικῆσαι, οὕτω δὲ αὐτὸν ἀποκτανθήναι. But both these passages may be perhaps better referred to a. β. above. (Xen. Cyr. 8. 1. 3 in most edit.) With ὅτι causal, Rev. iii. 16 οὕτως, ὅτι χλιαρὸς εἶ, . . . μέλλω σε ἐμῆσαι ἐκ τοῦ στόματός μου, for ὅτι . . . οὕτως μέλλω κ. τ. λ.—Hdot. 9. 6 c. ἐπεὶ.

e) spoken of degree, extent, so, so much, to such a degree, in such a man-

ner; so with adjectives and adv. Heb. xii. 21 οὕτω φοβερὸν ἦν τὸ φανταζόμενον. Rev. xvi. 18. οὕτω ταχέως Gal. i. 6. Interrog. Mark vii. 18 οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; iv. 40 τί δειλοί ἐστε οὕτω; Gal. iii. 3.—Luc. D. Deor. 4. 4. Xen. Cyr. 2. 16. c. adv. Xen. Mem. 3. 11. 7.—With a verb, 1 John iv. 11 εἰ οὕτως ὁ Θεὸς ἡγάπησεν ἡμᾶς. Seq. ὥστε c. indie. John iii. 16. Interrog. Matt. xxvii. 40 οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορήσαι; are ye then so unable? 1 Cor. vi. 5.—Xen. Cyr. 1. 3. 11. seq. ὥστε Luc. D. Deor. 2. 1. interrog. ib. 5. 2. AL.

Οὐχ, see in Οὐ.

Οὐχί, adv. *not*, a strengthened form of οὐ, used espec. by the Attics for emphasis, Buttm. § 117. 2.

a) genr. John xiii. 10 ἀλλ' οὐχὶ πάντες *but not all*, i. e. by no means all. ver. 11. 1 Cor. vi. 1. οὐχί . . . ἀλλὰ 1 Cor. x. 29. 2 Cor. x. 13.—Luc. D. Meretr. 12. 3. Xen. Athen. 2. 18.

b) in neg. answers, *no*, *no*, *by no means*, comp. in Οὐ f; only seq. ἀλλὰ Luke i. 60 ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί· ἀλλὰ κ. τ. λ. xii. 51. xiii. 3. Rom. iii. 27. So Sept. for *ἔ* Gen. xviii. 15. xix. 2.—Xen. Cyr. 1. 3. 4.

c) often in neg. questions, *nonne?* *is not?* *are not?* etc. implying an affirmative answer, comp. in Οὐ g. Matt. v. 46 οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; xx. 13. Luke xii. 6. xvii. 17. John xi. 9. Rom. iii. 29. al. Luke xvii. 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ; *yea, will he not rather say to him?* see Ἄλλὰ no. 2. b. Sept. for *ἔ* Gen. xl. 8. Judg. iv. 6.—Xen. Cyr. 8. 3. 46. ἀλλ' οὐχὶ ib. 2. 2. 19. AL.

Ὁφειλέτης, ου, ὁ, (ὀφείλω,) *a debtor*.

a) pp. Matt. xviii. 24 εἰς ὅφ. μυρίων ταλάντων. Trop. of one indebted for favours, Rom. xv. 27.—Hesych. ὀφειλέτης· χρωστής.

b) metaph. *debtor*, one morally bound to the performance of any duty; seq. infin. Gal. v. 3 ὀφειλέτης ἐστίν ὅλον τὸν νόμον ποιῆσαι, i. e. he is bound to keep the whole law. Seq. dat. et inf. Rom. viii. 12. So Rom. i. 14 Ἑλλησί τε καὶ βαρβάρους . . . ὀφειλέτης εἰμί sc. εὐαγγελίζεσθαι.—Soph. Ajax 590.

c) from the Aramæan, *debtor*, i. q. *delinquent*, one who fails in the performance of duty. Matt. vi. 12 τοῖς ὀφειλέταις ἡμῶν, i. e. those who fail in their duties towards us. Hence genr. *a transgressor, sinner*, i. q. *ἀμαρτωλός*, Luke xiii. 4, coll. ver. 2.—Lib. Henoch. in Fabr. p. 180, ὀφειλέτης ἀμαρτίας μεγάλης. So Targ. דְּבִיטֵי debtors for Heb. שִׁשְׁרִי sinners, Ps. i. 1. Onk. שִׁשְׁרִי for שִׁשְׁרִי Gen. xviii. 23. See Buxt. Lex. Ch. 715.

Ὁφειλή, ἥς, ἡ, (ὀφείλω,) *indebtedness, debt*. Matt. xviii. 32 πᾶσαν τὴν ὀφειλὴν ἀφῆκά σοι. Metaph. *a due, duty, obligation*, Rom. xiii. 7. 1 Cor. vii. 3 in later edit.—Etymolog. Magn. as from Xen. Vect. comp. Sturz Lex. Xenoph. sub v. Lob. ad Phr. p. 90.

Ὁφείλημα, ατος, τό, (ὀφείλω,) pp. 'what one owes,' *a debt*, Sept. Deut. xxiv. 10. 1 Macc. xv. 8. Phryn. ed. Lob. p. 453, ὀφείλημα· ὃ ἐδανείζετό τις. In N. T. metaph.

a) *a due, duty, obligation*. Rom. iv. 4 οὐ λογιζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα.—Thuc. 2. 40 οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα.

b) from the Aramæan, *delinquency*, i. e. *a fault, sin*. Matt. vi. 12 ἄφεσις ἡμῖν τὰ ὀφειλήματα ἡμῶν, i. q. τὰ παραπτώματα ver. 14, and τὰς ἀμαρτίας Luke xi. 4. So Targ. שִׁשְׁרִי *debt*, for Heb. חַטֹּאת *sin*, Ps. xxv. 18. al. Comp. Buxt. Lex. Chald. 715, and in Ὁφειλέτης c.—Greek writers said only ἀφίημι τινὶ τὰ χρεῖα, Luc. Sæturnal. 5. Æl. V. H. 14. 24.

Ὁφείλω, f. ὀφειλήσω, *to owe, to be indebted*.

a) pp. in a pecuniary sense, c. acc. et dat. expr. or impl. Matt. xviii. 28 bis ὃς ὠφείλεν· αὐτῷ ἑκατὸν δηνάρια, κ. τ. λ. Luke vii. 41. xvi. 5, 7. Rom. xiii. 8. Philem. 18. Sept. for שִׁשְׁרִי Hiph. Deut. xv. 2. Is. xxiv. 2.—Luc. D. Mort. 4. 1. Xen. Ag. 4. 4.—Pass. particip. neut. τὸ ὀφειλόμενον, pp. what is owed, *debt, due*, Matt. xviii. 30, 34.—Xen. An. 7. 7. 34.

b) metaph. *to be bound, to be obligated*, sc. to the performance of any duty, i. q. *I ought, I must*, seq. infin. So of what is required by law or duty in general, e. g. c. inf. impl. Matt. xxiii. 16 ὃς ἂν ὀμῶσῃ . . . ὀφείλει sc. ἀποδοῦναι. ver. 18.

Elsewhere c. inf. Luke xvii. 10 ὃ ὀφείλομεν ποιῆσαι, πεποιήκαμεν. John xiii. 14. xix. 47 ὀφείλει ἀποθανεῖν *he ought to die*. Rom. xv. 1, 27. 2 Cor. xii. 14. Eph. v. 28. 2 Thess. i. 3. ii. 13. 1 John ii. 6. iii. 16. iv. 11. 3 John 8. Particip. 1 Cor. vii. 3 in text. rec.—Wisd. xii. 15. Pol. 6. 37. 5. Hdot. 1. 41, 42. Thuc. iv. 19.—Also of what the circumstances of time, place, person, etc. render proper, i. q. *to be fit and proper, I ought*, Acts xvii. 29. 1 Cor. vii. 36 καὶ οὕτως ὀφείλει γίνεσθαι. xi. 7, 10. 2 Cor. xii. 11. Heb. ii. 17. v. 3, 12. Or of what is from the nature of the case necessary, 1 Cor. v. 10 ἐπεὶ ὀφείλετε ἅρα ἐκ τοῦ κόσμου ἐξελεῖν. ix. 10.

c) by impl. from the Aramæan, *to fail in duty, to be delinquent, to be in fault towards any one*, c. dat. Luke xi. 4. See in Ὁφειλέτης c, and Ὁφείλημα c.

Ὁφελον, epic and later form for Att. ὠφελον aor. 2 of ὀφείλω, pp. *I ought*, but used only in the implied sense of *wishing, utinam*, see Passow ὀφείλω no. 2. b. In earlier Greek writers it is still a verb, seq. infin. and often preceded by ὥς, εἰ, εἴθε, Hom. Il. 3. 173. Eurip. Med. 1. Plat. Rep. 4. p. 432. C. Xen. An. 2. 1. 4. See Matth. § 513. n. 3. Herm. ad Vig. p. 756 sq. Buttm. § 114. p. 295. § 150. p. 437.—In later writers, and N. T. ὠφελον is an indec. participle of wishing, or interject. *O that! would that! utinam*, c. c. indic. see Winer § 42. 5. n. 2. Sturz de Dial. Mac. p. 186. Buttm. l. c. and § 115. n. 7. So 1 Cor. iv. 8 καὶ ὠφελόν γε ἐβασιλεύσατε. 2 Cor. xi. 1. Gal. v. 12. Rev. iii. 15. Sept. for שִׁשְׁרִי Ex. xvi. 3. שִׁשְׁרִי Num. xiv. 2. xx. 3. שִׁשְׁרִי 2 K. v. 3.—Arr. Epict. 2. 18. 15. comp. Luc. Philopseud. 1 fin.

Ὁφελος, εος, ους, τό, (ὀφείλω to further), *furtherance, profit, advantage*. 1 Cor. xv. 32 τί μοι ὄφελος; James ii. 14, 16. Sept. for שִׁשְׁרִי Job xv. 3.—Diod. Sic. 13. 53. Xen. Mem. 3. 1. 9.

Ὁφθαλμοδουλεία, ας, ἡ, (ὀφθαλμός, δουλεία,) *eye-service*, i. e. rendered only under the master's eye, Eph. vi. 6. Col. iii. 22.—Not found elsewhere.

Ὁφθαλμός, οῦ, ὁ, (ὄφθαλμος, part. aor. ὀφθαλμός,) *an eye*, plur. οἱ ὀφθαλμοί, *the eyes*.

a) pp. and (a) genr. Matt. v. 29 ὁ ὀφθ. σου ὁ δεξιός. ver. 38. Mark viii. 25. Luke xxiv. 16. Acts ix. 18. 1 Cor. xii. 16. xv. 52 ἐν ῥιπῇ ὀφθαλμοῦ. Rev. iii. 18. al. Sept. for רִיב Gen. xxix. 17. xlviii. 10.—Pol. 12. 27. 1. Xen. Mem. 1. 4. 5.—(β) In phrases: ὀφθ. ἀπλοῦς, ὀφθ. πονηρός, i. e. *sound*, or *unsound*, *diseased*, Matt. vi. 22, 23; but ὀφθ. πονηρός see also below in γ. For acc. τοὺς ὀφθαλμούς in phrases after the verbs ἀνοίγω, διανοίγω, ἐξορύσσω, ἐπαίρω, καμύω, see under these verbs respectively. For 1 Pet. iii. 12, see in Ἐπί III. 1. b. β. p. 303. For 2 Pet. ii. 14, see in Μοιχάλις. For Heb. iv. 13, see Γυνός d.—(γ) Poet. the eye as the organ of seeing, is put for the person who sees, Matt. xiii. 16 μακάριοι οἱ ὀφθ. Luke ii. 30 εἶδον οἱ ὀφθ. μου κ. τ. λ. x. 23. Rev. i. 7. Sept. and Heb. Deut. iii. 21. Is. xxx. 20. sæp.—Further, as affections of mind are manifested through the eyes, hence that is attributed to the eyes which strictly belongs only to the person, e. g. envy, as Matt. xx. 15 ὁ ὀφθ. σου πονηρός ἐστίν, ὅτι ἐγὼ ἀγαθός εἰμι; Mark vii. 22 ὀφθ. πονηρός, *evil eye*, i. e. *envy*. So Heb. רִיב רִיב, Sept. βάσκανος, Prov. xxiii. 6. xxviii. 22. Comp. Gesen. Lex. רִיב no. 1. h, sq.—Ecclus. xiv. 10 ὀφθ. πονηρός φθονερός.

b) trop. *eye of the mind*, the power of perceiving and understanding; so ὀφθ. τῆς διανοίας Eph. i. 18 in text. rec. others ὀφθ. τῆς καρδίας. Elsewhere absol. Luke xix. 42 νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. Acts xxvi. 18, comp. in Ἀνοίγω e. So John xii. 40. Rom. xi. 8, 10. al.—Act. Thom. § 28 τοὺς τῆς ψυχῆς ὀφθαλμούς.—So by Hebraism, ἐν ὀφθαλμοῖς τινος Matt. xxi. 42 et Mark xii. 11, see in Ἐν no. 1. e. ἀπέναντι τῶν ὀφθ. see in Ἀπέναντι b. AL.

Ὅφης, εως, ὁ, a *serpent*, Matt. vii. 10 μὴ ὄφιν ἐπιδώσει αὐτῷ; Mark xvi. 18 et Luke x. 19, comp. Ps. xci. 13. Luke xi. 11. 1 Cor. x. 9. Rev. ix. 19. Of the brazen serpent, John iii. 14. Sept. for שֶׁרֶפֶן Gen. iii. 1. Ex. iv. 3.—Luc. Tim. 29. Dem. 786. 4. Hdot. 8. 4. 1.—As the emblem of wisdom or cunning, e. g. in a good sense, Matt. x. 16; in a bad sense, xxiii. 33. Comp. Gen. iii.

1. Psalt. Salom. iv. 11 ὡς ὀφίς διαλύσαι σοφίαν.—Hence symbolically for *Satan*, 2 Cor. xi. 3, in allusion to Gen. iii. 1 sq. which the later Jewish writings also explain of Satan, comp. Wisd. ii. 23, 24. Act. Thom. § 31, 32. So Rev. xii. 9 ὁ ὀφίς ὁ ἀρχαῖος . . . ὁ Σατανᾶς. vers. 14, 15. xx. 2. Comp. in Δράκων.

Ὅφρῦς, ὄος, ἡ, *brow*, pp. *eye-brow*, Sept. Lev. xiv. 9. Xen. Mem. 1. 4. 6. In N. T. *brow* of a mountain, edge of a precipice, Luke iv. 29. See in Ναζαρέθ.—Hom. Il. 20. 151. Pol. 7. 6. 3. Strabo 5. 3. 7.

Ὅχλέω, ὤ, f. ἤσω, (ὄχλος,) pp. *to harass with crowds, tumults, to mob*, c. acc. Hdot. 5. 41. In N. T. genr. *to harass, to vex*, only pass. Luke vi. 18 ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων. Acts v. 16.—Tob. vi. 7. Act. Thom. § 12. Hdian. 6. 3. 9.

Ὅχλοποιέω, ὤ, f. ἤσω, (ὄχλος, ποιέω,) *to gather a crowd, to raise a mob*, intrans. Acts xvii. 5.—Not found elsewhere.

Ὅχλος, ου, ὁ, a *crowd, throng, multitude*, pp. a confused multitude, opp. to δῆμος a regular assembly.

a) pp. sing. Matt. 23 ἰδὼν . . . τον ὄχλον θορυβοῦμενον. ver. 25. Mark ii. 4. Luke v. 1. John v. 13. Acts xiv. 14. al. sæp. So πολὺς ὄχλος Matt. xiv. 14. Mark vi. 34. ὄχλος πολὺς Matt. xx. 29. Mark iv. 1. ὁ πολὺς ὄχλος Mark xii. 37. ὁ πλεῖστος ὁ. Matt. xxi. 8. πᾶμπολυς ὁ. Mark viii. 1. πᾶς ὁ ὁ. Matt. xiii. 2. Mark iv. 1. ὁ τοσοῦτος Matt. xv. 33. ὁ. ἱκανός Mark x. 46. οἱ μυριάδες τοῦ ὁ. Luke xii. 1. Sept. for רִיב 1 K. xx. 13. Dan. x. 6. רִיב Num. xx. 20.—Luc. Amor. 12. Xen. Cyr. 7. 5. 39. πολὺς ὁ. ib. 6. 1. 1. ὁ πᾶς ὁ. Æl. V. H. 2. 6.—Plur. οἱ ὄχλοι intens. in the same sense, like Engl. *crowds, multitudes*. Matt. v. 1 ἰδὼν δὲ τοὺς ὄχλους. vii. 28. Mark x. 1. Luke iv. 42. v. 3. John vii. 12. Acts viii. 6. al. So ὁ. πολλοί Matt. iv. 25. Luke v. 15. πάντες οἱ ὁ. Matt. xii. 23. Sept. for רִיב Ez. xvi. 40.—Æl. V. H. 14. 8. Hdian. 7. 12. 11.—Once plur. οἱ ὄχλοι of *throngs* or *multitudes* out of different nations, and thus i. q. *nations, tribes*, Rev. xvii. 15 λαοὶ καὶ ὄχλοι

εἰσι, καὶ ἔθνη καὶ γλῶσσαι.—Hdian. 7. 7. 2.

b) spec. for the common people, the rabble, plebs. Matt. xiv. 5 ἐφοβήθη τὸν ὄχλον. xxi. 26. Mark xii. 12. John vii. 12, 49 coll. 48. Acts xvi. 22. xxiv. 12. Plur. οἱ ὄχλοι Matt. xxi. 46. Acts xvii. 13. —Eccclus. vii. 7. Luc. Herod. 8. Xen. H. g. 1. 4. 13.

c) genit. a multitude, a great number; seq. genit. of class, Luke v. 49 ὄχλος τελωνῶν πολὺς. vi. 17. Acts i. 15. vi. 7. Seq. ἐκ c. gen. John xii. 9. δ. ἱκανός Acts xi. 24, 26. xix. 26.—c. gen. Jos. Ant. 3. 4. 1. Luc. Necyom. 4. Xen. An. 4. 1. 20.

d) by impl. tumult, uproar, Luke xxii. 6 ἄτερ ὄχλου. Acts xxiv. 18 οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου.—Suid. ὄχλου· παραχῆς. Xen. H. G. 4. 4. 11. AL.

Ὅχυρωμα, ατος, τό, (ὄχυρόν, ὄχυρός fast, firm, fr. ἔχω,) a fastness, fortress, strong-hold, pp. Sept. for צבֿרֿ Josh. xix. 29. Is. xxxiv. 13. פֿתֿצֿרֿ 2 K. xxii. 2. Xen. H. G. 3. 2. 3.—In N. T. trop. of any strong points or arguments in which one trusts, 2 Cor. x. 4. So Sept. for יצֿ Prov. xxi. 22. יצֿ Prov. x. 29.

Ὀψάριον, ου, τό, dimin. only in form from τὸ ὄψον, Lat. opsonium, i. e. any thing cooked and eaten with bread, as meat, etc. Tob. vii. 8. Xen. Cyr. 4. 5. 4; later espec. fish, Sept. for דֿשֿ Num. xi. 22. Plut. Sympos. 4. qu. 4. 2, πολλῶν ὀντων ὄψων, ἐκνευίνηκεν ὁ ἰχθὺς μόνον, ἡ μάλιστα γέ, ὄψων καλεῖσθαι. Thuc. 1. 138.—Hence in N. T. ὀψάριον a fish, John vi. 9 δύο ὀψάρια (comp. Luke ix. 13.) John vi. 11. xxi. 9, 10, 13.—Plut. de tuend. Sanit. 7. VI. p. 478. 15. Reisk. Athen. IX. p. 385. B, ἰχθύος μεγάλου . . καὶ εἰπόντος τινὸς ἡδίστον εἶναι ὀψάριον κ. τ. λ.

Ὀψέ, adv. (ὄπις, ὀπισθε), late, i. e. after long time, Hom. Od. 7. 155. ib. 23. 7. Hesych. ὀψέ· μετὰ πολλὸν χρόνον, βραδείως. Seq. gen. ὀψέ ἡλικίας late in life. Æl. V. H. 2. 23. ὀψέ τῆς ἡμέρας Thuc. 4. 93. Absol. also late sc. in the day or evening, late evening, Dem. 1303. 14. Xen. Mem. 2. 1. 3. Ammonius p. 108, ἑσπέρα, ἡ μετὰ τὴν δούσην ἡλίου ὥρα· ὀψέ δὲ, ἡ μετὰ πολλὴ τῆς δούσεως,

καὶ καθόλου μετὰ πολλὸν χρόνον. —Hence in N. T.

a) absol. late evening, Mark xi. 19 καὶ ὅτε ὀψέ ἐγένετο. Put for the evening watch, Mark xiii. 35, see in Φυλακή. Sept. for דֿשֿ הַנִּיֿ Gen. xxiv. 11. Comp. above.

b) seq. genit. i. q. at the end of, at the close of, after. Matt. xxviii. 1 ὀψέ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν κ. τ. λ. at the end of the sabbath, i. e. after the sabbath, the sabbath being now ended, towards the dawn, i. q. Mark xvi. 1 διαγενομένου τοῦ σαββάτου. For the gen. see Buttm. § 132. 4. 2. b.—Philostr. Vit. Apoll. 4. 18 ὀψέ μυστηρίων after the mysteries. Philostr. de Ludis Pythiis, εἶτα τὴν ἀγωνίαν παρέχειν τὴν γυμνῆν, ὀψέ τούτων. ib. ὀψέ τῶν Τρωϊκῶν.

Ὅψιμος, ου, ὁ, ἡ, adj. (ὀψέ), late, latter. James v. 7 ἕως ὧν λάβῃς ὑέτον πρώιμον καὶ ὀψιμον, the early and latter rain, the former in the climate of Palestine falling in October, and the latter in March and April; see Jahn § 21. So Sept. for דֿשֿ דֿשֿ דֿשֿ Deut. xi. 14. Jer. v. 24. Joel ii. 23.—Hom. II. 2. 325. Aristot. H. An. 5. 19. Diod. Sic. 1. 10. Xen. Œc. 17. 4, 5. It is strictly poetic for ὀψιος, but used also by later prose writers, Lob. ad Phr. p. 51, 52.

Ὅψιος, α, ον, (ὀψέ,) late, i. e.

a) pp. Mark xi. 11 ὀψίας ἤδη οὕσης τῆς ὥρας, i. e. it being now late evening; comp. in Ὀψέ. —Pol. 7. 16. 4. Dem. 1301. pen. Thuc. 3. 74.

b) fem. ἡ ὀψία sc. ὥρα, as subst. evening, pp. late evening. The Hebrews reckoned two evenings, viz. the first from the ninth hour or about 3 o'clock until sunset; the other from sunset onward; comp. Matt. xiv. 15 with ver. 23. Hence, the Heb. phrase בֿין הַבֿֿרֿיֿם בֿין הַבֿֿרֿיֿם between the evenings, when the passover was to be killed and the evening sacrifice offered, denoting strictly the time of sunset, as is expressly said in Deut. xvi. 6, comp. Ex. xii. 6. Lev. xxiii. 5; also Ex. xxix. 39, 41. But in the practice of the Jews, this was reckoned from the ninth hour or 3 o'clock onward, Jos. B. J. 6. 9. 3, comp. Acts iii. 1. See Gesen. Lex. art. עֶרֶב. In N. T. ἡ ὀψία appears to denote the former evening

in Matt. viii. 16. xiv. 15. xxvii. 57. Mark iv. 35. xv. 42; and the *latter* in Matt. xiv. 23 coll. ver. 15. xvi. 2. xx. 8. xxvi. 20. Mark i. 32. vi. 47. xiv. 17. John vi. 16. xx. 19.—This latter the Greeks called *ὄψια* δειλῆ, see Polyb. Demosth. Thuc. as cited above.

*Οψις, εως, ἡ, (ὄψομαι,) *the sight*, faculty of seeing, Pol. 3. 99. 7. Xen. Mem. 4. 3. 14. *a sight, appearance*, thing seen, Jos. Ant. 14. 15. 11. Hdot. 3. 30. Xen. An. 6. 1. 9. Hence in N. T. *aspect, looks*, etc.

a) i. q. *the visage, face, countenance*, John xi. 44 ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέ-δετο. Rev. i. 16. Sept. for פָּנֵי Gen. xxiv. 16. xxix. 17.—Æl. V. H. 4. 28. Dem. 413. pen.

b) *external appearance, show*, John vii. 24 μὴ κρίνετε κατὰ ὄψιν.—Jos. B. J. 3. 5. 2. Thuc. 6. 46.

*Οψώνιον, ον, τό, (ὄψον, ὠνέομαι to buy,) Lat. *opsonium*, pp. whatever is bought to be eaten with bread,' see in 'Οψάριον, and comp. ὀψωνέω Æl. V. H. 3. 34. Xen. Mem. 3. 14. 1. Hired soldiers were at first paid partly in meat, grain, fruit, etc. see Cæs. B. Gall. 1. 23. 1. Pol. 6. 39. 12 sq. Adam's Rom. Ant. p. 393. Hence in N. T. ὀψώνιον, *a stipend, wages*, pp. of soldiers, Luke iii. 14 ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. 1 Cor. ix. 7. —1 Macc. iii. 28. Pol. 6. 39. 12. Dion. Hal. Ant. 9. 17.—Trop. and genr. *wages, recompense*, 2 Cor. xi. 8. Rom. vi. 23 τὰ ὄψ. τῆς ἀμαρτίας.

Π

Παγιδεύω, f. εὔσω, (παγίς,) *to lay snares for, to snare, to trap*, pp. Sept. Ecc. ix. 12. In N. T. trop. *to ensnare, to entangle*, e. g. by difficult questions etc. c. acc. Matt. xxii. 15 ἵνα παγιδεύσωσιν αὐτὸν ἐν λόγῳ.—Symm. Prov. vi. 2 ἐπαγιδεύθης ἐν ῥήμασι στόματός σου, for Heb. הִשְׁרִיב. Comp. Sept. 1 Sam. xxviii. 9.

Παγίς, ἰδος, ἡ, (πήγνυμι,) pp. 'whatever makes fast or holds fast;' hence *a snare, trap, gin*.

a) pp. Luke xxi. 35 ὥς παγίς γάρ ἐπιλεύσεται, *as a snare shall it come upon them*, i. e. suddenly, unexpectedly. Sept. for פֶּתַע Ecc. ix. 12. Am. iii. 5.—Ecclus. xxvii. 20. Anthol. Gr. IV. p. 38. Aristoph. Av. 194, 527.

b) trop. παγίς τοῦ διαβόλου, *snare of the devil*, i. e. wile, stratagem, 1 Tim. iii. 7. 2 Tim. ii. 26. absol. 1 Tim. vi. 9.—Also by impl. for *cause of destruction*, Rom. xi. 9 γεννηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, quoted from Ps. lxxix. 23 where Sept. for פֶּתַע, as also Josh. xxiii. 13 Is. xxiv. 18. שְׂרִיב Prov. xviii. 7. —1 Macc. v. 4.

Πάθημα, ατος, τό, (πάσχω, παθεῖν,) pp. 'what is suffered,' *suffering*, i. q. πάθος.

a) pp. *evil suffered, affliction, distress*; once sing. Heb. ii. 9 διὰ τὸ πάθημα τοῦ θανάτου, i. e. suffering, even unto death, the genit. being explanatory.—Xen. Hi. 1. 36.—Elsewhere only plur. τὰ παθήματα, *sufferings, calamities*, Rom. viii. 18. 2 Cor. i. 5 τὰ παθήματα τοῦ Χριστοῦ, i. e. the sufferings which Christ endured are renewed abundantly in us; see Winer p. 158. marg. ver. 6, 7. Phil. iii. 10. Col. i. 24. 2 Tim. iii. 11. Heb. ii. 10. x. 32. 1 Pet. i. 11. iv. 13. v. 1, 9.—Jos. Ant. 2. 14. 2. Xen. Eq. 9. 4.

b) meton. *passion*, i. e. *affection of mind, emotion*. Gal. v. 24 τὴν σάρκα σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. Rom. vii. 5.—Plato Phædo 43. p. 94. E. Xen. Cyr. 3. 1. 17.

Παθητός, οὔ, ὁ, ἡ, adj. (πάσχω, παθεῖν,) *liable to suffering*, as παθητὰ σώματα Plut. ed. R. IX. p. 501. 10. In N. T. *destined to suffer*; Acts xxvi. 23 λέγων . . εἰ παθητὸς ὁ Χριστός, i. e. that Christ must needs suffer, sc. according to the prophets; comp. Luke xxiv. 26. Winer p. 86.

Πάθος, εος, ους, τό, (πάσχω, παθεῖν,) suffering, e. g. affliction, calamity, Jos. Ant. 2. 14. 2. Xen. Mem. 4. 2. 33. In N. T. *passion*, i. e. affection of mind, emotion, espec. lust, concupiscence, Rom. i. 26 πάθη ἀτιμίας infamous lusts, comp. Buttm. § 123. n. 4. Col. iii. 5. 1 Thess. iv. 5.—Test. XII Patr. p. 610. Jos. Ant. 2. 4. 5. genr. Hdian. 5. 4. 2. Xen. Mem. 3. 10. 8.

Παιδαγωγός, οὔ, ὁ, (παῖς, ἄγω, ἀγωγή,) a *pedagogue*, i. e. usually a slave or freedman to whose care the boys of a family were committed, who trained them up, instructed them at home, and accompanied them to the public schools, i. q. ἐπίτροπος q. v. Plut. de puer. educ. § 7. VI. p. 11. ed. Reisk. Xen. Lac. 2. 1, 2. ib. 3. 1. Comp. Adam's Rom. Ant. p. 37, 511.—In N. T. genr. an *instructor*, *school-master*, with the idea of authority, 1 Cor. iv. 15. Trop. of the Mosaic law, Gal. iii. 24, 25.

Παιδάριον, ἴον, τό, (dimin. of παῖς,) a *boy*, *lad*, John vi. 9. Matt. xi. 16 in text. rec. Sept. for ἑβρ. Gen. xlii. 22. 2 Sam. xii. 18. ἑβρ. Gen. xxii. 5, 12.—1 Macc. ii. 46. Pol. 10. 47. 7, 9. of a servant boy Æl. V. H. 2. 2.

Παιδεία, ας, ἡ, (παιδεύω,) pp. *training of a child*, and hence genr. *education*, *discipline*, *instruction*, as consisting in teaching, admonition, rewards, punishment, etc.

a) genr. Eph. vi. 4 ἐκτρέφετε αὐτὰ ἐν παιδείᾳ . . κυρίου, i. e. such training as the Lord approves. 2 Tim. iii. 16 π. ἡ ἐν δικαιοσύνῃ.—Hdian. 5. 7. 13. Dem. 938. 10. Xen. Cyr. 1. 1. 6.

b) by synecd. of part for the whole, *correction*, *chastisement*, Heb. xii. 5, 7, 8, 11. So Sept. and מוֹרֶה Prov. iii. 11. xxii. 15.—Ecclus. xviii. 14.

Παιδευτής, ου, ὁ, (παιδεύω,) an *instructor*, *preceptor*, *master*, pp. of boys, Plut. de puer. educ. § 7. VI. p. 13. 1. ed. Reisk. In N. T.

a) genr. Rom. ii. 20 παιδευτὴν ἀφρόνων.—Ecclus. xiii. 19.

b) by synecd. a *corrector*, *chastiser*, Heb. xii. 9. So Sept. for מוֹרֶה Hos. v. 2.—Psalt. Salom. viii. 35.

Παιδεύω, f. εὔσω, (παῖς,) pp. *to train up a child*, and hence genr. *to educate*, *to discipline*, *to instruct*, trans. comp. above in Παιδεία.

a) genr. e. dat. of thing, Acts vii. 22 ἐπαιδεύθη Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων. c. κατὰ xxii. 3, see in Ἀκριβεία.—Jos. c. Apion. 1. 4 γράμμασιν ἐπαιδεύθησαν. c. acc. rei Diod. Sic. 1. 81. Xen. Mem. 4. 2. 23.—In the sense of *to teach*, *to admonish*, by word or deed, 2 Tim. ii. 25 ἐν πραότητι παιδεύοντα. Tit. ii. 12. Pass. c. inf. 1 Tim. i. 20 ἵνα παιδευθῶσι μὴ βλασφημεῖν, comp. Sept. Ps. ii. 10.—Wisd. vi. 25. Æl. V. H. 1. 34. Xen. H. G. 6. 3. 11.

b) by synecd. of part for the whole, *to correct*, *to chastise*, *to chasten*, e. g. as children, Heb. xii. 7, 10. So Sept. and מוֹרֶה Prov. xix. 18. xxix. 17. Spoken of chastening from God by afflictions, calamities, 1 Cor. xi. 32. 2 Cor. vi. 9. Rev. iii. 19. Heb. xii. 6, comp. Prov. iii. 12. So Sept. and מוֹרֶה Lev. xxvi. 18. Jer. x. 24. Hence of prisoners, *to scourge*, Luke xxiii. 16, 22 παιδεύσας οὖν αὐτὸν ἀπολύσω. Comp. Acts xvi. 22.—This use of the word seems to occur only in Sept. and N. T. So Phavorin. παιδεύειν· ἀντὶ τοῦ κολάζειν οὐδεὶς τῶν ρητόρων εἶπεν, ἀλλὰ παρὰ μόνῃ τῇ θείᾳ γραφῇ τοῦτο εὐρίσκεται. Thom. Mag. sub πολλάκις. Winer p. 23.

Παιδιόθεν, adv. (παῖς, παιδίον,) *from a child*, *from childhood*, Mark ix. 21.—Not found elsewhere; though there occurs a later form παιδόθεν, Synes. de Prov. p. 91. C. Joann. Zonar. IV. 184. A. The earlier form was ἐκ παιδός Xen. Cyr. 5. 1. 2, or ἐκ παιδίου Sept. Is. xlvi. 3. Xen. Mem. 2. 2. 8. Comp. Lob. ad Phr. p. 93.

Παιδίον, ου, τό, (dim. of παῖς,) a *little child*, either male or female; plur. τὰ παιδιά, *little children*.

a) pp. and genr. e. g. of a child or children recently born, a *babe*, *infant*, Luke xviii. 16, 17 τὰ παιδιά, comp. ver. 15 where it is τὰ βρέφη. Matt. xix. 13, 14. Mark x. 13—15. John xvi. 21. Also of those more advanced, Matt. xi. 16 in later edit. xiv. 21. xv. 38. xviii. 2—5. Mark vii. 28. Luke vii. 32. ix. 47, 48. xi. 7.

So Sept. for נָעִר Gen. xxx. 26. 1 Sam. 2. נָעִר Gen. xlv. 19.—Hdian. 7. 9. 19. Luc. D. Mort. 10. 12.—Spec. of a male child, *boy*, e. g. recently born, Matt. ii. 8, 9, 11, 13 bis, 14, 20 bis, 21. Luke i. 59, 66, 76, 80. ii. 17, 21, 27, 40. Heb. xi. 23. (Sept. for נָעִר Ex. ii. 8, 9.) Also more advanced, Mark ix. 24, 36, 37. John iv. 49, comp. ver. 47. So Sept. for נָעִר Gen. xxi. 14, 15. נָעִר Gen. xxi. 17, 18.—Æl. V. H. 1. 34. Xen. Cyr. 2. 3. 10.—Of a female child, *girl, maiden*, sc. partly grown, Mark v. 39, 40 bis, 41.

b) trop. 1 Cor. xiv. 20 $\mu\eta\ \pi\alpha\iota\delta\iota\alpha\ \gamma\iota\upsilon\upsilon\epsilon\sigma\theta\epsilon\ \phi\upsilon\epsilon\iota\sigma\iota\nu$, *be not babes in understanding*, i. e. weak, puerile.—As an endearing appellation for the followers of Christ, Heb. ii. 13, 14, comp. Is. viii. 18. So in direct address, i. q. *carissimi*, John xxi. 5. 1 John ii. 13, 18.

Παιδίσκη, ης, ἡ, (dim. from ἡ παῖς,) *a girl, young maiden, free-born* Sept. Ruth. iv. 12. Pol. 14. 7. 6. Xen. An. 4. 3. 11.—In N. T. *a bond-maid, female slave or servant*, Matt. xxvi. 69. Mark xiv. 66, 69. Luke xii. 45. xxii. 56. John xviii. 17. Acts xii. 13. xvi. 16. Gal. iv. 22 $\epsilon\upsilon\alpha\ \epsilon\kappa\ \tau\eta\varsigma\ \pi\alpha\iota\delta\iota\sigma\kappa\eta\varsigma$, $\kappa\alpha\iota\ \epsilon\upsilon\alpha\ \epsilon\kappa\ \tau\eta\varsigma\ \epsilon\lambda\epsilon\upsilon\theta\epsilon\rho\alpha\varsigma$. ver. 23, 30 bis, 31. So Sept. for פִּתְּוָה Gen. xxi. 10. xxx. 3. פִּתְּוָה Gen. xvi. 1, 2. xxv. 12. espec. 1 Sam. xxv. 41.—Dem. 1351. 3. Hdot. 1. 93. See Phryn. et Lob. p. 239.

Παίζω, f. παίζομαι, (παῖς,) aor. 1 $\epsilon\pi\alpha\iota\sigma\alpha$, later form $\epsilon\pi\alpha\iota\zeta\alpha$, Buttm. § 114; pp. *to play or sport as a child*, Luc. D. Deor. 4. 3. Xen. Mag. Eq. 5. 10. In N. T. *to play*, sc. with singing, leaping, dancing, as connected with worship; 1 Cor. x. 7 $\epsilon\kappa\acute{\alpha}\delta\iota\sigma\epsilon\nu\ \delta\ \lambda\alpha\delta\varsigma\ \phi\alpha\gamma\epsilon\iota\nu\ \kappa\alpha\iota\ \pi\iota\epsilon\iota\nu$, $\kappa\alpha\iota\ \acute{\alpha}\nu\epsilon\sigma\tau\eta\sigma\alpha\nu\ \pi\alpha\iota\zeta\epsilon\iota\nu$, quoted from Ex. xxxii. 6 where Sept. for קָהָה . See also Sept. for קָהָה Judg. xvi. 25. 2 Sam. vi. 5. 1 Chr. xiii. 8. xv. 29.—Hom. Od. 23. 147. Hes. Scut. 277, 282. Aristoph. Ran. 407 or 410.

Παῖς, παιδός, ὁ, ἡ, *a child, male or female; a boy, youth; a girl, maiden*; plur. οἱ παῖδες *children* etc. Spoken of all ages from infancy up to full grown youth; comp. Matt. ii. 16 with Acts xx. 12, coll. ver. 9.

a) pp. and genr. Matt. ii. 16 $\acute{\alpha}\nu\epsilon\lambda\epsilon$

$\pi\acute{\alpha}\nu\tau\alpha\varsigma\ \tau\omicron\upsilon\varsigma\ \pi\alpha\iota\delta\alpha\varsigma\ \tau\omicron\upsilon\varsigma\ \epsilon\nu\ \beta\eta\theta\lambda\epsilon\iota\mu$. . . $\acute{\alpha}\pi\omicron\delta\ \delta\iota\epsilon\tau\omicron\upsilon\varsigma\ \kappa\alpha\iota\ \kappa\alpha\tau\omega\tau\epsilon\rho\omega$. xxi. 15. Sing $\delta\ \pi\alpha\iota\varsigma$ Matt. xvii. 18. Luke ii. 43. ix. 42. John iv. 51 $\delta\ \pi\alpha\iota\varsigma\ \sigma\omicron\upsilon\ \zeta\eta$. Acts xx. 12, coll. ver. 9 where it is *νεανίας*. Also ἡ παῖς Luke viii. 51, 54, comp. ver. 42 where it is $\text{Συνγάτηρ}\ \omega\varsigma\ \epsilon\tau\omega\omega\nu\ \delta\acute{\omega}\delta\epsilon\kappa\alpha$. Sept. genr. for נָעִר 2 K. ii. 24. $\delta\ \pi$. for נָעִר Prov. iv. 1. ἡ π . for נָעִר Ruth ii. 6. נָעִר Gen. xxiv. 28, 57. xxxiv. 12.—Jos. Ant. 9. 7. $\delta\ \kappa\alpha\iota\ \acute{\alpha}\rho\beta\epsilon\tau\epsilon\varsigma\ \alpha\upsilon\tau\omega\ \kappa\alpha\iota\ \text{Σηλεια}\ \pi\alpha\iota\delta\epsilon\varsigma\ \epsilon\gamma\epsilon\upsilon\sigma\alpha\tau\omicron$. Xen. Mem. 4. 4. 20. $\delta\ \pi\alpha\iota\varsigma$ Hdian. 1. 17. 6. Xen. Cyr. 1. 3. 1. ἡ παῖς Luc. D. Deor. 22. 1. Xen. Cyr. 5. 2. 8.

b) like Engl. *boy*, Lat. *puer*, put for *servant*, e. g. (a) pp. and genr. i. q. $\delta\omicron\upsilon\lambda\omicron\varsigma\ a\ \text{servant, slave}$, Matt. viii. 6, 8, 13, comp. ver. 9 where it is $\delta\omicron\upsilon\lambda\omicron\varsigma$. Luke vii. 7, coll. ver. 3. xii. 45. xv. 26. So Sept. for עֶבֶר Gen. ix. 26, 27. xxiv. 2. xxvi. 15.—Æl. V. H. 4. 22. Xen. Mem. 3. 13. 6.—(β) of an attendant, minister, as of a king, Matt. xiv. 2 $\epsilon\iota\pi\epsilon\nu\ [\text{Ἡρώδης}]\ \tau\omicron\iota\varsigma\ \pi\alpha\iota\sigma\iota\nu\ \alpha\upsilon\tau\omicron\upsilon$. So Sept. and עֶבֶר Gen. xli. 38. Jer. xxxvi. 24.—1 Macc. i. 6. Diod. Sic. 17. 36.—(γ) $\delta\ \pi\alpha\iota\varsigma\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$ *the servant of God*, i. q. $\text{יְהוָה}\ \text{עֶבֶר}$, see Gesen. Lex. עֶבֶר no. 2; spoken of a minister or ambassador of God, called and beloved of God and sent by him to perform any service, etc. E. g. of David, Luke i. 69. Acts iv. 25; of Israel, Luke i. 54, comp. Sept. and עֶבֶר Is. xli. 8, 9. xlv. 1, 2. xlv. 4. Also of Jesus the Messiah, Matt. xii. 18 $\acute{\iota}\delta\omicron\nu\ \delta\ \pi\alpha\iota\varsigma\ \mu\omicron\nu$, in allusion to Is. xlii. 1 where Sept. and עֶבֶר . So Acts iii. 13, 26. iv. 27, 30. Sept. and עֶבֶר Is. xlix. 6. 1. 10. lii. 13.

Παίω, f. παίσω, *to strike, to smite*, c. acc. e. g. with the fist, a rod, sword, etc. Matt. xxvi. 68. Luke xxii. 64. Mark xiv. 17 et John xviii. 10 $\epsilon\pi\alpha\iota\sigma\epsilon\ \tau\omicron\nu\ \delta\omicron\upsilon\lambda\omicron\nu$. Sept. for קָהָה Num. xxii. 28. 2 Sam. xx. 10.—Jos. Ant. 4. 6. 12. Hdian. 4. 13. 11. Xen. Cyr. 7. 3. 6. ib. 8. 5. 12.—Of a scorpion, *to strike, to sting*, Rev. ix. 5.

Πακατιανή, ης, ἡ, *Pacatiana*, i. e. Phrygia Pacatiana, the western part of Phrygia as divided by the Romans, see in *Φρυγία*; only in the spurious subscription 1 Tim. vi. 22. See Rosenm.

Bibl. Geogr. I. ii. p. 202. Cellarii Notit. Orb. Ant. II. p. 172.

Πάλαι, adv. *long ago, of old, formerly*.

a) pp. and genr. Matt. xi. 21. Luke x. 13. Heb. i. 1 πάλαι ὁ Θεὸς λαλήσας τοῖς πατέραςιν. Jude iv. Hence οἱ πάλαι as adj. *old, former*, 2 Pet. i. 9, comp. Buttm. § 125. 6.—Jos. Ant. 11. 3. 1. Hdian. 1. 1. 1. Xen. Vect. 4. 2. c. art. Xen. Mem. 1. 6. 14.

b) spoken relatively to the present moment, *now long, already long, a while*, Mark xv. 44 ὁ δὲ Πιλάτος . . . ἐπρωτόησεν αὐτὸν εἰ πάλαι ἀπέθανεν.—Hdian. 7. 5. 1. Plat. Phædo § 27. p. 79. C. Xen. Cyr. 8. 7. 1.

Παλαιός, ἄ, ὄν, (πάλαι,) *old, not new*, viz.

a) in age or time, *old, former, not recent*, e. g. οἶνος Luke v. 39 bis. ζυμὴ 1 Cor. v. 7, 8. διαθήκη 2 Cor. iii. 14. ἐντολή 1 John ii. 7. bis. ὁ παλ. ἄνθρωπος Rom. vi. 6. Eph. iv. 22. Col. iii. 9; see in Ἄνθρωπος no. 1. b. β. Sept. for יָשָׁר Lev. xxv. 22.—2 Macc. vi. 21. Hdian. 5. 5. 16. Xen. Mem. 2. 1. 33.

b) from use, *old, worn out*, e. g. ἱμάτιον Matt. ix. 16. Mark ii. 21 bis. Luke v. 36 bis. ἄσκοί Matt. ix. 17. Mark ii. 22. Luke v. 37. genr. Matt. xiii. 52. Sept. for יָשָׁר Josh. ix. 4, 5. Jer. xxxviii. 11.—Soph. Œd. R. 290. Lys. 179. 37.

Παλαιότης, τητος, ῆ, (παλαιός,) *oldness, antiquatedness*, Rom. vii. 6 [ἐν] παλαιότητι γράμματος, i. q. ἐν γράμματι τῷ. παλαιῶ, comp. in γράμμα a. δ.—Spoken of extreme old age, second childhood, Eurip. Helen. 1062 or 1065. Æschin. 33. 34.

Παλαιόω, ῶ, f. ὥσω, (παλαιός,) *to let grow old*, Pass. *to wax old, to become old*, pp. in age, Act. Sept. Job ix. 5. Pass. Athen. I. p. 33. A. οἶνος πεπαλαιωμένος. Luc. Philopat. 22. In N. T. from use, Pass. *to wax old, to be worn out*, Luke xii. 33 βαλάντια μὴ παλαιούμενα. Heb. i. 11 quoted from Ps. cii. 27. Heb. viii. 13 τὸ δὲ παλαιούμενον καὶ γηράσκον, comp. Sept. Lam. iii. 4. So Sept. Pass. for יָשָׁר Deut. xxix. 5. Josh. ix. 13. Ps. cii. 27. Is. l. 9.—Metaph. *to make antiquated, to render obsolete*,

i. q. to abrogate, Heb. viii. 13 πεπαλαίωσε τὴν πρώτην sc. διαθήκην. Comp. Lat. *antiquare legem* Liv. 5. 30. Cic. de Off. 2. 21. Adam's Rom. Ant. p. 93.

Πάλη, ης, ῆ, (παλλω to vibrate,) *a wrestling*, pp. Æl. V. H. 4. 15. Xen. An. 4. 8. 27. In N. T. trop. for *struggle, combat*, Eph. vi. 12.

Παλιγγενεσία, ας, ῆ, (πάλιν, γένεσις,) *regeneration, reproduction, renewal*.

a) in a moral sense, *regeneration, new birth*, i. e. change by grace from a carnal nature to a christian life. Tit. iii. 5. Comp. in Ἀνακαίνωσις, Ἀναγεννάω, Γεννάω.

b) in the sense of *renovation, restoration, restitution*, sc. to a former state, equiv. to ἀποκατάστασις q. v. in N. T. spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption and restored to spiritual purity and splendour; comp. in Βασιλεία c. Matt. xix. 28 ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρ. ἐπὶ θρόνου δόξης αὐτοῦ, comp. Acts iii. 21. See Olshaus. Comm. in loc. —Jos. Ant. 11. 3. 9 παλιγγ. τῆς πατρίδος i. e. the re-occupation of Judea after the exile. So Cicero ad Att. 6. 6 calls the restoration of his dignity and fortune παλιγγενεσία.

Πάλιν, adv. *back, back again, again*, pp. as implying *return back* to a former place, state, act, etc. like Lat. and Engl. insepar. partic. *re*. Comp. Passow s. voc.

a) pp. e. g. of place espec. after verbs of motion. Mark ii. 1 καὶ πάλιν εἰσῆλθεν εἰς Καπ. v. 21. John vi. 15 ἀνιχώρησεν πάλιν εἰς τὸ ὄρος. xi. 7. xiv. 3 πάλιν ἔρχομαι i. q. I will return. Acts xviii. 21. 2 Cor. i. 16. xiii. 2 ἰὰν ἔλθω εἰς τὸ πάλιν. Phil. i. 26 διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. Gal. i. 17. iv. 9. al.—Hom. Il. 18. 138. Ceb. Tab. 29. Dem. 346. 19. Xen. An. 4. 3. 20.—So λαμβάνειν πάλιν *to take back again* John x. 17, 18. Acts x. 16. (Xen. An. 4. 2. 13.) Also Acts xi. 10. οἰκοδομεῖν πάλιν Gal. ii. 18.

b) of time, *again, another time, once more*. (a) genr. Matt. iv. 8 πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος. xx. 5. Luke

xxiii. 20. John iv. 13. xvi. 16. Acts xxvii. 28. Rom. viii. 15. Heb. v. 12. vi. 6. James v. 18. al. sæp. Pleonast. *πάλιν* *ἐκ δευτέρου*, Engl. *again the second time*, Matt. xxvi. 42. Acts x. 15.—Æl. V. H. 1. 4. Hdian. 6. 7. 1. Xen. Cyr. 1. 3. 15.—In the sense *at another time*, genr. John i. 35. viii. 12, 21. Acts xvii. 32. Including also perhaps the idea of place, i. q. ‘again in another place,’ Matt. iv. 7. John xii. 39. Rom. xv. 10, 11, 12. Heb. ii. 13.—(β) Hence as a continuative particle, connecting circumstances which refer to the same subject, *again, once more, further*, Matt. v. 33 *πάλιν ἠκούσατε*. xiii. 44 sq. xviii. 19. Luke xiii. 20. John xii. 22. 1 Cor. xii. 21. Heb. i. 5, 6. ii. 13. al.—Diod. Sic. 13. 25. Xen. Cyr. 3. 1. 18.—So where there is an implied opposition or antithesis, *again, on the other hand, contra*, Matt. iv. 7. 2 Cor. x. 7. Gal. v. 3. 1 John ii. 8.—Hdian. 4. 8. 10. Pol. 10. 9. 1. Xen. Cyr. 2. 3. 18. AL.

Παμπληθεΐ, adv. (pp. dat. of *παμπληθής*, fr. *πᾶς*, *πληθός*), *the whole multitude together, all at once*, Luke xxiii. 18.—Suid. *παμπληθεὶ καὶ παμπληθῆς*, ἀντὶ τοῦ πολὺ. Comp. *παμπληθής* 2 Macc. x. 24. Dem. 347. 8. Xen. Vect. 4. 7.

Πάμπολυς, *παμπόλλη*, *πάμπολυ*, (*πᾶς*, *πολύς*), *very much, very great, vast*, Mark viii. 1 *παμπόλλου ὄχλου ὄντος*.—Ant. 7. 5. 3. Xen. Cyr. 1. 1. 3.

Παμφυλία, *ας*, *ή*, *Pamphylia*, a district of Asia Minor, bounded E. by Cilicia; N. by Pisidia; W. by Lycia; and S. by a part of the Mediterranean here called the Sea of Pamphylia. Of its cities only Perga is mentioned in N. T. Acts ii. 10. xiii. 13. xiv. 24. xv. 38. xxvii. 5.

Πανδοχεῖον, *ου*, *τό*, (*πανδοχεύς*), pp. ‘place where all are received,’ i. e. *an inn*, in the East a *menzil*, *hhan*, *caravanserai*, Luke x. 34. See Calmet p. 10, 278 sq. Jahn § 110. Harmer’s Obs. II. p. 194.—Epict. Ench. 11. Luc. Philopatr. 9. Plut. de Sanit. tuend. c. 15. Tom. VI. p. 495. 12. ed. Reisk. The better Attic form was *πανδοκεῖον*, see Phryn. et Lob. p. 307.

Πανδοχεύς, *ἔως*, *ὁ*, (*πάνδοκος*, from *πᾶς*, *δέχομαι*) pp. ‘one who receives all,’ i. e. *the keeper of an inn or caravanserai, host*, Luke x. 35. See in *Πανδοχεῖον*.—Pol. 2. 15. 6. Plut. de San. tuend. c. 15. Tom. VI. p. 495 ult. ed. Reiske. The more Attic form was *πανδοκεύς*, see Phryn. et Lob. p. 307.

Πανήγυρις, *ἴδος*, *ή*, (*πᾶς*, *ἀγυρίς*, *ἀγορά*), pp. an assembly or convocation of the whole people in order to celebrate any public festival or solemnity, as the public games, sacrifices, etc. hence genr. *a festive convocation, joyful assembly*, Jos. Ant. 2. 4. 3. Diod. Sic. 2. 55. Xen. Hi. 1. 11.—In N. T. only Heb. xii. 23 *καὶ μυριάσιν ἀγγέλων πανηγύρει, καὶ ἐκκλησίᾳ πρωτοτόκων κ. τ. λ.* and *to countless throngs [even] the joyful assembly of angels* sc. as hymning the praises of God around his throne; comp. Rev. v. 11 sq. Ps. cxlviii. 2. Dan. vii. 10. Sept. for *רָבִיב* Ez. xlvi. 11. Hos. ii. 11. *רָבִיב* Am. v. 21.

Πανοικί, adv. (*πᾶς*, *οἶκος*), *with all one’s household*, Acts xvi. 34. So Sept. Cod. Vat. for *רַב* Ex. i. 1.—3 Macc. iii. 27. Jos. Ant. 4. 4. 4. Philo de Vit. Mos. p. 603. C. Æschin. Dial. Soc. 2. 1. This is a later form instead of the earlier *πανοικία* and *πανοικησία*, Lob. ad Phryn. p. 514 sq.

Πανοπλία, *ας*, *ή*, (*πάνοπλος*, from *πᾶς*, *ὅπλον*), *panoply, complete armour*, offensive and defensive, Luke xi. 22. Trop. of spiritual armour, Eph. vi. 11, 13.—Sept. 2 Sam. ii. 21. Jos. Ant. 20. 5. 3. Æl. V. H. 3. 24. Thuc. 3. 114.

Πανουργία, *ας*, *ή*, (*πανοῦργος*), *shrewdness, cunning, craftiness*, Luke xx. 23. 1 Cor. iii. 19. 2 Cor. iv. 2. xi. 3. Eph. iv. 14. Sept. for *רָבִיב* Josh. ix. 4.—Luc. D. Deor. 7. 1. Xen. An. 7. 5. 11.—In late writers also in a good sense, Sept. for *רָבִיב* Prov. i. 4. viii. 5. Æl. V. H. 2. 40.

Πανοῦργος, *ου*, *ὁ*, *ή*, adj. (*πᾶς*, *ἔργον*), pp. ‘doing every thing,’ and hence *shrewd, cunning, crafty*, 2 Cor. xii. 16. Sept. for *רָבִיב* Job v. 12.—Luc. D. Deor. 2. 1. Xen. An. 2. 5. 39.—In late writers also in a good sense,

wise, Sept. for עֲרֵךְ Prov. xiii. 1. עֲרֵךְ Prov. xiv. 8, 15. Ecclus. xxi. 12, 20.

Πανταχόθεν, adv. (πᾶς), *from all sides, from every quarter*, Mark i. 45.—Hdian. 2. 8. 1. Xen. Mem. 2. 1. 25.

Πανταχοῦ, adv. (πᾶς), *in all places, every where*, Mark xvi. 20. Luke ix. 6. Acts xvii. 30. xxi. 28. xxiv. 3. xxviii. 22. 1 Cor. iv. 17.—Jos. B. J. 1. 8. 4. Cebet. Tab. 7. Xen. Mem. 3. 6. 2.

Παντελής, ἔος, οὗς, ὁ, ἡ, adj. (πᾶς, τέλος), *wholly ended, all complete*, i. e., *genr. perfect, entire*, Jos. Ant. 10. 9. 3 παντελής ἀπωλεία. Diod. Sic. 15. 17.—In N. T. only adv. εἰς τὸ παντελής, *wholly, entirely*, i. e. as referring to time, *always*, Heb. vii. 25. μὴ εἰς το π. i. q. *not at all* Luke xiii. 11. Comp. in Εἰς no. 3. b.—Jos. Ant. 6. 2. 3. Æl. V. H. 12. 20.

Πάντη, adv. (πᾶς), *every where*, Xen. H. G. 1. 3. 21. Venat. 4. 5. In N. T. of manner, *in every way, in all things*, Acts xxiv. 3 κατορθωμάτων γινομένων... διὰ τῆς σῆς προνοίας πάντα καὶ πανταχοῦ. Pol. 25. 5. 9. Xen. H. G. 4. 7. 5. Comp. Butt. § 116. n. 5.

Πάντοθεν, adv. (πᾶς), *from every side or quarter, and hence on every side, round about*, Luke xix. 43. Heb. ix. 4. John xviii. 20 in text rec. Mark i. 45 in MSS.—Ecclus. li. 10. Jos. B. J. 4. 10. 1. Xen. Hi. 6. 8.

Παντοκράτωρ, ὁρος, ὁ, adj. (πᾶς, κρατέω), *the Omnipotent, the Almighty*, spoken only of God, 2 Cor. vi. 18. Rev. i. 8. iv. 8. xi. 17. xv. 3. xvi. 7, 14. xix. 6, 15. xxi. 22. Sept. where Heb. כָּל־כּוֹכָבִים 2 Sam. v. 10. vii. 26, 27. for יְהוָה Job v. 17. viii. 5.—Wis. vii. 25. 2 Macc. i. 25. Anth. Gr. IV. p. 151.

Παντότε, adv. (πᾶς), *always, at all times, ever*, Matt. xxvi. 11. Mark xiv. 7. Luke xv. 31. xviii. 1. John vi. 34. 2 Cor. ii. 14. al. sæp.—Wis. xix. 18. Dion. Hal. Ant. 11. 14. Hdian. 3. 9. 13. Found only in later writers, instead of the earlier ἐκάστοτε, Sturz. de Dial. Maced. p. 187 sq. Lob. ad Phr. p. 103. AL.

Πάντως, adv. (πᾶς), *wholly, altogether, entirely*.

a) pp. 1 Cor. v. 10 καὶ οὐ πάντως. ix. 10. xvi. 12.—Æl. V. H. 5. 14. Hdian. 2. 10. 11. Xen. Cyr. 2. 1. 13.

b) *genr. by all means, at all events, assuredly*. Luke iv. 23 πάντως ἐρεῖτέ μοι. Acts xviii. 21 δεῖ με πάντως τὴν ἑορτὴν ποιῆσαι εἰς Ἱεροσ. xxi. 22. xxviii. 4. 1 Cor. ix. 22 ἵνα πάντως τινὰς σώσω. So in a neg. reply, *emphat.* Rom. iii. 9 οὐ πάντως, *not at all, not in the least*.—Tob. xiv. 8. Æl. V. H. 1. 32. in a reply, Xen. Cyr. 8. 4. 10.

Παρά, prep. governing the genitive, dative, and accusative, with the primary signif. *near, near by*; expressing thus the relation of immediate *vicinity* or *proximity*, which is differently modified according to the force of the different cases. Comp. in Ἀπὸ init. See Passow in παρά. Butt. § 142. n. 3. Matth. § 588. Winer § 51. p. 313.

I. With the Genitive, where, as combined with the force of the genitive itself, it expresses the sense *from near, from with, Fr. de chez*, comp. Butt. § 132. 2. 3. It is found in prose writers and in N. T. only with a gen. of person, implying a going forth or proceeding from the near vicinity of any one, from the presence or side of any one, and thus takes the general sense *from*; comp. Viger. p. 580. Winer l. c. p. 314.

a) pp. after verbs of motion, as of coming, sending, etc. Mark xiv. 43 παραγίνεται Ἰουδάς . . . καὶ ὄχλος πολὺς . . . παρὰ τῶν ἀρχιερέων. Luke viii. 49. John xv. 26. xvii. 8. So after εἶναι, *to be from*, i. q. *to come from*, John vi. 46. vii. 29. impl. i. 14. Of things, Luke vi. 19 δύναμις παρ' αὐτοῦ ἐξῆλθεν *a virtue went out from him*, was diffused around him.—Sept. Is. lvii. 16. Luc. D. Deor. 24. 2. Xen. An. 2. 2. 1.

b) trop. after verbs of asking, receiving, or those which imply these ideas; e. g. after verbs of asking, seeking, etc. Matt. ii. 4 ἐπυνθάνετο παρ' αὐτῶν. ver. 7. xx. 20 αἰτοῦσά τι παρ' αὐτοῦ. Mark viii. 11. Luke xii. 48. John iv. 9. Acts iii. 2. ix. 2. James i. 5. al. — Æl. V. H. 7. 2. Xen. An. 1. 3. 16.—After verbs of hear-

ing, learning, etc. *from* any one, John i. 41 ἀκουσάντων παρὰ Ἰωάννου. Acts xxiv. 8. xxviii. 22. Gal. i. 12. 1 Thess. ii. 13. 2 Tim. i. 13. ii. 2. iii. 14 παρὰ τινος ἔμαθες. 2 John 4. al. ssep.—Luc. D. Mort. 13. 4. Hdian. 1. 1. 4. Xen. Cyr. 2. 2. 6.—After verbs of receiving, obtaining, buying, being promised, and the like, *from* any one. Matt. xviii. 19 γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς. (Xen. An. 7. 2. 25.) Mark xii. 2 ἵνα παρὰ τῶν γεωργῶν λάβῃ κ. τ. λ. Luke vi. 34. John v. 34. Acts vii. 16 ᾧ ὥνῃσατο Ἀβραάμ . . . παρὰ τῶν υἱῶν Ἑμμόρ. ix. 14. xxvi. 12. Rom. xi. 27. Eph. vi. 8. 2 Pet. i. 17. Rev. iii. 18. al. ssep.—Luc. D. Deor. 5. 2. AEl. V. H. 9. 25. Xen. Cyr. 8. 2. 25.—After *εἶναι* expr. or impl. *to be from* any one, i. e. *to come, be given, bestowed, from or by* any one, John xvii. 7 πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστι. Acts xxvi. 22. 2 John 3. So of hospitality or gifts, Luke x. 7. Phil. iv. 18 τὰ παρ' ὑμῶν. (Luc. D. Mort. 13. 4 τὰ παρὰ τῆς τύχης. Xen. H. G. 3. 1. 6.) Or *genr. to come, to be derived or possessed, from* any one, Mark v. 26 τὰ παρ' αὐτῆς πάντα, i. e. all she had from herself, all her own property. (Xen. Cyr. 5. 5. 13.) So of persons, οἱ παρὰ τινος pp. *those from near any one*, i. e. his kindred, relatives, Mark iii. 21.—Jos. Ant. 1. 10. 5. Luc. Tox. 51.

c) trop. c. *gen. of pers. as the source, author, director, from whom* any thing proceeds, is derived, etc. (a) *genr.* Matt. xxi. 42 παρὰ κυρίου ἐγένετο αὕτη, quoted from Ps. cxviii. 22 where Sept. for מִן. Luke i. 45. ii. 1 ἐξῆλθε δόγμα παρὰ Καίσαρος. John i. 6. Comp. Matt. § 588.—Luc. D. Mort. 1. 3. Plato Menex. p. 236. E. Xen. H. G. 2. 1. 27.—(β) Hence after passive verbs instead of *ὑπό*, more espec. in later writers. Acts xxii. 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων. Comp. Buttm. § 134. 3. Winer l. c. p. 314.—Luc. D. Deor. 4. 2. Plato Symp. p. 175. E. Xen. An. 1. 9. 1.

II. With the Dative, both of person and thing, expressing rest or position *near, hard by, with, and c. dat. plur. among.* See Passow, Buttm. Matth. l. c. Winer § 52. p. 337.

a) pp. of place, after verbs implying rest or remaining in a place. (a) *genr.* and c. *dat. of thing*, John xix. 25 εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ. Seq. *dat. of pers. as indicating place*, Matt. vi. 1 μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν κ. τ. λ. xxii. 25 ἦσαν δὲ παρ' ἡμῖν ἐπὶ τὰ ἀδελφοί. i. e. *with or among* us. xxviii. 15. John i. 40. viii. 38. xiv. 17, 23. xvii. 5 bis [ὄντα] παρὰ σεαυτῷ . . . ᾧ εἶχον παρὰ σοί. Acts x. 66. 1 Cor. xvi. 2 παρ' ἑαυτῷ τιθέτω, *with himself*, Fr. chez soi, i. e. at home. Col. iv. 16 παρ' ὑμῖν *among you*, in your presence. 2 Tim. iv. 13. Rev. ii. 13. al.—Jos. Ant. 1. 11. 2 ἐκαθίζετο παρὰ τῇ θύρᾳ. Luc. D. Deor. 23. 2. Xen. Cyr. 5. 1. 15, 26.—(β) Rarely after verbs of motion, and only when subsequent rest is also implied, comp. in Ἐν no. 4; so in Engl. *by, with*. Luke ix. 47 Ἰησοῦς . . . ἐπιλαβόμενος παιδίου, ἕστησεν αὐτὸ παρ' ἑαυτῷ. xix. 17. Comp. Passow παρὰ B. 2. Matth. § 588. b.—Xen. An. 2. 5. 27 si sana lect.

b) seq. *dat. of person*, the reference being to the person himself without regard to place. (a) pp. and *genr. with, among*, Matt. xxi. 25 οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς. Luke i. 30 εὔρες γὰρ χάριν παρὰ τῷ Θεῷ. ii. 52. 2 Cor. i. 17. 1 Pet. ii. 20.—Luc. D. Deor. 22. 2. Diod. Sic. 1. 6. Xen. Cyr. 8. 2. 28.—(β) Metaph. *with or before* any one, i. e. in his sight, presence, judgment, he being judge, etc. Acts xxvi. 8. Rom. ii. 13 δίκαιοι παρὰ τῷ Θεῷ. xi. 25. 1 Cor. iii. 19. Gal. iii. 11. James i. 27. 1 Pet. ii. 4. 2 Pet. iii. 8. So 2 Pet. ii. 11 παρὰ κυρίῳ *before the Lord*, sc. as judge. (Jos. Ant. 7. 4. 2. AEl. V. H. 10. 15 παρ' ἐμοὶ κριτῇ. Hdor. 3. 160.) Also of what is in the power of any one; Matt. xix. 26 bis, παρὰ τοῖς ἀνθρώποις τοῦτο ἀδύνατόν ἐστι. παρὰ δὲ Θεῷ πάντα δυνατά. So of moral qualities which are *with* any one, i. e. belong to his character, Rom. ii. 11 οὐ γὰρ ἐστι προσωποληψία παρὰ τῷ Θεῷ. ix. 14. Eph. vi. 9. James i. 17.—Sept. Job xii. 13. Dem. 318. 13 εἰ δ' οὖν ἐστι καὶ παρ' ἐμοὶ τις ἐμπειρία τοιαύτη.—(γ) Trop. 1 Cor. vii. 24 ἕκαστος ἐν ᾧ ἐκλήθη, ἐν τούτῳ μενέτω παρὰ τῷ Θεῷ *with God*, i. e. in union and fel-

lowship by faith with him, devoted to him as Christians, i. q. ἐν κυρίῳ ver. 22.

III. With the Accusative, pp. expressing motion *near by*, *near to* a place, etc. See Passow, Buttm. Matth. l. c. Winer § 53. p. 342.

a) pp. implying motion *along* or *by the side* of any thing, i. e. *near*, *by*, *along*, after verbs of motion, c. acc. of thing, Matt. iv. 18 περιπατῶν δὲ ὁ Ἰ. παρὰ τὴν θάλασσαν, i. e. *by the sea*, along the sea-shore. Matt. xiii. 4. Mark ii. 13. iv. 15 οἱ παρὰ τὴν ὁδὸν sc. σπείρονται, i. e. *by the way-side*. Luke viii. 5. — Jos. Ant. 2. 5. 5 παρὰ ποταμὸν βαδίζων. Xen. An. 6. 2. 1, 18.

b) as expressing motion *to* a place, i. e. place whither, *near to*, *to*, *at*, after verbs of motion, and so equiv. to πρὸς or εἰς c. acc. Matt. xv. 29 μεταβάς . . ἦλθε παρὰ τὴν θάλασσαν, *he came near to the sea*, approached the sea. ver. 30 ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ, *at his feet*. Luke viii. 41. Acts iv. 35. vii. 58. — Hom. Il. 1. 347 τῷ δ' αὐτῷ ἱστην παρὰ νῆας Ἀχαιῶν. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 3. 14 ἡ παρ' ἐμὲ εἰσοδος.

c) sometimes also expressing the idea of rest or remaining *near* a place, etc. *near*, *by*, *at*, i. q. παρὰ c. dat. Here however the idea of previous motion or coming to the place, is strictly implied; comp. in Εἰς no. 4. Passow παρὰ C. 3. — (α) pp. after verbs of rest or remaining, Matt. xiii. 1 ἐκάθητο παρὰ τὴν θάλασσαν, i. e. *he went and sat by the sea-side*. Mark v. 21. Luke v. 1. vii. 38 στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω. x. 39. Ellipt. with a verb impl. Mark iv. 1. Acts xxii. 3. Heb. xi. 12. — Ael. V. H. 8. 16. Hdot. 8. 140. Thuc. 7. 39. — (β) Metaph. of the ground or reason *by* or *along with* which a conclusion follows, *by reason of*, *because of*, Lat. *propter*, e. g. παρὰ τοῦτο, i. e. *thereby*, *therefore*, on this account, 1 Cor. xii. 15, 16 οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; comp. Matth. Winer l. c. So Sept. for רַב־לֵךְ Deut. xxiii. 5. — π. τοῦτο Plut. Camill. 28. Xen. Mag. Eq. 1. 5. παρ' οὗ Jos. B. J. 3. 5. genr. Pol. 1. 32. 4. Dem. 545. 22.

d) as denoting motion *by* or *past* a

place, i. e. a passing *by*, going *beyond*, Thuc. 7. 13. Xen. Cyr. 5. 2. 29 παρ' αὐτὴν τὴν Βαβυλῶνα δεῖ παρίεναι. — In N. T. only trop. as implying a failure to reach the exact point of aim, a want of coincidence with any thing, either from passing aside of it, or falling short, or going beyond. Comp. Passow C. 4. 5, 6. Winer l. c. Hence the general sense, *other than*, viz. (α) i. q. Engl. *aside from*, not coincident with, not conformable to, i. e. *contrary to*, *against*. Acts xviii. 13 παρὰ τὸν νόμον pp. *aside from the law*, i. e. *contrary to law*. Rom. i. 26 παρὰ φύσιν. iv. 18 παρ' ἐλπίδα. xi. 24. xvi. 17. Gal. i. 8, 9. — Jos. Ant. 6. 13. 2. Hdot. 6. 3. 6. Xen. Mem. 1. 1. 18. — (β) i. q. Engl. *beside*, in the sense of *except*, *save*, pp. failing, falling short. 2 Cor. xi. 24 τεσσαράκοντα παρὰ μίαν forty stripes *save one*, i. e. falling short by one, failing of one. — Jos. Ant. 4. 8. 1 τεσσαράκοντα ἐτῶν παρὰ τριάκονθ' ἡμέρας. Dem. 688. 25. Hdot. 9. 33. — (γ) i. q. Engl. *past*, in the sense of *beyond*, *besides*, *more than*; so genr. Heb. xi. 11 παρὰ καιρὸν ἡλικίας ἔτεκεν, *past the proper age*, failing the usual age. — Jos. Ant. 14. 14. 3. Thuc. 3. 54 παρὰ δύναν. — More commonly i. q. *more than*, *above*, *beyond*; so genr. Luke xiii. 2 ἁμαρτωλοὶ παρὰ πάντας. ver. 4. Rom. i. 25. xii. 3 παρ' οὗ δεῖ φρονεῖν. xiv. 5 see in κρίνω a. Heb. i. 9. (Diod. Sic. 12. 13 init. Plato Ion. p. 539. E. Xen. Mem. 1. 4. 14.) So after comparatives, where παρὰ c. acc. is equiv. to ἢ κατὰ c. acc. Matth. § 588. p. 1174. E. g. Luke iii. 13 μηδὲν πλέον παρὰ τὸ διατεταγμένον. Heb. i. 4. ii. 7, 9. iii. 3. ix. 23. xi. 4. xii. 24. (Esdr. iv. 35. Hdot. 7. 103. Thuc. 1. 23.) After ἄλλος, 1 Cor. iii. 11 θμελίον ἄλλον . . παρὰ τὸν κείμενον. Comp. Matth. l. c. — Plato Phæd. § 42. p. 93. A, οὐδὲ μὴν ποιεῖν τι οὐδέ τι πάσχειν ἄλλο, παρ' ὃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχω.

NOTE. In composition παρὰ implies :

1. nearness, proximity, *near*, *by*, as παρακαθίζω, παρίστημι, παραθαλάσσιος, etc. 2. motion or direction *near to*, *to*, *by*, as παραβάλλω, παραίδωμι, παρίχω, παραινῶ, etc. 3. motion *by* or *past* any place, a going beyond, as παράγω, παρέρχομαι, παραπλέω. 4. Trop. of

whatever swerves from the true point, comes short of it, goes beyond it, like the Engl. syllable, *mis-*, i. e. wrongly, falsely, as παρακούω, παραδεύω; or like Lat. *præter*, *trans*, implying violation, as παραβαίνω, παρανομέω; also *by stealth*, as παρεισάγω, etc. AL.

Παραβαίνω, f. βήσομαι, aor. 2 παρέβην, (βαίνω,) pp. *to go by one's side, to accompany*, sc. as one of the warriors in a chariot, only epic, Hom. Il. 11. 522. ib. 13. 708. Hdot. 7. 40. *to pass by or over in silence*, Dem. 298. 11. Usually and in N. T. only trop. *to go aside from, to transgress*, c. accus. Matt. xv. 2, 3 ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ. absol. 2 John 9. Prægn. Acts i. 25 ἐξ ἧς [ἀποστολῆς] παρέβην Ἰούδας i. e. *from which he by transgression fell away*, which he deserted by transgression. So Sept. seq. ἐκ for כִּן דָּר Ex. xxxii. 8. Sept. genr. for כָּרַךְ Num. xiv. 41. Josh. vii. 11, 15.—Jos. Ant. 9. 7. 4. Dem. 624. 1. Xen. Mem. 4. 4. 21.

Παραβάλλω, f. βαλῶ, (βάλλω,) pp. *to throw near, to cast before*, as food to animals, Luc. D. Deor. 12. 1. Pol. 1. 84. 8.—In N. T.

1. *to throw or place side by side*, trop. *to compare*, τὶ ἐν τινι Mark iv. 30.—τί τινι Jos. Ant. 5. 1. 21. Hdot. 1. 198. τί πρὸς τι Xen. Mem. 2. 4. 5.

2. intrans. or c. ἐαυτὸν impl. pp. *to throw oneself near*, i. e. *to betake oneself any whither, to go or come to a place*; see Buttm. § 130. n. 2. § 113. n. 2. Matth. § 496. Winer § 39. 1. Espec. by ship, as a nautical term, seq. εἰς Acts xx. 15 παρεβάλομεν εἰς Σάμον.—Jos. Ant. 18. 6. 4. Diod. Sic. 1. 44. Hdot. 7. 179.

Παραβύσις, εως, ἡ, (παραβαίνω,) *transgression*, e. g. τοῦ νόμου Rom. ii. 23. absol. iv. 15. v. 14. Gal. iii. 19. 1 Tim. ii. 14. Heb. ii. 2. ix. 15. Sept. for כִּן דָּר Ps. ci. 3.—2 Macc. xv. 10 π. τῶν ὅρκων. Jos. Ant. 18. 8. 2. absol. Plut. Pomp. 81. T. III. p. 872. 2. Reisk.

Παραβάτης, ου, ὁ, (παραβαίνω,) *an accompanier, companion*, sc. as one of the warriors in a chariot, Diod. Sic. 20. 41. Xen. Cyr. 7. 1. 29.—In N. T. *a transgressor*, sc. τοῦ νομοῦ Rom. ii. 25, 27.

James ii. 11. absol. Gal. ii. 18. James ii. 9.—Symm. for γῆρ Ps. xvii. 4. Ez. xviii. 10.

Παραβιάζομαι, f. ἀσομαι, depon. Mid. (βιάζω q. v.) *to force, to do violence to*, sc. contrary to nature or right, Jos. Ant. 13. 4. 9. Pol. 26. 1. 3. Plut. ed. R. X. p. 118 pen. μὴ παραβιάζεσθαι ταῖς ἡδοναῖς τὴν φύσιν.—In N. T. *to compel, to constrain*, sc. by overmuch entreaty, seq. acc. Luke xxiv. 29. Acts xvi. 15. Sept. for כָּרַךְ 2 K. ii. 17. v. 16. γῆρ 1 Sam. xxviii. 23.

Παραβολεύομαι, f. εὔσομαι, depon. Mid. (παράβολος *exposing oneself, daring*, Luc. Alex. 4. Diod. Sic. 19. 3; from παραβάλλομαι,) *to expose oneself to danger*. Phil. ii. 30 in later edit. παραβολευσάμενος τῷ ψυχῇ *exposing himself in respect to his life*, i. e. regardless of his life; for the dat. comp. Winer § 31. 3. Matth. § 400. 6.—Chrysost. 1 Thess. Hom. 9. Hesyech. παραβολευσάμενος εἰς θάνατον ἑαυτὸν ἐκδοῦς. Comp. Wetstein N. T. in loc.

Παραβολή, ἡς, ἡ, (παραβάλλω,) pp. *a placing side by side*, as of ships in battle, Pol. 15. 2. 13. Diod. Sic. 14. 60. In N. T. trop. *comparison, similitude*.

a) genr. Mark iv. 30 ἐν ποίᾳ παραβολῇ παραβαλῶμεν αὐτήν; Heb. xi. 19 ἐν παραβολῇ, i. e. figuratively.—Æl. V. H. 3. 33. Pol. 1. 2. 2.—In the sense of *image, figure, symbol*, i. q. τύπος, Heb. ix. 9 ἡτις [ἦν] παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, i. e. a symbol or type of spiritual things in Christ, comp. ver. 11.

b) spec. *a parable*, i. e. a short discourse, usually a narrative, under which something else is figured, or in which the fictitious is employed to represent and illustrate the real. This is a favourite mode of oriental teaching, and was much employed by our Saviour; so often in the first three Gospels, but not elsewhere in N. T. So Matt. xiii. 24 ἄλλην παραβολὴν παρέθηκεν. ver. 31, 33. xv. 15. xxi. 33, 45, 53. Mark iv. 10, 13 bis. vii. 17. xii. 12. Luke v. 36. vi. 39. viii. 9, 11. xii. 16, 41. xiii. 6. xv. 3. xviii. 1, 9. xix. 11. xx. 9, 19. xxi. 29. ἐν παραβολαῖς i. e. through or by means of parables, Mark iv. 11. Luke viii. 10. λαλεῖν, λέγειν, εἰπεῖν ἐν παραβολαῖς, Matt. xiii. 3,

10, 13, 34. xxii. 1. Mark iii. 23. xii. 1. c. *ἐν* impl. Mark iv. 33. διδάσκειν ἐν παραβολαῖς Mark iv. 2. εἶπε διὰ παραβολῆς Luke viii. 4. χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς Matt. xiii. 34. Mark iv. 34. ἀπὸ τῆς συκῆς μάθετε τὴν παραβολήν i. e. drawn from the fig-tree, Matt. xxiv. 32. Mark xiii. 28. Seq. gen. of the object whence the parable is drawn, Matt. xiii. 18 π. τοῦ σπεύροντος. ver. 36 π. τῶν ζιζανίων. Once of a series of comparisons, including also a parable, Luke xiv. 7, comp. ver. 7—14, 16—24.—Sept. and Heb. הִפְּךָ Ez. xvii. 2. xxiv. 3.

c) in a wider sense, *figurative discourse, a dark saying*, i. e. obscure and full of hidden meaning, Matt. xiii. 35 ἀνοιξω ἐν παραβολαῖς τὸ στόμα μου, quoted from Ps. lxxviii. 2 where Sept. for הִפְּךָ a sententious or didactic poem; comp. Prov. i. 6. Ecc. xii. 9.—Hence also i. q. *proverb, adage*, Luke iv. 23. So Sept. and הִפְּךָ 1 Sam. x. 12. Ez. xviii. 2.

Παραβουλεύομαι, f. εὔσομαι, (βουλεύω,) *to misconsult*, a doubtful form in text. rec. Phil. ii. 30, where other editions and MSS. read παραβολεύομαι q. v. Not found elsewhere.

Παραγγελία, ας, ῆ, (παράγγελω,) *announcement, declaration*, by authority, Xen. H. G. 2. 1. 4. In N. T. *command, charge, precept*, e. g. from magistrates, Acts v. 28 οὐ παραγγελίᾳ παρηγγεῖλαμεν ὑμῖν; comp. in Ἀγαλλιᾶω b. Acts xvi. 24. Or as pertaining to religion, 1 Thess. iv. 2 παραγγελίας ἰδῶκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. 1 Tim. i. 5, 18.—genr. Pol. 6. 27. 1.

Παραγγέλλω, f. γελῶ, (ἀγγέλλω,) pp. *to bring or send word near* to any one, i. e. *to announce* to any one, Hdian. 1. 5. 3. Xen. H. G. 2. 1. 4. Hence in N. T. and comm. *to direct, to command, to charge*, and παραγγέλλω μή, *to forbid*, seq. dat. of pers. expr. or impl. the thing commanded being put in the accus. or infin. or with ἵνα etc. (α) seq. dat. et accus. 2 Thess. iii. 4 ἃ παραγγέλλομεν ὑμῖν. ver. 10 τοῦτο παραγγ. ὑμῖν, ὅτι κ. τ. λ. c. dat. impl. 1 Cor. xi. 17. 1 Tim. iv. 11. v. 7 ταῦτα παράγγελλε, ἵνα κ. τ. λ.—Xen. Cyr. 4. 2. 19. Lac. 13. 5.—(β)

seq. dat. et. infin. comp. for the use of the infin. aor. as well as inf. pres. Lob. ad Phryn. p. 747 sq. Winer p. 274. E. g. infin. aor. Mark viii. 6 παρήγγειλε τῷ ὄχλῳ ἀναπσεῖν ἐπὶ τῆς γῆς. Luke v. 14. viii. 29, 56. Acts x. 42. xvi. 18. xxiii. 22. 1 Cor. vii. 10. Inf. pres. Luke ix. 21 αὐτοῖς παρήγγειλε μηδενὶ λέγειν τοῦτο. Acts i. 4. iv. 18. v. 28 see in Παραγγελία. ver. 40. xvi. 23. xvii. 30. xxiii. 30. 2 Thess. iii. 6. 1 Tim. i. 3. vi. 17. c. acc. et inf. pres. 1 Tim. vi. 13. c. dat. impl. Acts xv. 5. — Aor. Jos. c. Ap. 1. 26. Hdian. 6. 8. 15. Xen. Ag. 1. 31. Pres. Luc. Nigr. 34. Xen. Cyr. 2. 4. 4. inf. c. acc. Xen. An. 1. 2. 1.—(γ) Further, seq. dat. et ἵνα, comp. in ἵνα no. 3. a α. Mark vi. 8. 2 Thess. iii. 12. Seq. dat. c. καθώς 1 Thess. iv. 11. c. λίγων before the express words, Matt. x. 5.

Παραγίνομαι, f. γενήσομαι, γίνομαι,) pp. in pres. *to become near, to become present*, i. e. *to come, to approach, to arrive*, thrice Matt. iii. 1, 13. Mark xiv. 43. imperf. once John iii. 23. Elsewhere only aor. 2 παρεγενόμην *to be near, to be present*, i. e. *to have come or arrived*; see in Γίνομαι.

a) genr. and absol. John iii. 23 παρ-εγίνοντο καὶ ἱεραποστολίζοντο. Luke xix. 16. Acts xi. 23 ὃς παρεγενόμενος καὶ ἰδὼν. xxv. 7. 1 Cor. xvi. 3. al. Sept. for κῆρ Gen. xxvi. 32. Ex. ii. 16, 17. ssep.—Æl. V. H. 12. 1 init. Xen. Cyr. 8. 1. 3.—With an adjunct of place whither, e. g. seq. εἰς c. acc. of place, Matt. ii. 1. John viii. 2. Acts xiii. 14. xv. 4. (Sept. Josh. xxiv. 11. Hdian. ii. 4.) seq. ἐπὶ c. acc. of place, Matt. iii. 13. (Plut. Mor. II. p. 35. Tauchn.) c. acc. of pers. *to come upon or against* any one, Luke xxii. 52. (Sept. Josh. x. 9. Thuc. 2. 95.) seq. πρὸς c. acc. of pers. Luke vii. 4. xi. 6. Acts xx. 18.—Sept. Ex. ii. 17. xviii. 6. Diod. Sic. 2. 13.—With an adjunct of place whence, e. g. ἀπὸ c. gen. Matt. iii. 13. ἐξ ὁδοῦ Luke xi. 6. παρὰ τινος Mark xiv. 43.

b) i. q. *to come or appear publicly*, e. g. John the Baptist, Matt. iii. 1. Jesus, Luke xii. 51. Heb. ix. 11.—1 Macc. iv. 45. Test. XII Patr. p. 745.

c) i. q. *to come back, to return*, Luke

xiv. 21. So Sept. for Josh. xviii. 8. Num. xiv. 36. — Philo. Leg. ad Cai. p. 1016. B. AL.

Παράγω, f. ἄγω, (ἄγω,) *to lead along near, to lead by or past*, Hen. H. G. 4. 5. 11. Hence

a) Mid. παράγομαι, *to pass along, to pass away*, absol. 1 John ii. 8 ἡ σκοτία παράγεται. Trop. i. q. *to disappear, to perish*, 1 John ii. 17 ὁ κόσμος παράγεται. Comp. below in b. Only in N. T.

b) intrans. παράγω, *to pass along, to pass by*, comp. in ἄγω no. 3. Matt. xx. 30 ἀκούσαντες ὅτι Ἰησοῦς παράγει. Mark ii. 14. xv. 21. John ix. 1. So Sept. for עָבַר 2 Sam. xv. 18. Ps. cxxix. 8.—In the sense of *to pass on further, to pass away*, Matt. ix. 9 καὶ παράγων ὁ Ἰησοῦς ἐκείθεν. ver. 27. John viii. 59. Trop. i. q. *to disappear, to perish*, 1 Cor. vii. 31 τὸ σχῆμα τοῦ κόσμου τούτου παράγει. So Sept. and עָבַר Ps. cxliv. 4.

Παραδειγματίζω, f. ἴσω, (παράδειγμα example, from παραδείκνυμι,) *to make an example of, to expose to public shame*, c. acc. Matt. i. 19 μὴ θέλων αὐτὴν παραδειγματίζειν. Heb. vi. 6 where it is coupled with ἀνασταυρώω. So Sept. for עֲרִיבָה Num. xxv. 4. — Plut. de Curiosit. § 10. T. VIII. p. 65. 1. Reisk. Pol. 29. 7. 5.

Παράδεισος, ου, ὁ, *paradise*, a word which seems to have had its origin in the languages of Eastern Asia; comp. Sanscr. *parādēsha* and *parādisha* a land elevated and cultivated, Armen. *pardes* a garden around the house planted with grass, herbs, trees, for use and ornament, see Schroeder Dissert. Thesaur. Ling. Armen. præmiss. p. 56. In the Heb. form פֶּרֶדִּס and Gr. παράδεισος it is applied to the *pleasure gardens* and *parks* with wild animals around the country residences of the Persian monarchs and princes, Neh. ii. 8. comp. Ecc. ii. 5. Cant. iv. 13. Xen. Cyr. 1. 3. 14. H. G. 4. 1. 33. Œc. 4. 13. Diod. Sic. 16. 41. In like manner of the parks and gardens of the Jewish kings, Jos. Ant. 7. 4. 14. ib. 8. 7. 3. Hence the LXX employ it of the garden of Eden, παράδεισος for Heb. גֶּן Gen. ii. 8 sq. Jos. Ant. 1. 1. 3. See Gesen.

Heb. Lex. פֶּרֶדִּס. Rosenm. Bibl. Geogr. I. i. p. 173 sq.—Hence in the later Jewish usage and in N. T. *paradise* is put for the abode of the blessed after death, viz.

a) the inferior *paradise*, or the region of the blessed in Hades, Luke xxiii. 43. See Ἀΐδης i. e. Ἅδης p. 13. Comp. Jos. Ant. 18. 1. 3.

b) π. τοῦ Θεοῦ, *the paradise of God*, the celestial paradise, where the spirits of the just dwell with God, 2 Cor. xii. 4, i. q. ὁ τρίτος οὐρανός in ver. 3, see in Οὐρανός d. β. So Rev. ii. 7, where the imagery is drawn from Gen. ii. 8 sq.—Psalt. Salom. xiv. 2. Test. XII Patr. p. 586 αὐτὸς [ὁ υἱὸς τοῦ θ.] ἀνοίξει τὰς θύρας τοῦ παραδείσου σου, καὶ . . δώσει τοῖς ἁγίοις φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς.

Παραδέχομαι, f. ξομαι, depon. Mid. (δέχομαι), *to take near or to oneself*, i. e. *to receive to oneself*, pp. from the hands of any one, Xen. Cyr. 7. 3. 1. In N. T. trop. *to receive, to admit, to approve*, c. accus. e. g. things, Mark iv. 20 τὸν λόγον. Acts xvi. 21 ἐξῆλθ. xxii. 18. 1 Tim. v. 19. Sept. for נָשָׂא Ex. xxiii. 1.—Arr. Epict. 1. 7. 6. Luc. D. Mort. 28. 2.—Of persons, by Hebraism, *to delight in*, Heb. xii. 6 υἱὸν δὲν παραδέχεται, parall. with ἀγαπάω, quoted from Prov. iii. 12 where Sept. for נָשָׂא.

Παραδιατρίβη, ης, ἡ, (παρά, διατριβή *pastime*, employment, fr. διατρίβω q. v.) *mis-employed*, q. d. *idle occupation*, 1 Tim. vi. 5 in text. rec. This is the better reading, instead of διαπατριβή, see Tittm. de Synon. N. T. p. 233, and Bible. Repos. III. p. 61. Winer p. 88 sq.

Παραδίδωμι, f. παραδώσω, (δίδωμι,) *to give near, with, to any one, to give over, to deliver over or up*, sc. into the possession or power of any one, trans. Spoken

a) of persons delivered over with evil intent into the power or authority of others, e. g. to magistrates for trial, condemnation, seq. acc. et dat. Matt. v. 25 μήποτέ σε παραδώ ὁ ἀντίδικός τῷ κριτῇ. Mark xv. 1 παρέδωκαν αὐτὸν τῷ Πιλάτῳ. Luke xx. 20. John xix. 11. c. dat. impl. Matt. xxvii. 18. Acts iii. 13.—

Dem. 515. 6.—To lictors or soldiers for punishment or ward, Matt. v. 25 *καὶ ὁ κριτής σε παραδῶ τῷ ὑπηρέτῃ*. xviii. 34 *παρέδωκεν αὐτὸν τοῖς βασιανισταῖς*. xx. 19 et Luke xviii. 32 *τοῖς ἔθνεσιν* i. e. the Roman soldiers. Acts xii. 4. c. *εἰς* final, Matt. xx. 19. Seq. acc. c. *εἰς* final, Luke xxiv. 20 *παρ. αὐτὸν εἰς κρίμα θανάτου* i. e. to be punished with death. c. *ἵνα* Matt. xxvii. 26 *Ἰησοῦν παρέδωκεν, ἵνα σταυρωθῇ*. Mark xv. 15.—Dem. 1327. ult. Xen. An. 4. 2. 1.—So in general to the power and pleasure of one's enemies; c. accus. et dat. Matt. xxvi. 15 *κἀγὼ ὑμῖν παραδώσω αὐτόν*. Luke xxiii. 25. Mark x. 33. 1 Tim. i. 20. Seq. acc. simpl. Matt. x. 4 *Ἰούδας ὁ καὶ παραδόντα αὐτόν*. xxiv. 10. Mark iii. 19. xiv. 11. Luke xxii. 21. al. Pass. Matt. iv. 12. Mark i. 14. (1 Macc. xiv. 33. Ceb. Tab. 9. Xen. H. G. 2. 4. 41.) Instead of dat. seq. *εἰς συνέδρια* into i. e. before councils, Matt. x. 17. Luke xxi. 12. (Dem. 1230. 18.) Also c. *εἰς χεῖρας τινος* into the hands, i. e. power of any one, Matt. vii. 22. Mark xiv. 41. Luke xxiv. 7. Acts xxi. 11. With *εἰς* final, Matt. xxiv. 9. xxvi. 2 ὁ υἱὸς τοῦ ἀνθρ. *παραδίδοται εἰς τὸ σταυρωθῆναι*. Acts viii. 3 *εἰς φυλακὴν*. Mark xiii. 12 et 2 Cor. iv. 11 *εἰς θάνατον*, and so with *εἰς θάνατον* impl. wherever the reference is to the death of Jesus, Rom. iv. 25. viii. 32. 1 Cor. xi. 23; also where Jesus is said *ἑαυτὸν παραδίδοναι*, Gal. ii. 20. Eph. v. 2, 25. (Act Thom. § 52.) Once genr. *τινά τινι εἰς*, 1 Cor. v. 5.

b) of persons or things delivered over to do or suffer any thing, in the general sense to *give up* or *over*, to *surrender*, to *permit*, c. acc. Acts xv. 26 *ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν* men who have given up i. e. jeopardized their lives. c. acc. et *ἵνα*, 1 Cor. xiii. 3 *ἐὰν παραδῶ τὸ σῶμά μου ἵνα καθήσωμαι*. Sept. for Chald. ܕܢܕܢ Dan. iii. 28.—Luc. Tim. 12. Plur. Mor. II. p. 32. Tauchn. Xen. Cyr. 3. 3. 47.—So of persons given over to follow their passions etc. c. acc. et dat. of thing, Eph. iv. 19 *ἑαυτοὺς παρέδωκαν τῷ ἀσελγείᾳ*. c. acc. et infin. Acts vii. 42. Seq. acc. et *εἰς τι* into any thing, i. e. into the power or practice of it, Rom. i. 24, 26, 28.—Ecclus. xxiii. 6.

c) of persons and things delivered over to the charge, care, kindness of

any one, in the general sense to *give up*, to *commit*, to *entrust*, genr. c. acc. et dat. Matt. xi. 27 *πάντα μοι παραδόξῃ ὑπὸ τοῦ πατρός*. xxv. 14. Luke iv. 6. x. 22. Acts xxvii. 1 *παρεδίδουν τὸν Παῦλον . . . ἑκατοντάρχῃ κ. τ. λ.* 1 Pet. ii. 23. 2 Pet. ii. 4. (Act. Thom. § 52. Diod. Sic. 5. 36. Xen. An. 4. 6. 1.) So *παραδίδοναι* τινὰ τῇ χάριτι τοῦ θεοῦ to *commit* or *commend* to the favour of God, Acts xiv. 26. xv. 40. *παραδίδοναι τὸ πνεῦμα* sc. τῷ θεῷ, to *give up the ghost*, John xix. 30, comp. Ps. xxxi. 5. Eccl. xii. 7.—Also in the sense to *give back*, to *deliver up*, to *render up*, 1 Cor. xv. 24.—Xen. H. G. 2. 3. 7.

d) of things delivered orally or by writing, i. q. to *deliver*, to *declare*, to *teach*, trans. Mark vii. 13. Luke i. 2. Acts vi. 14 *τὰ ἔθνη ἃ παρέδωκεν ὑμῖν Μωϋσῆς*. xvi. 4. 1 Cor. xi. 2, 23 ὃ καὶ παρέδωκα ὑμῖν. xv. 3. 2 Pet. ii. 21. Jude 3. Pass. Rom. vi. 17 *εἰς ὃν παρεδόξατε τύπον διδαχῆς*, for *εἰς τὸν τύπον διδ.* ὃν παρεδόξατε, see Buttm. § 131. 5, and § 134. 7. Winer § 24. 2.—Jos. c. Apion. 1. 12. Hdian. 1. 1. 3. Diod. Sic. 1. 3.

e) intrans. or c. *ἑαυτὸν* impl. see in Παραβάλλω, no. 2, to *deliver up oneself*, to *yield oneself*, e. g. as the harvest presents itself for the sickle, Mark iv. 29 *ὅταν δὲ παραδῶ ὁ καρπός*. AL.

Παράδοξος, ου, ὅ, ἡ, adj. (δόξα), *paradoxical*, *strange*, i. e. aside from received opinion, Luc. D. Deor. 9. 2. Xen. Mag. Eq. 8. 19. In N. T. by impl. *strange*, *wonderful*, Luke v. 26.—Ecclus. xliii. 25. Jos. Ant. 4. 4. 2. Hdian. 1. 1. 5.

Παράδοσις, εως, ἡ, (παραδίδωμι,) *delivery*, i. e. the act of delivering over from one to another, Thuc. 1. 9. *surrender* of a city, Jos. B. J. 1. 8. 6. Thuc. 3. 53. In N. T. 'any thing orally delivered,' *precept*, *ordinance*, *instruction*, i. e.

a) of oral precepts delivered down from age to age, *tradition*, *traditional law*, Matt. xv. 2 *παραβαίνουνσι τὴν παράδοσιν τῶν πρεσβυτέρων*. ver. 3, 6. Mark vii. 3, 5, 8, 9, 13. Gal. i. iv. Col. ii. 8. See Jos. Ant. 13. 10. 6.—Jos. Ant. 1. c. Pol. xii. 6. 1.

b) genr. *precept*, *doctrine*, 1 Cor. xi. 2 *καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις*

κατίχετε. 2 Thess. ii. 15. iii. 6.—Jos. Ant. 10. 4. 1. Arr. Epict. 2. 23. 40. Pol. 11. 8. 2.

Παραζηλόω, ὦ, f. ὤσω, (ζηλόω,) pp. *to render miszealous*, i. e. *to make jealous, to provoke to jealousy or emulation*, trop. spoken of Israel whom God would make jealous of their own high privileges, i. e. cause to set a right value upon them, by bestowing like privileges on other nations, trans. Rom. x. 19 παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνευ, quoted from Deut. xxxii. 21 where Sept. for נִזְרַת נִזְרַת. Rom. xi. 11, 14. Also *to provoke God to jealousy or anger*, sc. by rendering to idols the homage due to him alone, 1 Cor. x. 22. Sept. for נִזְרַת, 1 K. xiv. 22. πρὸς τὸν θεόν Ps. xxxvii. 1, 7, 8.—Eccelus. xxx. 3

Παραθαλάσσιος, α, ον, (θάλασσα,) *near the sea, by the sea-side, maritime*, Matt. iv. 13 εἰς Καπερν. τὴν παραθαλασσίαν. Sept. for עַל הַיָּם 2 Chr. viii. 17.—2 Macc. viii. 11. Pol. 1. 20. 6. Xen. H. G. 1. 1. 24.

Παραθεωρέω, ὦ, f. ἴσω, (θεωρίω,) *to look at a thing by the side of another*, i. e. *to compare*, Xen. Mem. 4. 8. 7. In N. T. *to look by any thing*, i. q. *to overlook, to neglect, to slight*, pass. Acts vi. 1 ὅτι παραθεωροῦντο αἱ χῆραι αὐτῶν.—Dem. 1414. 22. Diod. Sic. 35. X. p. 135. Bip. or VI. p. 218. Tauchn.

Παραθήκη, ης, ῆ, (παρτίθημι,) *a deposit, trust*, something committed to one's charge, 2 Tim. i. 12. Also 1 Tim. vi. 20 et 2 Tim. i. 14 in later edit. for παρακαταθήκη q. v. Sept. for תְּרִיבָה Lev. vi. 2, 4.—Plato Comic. ap. Phot. p. 280. Pol. 33. 12. 4, 9. A later form i. q. the earlier παρακαταθήκη, Lob. ad Phryn. p. 312. Winer p. 89, 502.

Παραινέω, ὦ, f. ἴσω, (αινέω,) pp. *to praise, near, before, to any one*; hence *to exhort, to admonish*, seq. inf. c. acc. of pers. Acts xxvii. 22 παραινῶ ὑμᾶς ἐνθυμεῖν. absol. ver. 9.—2 Macc. vii. 25. Jos. Ant. 9. 7. 2. Luc. Pisc. 51. c. inf. Pol. 1. 80. 3. Xen. Mem. 1. 3. 8.

Παραιτέομαι, οὔμαι, f. ἴσομαι, deponen. Mid. (αἰτέω,) *to ask near any one*, i. e. *at his hands, to obtain by asking*,

Pind. Nem. 10. 56. Hdot. 1. 24, 90. In N. T. *to ask aside or away, to deprecate, to get rid of by asking*, i. q. Engl. *to beg off from*.

a) pp. and genr. *to entreat* that something may not take place, seq. inf. Acts xxv. 11 οὐδὲν παραιτούμαι τὸ ἀποθανεῖν I do not deprecate death, do not refuse to die. So seq. μή c. inf. Heb. xii. 19, comp. in Μὴ I. d.—Jos. Vit. § 29 θανατεῖν οἱ παραιτούμαι. Plut. Romul. 3. Thuc. 5. 63.

b) i. q. *to excuse oneself* from an invitation, absol. Luke xiv. 18 ἤρξαντο . . . παραιτεῖσθαι πάντες. Perf. particip. as pass. ib. ἔχε με παρητημένον ver. 19. See Buttm. § 113. n. 6.—Jos. Ant. 7. 8. 2. Plut. Jul. Cæs. 68 Κίρνας . . . ἰδοὺ ἐπὶ καίσαρος ἐπὶ δεῖπνον καλεῖσθαι. παραιτούμενος κ. τ. λ.

c) by impl. *not to receive*, i. e. *to refuse, to reject*, c. acc. Heb. xii. 25 bis, μὴ παραιτήσῃς τὸν λαοῦντα κ. τ. λ. 1 Tim. iv. 7. v. 11.—Jos. Ant. 3. 8. 8. Philo 2 Alleg. p. 87. A. Diog. Laert. 4. 42.—In the sense of *to avoid, to shun*, 2 Tim. ii. 23. Tit. iii. 10.—2 Macc. ii. 31. Philo in Flacc. p. 968. D.

Παρακαθίζω, f. ἴσω, (καθίζω no. 2,) *to sit down near, to seat oneself near*, seq. παρά c. acc. Luke x. 39. Sept. for עָשָׂה Job ii. 13.—Arr. Epict. 2. 6. 23. Mid. Xen. Cyr. 5. 5. 7. Trans. Palæph. 41. 3.

Παρακαλέω, ὦ, f. ἴσω, (καλέω,) *to call near, to call for*, trans. Not found in John's writings.

a) pp. i. q. *to invite to come*, Acts xxviii. 20 διὰ ταύτην τὴν αἰτίαν παρεκάλεσα ὑμᾶς, ἰδεῖν κ. τ. λ.—Æl. V. H. 3. 37. Dem. 1265. ult. Xen. An. 5. 6. 16.

b) i. q. *to call for or upon any one*, as for aid, *to invoke*, e. g. God, Jos. Ant. 13. 5. 8. Arr. Epict. 3. 21. 12. Xen. H. G. 2. 4. 17.—Hence in later usage and N. T. genr. *to beseech, to entreat*, c. acc. Matt. xviii. 32. Acts xvi. 39. 2 Cor. xii. 18. With the accus. expr. or impl. are also put other adjuncts, e. g. part. λέγων or the like, Matt. viii. 5 προσῆλθεν ἑκατόνταρχος, παρακαλῶν αὐτὸν καὶ λέγων. ver. 31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες. Mark i. 40. v. 23. Acts xvi. 15. xxv. 2. Also c. inf. aor. Mark v

17 ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν κ. τ. λ. Acts viii. 31. ix. 38. xix. 31. inf. aor. c. acc. Acts xxiv. 4. c. τοῦ xxi. 12. (1 Macc. ix. 35. Arr. Epict. 1. 10. 10. inf. pres. Xen. Cyr. 4. 5. 53.) c. ἴνα, Mark v. 18. Luke viii. 31. 1 Cor. xvi. 12. 2 Cor. xii. 8. c. ὅπως Matt. viii. 34. (Plut. Demetr. 38 pen.) c. περὶ τινος Philem. 10. comp. Jos. Ant. 1. c.—Comp. Suid. παρακαλεῖν . . . ἄκυρον γὰρ τὸ δέισθαι. Thom. Mag. p. 684. H. Planck in Bibl. Repos. I. p. 685.

c) i. q. to call upon any one to do any thing, i. e. to exhort, to admonish, c. acc. of pers. Acts xv. 32 Ἰούδας καὶ Σίλας . . . παρεκάλεσεν τοὺς ἀδελφούς. 1 Cor. xiv. 31. 2 Cor. x. 1. 1 Thess. ii. 11. 1 Tim. v. 1. Heb. iii. 13.—1 Macc. xii. 50. Pol. 1. 61. 1. Xen. Cyr. 1. 4. 15.—Also c. acc. and with further adjuncts, e. g. with the express words, 1 Cor. iv. 16. 1 Pet. v. 1. c. inf. pres. Acts xi. 23 παρεκάλεν πάντας . . . προσμένειν τῷ κυρίῳ. Phil. iv. 2 bis. 1 Pet. ii. 11. (Plut. Mor. II. p. 22. Tauchn.) c. inf. aor. Acts xxvii. 23 παρεκάλεν ὁ Π. ἅπαντας μεταλαβεῖν τροφῆς. Rom. xii. 1. 2 Cor. ii. 8. Eph. iv. 1. Heb. xiii. 19. (Hdian. 6. 9. 10.) c. ἵνα 1 Cor. i. 10. 2 Cor. viii. 6. 1 Thess. iv. 1.—Absol. c. acc. of pers. impl. Luke iii. 18. Rom. xii. 8 ὁ παρακαλῶν. 2 Cor. v. 20. xiii. 11. Tit. i. 9. Heb. x. 25. seq. λίγων Acts ii. 40. c. inf. pres. 1 Tim. ii. 1. c. inf. et acc. 2 Cor. vi. 1. So ταῦτα διδάσκει, καὶ παρακάλεν 1 Tim. vi. 2. Tit. ii. 15.

d) by impl. to exhort in the way of consolation, encouragement, etc. i. q. to console, to comfort, c. acc. of pers. Matt. ii. 18 Ῥαχὴλ κλαίουσα . . . καὶ οὐκ ἠθέλει παρακληθῆναι. v. 4. 2 Cor. i. 4 ter, ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει κ. τ. λ. ver. 6. ii. 7. vii. 7. 1 Thess. iii. 7. iv. 18. Seq. τὰς καρδίας ὑμῶν, Eph. vi. 22. Col. ii. 2. iv. 8. 2 Thess. ii. 17. comp. in Καρδία a. γ. So Sept. often for עֲנַח Gen. xxiv. 67. xxxvii. 34. Deut. xxxii. 36. al.—In the sense of to make glad, Pass. to be glad, to rejoice, Luke xvi. 25. Acts xx. 12. AL.

Παρακαλύπτω, f. ψω, (καλύπτω,) to cover over, to hide, pp. by putting any thing near or before an object, e. g. τοὺς ὀφθαλμούς Sept. for עֲלֵה Ez. xxii. 26.

Mid. id. Plut. Pomp. 60. In N. T. trop. Luke ix. 45 (τὸ ῥῆμα) ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, comp. in Ἀπό I. 2. b.

Παρακαταθήκη, ης, ἡ, (παρακατατί-
θημι,) a deposit, trust, something committed to one's charge, 1 Tim. vi. 20 and 2 Tim. i. 14 in text. rec. where later edit. have the later form παραθήκη q. v. Lob. ad Phryn. p. 312.—Jos. B. J. 3. 8. 5. Diod. Sic. 15. 76. Thuc. 2. 72. Xen. An. 5. 3. 7.

Παράκειμαι, f. σομαι, (κεῖμαι,) to lie near, to be adjacent, Hdian. 3. 4. 11. Xen. An. 7. 3. 22. In N. T. trop. to be at hand, to be present, prompt, Rom. vii. 18 τὸ γὰρ θελεῖν παράκειται μοι. ver. 21.—pp. Judith iii. 2, 3.

Παράκλησις, εως, ἡ, (παρακαλέω,) pp. a calling near, invitation, Dem. 275. 20 οἱ μὲν ἐκ παρακλήσεως συγκαθήμενοι. In N. T. as in the verb q. v.

a) entreaty, petition, 2 Cor. viii. 4 μετὰ πολλῆς παρακλήσεως δέόμενοι ἡμῶν. ver. 17, coll. ver. 6.—Jos. Ant. 3. 1. 5. Pol. 22. 7. 2.

b) exhortation, admonition, Rom. xii. 8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει. 1 Cor. xiv. 3. 1 Tim. iv. 13. Heb. xii. 5. xiii. 22.—2 Macc. vii. 24. Jos. Vit. 17. Diod. Sic. 15. 56.—In the sense of instruction, teaching, i. e. hortatory, Acts xiii. 15 εἰ ἐστὶ λόγος ἐν ὑμῖν παρακλήσεως. xv. 31. 1 Thess. ii. 3. So prob. Acts iv. 36 υἱὸς παρακλήσεως, i. q. מְנַחֵם Βαρνάβας, where παρακλήσις is then equiv. to προφητεία.

c) consolation, comfort, solace, Rom. xv. 4 ἵνα διὰ . . . τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν, i. e. the consolation afforded by the Scriptures. 2 Cor. i. 4, 5, 6 bis, 7. vii. 4, 7, 13. Phil. ii. 1. 2 Thess. ii. 16. Philem. 7. Heb. vi. 18. ὁ θεὸς τῆς παρακλήσεως Rom. xv. 5. 2 Cor. i. 3. So Sept. for עֲנַח Is. lvii. 18. עֲנַחְנָה Jer. xvi. 7. Is. lxvi. 11. (1 Macc. xii. 9.) Including the idea of spiritual aid, assistance, i. q. 'aid and consolation,' Acts ix. 31 ἡ π. τοῦ ἁγίου πνεύματος. Meton. for the author of spiritual aid and consolation, the Messiah, Luke ii. 25. So Sept. for עֲנַח Nah. iii. 7. So the Rabbins עֲנַח often as a name of the Messiah, see Light-

foot Hor. Heb. ad Joh. xiv. 16.—By impl. in the sense of *joy, gladness*, Luke vi. 24.

Παράκλητος, ου, ό, ή, adj. (*παρά-καλέω*), pp. *called upon*, sc. for help; hence as subst.

a) Lat. *advocatus, an advocate, intercessor*, who pleads the cause of any one before a judge etc. 1 John ii. 1 *ἐάν τις ἁμάρτη, παράκλητον ἔχοντα πρὸς τὸν πατέρα*, i. e. Christ.—Dem. 343. 10. Dion. Hal. Ant. 11. 37. So Rabb. *מְדַבֵּר* or *מְדַבֵּר* for *גִּבּוֹר מְדַבֵּר* intercessor, angel of intercession, Job xxxiii. 23.

b) *a consoler, comforter*, bestowing spiritual aid and consolation, spoken of the Holy Spirit, John xiv. 16, 26. xv. 26. xvi. 7.

Παρακοή, ής, ή, (*παρακούω*), pp. 'act of mishearing;' in N. T. *neglect to hear*, i. e. *disobedience*, Rom. v. 19 *διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου*. 2 Cor. x. 6. Heb. ii. 2.—Just Mart. de Resurr. p. 213, *ἀποθνήσκομεν τῇ τοῦ ἀνδρ. παρακοῇ*.

Παρακολουθεῖω, ὦ, f. ήσω, (*ἀκολουθεῖω*), *to accompany side by side, to follow closely*, c. dat. pp. Diod. Sic. 20, 29. Xen. Conv. 8. 23. In N. T. trop.

a) of things, *to accompany*, i. q. *to be done by* any one, c. dat. Mark xvi. 17 *σημεῖα δὲ τοῖς πιστεύουσι ταῦτα παρακολουθήσει*—Comp. 2 Macc. viii. 11.

b) i. q. *to follow out closely* in mind, *to trace out, to examine*, c. dat. Luke i. 3 *παρακ. πᾶσι ἀκριβῶς*.—Pol. 1. 12. 7. Dem. 285. 21.

c) i. q. *to conform unto, to compare*, c. dat. e. g. *τῇ διδασκαλίᾳ* 1 Tim. iv. 6. 2 Tim. iii. 10.—2 Macc. ix. 27.

Παρακούω, f. σω, (*ἀκούω*), *to mishear*, i. e. *to hear slightly, inattentively*, Ael. V. H. 5. 9. Pol. 7. 11. 9. In N. T. *to neglect to hear*, i. e. *not to obey*, c. gen. Buttm. § 132. 5. 3. Matth. § 362. Matt. xviii. 17 bis, *ἐάν δὲ παρακούσῃ αὐτῶν κ. τ. λ.* Sept. for *γὰρ* *אֲל* Is. xlv. 12. *אֲל* *אֲל* Esth. iii. 8.—Tob. iii. 4. Jos. Ant. 1. 10. 4. Pol. 26. 2. 1.

Παρακύπτω, f. ψω, (*κύπτω*), *to stoop down near by* any thing, *to bend forward*

near, sc. in order to look at any thing more closely.

a) pp. absol. Luke xxiv. 12 *παρακύψας βλέπει τὰ ὀσθόνια*. John xx. 5. *εἰς τ.*, John xx. 11 *παρέκυνθεν εἰς τὸ μνημεῖον*. Sept. for *ἐκ* *אֲל* Prov. vii. 6. 1 Chr. xv. 29.—Eccles. xxi. 23 *εἰς οἰκίαν*. Act. Thom. § 52. Luc. Tim. 13. absol. Aristoph. Pax 983. Arr. Epict. 1. 1. 16.

b) metaph. *to look into, to find out, to know*, c. *εἰς*, James i. 25. 1 Pet. i. 12.

Παραλαμβάνω, f. λήψομαι, (*λαμβάνω*), *to take near, with, to oneself*; and also semi-pass. *to receive with or to oneself*; comp. in *λαμβάνω*.

1. *to take to oneself*, e. g. a city, i. e. *to take in possession, to seize*, Xen. H. Gr. 4. 8. 11.—In N. T. only of persons, *to take unto or with oneself*, sc. as an associate, companion, c. accus. Matt. i. 20 *μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου*. ver. 24. (Sept. Cant. viii. 2.) Matt. xvii. 1 *παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον κ. τ. λ.* xx. 17. xxvi. 37. Mark iv. 36. v. 40. ix. 2. x. 32. Luke ix. 10, 28. xi. 26. xviii. 31. Acts xv. 39. Also seq. *εἰς* c. acc. of place, Matt. iv. 5, 8. xxvii. 27. seq. *μετά* c. gen. of pers. Matt. xii. 45. xviii. 16. Mark xiv. 33. seq. *πρὸς* c. acc. of pers. John xiv. 3. Sept. for *πρὸς*, c. *εἰς* Num. xxiii. 14. c. *μετά* Gen. xxii. 3.—Hdian. 3. 14. 17. Xen. Cyr. 1. 4. 15. c. *εἰς* Ael. V. H. 2. 18.—Part. *παραλαβὼν* is sometimes used by partial pleonasm before other verbs, in order to express the idea more fully and graphically, comp. in *λαμβάνω* no 1. a. Acts xvi. 33 *καὶ παραλαβὼν αὐτοὺς . . . ἔλουσεν ἀπὸ τῶν πληγῶν*. xxi. 24, 26, 32. xxiii. 18. So also the verb itself with *καὶ* before another verb; Matt. ii. 13 *παράλαβε τὸ παιδίον καὶ φεύγε*. ver. 14, 20, 21. John xix. 16. So Sept. and *πρὸς* 1 Sam. xvii. 31, 57. Comp. Gesen. Lex. art. *πρὸς*.—Trop. of those whom Christ will *take with him*, or *receive into favour* at his coming, Pass. Matt. xxiv. 40 *ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται*. ver. 41. Luke xvii. 34, 35, 36. Also of a teacher, i. q. *to receive, to acknowledge*, *to embrace and follow his instructions*, John i. 11. Comp. in *λαμβάνω* no. 1. e.

2. *to receive with or to oneself*, sc. what is given, imparted, delivered over,

q. d. to take from another into one's own hands, Xen. Cyr. 7. 2. 14. In N. T.

a) pp. to receive in charge, as an office, dignity, e. g. διακονίαν Col. iv. 17. βασιλείαν Heb. xii. 28. Sept. for Chald. ܕܒܪ Dan. v. 33.—Jos. Ant. 15. 2. 2. Diod. Sic. 11. 68. Xen. H. G. 6. 4. 35.

b) metaph. to receive into the mind, i. q. to be taught, to learn, c. acc. of thing, Mark vii. 4 & παράλαβον κρατεῖν. 1 Cor. xv. 1, 3. Gal. i. 9. Phil. iv. 9 & καὶ ἐμάθετε καὶ παρελάβετε. Col. ii. 6 τὸν Χριστὸν meton. for the gospel of Christ. Seq. acc. c. ἀπό τινος 1 Cor. xi. 23. e. παρά τινος Gal. i. 12. 1 Thess. ii. 13. iv. 1. 2 Thess. iii. 6.—Routh Fragm. Patr. I. 464, τὴν πίστιν ἣν ἐξ ἀρχῆς παρελάβομεν. Diod. Sic. 1. 5. Xen. Mem. 3. 5. 22.

Παραλέγω, f. ξω, (λέγω q. v.) to lay near, and Mid. to lie near or with any one, Hom. Il. 2. 515. ib. 14. 237. In N. T. only Mid. παραλέγομαι, as a nautical term, to lay one's course near, i. e. to sail near, by, along a place or coast, i. q. παραπλεύω q. v. seq. accus. depending on παρά in composit. Buttm. § 147. n. 12. Matth. § 426. Winer § 56. 2. c. Acts xxvii. 8, 13 παρελέγοντο τὴν Κρήτην.—Diod. Sic. 13. 3 κακεῖθεν ἤδη παρελέγοντο τὴν Ἰταλίαν.

Παράλιος, ου, ό, ή, adj. (παρά, ἔλς), elsewhere also παράλιος, α, ου, near or by the sea, maritime. Luke vi. 17 τῆς παραλίου [χώρας] Τύρου, i. e. the sea-coast. Sept. for ܒܝ ܪܗܝܬ Gen. xlix. 13. Deut. i. 7. ܒܝ Josh. xi. 2, 3. Job vi. 3.—Jos. c. Ap. 1. 12 τὴν παράλιον Φοινίκης κατοικοῦντες. Pol. 3. 39. 3. Thuc. 2. 56.

Παραλλαγή, ῆς, ή, (παρλλάσσω to change side by side, to alternate,) change, alternation, vicissitude, James i. 17 παρ' ᾧ [θεῷ] οὐκ ἐνι παραλλαγί.—Plotin. Enn. 6. 6. 3 ἡμερῶν πρὸς νύκτας τῇ παραλλαγῇ. Plut. ed. R. VIII. p. 214. 2.

Παραλογίζομαι, f. ἴσομαι, (λογίζομαι,) to misreckon, Luc. D. Mort. 4. 1. Dem. 822. 25. In N. T. pp. to deceive by false reasoning, and hence genr. to deceive, to circumvent, c. acc. of pers. Col. ii. 4. James i. 22. Sept. for ܡܬܪܝܗ

Josh. ix. 2. 1 Sam. xix. 17.—Jos. Ant. 17. 1. 1. Arr. Epict. 2. 20. 7. Diod. Sic. 20. 8.

Παραλυτικός, ή, όν, (παρλύω,) paralytic, palsied, Matt. iv. 24. viii. 6. ix. 2 bis, 6. Mark ii. 3—5, 9, 10. —Act. Thom. § 12. Comp. Celsus de Medic. 3. 27, "Resolutio nervorum interdum tota corpora, interdum partes infestat. Veteres auctores illud ἀποπληξίαν, hoc παράλυσιν nominarunt; nunc utrumque παράλυσιν nominari video." Jahn § 199.

Παράλυνω, f. ύσω, (λύω,) to loosen at or from the side, i. e. things joined side by side, to disjoin, Sept. for ܒܪܝܬ Lev. xiii. 45. Pol. 8. 6. 9. Diod. 13. 106 τὰ σάκκια. In N. T. to dissolve, i. e. to relax, to enfeeble; only Perf. part. Pass. παραλελυμένος, η, ου, relaxed, enfeebled, feeble.

a) pp. Heb. xii. 12 παραλελυμένα γόνατα, in allusion to Is. xxxv. 3 where Sept. for ܕܒܪܝܬ. Sept. for ܡܬܪܝܬ Gen. xix. 11.—Ecclus. xxv. 23. Arr. Epict. 2. 18. Pol. 20. 10. 9. Diod. Sic. 20. 72.

b) in the sense of paralytic, i. q. παραλυτικός q. v. Luke v. 18, 24. Acts viii. 7 πολλοί δὲ παραλελυμένοι καὶ χωλοί. ix. 33.—1 Macc. ix. 55. Æschin. Dial. Soc. 3. 9.

Παραμένω, f. νῶ, (μένω,) to remain near, by, with any one, seq. πρὸς τινα, 1 Cor. xvi. 6 πρὸς ὑμᾶς δὲ τυχὸν παραμεινῶ. Absol. Heb. vii. 23 κωλύεσθαι παραμένειν sc. thereby, therein, i. e. in the priest's office.—Judith xii. 7. Plut. Romul. 15. Xen. Mem. 3. 2. 3.—Trop. to continue in any thing, to persevere therein, absol. James i. 25.—Diod. Sic. 2. 29 π. ἐν τῇ μαθήματι.

Παραμυθεομαι, οὔμαι, f. ἡτομαι, depon. Mid. (μυθεομαι to speak, μῦθος,) to speak near or with any one, i. e. kindly, soothingly, i. q. to soothe, to pacify, Plut. Agesil. 37. Xen. Cyr. 5. 1. 23. Hence in N. T.

a) to exhort, to encourage, c. acc. of pers. expr. or impl. 1 Thess. ii. 11 παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι. v. 14.—2 Macc. xv. 9. Xen. H. G. 4. 8. 28.

b) to console, to comfort, c. acc. of pers. John xi. 19 ἵνα παρ. αὐτὰς περὶ

τοῦ ἀδελφοῦ αὐτῶν. ver. 31.--Jos. Ant. 6. 3. 4. Pol. 15. 29. 10. Xen. Conv. 1. 16.

Παραμυθία, ας, ἡ, (παραμυθεῖσθαι,) *exhortation, encouragement*, Xen. Ag. 5. 3. In N. T. *consolation, comfort*, 1 Cor. xiv. 3.—Wis. xix. 12. Jos. Ant. 2. 3. 4. Act. V. H. 12. 1 fin.

Παραμύθιον, ἰον, τό, (παραμυθεῖσθαι,) *consolation, comfort, solace*, Phil. ii. 1, i. q. παραμυθία, comp. Lob. ad Phr. p. 517.—Wis. iii. 18. Jos. B. J. 6. 3. 1, Thuc. 5. 103.

Παρανομίῳ, ῶ, f. ἦσω, (παράνομος, νόμος,) pp. *to act aside from law*, i. e. *to violate law, to transgress*, absol. Acts xxiii. 3. Sept. for פָּרָה Ps. cxix. 51.—Jos. B. J. 7. 2. 1. Diod. Sic. 1. 75. Xen. Mem. 4. 4. 4.

Παρανομία, ας, ἡ, (παράνομίῳ,) *violation of law, transgression*, 2 Pet. ii. 16. Sept. for פָּרָה Ps. xxxvii. 7.—Jos. Ant. 18. 8. 2. Pol. I. 7. 4. Thuc. 4. 98.

Παραπικραίνω, f. ανῶ, (πικραίνω,) aor. 1 παρεπικράνα comp. Buttm. § 101. 4, found only in Sept. and N. T. strictly 'to make bitter with or towards' any one, 'to treat with bitterness,' whence Pass. Sept. Lam. i. 20 παραπικραίνουσα παρεπικράνθη. More usually i. q. *to imbitter, to provoke*, e. g. God by disobedience, Sept. c. acc. for מָרָד to rebel, Ps. v. 12. lxxviii. 17, 40, 56. Ez. xx. 13, 21.—Hence in N. T. absol. *to provoke* sc. God, Heb. iii. 16.—Esdr. vi. 15

Παραπικρασμός, οῦ, ὁ, (παρεπικραίνω,) *an imbittering, provocation*, sc. of God by disobedience, Heb. iii. 8, 15. Sept. for מָרָד Ps. xciv. 8. Not found in the classics.

Παραπίπτω, aor. 2 παρέπεσον, (πίπτω,) *to fall near by* any one, and hence *to fall in with, to meet*, Pol. 15. 28. 4. Xen. Cyr. 1. 2. 10. Also *to fall aside from, to swerve or deviate from* any thing, e. g. τῆς ὁδοῦ Pol. 3. 54. 5. comp. Buttm. § 132. 4. 1.—Hence in N. T. trop. *to fall away* sc. from the path of duty, from the faith, *to apostatize*, absol. Heb. vi. 6. Sept. for חָלַץ Ez. xviii. 24. xx. 27.—

Wis. vi. 9. Pol. 12. 7. 2 τῆς ἀληθείας. Xen. H. G. 1. 6. 4.

Παραπλέω, f. εὔσομαι, (πλέω,) *to sail near, by, past* a place, e. g. τὴν Ἐφεσον Acts xx. 16. For the acc. depending on παρά, see Buttm. § 147. n. 12. Matth. § 426. Winer § 56. 2. c.—Luc. Nigrin. 19. Xen. An. 6. 2. 1.

Παραπλήσιον, adv. (pp. neut. of adj. παραπλήσιος *nigh by, like, from πλησιος*), *near by, nigh to*, i. e. *like, similarly*, seq. dat. Buttm. § 146. 1. § 133. 2. 2. Phil. ii. 27 ἡσθένησε παραπλήσιον θανάτῳ.—Luc. Cynic. 17. absol. Thuc. 7. 19.

Παραπλησίως, adv. (παραπλήσιος,) pp. *near to, nigh by*, and hence *like, in the like manner*, Heb. ii. 14.—Jos. Vit. § 37. Dem. 36. 1. Xen. Cyr. 5. 1. 25.

Παραπορεύομαι, f. εὔσομαι, πορεύομαι,) *to go near or by the side of* any one, i. q. *to accompany*, Pol. 6. 40. 7. ib. 10. 29. 4.—In N. T. *to pass by, to pass along by*, intrans. Mark xi. 20 καὶ πρῶτ' παραπορευόμενοι, εἶδον τὴν σκῆην ε. τ. λ. Part. οἱ παραπορευόμενοι *the passers-by* Matt. xxvii. 39. Mark xv. 29. Seq. διά c. gen. of place *through which*, Mark ii. 23 διὰ τῶν σπορίμων. ix. 30. Sept. for מָרָד Gen. xxxvii. 27. Josh. vi. 7. c. διά for מָרָד Deut. ii. 4.—Pol. 2. 27. 5. Arr. Indic. 3. 14.

Παράπτωμα, ατος, τό, (παραπίπτω,) *a misfall, mishap*, Diod. Sic. 19. 100. In N. T. *a falling aside or away*, sc. from right, truth, duty, *a lapse, error, fault*, viz.

a) pp. as committed unintentionally, as arising from ignorance or inadvertence. Matt. vi. 14 εἰδὲν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν. ver. 15 bis. Mark xi. 25, 26. So Matt. xviii. 35. Rom. xi. 11, 12. Gal. vi. 1. Sept. for פָּשָׁע Ps. xix. 13. Chald. חֲטִיאתָ Dan. vi. 22.—Pol. 9. 10. 6.

b) by Hebraism genr. for *transgression, sin*. Rom. iv. 25 ὅς παρεδόθη διὰ τῶν παραπτῶματα ἡμῶν. Rom. v. 15, 16, 20. 2 Cor. v. 19. Eph. i. 7. ii. 1, 5. Col. ii. 13 bis. James v. 16. Of Adam's first transgression or fall, Rom. v. 15, 17, 18. (Wis. x. 1.) Sept. for חָטָא Ez.

xiv. 13. ἕγγ Ez. iii. 20. ὡς Job xxxvi. 9. Ez. xiv. 11.—Act. Thom. § 38, 56.

Παραρρέω, f. *ρέυσσμαι*, (*ρίω*), aor. 2 *παρερρήην* in Act. signif. Butt. § 114. p. 300; *to flow near, to flow by*, pp. of a river, Hdian. 1. 11. 7. Xen. Cyr. 4. 5. 4. trop. *to glide away, to escape* sc. from the mind, Luc. Disp. c. Hes. 5 εἰ τι ἐν τῷ τῆς ποιήσεως δρόμῳ παραρρήεν λάθῃ. Of a person, *to glide along*, sc. by stealth, as a thief, Plut. de Solert. Animal. § 13 med. T. X. p. 40. 5. Reisk. παραρρήεις γὰρ ἄνθρωπος εἰς τὸν νεῶν τοῦ Ἀσκληπιοῦ.—In N. T. once of persons, trop. *to glide aside from, to swerve or deviate* from any thing, e. g. the truth, law, precepts, etc. (comp. *παραπίπτω*), absol. Heb. ii. 1 δὲ ἡμᾶς προσέχειν τοῖς ἀκουθεῖσι, μήποτε παραρρήωμεν, i. e. lest we glide aside from them, i. q. lest we transgress; being thus parallel with *παράβασις* and *παρακοή* in ver. 2. So Sept. vii. μὴ παραρρήης, τήρησον δὲ ἐμὴν βουλὴν, for Heb. וְלֹא תִסָּוּ id. Prov. iii. 21.—Clem. Alex. Pædag. III. p. 246 ἵνα μὴ παραρρήωσι τῆς ἀληθείας διὰ χυανότητα. Eupol. ap. Stob. Serm. 4. p. 53 *μαίνεται τε καὶ παραρρεῖ τῶν φρενῶν τῷ σφὺ λόγῳ*, comp. Kypke ad loc. Suid. παραρρήωμεν. παραπέσωμεν. Hesych. παραρρήης. μετεωρισθῆς, παρατίσης. Id. παραρρήωμεν. ἐξολισθῶμεν.—Others here prefer the sense *to glide aside*, i. q. to stumble and fall, to perish, so that then the question πῶς ἡμεῖς ἐκφευξόμεθα in ver. 3 is parallel. So Chrysost. παραρρήωμεν, τούτεστι, μὴ ἀπολώμεθα, μὴ ἐκπίσωμεν, but this sense is not supported by classic or other usage.

Παράσημος, ου, ό, ή, adj. (*σήμα*), *by-marked*, i. e. having a particular mark or sign, e. g. in a good sense, trop. *noted, distinguished*, Plut. Brut. 2. Hdian. 5. 8. 15; also in a bad sense, *of false stamp*, base, counterfeit, e. g. νόμισμα Dem. 766. 6. Plut. ed. R. VI. p. 239. 7. trop. of pers. *notorious*, of ill fame, e. g. ῥητῶρ Dem. 307. 26. Plut. de Lib. educ. c. 7. T. VI. p. 12. 12. Reisk. Neut. τὸ παράσημον, *sign, mark, badge*, plur. *insignia*, sc. by which any thing is distinguished from others, 3 Macc. ii. 29. Philo Leg. ad Cai. p. 1005. Diod. Sic. 3. 3. Dion. Hal. Ant. 2. 67. Espec.

spoken of a ship, Lat. *parasemon*, the *sign, badge, designation* of a ship, commonly a picture or image on the prow, and distinguished from the *tutela* or figure of the tutelar god of the ship upon the stern; though sometimes the *parasemon* and *tutela* would seem to have been the same. Comp. Potter's Gr. Ant. II. p. 128 sq. Adam's Rom. Ant. p. 401. Plut. Sept. Sap. Conv. 18 pen. VI. p. 616. Reisk. πυθομένον τοῦ τε ναυκλήρου τοῦνομα . . καὶ τῆς νεῶς τὸ παράσημον.—Hence in N. T. adj. *having a sign or badge*, Acts xxviii. 11 ἐν πλοίῳ . . παρασήμῳ Διοσκούροις in a ship badged with the Dioscuroi.

Παρασκευάζω, άσω, (*σκενάζω*), *to make ready near or for* any one, *to prepare at hand*, e. g. food, absol. Acts x. 10 ἐγένετο δὲ πρόσπεινος . . παρασκευαζόντων δὲ κεινῶν.—2 Macc. ii. 27 συμπόσιον. Hdot. 9. 82 δειπνον. Xen. Cyr. 4. 5. 1, 2.—Mid. or Pass. *to prepare oneself, to be ready*, 2 Cor. ix. 2, 3. seq. εἰς πολίμον 1 Cor. xiv. 8. Sept. for ἤγγ Jer. l. 42.—Jos. Ant. 5. 7. 5. Hdian. 2. 14. 2. Xen. Cyr. 1. 5. 9. ib. 1. 6. 18.

Παρασκευή, ἡς, ή, (*σκευή*), *a making ready at hand*, i. e. *preparation*, 2 Macc. xv. 21 τῶν ὅπλων. Jos. B. J. 1. 11. 8 τοῦ δειπνου. Hdian. 8. 5. 7. In N. T. in the Jewish sense, *preparation*, i. e. the day or hours before the sabbath or other festival, when preparation was made for the celebration, *eve* of the sabbath, etc. Matt. xxvii. 62. Mark xv. 42. Luke xxiii. 54. John xix. 14, 31, 42.—Jos. Ant. 16. 6. 2 ἐν σάββασιν ἡ τῇ πρό ταύτης παρασκευῇ. The same is also called *προσάββατον* Mark xv. 42. Judith viii. 6; and *προεόρτιον* Philo de Vit. contempl. p. 616. Comp. Jahn § 348. Bibl. Repos. IV. p. 115 sq.

Παρατείνω, f. *είνω*, (*τείνω* *to stretch*), *to stretch out near, by, to*; *to extend near*, Sept. Gen. xlix. 13. Plut. Pyrrh. 20. Xen. An. 7. 3. 48. In N. T. trop. *to extend, to prolong, to continue*, sc. in time, trans. Acts xx. 7 παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου.—Jos. Ant. 1. 3. 9 τὸν χρόνον. Polyæn. 3. p. 265, τὸν ἀκροβολισμὸν ἄχρι δέλης παρέτεινε. Intrans. Diod. Sic. 2. 18. Plut. ed. R. IX. p. 309 pen.

Παρατηρέω, ὦ, f. ἤσω, (τηρέω,) *to have an eye near, to watch closely, viz.*

a) pp. as the actions of any one with sinister intent, trans. Mark iii. 2 παρετήρουν αὐτόν, εἰ τοῖς σάββασιν θεραπεύσει αὐτόν. Luke vi. 7. xiv. 1. xx. 20. So τὰς πόλεις Acts ix. 54. Sept. for עָרֵי Ps. xxxvii. 12.—Jos. Ant. 2. 9. 2. Pol. 11. 9. 9. Xen. Mem. 3. 14. 4.

b) of times, *to observe carefully, to keep superstitiously*, e. g. ἡμέρας, μῆνας, κ. τ. λ. Gal. iv. 10.—Jos. Ant. 3. 5. 5 τὰς ἐβδόμαδας.

Παρατήρησις, εως, ἡ, (παρατηρέω,) *close watching, accurate observation.* Luke xvii. 20 οὐκ ἔρχεται ἡ βασιλ. τοῦ θ. μετὰ παρατηρήσεως, *not with observation*, i. e. not so that its progress may be watched with the eyes.—Arr. Epict. 3. 16. 15. Pol. 16. 22. 8. Diod. Sic. 1. 28.

Παρατίθημι, f. θέσω, (τίθημι,) *to put or place near any one, trans.*

a) e. g. food, *to set or lay before* any one, c. acc. of thing and dat. of pers. expr. or impl. Mark vi. 41 ἵνα παραθῶσιν αὐτοῖς. viii. 6 bis, 7. Luke ix. 16. x. 8. xi. 6 οὐκ ἔχω θ. παραθήσω αὐτῷ. Acts xvi. 34 τράπεζαν. 1 Cor. x. 27. Sept. for עָרֵי נָתַן Gen. xviii. 8. עָרֵי נָתַן Gen. xxiv. 33. 2 Sam. xii. 20.—Jos. Ant. 8. 9. 1 τράπεζαν. Luc. D. Deor. 24. 1. Xen. Conv. 2. 2 δέπνον.

b) trop. as a teacher, *to set or lay before*, i. q. *to propound, to deliver*, c. acc. et dat. Matt. xiii. 24 ἄλλην παραβολὴν παρέθηκεν αὐτοῖς. ver. 31. Mid. seq. ὅτι Acts xvii. 3. Sept. for עָרֵי נָתַן Ex. xix. 7. xxi. 1.—Diod. Sic. 1. 6. Xen. Cyr. 1. 6. 14. Mid. Jos. Ant. 4. 8. 2 init.

c) Mid. παρατίθεμαι, aor. 2 παφεθέμην, aor. 2 imper. παράθου 2 Tim. ii. 2, not παραθού, comp. Buttm. § 107. vers. 1, 19; pp. *to place with* any one on one's own account, i. q. *to give in charge, to commit, to entrust*, c. acc. et dat. Luke xii. 48 καὶ ὃ παρέθεντο πολὺ. 1 Tim. i. 18. 2 Tim. ii. 2. 1 Pet. iv. 19. Also Luke xxiii. 46 εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου, comp. Ps. xxxi. 6 where Sept. for עָרֵי נָתַן קִרְבִּי.—Tob. iv. 1. Pol. 33. 12. 3. Diod. Sic. 17. 23.—In the sense of *to commend*, c. acc. et dat. Acts xiv. 23 παρέθεντο αὐτοὺς τῷ κυρίῳ.

xx. 32.—Jos. Ant. 4. 8. 2 mid. παρατίθεμις ὑμᾶς νόμῳ σωφροσύνης.

Παρατυγχάνω, aor. 2 παρέτυχον, (τυγχάνω,) *to fall in with* any one, *to happen near*, part. οἱ παρατυγχάνοντες, Acts xvii. 17.—Jos. Ant. 2. 9. 5. Pol. 10. 15. 4. Xen. Apol. Socr. 11.

Παραντίκα, adv. (ἀντίκα, αὐτός), pp. *at this very instant, instantly*, equiv. to παρ' αὐτὰ τὰ πράγματα v. τὰ γινόμενα, Tob. iv. 18. Pol. 1. 60. 1. Comp. Tittm. de Synon. N. T. p. 184. Herm. ad Vig. p. 783. Lob. ad Phr. p. 47.—In N. T. once c. art. ὁ, ἡ, παραντίκα as adj. *instant, i. q. momentary, transient*, 2 Cor. iv. 17. Comp. Buttm. § 125. 6.—Dem. 72. 16 ἡ παραντίχ' ἡδονή. Thuc. 2. 64. Xen. Cyr. 1. 5. 9.

Παραφέρω, aor. 2 παρήνεγκον, (φέρω,) *to bear on near, to bring on before*, Xen. Cyr. 1. 3. 6. Also *to bear along by, to bear away*, e. g. as does a stream, Act. Diod. Sic. 17. 55. Pass. Hdian. 8. 4. 7. Diod. Sic. 18. 35. Hence in N. T.

a) Aet. trop. i. q. *to let pass away, to avert*, e. g. evil, c. acc. of thing, Mark xiv. 36 παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο. Luke xxii. 42. Comp. Matt. xxvi. 39, 42, where it is παρέρχεσθαι.—Plut. Arat. 43 τότε μὲν οὖν παρήνεγκε τὸ ῥήθην. Xen. Ven. 5. 27.

b) Pass. pp. *to be borne along by, to be borne or carried away*, e. g. clouds, Jude 12 νεφέλαι ἀννδροὶ ὑπὸ ἀνέμων παραφερόμεναι, i. e. driven rapidly along.—Plut. Arat. 12 πρὸς δὲ μέγα πνεῦμα . . παραφερόμενος μόλις ἤψατο τῆς Ἀδρίας.—Metaph. *to be borne or carried away in mind.* Heb. xiii. 9 διδασκαίς ποικίλαις . . μὴ παραφέρεσθε, where for the dat. with the Pass. comp. Buttm. § 134. 4.—Plut. Timol. 6 οὕτως αἱ κρίσεις . . σείονται καὶ παραφέρονται ῥαδίως ὑπὸ κ. τ. λ. Ael. V. H. 9. 41.—In both these examples text. rec. has περιφέρομαι q. v.

Παραφρονέω, ὦ, f. ἤσω, (φρονέω,) *to be aside from a right mind*, i. q. *to be foolish, to act foolishly*, absol. 2 Cor. xi. 23 παραφρονῶν λαλῶ.—Sept. Zech. vii. 11. Ael. V. H. 12. 51. Xen. Mem. 4. 7. 6.

Παραφρονία, ας, ή, (παραφρονίω,) pp. 'state of being aside from a right mind,' i. e. *folly, madness*, 2 Pet. ii. 16. Comp. Winer p. 501.—Not found elsewhere.

Παραχειμάζω, f. άσω, (χειμάζω,) to winter near or at a place, with a person, intrans. Acts xxvii. 12. xxviii. 11. 1 Cor. xvi. 6. Tit. iii. 12.—Dem. 909. 14. Diod. Sic. 19. 34.

Παραχειμασία, ας, ή, (παραχειμάζω,) a wintering near or at a place, Acts xxvii. 12.—Pol. 3. 34. 6. Diod. Sic. 19. 68.

Παραχρήμα, adv. pp. for παρά τὸ χρήμα, lit. 'with the thing itself,' at the very moment, on the spot, i. q. *forthwith, immediately*, i. e. directly after something else has taken place; comp. Tittm. de Syn. N. T. p. 184. Matt. xxi. 19 καὶ ἐξηράνθη παραχρήμα ἡ συκῆ, i. e. immediately after being cursed. ver. 20. Luke i. 64. iv. 39. v. 25. viii. 44, 47, 55. xiii. 13. xviii. 43. xix. 11. xxii. 60. Acts iii. 7. v. 10. ix. 18. xii. 23. xiii. 11. xvi. 26, 33. Sept. for בְּרֵחַ Num. vi. 9. xii. 14. Is. xxx. 13.—Jos. Ant. 15. 3. 5. Æl. V. H. 10. 3. Xen. Cyr. 3. 1. 17.

Γάρδαλις, εως, ή, (πάρδος,) a panther, leopard, Rev. xiii. 2. Sept. for נָחָשׁ Is. xi. 6. Jer. v. 6.—Æl. V. H. 12. 39. Xen. Cyr. 1. 4. 7.

Παρεδρεύω, f. εύσω, (πάρεδρος sitting by, fr. ἔδρα, ἔζομαι,) to sit near, i. q. to wait near, to serve, c. dat. τῷ θυσιαστηρίῳ 1 Cor. ix. 13 in MSS. for προσεδρεύω.—Pol. 29. 11. 10. Dem. 572. 10.

Πάρεμι, f. έσομαι, (εἰμί,) to be near by, to be present, to have come, absol. John vii. 6 ὁ καιρὸς ἐμὸς οὕπω πάρεστιν. xi. 28 ὁ διδάσκαλος πάρεστι. Acts x. 21. xvii. 6. 1 Cor. v. 3 bis. 2 Cor. x. 2, 11. xiii. 2, 10. Rev. xvii. 8 in later edit. So 2 Pet. i. 12 ἐν τῇ παρουσίᾳ ἀληθείᾳ i. e. the truth which is with you, which ye have received. Seq. ἐν c. dat. of time Luke xiii. 1. (Xen. Cyr. 1. 2. 4.) Seq. εἰς c. acc. of pers. Col. i. 6, comp. in Εἰς no. 4. ἐπὶ c. gen. of pers. before whom, Acts xxiv. 19. ἐφ' ᾧ v. ἐφ' ᾧ of pur-

pose Matt. xxvi. 50. ἐνώπιόν τινος Acts x. 33. πρὸς c. acc. Acts xii. 20. 2 Cor. xi. 8. Gal. iv. 18, 20. Sept. for נִצַּח Num. xxii. 20. Lam. iv. 18.—Diod. Sic. 17. 8. Xen. Cyr. 4. 5. 23. c. εἰς Jos. Ant. 1. 19. 4. Xen. An. 1. 2. 2. ἐπὶ c. acc. Xen. Ag. 1. 32.—Part. τὸ παρόν the present sc. time, Heb. xii. 11 πρὸς τὸ παρόν.—Jos. Ant. 6. 5. 1. Xen. Cyr. 3. 1. 29.—Spoken of things, seq. dat. of pers. to be present with or to a person, i. e. the person has the thing, 2 Pet. i. 9 ᾧ γὰρ μὴ πάρεστι ταῦτα, i. e. he who has not these things. (Wisd. xxxi. 1.) Hence τὰ παρόντα things which one has, i. e. property, fortune, condition, Heb. xiii. 5 ἀρκεύμενοι τοῖς παροῦσιν.—Phocylid. 4 ἀρκεῖσθαι παροῦσι, καὶ ἀλλοτριῶν ἀπὶχεσθαι. Xen. Conv. 4. 42.

Παρεισάγω, f. έω, (εἰσάγω,) to lead in by the side of others, to introduce along with others, Diod. Sic. 1. 87, 96. In N. T. to lead or bring in by stealth, to smuggle in, trans. e. g. τὰς αἱρέσεις into the church, 2 Pet. ii. 1.—Pol. 1. 18. 3. Plut. Pyrrh. 29. Diod. Sic. xii. 41.

Παρεισακτος, ου, ό, ή, adj. (παρι-σάγω), brought in by stealth, smuggled in, sc. into the church, Gal. ii. 4 διὰ τοὺς π. ἀδελφούς.—Hesych. παρεισακτον· ἀλλότριον.

Παρεισδύω, f. ύσω, (δύω, δύνω, in-trans. to go in, see Buttm. § 114. Passow δύω B,) to go or come in by stealth, to creep in unawares, sc. into the church, Jude iv.—Jos. B. J. 1. 24. 1. Hadian. 7. 9. 18. trop. ib. 1. 6. 2.

Παρεισέρχομαι, aor. 2 παρεισῆλθον, (έρχομαι,) intrans.

1. to go or come in near to any thing, to enter in unto or with any thing, i. e. so as to be present along with or by the side of it. Rom. v. 20 νόμος δὲ παρεισῆλθεν sc. εἰς κόσμον, but the law entered in thereunto, viz. unto or upon the παράπτωμα, in ver. 18, comp. ver. 12 ἡ ἁμαρτία εἰσῆλθε, i. e. the law supervened upon the state of transgression from Adam to Moses.—Test. XII Patr. p. 608 γίνεται μέθη, καὶ παρεισέρχεται ἡ ἀναισχυνητία. Philo de Temul. p. 243. C, ἄγνοια . . . μήτε φῶς μήτε λόγον παρεισελεθεῖν ἰῶσα. id. de Opif. p. 34. D.

Here Loesner and others falsely take *παρεισέρχομαι* as being i. q. *εἰσέρχομαι*. Loes. Obs. p. 252.

2. *to go or come in by stealth, to enter unawares, sc. into the church, intrans.* Gal. ii. 4 οἱ τινες παρεισῆλθον κατασκοπῆσαι.—Plut. Coriolan. 23. Pol. 2. 55. 3. Diod. Sic. 12. 27.

Παρεισφέρω, aor. 2 *παρεισήνεγκα*, (φέρω,) *to bear or bring in therewith or thereunto, to bring forward therewith*, e. g. νόμον Dem. 484. 1, 12.—In N. T. trop. *to bring forward along with, to exhibit therewith*, e. g. σποῦδην πᾶσαν 2 Tim. i. 5.

Παρεκτός, adv. (ἐκτός, pp. *near by without*, i. q. Engl. *out near, out by*, only in very late writers, and only trop. i. q. *besides*, c. art. τὰ παρεκτός, *the things besides*, over and above, 2 Cor. xi. 28 χωρὶς τῶν παρεκτός. Comp. Buttm. § 125. 6.—With a gen. in the sense of *except*, Matt. v. 32 παρεκτός λόγου πορνείας. Acts xxvi. 29. So Aquil. for יתְּיָה Deut. i. 36. Gr. incert. for דְּבָרֵי Lev. xxiii. 38.—Pamphil. in Geopon. 13.15.7.

Παρεμβολή, ἥς, ἡ, (*παρεβάλλω* to throw in by or between, to interject, Dem. 1026. 20. Plut. Marcell. 26; from βάλλω,) *interpolation*, sc. of sentences, Æschin. 23. 41. ib. 83. 21. As a military word, *juxta-array*, a certain method of drawing up troops, Pol. 10. 21. 5. ib. 11. 32. 6. Hence in N. T.

a) meton. *array*, for *army, host*, i. e. as drawn up in battle array. Heb. xi. 34 παρεμβολὰς ἐκλιναν ἀλλοτρίων, see in κλίνω b. Rev. xx. 9. So Sept. for קָרָבָה Ex. xiv. 24. Judg. iv. 16. vii. 1.—1 Macc. v. 45. Pol. 3. 73. 8. Æl. V. H. 14. 46.

b) in late usage, *encampment*, i. e. pp. *juxta-arrangement* in a camp. Pol. 6. 28. 1. ib. 6. 31. 7. Hence genr. *a camp*, spoken of a standing camp, *castra stativa*, i. q. Engl. *quarters, barracks*, viz. the quarters of the Roman soldiers in Jerusalem, in the fortress Antonia, which was adjacent to the temple and commanded it, Acts xxi. 34, 37. xxii. 24. xxiii. 10, 16, 32.—Spoken also of the encampments of the Israelites in the desert, Heb. xiii. 11; and in the same con-

nexion trop. ver. 13. Comp. Lev. iv. 12, 21. xvi. 27, where Sept. for קָרָבָה. So Sept. genr. for קָרָבָה 1 Sam. iv. 5, 6. 2 K. vii. 5, 7.—Jos. Ant. 7. 4. 1. Pol. 3. 74. 5, 9. Plut. Cæs. 45. Galb. 27. Phrynichus pronounces this use of the word to be δεινῶς Μακεδονικόν, ed. Lob. p. 377. Comp. Sturz de Dial. Maced. p. 30 sq.

Παρενοχλέω, ὦ, f. ἤσω, (*ενοχλέω* q. v.) *to disturb along side of something else, to trouble besides*, seq. dat. of pers. Acts xv. 19 κρίνω, μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν. Sept. for קָרָבָה Mic. vi. 3. קָרָבָה Job xvi. 3.—1 Macc. xii. 14. Pol. 1. 8. 1. Diod. Sic. 14. 27. c. acc. Sept. Judg. xiv. 17. Pol. 16. 37. 3.

Παρεπίδημος, ου, ὁ, ἡ, adj. (*ἐπίδημος*, see ἐπίδημιώ), *a by-resident, sojourner*, among a people not one's own, Heb. xi. 13. 1 Pet. i. 1. ii. 11. Sept. for בְּיָמֵי Gen. xxiii. 4. Ps. xxxix. 13.—Pol. 32. 22. 4 Ἑλληνες παρεπίδημοι.

Παρέρχομαι, f. *παρελεύσομαι*, aor. 2 *παρήλθον*, intrans. On the formation of the fut. see *Ερχομαι*.

1. *to come near to any person or thing, to draw near, to come*, e. g. to a table, etc. Luke xii. 37 παρελθὼν διακονήσῃ αὐτοῖς. xvii. 7. (Ecclus. xxix. 9.) Genr. Mark vi. 48 καὶ ἤθελε παρελθεῖν αὐτούς, where for the acc. as depending on παρά see Buttm. § 147. n. 12. Matth. § 426. 3. (Æl. V. H. 2. 35 ἐπεὶ δὲ τις αὐτὸν παρελθεν.) Others refers this to no. 2. In a hostile manner, Acts xxiv. 7.—Jos. B. J. 3. 8. 2. Æl. V. H. 12. 39. Xen. Conv. 1 7

2. *to go or pass near, to pass along by*. a) pp. and absol. Luke xviii. 37 ἔτι δ' Ἰησοῦς ὁ Ναζ. παρέρχεται. Seq. acc. of pers. or place, see above in no. 1. (Mark vi. 48.) Acts xvi. 8 παρελθόντες δὲ τὴν Μυσίαν. Seq. διὰ τῆς ὁδοῦ Matt. viii. 28. Sept. for קָרָבָה Ex. xv. 16. Judg. xi. 17, 19.—Xen. An. 2. 4. 25. c. acc. Ceb. Tab. 9. Xen. Cyr. 2. 2. 7.—Spoken of time, *to pass by, to be past*, absol. Matt. xiv. 15 ἡ ὥρα ἤδη παρήλθεν. Acts xxvii. 9. 1 Pet. iv. 3 ὁ παρεληλυθὼς χρόνος. Sept. for קָרָבָה Job xvii. 11. Cant. ii. 11.—Dem. 40. 13. Xen. An. 1. 7. 18.

b) trop. i. q. *to pass away, to perish*, absol. (a) genr. Matt. v. 18 ἕως ἂν παρ-

ἐλθῶν ὁ οὐρανὸς καὶ ἡ γῆ xxiv. 34, 35. Mark xiii. 30, 31. Luke xvi. 17. xxi. 32, 33. 2 Cor. v. 17. James i. 10. 2 Pet. iii. 10. Rev. xxi. 1. So Sept. and עָרַץ Ps. xxxvii. 36.—Theocr. 27. 8 τὰχα γάρ σε παρέρχεται, ὡς ὅναρ, ἤβη. Dem. 291. 12. —(β) Of words, declarations, etc. *to pass away* without fulfilment, *to be in vain*, Matt. v. 18. xxiv. 35 οἱ δὲ λόγοι μου οὐ μὴ παρελθῶσι. Mark xiii. 31. Luke xxi. 33.

c) trop. of evils, *to pass away from* any one, i. q. *to be removed, averted*, seq. ἀπό c. gen. of pres. Matt. xxvi. 39 παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο. ver. 42. Mark xiv. 35.—pp. Sept. Cant. iii. 4. Æl. V. H. 13. 38.

d) trop. *to pass by or over*, i. q. *to neglect, to transgress*, c. acc. comp. in no. 1 above. Luke xi. 42 τὴν κρίσιν. xv. 29 ἐντολήν. So Sept. and עָרַץ Deut. xxvi. 13. Jer. xxxiv. 18.—Jos. Ant. 14. 4. 3. Dion. Hal. Ant. 1. 58. Lys. 107. 42 νόμον.

Πάρεσις, εἰς, ἡ, (παρήμι, q. v. *a letting pass, prætermission, remission*, in the sense of overlooking, not punishing, Rom. iii. 25; diff. from ἀφesis, which implies pardon, forgiveness. Comp. Tittm. de Syn. N. T. p. 185.—Dion. Hal. Ant. 7. 37 τὴν μὲν ὀλοσχερῇ πάρεσιν οὐχ εὗροντο. Comp. παρήμι Ecclus. xxiii. 2.

Παρέχω, f. ἐξω, (ἐχω, q. v.) *to hold near* to any one, Hom. Od. 18. 317. Il. 18. 556. In N. T. *to hold out near or towards* any one, i. q. *to present, to offer*, etc.

a) pp. c. acc. Luke vi. 29 παρέχε καὶ τὴν ἄλλην, sc. σιαγόνα.—Luc. D. Deor. 4. 5. Æl. V. H. 13. 2. Xen. Mem. 1. 2. 54.

b) trop. i. q. *to be the cause, source, occasion* of any thing to a person, i. e. *to make or do, to give or bestow, to shew, to occasion*, sc. in one's behalf, c. acc. et dat. expr. or impl. E. g. κόπον ver. κόπους παρέχειν τινί, *to give one trouble*, i. q. *to trouble, to vex*, see fully in Κόπος fin. Matt. xxvi. 10. Mark xiv. 6. Luke xi. 7. xviii. 5. Gal. vi. 17. (Pol. 1. 20. 10 δυσχερίαν παρέχειν.) Also ἐργασίαν παρέχειν τινί, *to make or bring gain* to any one, Acts xvi. 16. (Jos. Ant. 8. 2. 6 μίσθον.) Acts xvii. 31 πίστιν

παρασχών πᾶσιν, Lat. *omnibus fidem faciens*, causing belief in all, i. e. proving, confirming to all. Comp. Fischer Prologus de Vit. Lex. N. T. p. 36 sq. (Jos. Ant. 2. 9. 4. Plut. Mar. 17. Pol. 4. 33. 7. Comp. Raphael Annot. in loc.) Acts xxii. 2 παρέσχον ἡσυχίαν *they gave silence*. (Sept. for עָרַץ Job. xxxiv. 29. Dion. Hal. Ant. 11. 32.) Acts xxviii. 2 π. φιλανθρωπίαν. 1 Tim. i. 4. vi. 17.—Jos. Ant. 1. 3. 1. Xen. Cyr. 4. 5. 28.—Mid. παρήχομαι, *to do or show for one's self*, for one's own part. Luke vii. 4 ἀξιώς ἐστιν ᾧ παρέξει τοῦτο, *for whom thou shouldst on thy part do this*, where for 2 pers. fut. παρέξει see Buttm. § 103. n. III. 3. p. 200; but others read παρέξῃ. Acts xix. 24. Col. iv. 1 τὸ δίκαιον . . . τοῖς δούλοις παρήκεσθε, *show on your part towards servants what is just*, etc. (Dem. 228. 26. Xen. An. 7. 6. 11.) C. dupl. acc. ἐαυτόν τι, Tit. ii. 7 σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων. Comp. Winer § 39. 6. p. 211.—Xen. Cyr. 8. 1. 39. act. Plut. de Lib. educ. c. 20. T. VI. p. 47. 4. Reisk.

Παρηγορία, ας, ἡ, (παρηγορέω *to speak with, to exhort, to console*, fr. παρήγορος, ἀγορεύω,) *consolation, comfort, solace*, Col. iv. 11.—Jos. Ant. 4. 8. 3. Plut. de Exil. c. 1. T. VIII. p. 364. 8. Reisk.

Παρθένία, ας, ἡ, (παρθένος,) *virginity, virgin age*, Luke ii. 36 ζήσασα ἔτη μετὰ ἀνδρὸς ἐπὶ ἀπὸ παρθενίας αὐτῆς, i. e. with the husband whom she had married as a virgin. Sept. for עָרַץ Jer. iii. 4.—Ecclus. xv. 2. Jos. Ant. 4. 8. 23. Diod. Sic. 3. 69 or 70.

Παρθένος, ον, ὁ, ἡ, adj. *virgin*, e. g. γυνὴ παρθένος Hes. Theog. 514. τῇ παρθένῳ θυγατρὶ Αἰγύπτου Sept. for עָרַץ Jer. xlv. 11. ἡ παρθένος γῆ Jos. Ant. 1. 1. 2. παρθ. πηγῇ Æschyl. Pers. 612 or 615. In N. T.

a) Fem. ἡ παρθένος as subst. *a virgin, maiden*. (a) pp. one who has not known man; e. g. Luke i. 27 bis, πρὸς παρθένον μεμνηστευμένην . . . Μαρτὴν κ. τ. λ. comp. ver. 34. Sept. for עָרַץ Gen. xxiv. 16. 1 K. i. 2.—Hdian. 1. 11. 12, 13. Plut. Romul. 22.—So Matt. i. 23 ἡ παρθένος ἐν γαστρὶ ἔξει, quoted from Is. vii. 14 where Sept. for עָרַץ, apparently

referring, however, to the *youthful spouse* of the prophet, comp. Is. viii. 3, 4. vii. 3. x. 21. So $\pi\alpha\rho\delta\acute{\nu}\nu\eta$, Sept. $\nu\acute{\upsilon}\mu\phi\eta$, Joel i. 8. Sept. also $\nu\acute{\epsilon}\alpha\nu\iota\varsigma$ for $\pi\alpha\rho\delta\acute{\nu}\nu\eta$ Ps. lxviii. 26. So also $\eta\ \pi\alpha\rho\delta\acute{\nu}\nu\eta\varsigma$ for *youthful spouse*, *bride*, $\nu\acute{\upsilon}\mu\phi\eta$, Hom. Il. 2. 514 $\sigma\delta\varsigma\ \tau\acute{\epsilon}\kappa\epsilon\nu\ \delta\alpha\sigma\nu\acute{o}\chi\eta$, $\pi\alpha\rho\delta\acute{\nu}\nu\eta\varsigma\ \alpha\iota\delta\acute{o}\iota\eta$. Soph. Trach. 1221. The sense then in Matt. l. c. would be: 'Thus was fulfilled in a strict and literal sense, that which the prophet spoke in a wider sense and on a different occasion.' Comp. Gesen. Lex. $\pi\alpha\rho\delta\acute{\nu}\nu\eta$.—Trop. 2 Cor. xi. 2.—(β) Genr. of a marriageable maiden, damsel, Matt. xxv. 1, 7, 11. Acts xxi. 9. 1 Cor. vii. 25, 28, 34 $\mu\epsilon\tau\epsilon\iota\acute{\rho}\iota\sigma\tau\alpha\iota\ \eta\ \gamma\upsilon\nu\eta\ \kappa\alpha\iota\ \eta\ \pi\alpha\rho\delta\acute{\nu}\nu\eta\varsigma$ i. q. $\eta\ \delta\gamma\alpha\mu\acute{o}\varsigma$ ibid. vers. 36, 37 $\eta\ \pi\alpha\rho\delta\acute{\nu}\nu\eta\varsigma\ \alpha\upsilon\tau\omicron\upsilon\tau\omicron\varsigma$, i. q. his virgin daughter, marriageable but unmarried. So Sept. and $\pi\alpha\rho\delta\acute{\nu}\nu\eta$, Gen. xxiv. 43. for $\pi\alpha\rho\delta\acute{\nu}\nu\eta$ Gen. xxiv. 14, 55. xxxiv. 3 of Dinah after she was defiled.—3 Macc. i. 18. Diod. Sic. 5. 73. Xen. Cyr. 4. 6. 9. Mem. 1. 5. 2.

b) Masc. Rev. xiv. 4 $\omicron\upsilon\tau\omicron\iota\ \epsilon\iota\sigma\iota\nu\ \omicron\iota\ \mu\epsilon\tau\alpha\ \gamma\upsilon\nu\alpha\iota\kappa\acute{\omega}\nu\ \omicron\upsilon\kappa\ \epsilon\mu\omicron\lambda\acute{\upsilon}\nu\theta\eta\sigma\alpha\nu\ \pi\alpha\rho\delta\acute{\nu}\nu\eta\varsigma$ γάρ $\epsilon\iota\sigma\iota\nu$, i. e. *chaste*, *pure*, who have not known women; or else i. q. $\delta\gamma\alpha\mu\acute{o}\iota$, *unmarried*, sc. for the sake of greater devotedness to Christ, comp. 1 Cor. vii. 32, 33.—Suid. $\alpha\beta\epsilon\lambda\ \omicron\upsilon\delta\tau\omicron\varsigma\ \pi\alpha\rho\delta\acute{\nu}\nu\eta\varsigma\ \kappa\alpha\iota\ \delta\iota\kappa\alpha\iota\omicron\varsigma\ \delta\pi\eta\rho\chi\epsilon\varsigma$. Photii Amphil. Quæst. 188. p. 785, $\tau\omicron\upsilon\ \pi\alpha\rho\delta\acute{\nu}\nu\eta\varsigma\ \kappa\alpha\iota\ \epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\iota\sigma\tau\omicron\upsilon\ \iota\omega\acute{\alpha}\nu\nu\omicron\nu$.

Πάρδος, ου, ό, a *Parthian*, Acts ii. 9, spoken of Jews born or living in Parthia.—Jos. Ant. 10. 11. 7. Hdian. 6. 5. 15.—Parthia proper was a large region of Persia, described as bounded N. or N. W. by Hyrcania; W. by Media; E. by Aria; and S. by Carmania deserta; and wholly surrounded by mountains. In the later period of the Roman republic, the Parthians extended their conquests, and became masters of a large empire. They were esteemed the most expert horsemen and archers in the world; and the custom of discharging their arrows while in full flight, is peculiarly celebrated by the Roman poets; comp. Hor. Od. 2. 13. 17. Virg. Geor. 3. 31. See Strabo 10. p. 354. Q. Curt. 6. 11. Cellar. Notit. Orb. lib. 3. c. 18 sq.

Παρίημι, f. $\pi\alpha\rho\acute{\eta}\sigma\omega$, ($\iota\eta\mu\iota$), perf. pass. $\pi\alpha\rho\epsilon\iota\mu\alpha\iota$, see Buttm. § 107. I. 1; *to let*

pass by or along, Hdot. 3. 72. trop. *to let pass, to prætermitt, to neglect*, Luc. Hermot. 15. Xen. Mem. 1. 1. 12. $\kappa\alpha\iota\ \rho\acute{o}\nu$ Pol. 1. 33. 5. *to let go loose, to relax*, e. g. $\tau\omicron\upsilon\delta\varsigma\ \tau\epsilon\rho\delta\epsilon\rho\iota\omicron\upsilon\varsigma$ ropes, Aristoph. Eq. 440 or 442, comp. 437.—Hence in N. T. trop. Pass. $\pi\alpha\rho\epsilon\iota\mu\alpha\iota$, *to be relaxed, enfeebled*, only perf. part. as $\chi\epsilon\iota\rho\epsilon\varsigma\ \pi\alpha\rho\epsilon\iota\mu\acute{\epsilon}\nu\alpha\iota$ *hands enfeebled*, hanging down from weariness and despondency, Heb. xii. 12. So Sept. for $\pi\alpha\rho\epsilon\iota$ Zeph. iii. 17.—Ecclus. ii. 13. xxv. 23. Jos. Ant. 13. 12. 5. Diod. Sic. 14. 105, 111.

Παριστάνω, see in Παρίστημι.

Παρίστημι, f. $\pi\alpha\rho\alpha\sigma\tau\acute{\eta}\sigma\omega$, ($\iota\sigma\tau\eta\mu\iota$ q. v.) aor. 2 $\pi\alpha\rho\epsilon\iota\sigma\tau\eta\nu$ etc. Also pres. $\pi\alpha\rho\acute{\iota}\sigma\tau\alpha\nu\omega$, a later secondary form, Rom. vi. 13, 16. Dem. 28. 9. Pol. 3. 113. 8; comp. Passow sub v. Buttm. § 112. 12. § 106. n. 5.—Trans. *to cause to stand near*; intrans. *to stand near*; see in $\iota\sigma\tau\eta\mu\iota$. Buttm. § 107. II.

I. Trans. in the pres. impf. fut. and aor. 1. of the Active, *to cause to stand near, to place near by*, Æl. V. H. 12. 1 post med. Pol. 3. 113. 8. Hence in N. T. *to place or set before* any one, *to present, to exhibit*, e. g.

a) genr. c. acc. et dat. expr. or impl. Acts xxiii. 33 $\pi\alpha\rho\acute{\epsilon}\sigma\tau\eta\sigma\alpha\nu\ \kappa\alpha\iota\ \tau\omicron\nu\ \Pi\alpha\upsilon\lambda\omicron\nu\ \alpha\upsilon\tau\omega$. Luke ii. 22 $\tau\omega\ \kappa\upsilon\rho\acute{\iota}\omega$ sc. in the temple. 2 Cor. iv. 14 $\kappa\alpha\iota\ \pi\alpha\rho\alpha\sigma\tau\acute{\eta}\sigma\eta\iota\ [\eta\mu\acute{\alpha}\varsigma]\ \sigma\acute{\upsilon}\nu\ \epsilon\mu\acute{\iota}\nu$, sc. $\tau\omega\ \beta\acute{\eta}\mu\alpha\tau\iota\ \tau\omicron\upsilon\ \chi\rho\iota$ etc. So c. dupl. acc. of object and predic. $\tau\iota\nu\acute{\alpha}\ \tau\iota$, Acts i. 3. ix. 41. Rom. vi. 13 bis, 16 $\psi\ \pi\alpha\rho\iota\sigma\tau\acute{\alpha}\nu\epsilon\tau\epsilon\ \epsilon\acute{\alpha}\nu\tau\omicron\upsilon\delta\varsigma\ \delta\omicron\upsilon\lambda\omicron\upsilon\varsigma$. ver. 19 bis. xii. 1. 2 Cor. xi. 2. Eph. v. 27. Col. i. 22, 28. 2 Tim. ii. 15. Sept. for $\tau\iota\ \gamma\epsilon\gamma\epsilon\eta$ Lev. xvi. 7. $\gamma\epsilon\gamma\epsilon\eta$ Gen. xlvii. 2.—Luc. Icarom. 24. Æl. H. An. 7. 44. Hdian. 5. 5. 11.

b) i. q. *to place at hand, to furnish*; Matt. xxvi. 53 $\pi\alpha\rho\alpha\sigma\tau\acute{\eta}\sigma\eta\iota\ \mu\omicron\iota\ \pi\lambda\epsilon\acute{\iota}\omicron\upsilon\varsigma\ \kappa\ \tau\ \lambda$. Acts xxiii. 24 $\kappa\acute{\tau}\eta\nu\eta$.—Luc. D. Mar. 6. 2. Pol. 30. 9. 3.

c) in the sense *to commend*, 1 Cor. viii. 8 $\beta\rho\omega\mu\alpha\ \delta\epsilon\ \eta\mu\acute{\alpha}\varsigma\ \omicron\upsilon\ \pi\alpha\rho\acute{\iota}\sigma\tau\eta\sigma\iota\ \tau\omega\ \theta\epsilon\omega$.—Jos. Ant. 15. 7. 3. Arr. Epict. 1. 16 $\alpha\upsilon\tau\acute{\alpha}\ \epsilon\pi\alpha\nu\acute{\iota}\sigma\alpha\iota\ \eta\ \pi\alpha\rho\alpha\sigma\tau\acute{\eta}\sigma\alpha\iota$.

d) metaph. *to set forth by arguments*, i. e. *to shew, to prove*, Acts xxiv. 13 $\omicron\upsilon\tau\epsilon\ \pi\alpha\rho\alpha\sigma\tau\acute{\eta}\sigma\alpha\iota\ \delta\upsilon\nu\alpha\nu\tau\alpha\iota$, $\pi\epsilon\rho\iota\ \omega\nu\ \kappa\ \tau\ \lambda$.—Jos. Ant. 8. 2. 5. Arr. Epict. 2. 23. 47. Xen. Ec. 13. 1.

II. *Intrans.* in the perf. plupf. and aor. 2 of the Active, and in Mid. *to stand near, to stand by.*

a) genr. i. q. *to be present* etc. c. dat. expr. or impl. Acts i. 10. ix. 39 καὶ παρῆσταν αὐτῷ πᾶσαι αἱ χῆραι, i. e. stood around him. xxvii. 33. Mark xv. 39 ὁ παρῆσταν ἐξεναντίας, *who stood by over against him.* John xviii. 22. xix. 26. So part. οἱ παρῆσταντες, contr. οἱ παρῆσταντες, (Buttm. § 107. II. 2, 3,) *the bystanders*, Mark xiv. 47, 69, 70. xv. 35. Acts xxiii. 2, 4. c. ἐνώπιόν τινος Acts iv. 10. Sept. for נִצָּב Gen. xlv. 1. 1 Sam. xxii. 6, 7. נִצָּב Gen. xviii. 8. Judg. iii. 19.—Jos. Ant. 1. 21. 2. Hdian. 8. 3. 6. Xen. Mem. 3. 11. 2.—Trop. in a friendly sense, *to stand by, to aid*, c. dat. Rom. xvi. 2 καὶ παραστήτε αὐτῷ. 2 Tim. iv. 17.—Epict. Ench. 32. Dem. 366. 20. Xen. H. G. 6. 5. 33.—Trop. and by impl. in a hostile sense, absol. Acts iv. 26 παρῆσταν οἱ βασιλεῖς τῆς γῆς, quoted from Ps. ii. 2 where Sept. for נִצָּב.—Ecclus. li. 3.—Spoken of time, a season, etc. i. q. *to be present, to have come*, Mark iv. 29 παρῆσταν ὁ θερισμός.—Dem. 255. 25.

b) i. q. *to stand before* any one, in his presence, e. g. in a forensic sense, before a judge. Acts xxvii. 24 Καίσαρι σε δεῖ παραστήναι. Rom. xiv. 10.—genr. Hdian. 1. 4. 1.—Spoken of attendants, ministers, who wait in the presence of a superior, e. g. Luke i. 19 ἐγὼ εἰμι Γαβριὴλ ὁ παρῆσταν ἐνώπιον τοῦ Θεοῦ. Seq. dat. Luke xix. 24 coll. ver. 13. So Sept. and לְפָנַי עָמַד Deut. i. 38. 1 Sam. xvi. 21, 22. חָמַד Gen. xl. 4. Ex. xxiv. 13.—Luc. D. Deor. 24. 1 δεῖ . . . παρῆσταναι τῷ Δεῖ.

Παρμενᾶς, ᾱ, ὁ, *Parmenas*, pr. n. of one of the seven primitive deacons, Acts vi. 5.

Πάροδος, ου, ἡ, (ὁδός q. v.) *a way by, passage-way*, in place Jos. B. J. 1. 1. 5. Thuc. 3. 21. Xen. An. 1. 7. 16, 17. In N. T. in action, *a way by, a passing by.* 1 Cor. xvi. 7 ἐν παροδὶ by the way, in passing.—Luc. D. Deor. 24. 2. Pol. 5. 68. 8. Thuc. 1. 126.

Παροικέω, ὦ, (οἰκέω,) *to dwell near, to be neighbour*, Luc. D. Mort. 2. 1. Xen.

Vect. 1. 5. In N. T. *to be a by-dweller, to sojourn*, to dwell as a stranger, c. ἐν, Luke xxiv. 18 σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ; Seq. εἰς, Heb. xi. 9 παρῆλθεν εἰς τὴν γῆν, i. e. he came and sojourned, comp. in Εἰς no. 4. Sept. for נָצַב Gen. xx. 1. xxvi. 3. נָצַב Gen. xxiv. 37.—Dio Chrysost. 46. p. 521. D, πολὺ γὰρ κρεῖττον φυγάτα εἶναι, καὶ παροικεῖν ἐπὶ ξένης, ἢ τοιαῦτα παθεῖν. Isoer. Paneg. c. 43. p. 74. D. Comp. in Πάροικος.

Παροικία, ας, ἡ, (παροικέω,) *a dwelling near, neighbourhood*, Psalt. Salom. xii. 3. In N. T. *a sojourning*, residence in a foreign land without the right of citizenship, Acts xiii. 17 ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ. Sept. for נִצָּב Ezra viii. 34.—Wisd. xix. 10.—Metaph. of human life, 1 Pet. i. 17; comp. Heb. xi. 13. So Sept. and נִצָּב Ps. cxix. 54.

Πάροικος, ου, ὁ, ἡ, adj. (οἶκος,) *dwelling near, neighbouring*, c. dat. Plut. Pyrrh. 10. Hdot. 7. 235. In N. T. ὁ πάροικος subst. *a by-dweller, sojourner*, sc. without the rights of citizenship, *a foreigner*, Acts vii. 6, 29 πάροικος ἐν γῇ Μαδιάν. So Sept. for נָצַב Gen. xv. 13. Ex. ii. 22.—Ecclus. xxix. 26, 27.—Trop. of human life, 1 Pet. ii. 11, comp. i. 17. Also in respect to the church and kingdom of God, Eph. ii. 19.

Παροιμία, ας, ἡ, (παροιμος by or on the way, fr. οἶμος,) pp. 'something by the way'; hence *a by-word, by-speech*, i. e.

a) pp. *a proverb, adage*, 2 Pet. ii. 22 τὸ τῆς ἀληθοῦς παροιμίας. Symmach. for נִצָּב Ez. xii. 22. — Luc. D. Mort. 8. 1. Ael. V. H. 12. 22. Soph. Ajax. 664 or 673.

b) in John's Gospel, i. q. παραβολή, which word is not used by John, comp. in Παραβολή. E. g. (a) genr. *figurative discourse, dark saying*, i. e. obscure and full of hidden meaning, John xvi. 25 bis, ἐν παροιμίαις λαλεῖν. ver. 29. Comp. in Παραβολή c. So Sept. and נִצָּב of short and sententious maxims, Prov. i. 1. xxv. 1.—Ecclus. vi. 35. xxxix. 3.—(β) *a parable*, in the usual sense, John x. 6. Comp. in Παραβολή b.

Πάροινος, ου, ὁ, ἡ, adj. (οἶνος,) *by wine*, i. e. spoken of what takes place

by or over wine, revelry, as τα πάροινα sc. μέλη, drinking-songs, Boeckh Pind. Fr. p. 555. In N. T. of persons, i. q. *given to wine*, pp. sitting long *by wine*, 1 Tim. iii. 3. Tit. i. 7.—Luc. Tim. 55. Lysias 101. 20.

Παροίχομαι, f. χήσομαι, perf. παρ-
ήχημαι, (οίχομαι to go,) *to go along by*, *to pass along*, Hom. Il. 4. 272. In N. T. only of time, *to pass away*, intrans. Acts xiv. 16 ἐν ταῖς παρῳχημέναις γενεαῖς.—Jos. Ant. 8. 12. 3. Xen. An. 2. 4. 1.

Παρομοιάζω, f. ἄσω, (ὁμοιάζω q. v.) pp. *to be nearly like*, i. e. genr. *to be like*, *to resemble*, c. dat. Matt. xxiii. 27. Comp. in Ὁμοιάζω.

Παρόμοιος, ον, ὁ, ἡ, adj. (ὅμοιος), pp. *nearly like*, i. e. genr. *like*, *similar*, Mark vii. 8, 13 παρόμοια τοιαῦτα πολλά.—Poll. On. 9. 130 παρόμοιος· παρ' ὀλίγον ὅμοιος. Did. Sic. 4. 26. Dem. 12. 8. Xen. H. G. 3. 4. 13.

Παροξύνω, f. ννῶ, (ὀξύνω, ὀξύς,) *to sharpen by* or *on* any thing, sc. by rubbing, *to whet*, e. g. τὴν μάχαιραν Sept. for נָצַף Deut. xxxii. 41. *to sharpen by* or *along with*, thereby, i. e. with and for some other act or purpose, e. g. trop. τὸν ἦχον Plut. Marcell. 20. Metaph. *to sharpen* the mind, temper, courage of any one, *to incite*, *to impel*, Jos. Ant. 15. 3. 5. Xen. Mem. 3. 3. 13.—Hence in N. T. metaph. *to provoke*, *to rouse*, sc. to anger, indignation, only Pass. or Mid. Acts xvii. 16 παροξύνετο τὸ πνεῦμα αὐτοῦ κ.τ.λ. 1 Cor. xiii. 5. So Sept. for עָצָב Deut. ix. 18. הָצִיב Deut. i. 34. ix. 19.—Jos. Ant. 8. 8. 5. Dem. 10. 24. Thuc. 6. 56.

Παροξυσμός, οὔ, ὁ, (παροξύνω,) pp. *a sharpening*, i. e. trop.

a) *incitement*, *impulse*, sc. to action or feeling. Heb. x. 24 εἰς παροξ. ἀγαπῆς καὶ κ. ἔργων.

b) *paroxysm* of anger, *sharp contention*, angry dispute, Acts xv. 39. Sept. for הָצִיב Deut. xxix. 28. Jer. xxxii. 37.—Dem. 1105. 24.

Παροργίζω, f. ἴσω, (ὀργίζω,) Att. fut. παροργίσω Buttm. § 95. 7 sq. Winer § 13. 1. c; *to make angry by* or *along with* some other act or thing, *to provoke*

thereby, *therewith*, etc. c. acc. Eph. vi. 4 μὴ παροργίζετε τὰ τέκνα ὑμῶν. Rom. x. 19 quoted from Deut. xxxii. 21 where Sept. for עָצָב, as also Judg. ii. 12. 1 K. xiv. 15.—Ecclus. iii. 16. iv. 2, 3. The Act. is found in profane writers only Triclin. ad Soph. Antig. 350. comp. Passow s. v. Pass. Dem. 805. 19.

Παροργισμός, οὔ, ὁ, (παροργίζω,) *provocation*, Sept. for עָצָב 1 K. xv. 30. 2 K. xxiii. 26. In N. T. *anger provoked*, *indignation*, *wrath*, Eph. iv. 26. So Sept. for הָצִיב Jer. xxi. 5.—Not found in the classic writers.

Παροτρύνω, f. ννῶ, (ὀτρύνω,) *to urge on by* or *along with* something else, *to stir up*, *to incite*, sc. thereby, therewith, c. acc. Acts xiii. 50.—Jos. Ant. 7. 6. 1. Luc. Tox. 35. Plut. de sui Laud. 15. T. VIII. p. 153. 6. Reisk.

Παρουσία, ας, ἡ, (πάρεμι,) pp. *the being* or *becoming present*, i. e.

a) *presence*, 2 Cor. x. 10 ἡ δὲ παρουσία τοῦ σώματος ἁσθενής. Phil. ii. 12.—Hdian. 1. 3. 13. Dem. 674. 24.

b) *a coming*, *advent*, genr. 1 Cor. xvi. 17. 2 Cor. vii. 6 ἐν τῇ παρουσίᾳ Τίτου. ver. 7. Phil. i. 26 παρουσία πάλιν πρὸς ὑμᾶς, *a coming again*, return.—2 Macc. xv. 21. Pol. 23. 10. 14. Diod. Sic. 1. 29.—Spoken of the final coming of Christ to judgment, Matt. xxiv. 3. 1 Cor. xv. 23. 1 Thess. ii. 19. 2 Thess. ii. 8. 2 Pet. iii. 4. 1 John ii. 28. παρ. τοῦ υἱοῦ τοῦ ἀνθρ. Matt. xxiv. 27, 37, 39. παρ. τοῦ κυρίου 1 Thess. iii. 13. iv. 15. v. 23. 2 Thess. ii. 1. James v. 7, 8. 2 Pet. i. 16 coll. Matt. xxiv. 30. In a like sense, 2 Pet. iii. 12 παρ. τῆς τοῦ θεοῦ ἡμέρας.—Also of the *coming* i. e. *manifestation* of the man of sin, 2 Thess. ii. 9, comp. ver. 3.

Παροψίς, ἰδος, ἡ, (ὀψων,) *a by-dish*, *side-dish*, consisting of dainties set on as a condiment or sauce, Athen. 9. 2. p. 367. B. p. 368. A. Pollux Onom. 6. 56. Comp. Sturz. Lex. Xenop. s. v. In later usage and N. T. *a side-plate*, i. e. *a plate*, *platter*, *dish*, pp. in which some dainties are served up. Matt. xxiii. 25 τὸ ἐξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος. ver. 26.—Arr. Epict. 2. 20. Plut. de adulat. et. Amic. 9. T. VI. p. 197. 3 Reisk. Xen. Cyr. 1. 3. 4. The grammarians

condemn the word in this sense, Phryn. et Lob. p. 176.

Παρρησία, ας, ἡ, (πᾶς, ῥῆσις,) pp. 'the speaking all one thinks,' i. q. *free-spokenness*, as characteristic of a frank and fearless mind; hence meton. and genr. *freeness, frankness, boldness*, as of speech, demeanour, action, etc.

a) pp. and genr. Acts iv. 13 *Θεωροῦντες δὲ τὴν τοῦ Πέτρον παρρησίαν*, i. e. his free-spokenness, boldness. 2 Cor. iii. 12. [vii. 4.]—Sept. Prov. xiii. 5. Diod. Sic. l. 53. *Æl. V. H. 8. 12. Dem. 1397. 1.*—So in adverbial phrases, e. g. *παρρησίᾳ*, i. q. *freely, frankly, boldly*, John vii. 13, 26; or i. q. *openly, plainly*, without concealment or ambiguity, Mark viii. 32. John x. 24. xi. 14. xvi. 25, 29; also of actions, *openly*, done in the sight of all, not privately, John xi. 54 *οὐκίτι παρρησίᾳ περιεπάτει κ. τ. λ.* xviii. 20. *ἐν παρρησίᾳ* in or with boldness, i. q. *freely, boldly*, comp. 'En no. 3. b. a. Eph. vi. 19. Phil. i. 20; also i. q. *openly, publicly*, opp. *ἐν κρυπτῷ*, John vii. 4. Col. ii. 15 *ἰδευμάτισεν ἐν παρρησίᾳ*. (Wisd. v. 1.) *μετὰ παρρησίας* with boldness, i. q. *freely, boldly*, Acts ii. 29. iv. 29, 31. xxviii. 31.—1 Macc. iv. 18. Luc. Hermet. 51. Dem. 95. pen.

b) by impl. i. q. *license, authority*, 1 Tim. iii. 13 *βαθμὸν ἑαυτοῖς καλὸν περιποιῶνται, καὶ πολλὴν παρρησίαν ἐν πίστει κ. τ. λ.* Philem. 8.—Jos. Ant. 4. 8. 12 οἱ νόμοι πολλὴν πρὸς Ἀμαρτάνοντας ἔξουσι παρρησίαν. Zosim. 3. 7. p. 255 *οὐκ ἔχειν δὲ παρρησίαν, οἷα νόμον μηδενὸς αὐτῷ τοῦτο ποιεῖν ἐπιτρέψαντος*.

c) as implying frank reliance, confiding hope, i. q. *confidence, assurance*. 2 Cor. vii. 4 *πολλή μοι παρρησία πρὸς ὑμᾶς κ. τ. λ.* but referred by some to a above. Eph. iii. 12. Heb. iii. 6. iv. 16. x. 19, 35. 1 John ii. 28. iii. 21. iv. 17. v. 14.—Jos. Ant. 5. 1. 13 *παρρησίαν λαμβάνει πρὸς τὸν Θεόν*. Diod. Sic. 14. 65.

Παρρησιάζομαι, f. ἄσομαι, depon. Mid. (*παρρησία*), *to be freespoken, to speak freely, openly, boldly*, i. q. *to be free, frank, bold*, in speech, demeanour, action, etc. E. g. joined with verbs of speaking, Acts xiii. 46 *παρρησιασάμενοι δὲ ὁ Π. καὶ ὁ Β. εἶπον*. xix. 8. xxvi. 26. Genr. and seq. *ἐν*, e. g. of place, *ἐν τῷ*

συναγωγῇ Acts xviii. 26; or of thing, object, i. q. in behalf of, *ἐν αὐτῷ* Eph. vi. 20; or of person, *παρρησ. ἐν Θεῷ* i. e. in faith and trust in God, 1 Thess. ii. 2, comp. i. 1 and 'En no. 1. c. a; also *ἐν τῷ ὀνόματι τινος*, in one's name, by one's authority, comp. in 'Ονομα b. Acts ix. 27, 28. Seq. *ἐπὶ τῷ κυρίῳ* Acts xiv. 3, see in 'Επί II. 3. c. a. p. 301.—Sept. Job xxii. 6. Xen. Ag. 11. 5. c. *ἐν* of place Plut. Marcell. 20. *κατὰ τινος* Pol. 12. 13. 8. *πρὸς τινα* Xen. Cyr. 5. 3. 8.

Πᾶς, πᾶσα, πᾶν, genr. *παντός, πάσης*, παντός, all, Lat. *omnis*, viz.

1. as including the idea of oneness, a totality, all, the whole, Lat. *totus*, i. q. ὅλος. In this sense, the *Singular* is put with a noun having the article; and the *Plural* also stands with the article where a definite number is implied, or without the article where the number is indefinite. See in 'Ο, ἡ, τό, II. A. 2. b. γ. Winer § 17. 10. Buttm. § 127. 6. Matth. § 277.

A) *Sing.* a) before a subst. with the article, Matt. vi. 29 *οὐδὲ Σολομών ἐν πάσῃ τῇ δόξῃ αὐτοῦ*. viii. 32 *πᾶσα ἡ ἀγγέλη*. Mark v. 33. Luke i. 10 *πᾶν τὸ πλῆθος*. iv. 25. John viii. 2 *πᾶς ὁ λαός* Acts i. 8. Rom. iii. 19. iv. 16. al. sæpiss. So with the names of cities, countries, etc. meton. for the inhabitants, Matt. iii. 5. Mark i. 5. Luke ii. 1. al.—Hdian. 6. 4. 1. *Æl. V. H. 6. 11. Xen. Ag. 1. 25.*—With proper names, sometimes without the article, Matt. ii. 3. Acts ii. 36. Rom. xi. 26. Comp. Winer § 17. 10. a.

b) after a subst. c. art. John v. 22 *τὴν κρίσιν πᾶσαν ἔδωκε τῷ υἱῷ*. Rev. xiii. 12. Comp. in 'Ο, ἡ, τό, l. c. Buttm. § 127. 6.

c) rarely between the art. and subst. where πᾶς is then emphatic, comp. in 'Ο, ἡ, τό, l. c. Buttm. l. c. Acts xx. 18 *τὸν πάντα χρόνον*. Gal. v. 14. 1 Tim. i. 16.

B) *Plur.* a) before a subst. or other word, viz. (a) *Subst.* c. art. implying a definite number, Matt. i. 17 *πᾶσαι αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ*. iv. 8. Mark iii. 28. Luke i. 6. Acts v. 20. Rom. i. 5. al. sæp. Comp. Winer § 17. 10. b. Buttm. § 127. 6. Matth. § 265. 2.—Xen. An. 5. 3. 9.—Without art. where the idea of number is then indefinite, Winer, Matth. l. c. E. g. *πάντες ἄν-*

ἄνθρωποι *all men*, all mankind, indef. Acts xxii. 15. Rom. v. 12, 18. al. (Æschin. 1. 18. πάντες ἄγγελοι Θεοῦ *all angels of God* Heb. i. 6. πάντα ἔβνη Rev. xiv. 8. Comp. Winer Matth. l. c.—(β) *Particip.* c. art. as subst. Matt. iv. 24 πάντας τοὺς κακῶς ἔχοντας. xi. 28 πάντες οἱ κοπιῶντες. Luke i. 66, 71. John xviii. 4. Acts ii. 44. al. sæp.—Hdian. 1. 4. 17. Xen. Cyr. 8. 7. 6.—(γ) Before other words and periphrases with the art. in place of substantives, e. g. *Pron. possess.* as πάντα τὰ ἐμά Luke xv. 31. *Preposit.* with its case, Matt. v. 15 πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Luke v. 9. John v. 28. Acts iv. 24. al. *Adv.* Col. iv. 9.

b) after a subst. or other word, viz. (α) *Subst.* c. art. as definite, comp. Winer Buttm. Matth. l. c. Matt. ix. 35 τὰς πόλεις πᾶσας sc. of that region. Luke xii. 7. Acts xvi. 26. Phil. i. 13. Rev. viii. 3. Hdian. 3. 1. 3.—Xen. Mem. 1. 1. 19 fin.—Without art. with a pr. name, Acts xvii. 21 Ἀθηναῖοι δὲ πάντες.—genr. Hdian. 4. 2. 5.—(β) *Particip.* c. art. as subst. Acts xx. 32 ἐν τοῖς ἡγιασμένοις πᾶσιν. Heb. v. 9.—(γ) Before other words or periphrases with the art. in place of subst. e. g. *Pron. possess.* as τὰ ἐμά πάντα John xvii. 10. *Preposit.* with its case, Gal. i. 2 οἱ σὺν ἐμοὶ πάντες. Tit. iii. 15. Col. iv. 7. Mark v. 26.

c) between the art. and subst. as emphatic, Acts xix. 7. xxi. 21. xxvii. 37. Comp. Buttm. § 127. 6.

d) joined with a *Pron.* pers. or demonstr. either before or after it, as ἡμεῖς πάντες John i. 16. πάντες ἡμεῖς Acts ii. 32. π. ἡμεῖς Matt. xxiii. 8. ὁ π. Luke ix. 48. οὗτοι π. Acts i. 14. π. αὐτοὺς Acts iv. 33. αὐτ. π. 1 Cor. xv. 10. ταῦτα πάντα Matt. iv. 9. Luke xii. 30, 31. π. ταῦτα Mark vii. 23. al. sæp.

e) absol. (α) c. art. οἱ πάντες, *they all*, i. e. all those definitely mentioned, Mark xiv. 64 οἱ δὲ πάντες κατέκριναν αὐτόν κ. τ. λ. Rom. xi. 32. 1 Cor. x. 17. Eph. iv. 13. Phil. ii. 21. al. sæp.—Neut. τὰ πάντα, *all things*, i. q. (1) *the universe*, the whole creation, Rom. xi. 36 ἐξ αὐτοῦ . . . καὶ εἰς αὐτόν τὰ πάντα. 1 Cor. viii. 6. Eph. iii. 9. Col. i. 16. Heb. i. 3. Rev. iv. 11. Trop. of the new spiritual creation in Christ, 2 Cor. v. 17, 18. (Xen. Mem. 1. 1. 11, 14.) Meton. for all

created rational beings, all men. i. q. οἱ πάντες, Gal. iii. 22. Col. i. 20. 1 Tim. vi. 13; put also for all the followers of Christ, Eph. i. 10, 23. al.—(2) genr. *all things* before mentioned or implied, e. g. the sum of one's teaching Mark iv. 11; all the necessities and comforts of life, etc. Acts xvii. 25. Rom. viii. 32. So 1 Cor. ix. 22. xii. 6 coll. ver. 5, 6. 2 Cor. iv. 15. Eph. v. 13. Phil. iii. 8. coll. ver. 7. Col. iii. 8. al.—(3) as a predicate of a pr. name, e. g. ὁ Θεὸς τὰ πάντα ἐν πᾶσιν, *all in all*, i. e. above all, *supreme*, 1 Cor. xv. 28. Col. iii. 11.—(β) Without art. πάντες, *all*, i. q. πάντες ἄνθρωποι, *all men*. Matt. x. 22 μισούμενοι ὑπὸ πάντων. Mark ii. 12. x. 44. Luke ii. 3 ἐπορεύοντο πάντες, *all went*, i. e. all the inhabitants of Judea etc. iii. 15. John ii. 15, 24.—Neut. πάντα, *all things*, Matt. viii. 33 ἀπήγγειλαν πάντα. Mark iv. 34. Luke iii. 20. John iv. 25, 45. Acts x. 39. 1 Cor. xvi. 14 πάντα ὑμῶν i. e. all your actions, whatever ye do. Heb. ii. 8. James v. 12. al. sæp. Accus. πάντα as adv. *as to or in all things*, in all respects, *wholly*, Acts xx. 35. 1 Cor. ix. 25. x. 33. xi. 2. (Jos. Ant. 9. 8. 3. Xen. An. 1. 3. 10.) Σοκατὰ πάντα *as to all things*, in all respects, Acts iii. 22. Col. iii. 20. Heb. ii. 17. (2 Macc. i. 17.) εἰς πάντα id. 2 Cor. ii. 9. ἐν πᾶσιν *in all things*, in all respects, 2 Cor. xi. 6. 1 Tim. iii. 11. 2 Tim. ii. 7. Tit. ii. 9. 1 Pet. iv. 11. al. sæp.

2. Sing. πᾶς without the art. as including the idea of plurality, *all, every*, i. q. ἕκαστος, comp. Buttm. § 127. 6. Winer § 17. 10. a. (α) With nouns, Matt. iii. 1 ὁ πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν. iv. 4. Mark ix. 49. Luke ii. 23. iv. 13, 37. x. 1. John i. 9. ii. 10. al. sæpiss.—(β) Before a *relat. pron.* it is intensive, e. g. πᾶς ὅστις, i. q. ὅστις but stronger, see in ὅστις no. 2. a. β. Matt. vii. 24 πᾶς ὅστις ἀκούει *every one whosoever*. Col. iii. 17, 23. πᾶς ὃς ἂν id. Acts ii. 21. Rom. x. 13. 1 Cor. vi. 18. πᾶς ὃς Gal. iii. 10. πᾶν ὃ Rom. xiv. 43. meton. John vi. 37, 39. xvii. 2.—(γ) Before a *participle*, e. g. with the art. where the particip. c. art. expresses the idea *he who*, and becomes a subst. expressing a class etc see in ὁ, ὃ, τό, D. b. β. p. 555. Winer § 17. 10. a. Matt. v. 22 πᾶς ὁ ὀργιζόμενος *every one who is angry*.

Luke vi. 47. John vi. 45. Acts x. 43. Rom. ii. 10. al. sæp. So after, e. g. τῷ ἔχοντι παντὶ Matt. xxv. 29.—Without the art. where the participial sense then remains, as Matt. xiii. 19 παντὸς ἀκούοντος *every one hearing*. 2 Thess. ii. 4. On Luke xi. 4 see in Winer p. 105.—(δ) Absol. Mark ix. 49 πᾶς γὰρ πυρὶ ἀλισθίσεται. Heb. ii. 9. διὰ παντός sc. χρόνον, *continually*, see in Διαπαντός. So ἐν παντί *in every thing*, in every respect, 1 Cor. i. 5. 2 Cor. iv. 8. vi. 4. vii. 5, 11, 16. xi. 9. Eph. v. 24. Phil. iv. 6, 12.

3. *all*, i. e. *of all kinds, of every kind and sort*, including every possible variety, i. q. παντοδαπός, παντοίος, Herm. ad Vig. p. 728. Passow πᾶς no. 6. a.

a) genr. Matt. iv. 23 θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Acts vii. 22 πάση σοφίᾳ Αἰγυπτίων. Rom. i. 18, 29. 2 Cor. i. 4. Col. iii. 16. 1 Pet. ii. 1. al.—Xen. An. 3. 2. 8. ib. 6. 4. 6.

b) in the sense of *all possible*, i. q. *the greatest, utmost, supreme*. Matt. xxviii. 18 ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Acts v. 23. xvii. 11 μετὰ πάσης προθυμίας. xxiii. 1. 2 Cor. xii. 12. Phil. i. 20. ii. 29. 1 Tim. ii. 2. 2 Tim. iv. 2. James i. 2. 1 Pet. ii. 18. Jude 3. —Hdian. 3. 8. 6. Pol. 1. 39, 3. Plut. Timol. 5. Xen. Cyr. 7. 2. 22 εἰς πάντα κίνδυνον ἦλθον.

4. With a negative, e. g. οὐ πᾶς, οὐ πάντες, *not every one, not all*, the negative here belonging to πᾶς and merely denying the universality, see in Οὐ ε. γ. Matt. vii. 21 οὐ πᾶς ὁ λέγων. xix. 11. Rom. ix. 6. x. 16. 1 Cor. xv. 39. al.—But πᾶς . . . οὐ, where οὐ belongs to the verb, is by Hebr. i. q. οὐδεὶς, *not one, no one, nothing, none*, see fully in Οὐ a. γ. Luke i. 37. Rom. iii. 20. Gal. ii. 16. 1 John ii. 21. Rev. xxii. 3. So Acts x. 14 οὐδέποτε ἔφαγον πᾶν κοινόν. 2 Pet. i. 20. So πᾶς . . . μή, 1 Cor. i. 29 ὅπως μὴ κανχήσῃται πᾶσα σάρξ. Eph. iv. 29. Rev. vii. 1. Also πᾶς . . . οὐ μὴ Rev. xxi. 27. See Οὐ l. c. Winer § 26. 1. Comp. Heb. בְּכָל Gesen. Lehrgr. p. 831. Heb. Lex. art. בְּכָל no. 3.—c. μή, 1 Macc. v. 42 μὴ ἀφήτε πάντα ἀνθρώπων παρεμβαλεῖν. Ecclus. xxx. 20. AL.

Πάσχα, τό, indec. i. q. Heb. פֶּסַח, Aram. מִסְפָּח, *the passover*, i. e. a sparing,

immunity, from פֶּסַח to pass over, to spare. So Sept. usually for פֶּסַח, as Ex. xii. 11, 21. al. but also in 2 Chr. φασέκ, xxx. 15. xxxv. 1, 11. φάσκα Jos. Ant. 5. l. 4. The passover, the great sacrifice and festival of the Jews, was instituted in commemoration of God's sparing the Hebrews when he destroyed the first-born of the Egyptians; it was celebrated on the 14th day of the month Nisan, which began with the new-moon of April, or, according to the Rabbins, of March, *between* the evenings, see in Ὁψία b. For the institution and particular laws of this festival, see Ex. c. 12 sq. Lev. xxiii. 4 sq. Num. ix. 1 sq. The later Jews made some additions; in particular they drank at intervals during the paschal supper four cups of wine, the third of which was called כּוּפּת הַבְּרָכָה *the cup of benediction*, τὸ ποτήριον τῆς ἐδόλογίας 1 Cor. x. 16, comp. Matt. xxvi. 27. See espec. Light-foot Hor. Heb. ad Matt. xxvi. 26, 27. Bibl. Repos. IV. 113 sq. Jahn § 354. In N. T. τὸ πάσχα is spoken both of the victim and the festival.

a) i. q. *the paschal lamb*, i. e. a lamb or kid of a year old, slain as a sacrifice (Ex. xii. 27) between the evenings of the 14th of Nisan; see in Ὁψία b. According to Josephus the number of lambs provided at Jerusalem in his time, was 256,500, which were slain between the 9th and 11th hour, i. e. from 3 to 5 o'clock, in the afternoon before the evening or commencement of the 14th day of Nisan, B. J. 6. 9. 3.—(a) pp. φαγεῖν τὸ πάσχα *to eat the passover*, i. q. to keep the festival, Matt. xxvi. 17. Mark xiv. 12, 14. Luke xxii. 11, 15. John xviii. 28. Sept. Ex. xii. 43. Ezra vi. 21. comp. 2 Chr. xxx. 18. ἐτοιμάζειν τὸ πάσχα *to make ready the passover* sc. for eating etc. Matt. xxvi. 19. Mark xiv. 16. Luke xxii. 8, 13. θύειν τὸ πάσχα *to kill the passover*, Mark xiv. 12. Luke xxii. 7. So Sept. for פֶּסַח הַפֶּסַח Ex. xii. 21. "פֶּסַח הַפֶּסַח Deut. xvi. 2, 5, 6.—Jos. Ant. 3. 10. 5 τὴν θυσίαν πάσχα λεγομένην.—(β) Metaph. of Christ, 1 Cor. v. 7.

b) i. q. *the paschal supper, the festival* of the passover, on the eve of the 14th of Nisan, which was also the commencement of the seven days' festival

of unleavened bread, τὰ ἄζυμα, Ex. xii. 15 sq. Lev. xxiii. 6 sq. Jos. Ant. 3. 10. 5. See Bibl. Repos. IV. p. 120 sq.—(α) pp. of the paschal supper alone, Mark xiv. 1 ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα. Matt. xxvi. 18 πρὸς σε ποιῶ τὸ π. i. e. keep, celebrate. Heb. xi. 28 πεποίηκε τὸ π. i. e. Moses kept, instituted, the passover. So Sept. for Πῶρ Πῶγ Ex. xii. 48. Num. ix. 4 sq.—Jos. Ant. 2. 14. 6.—(β) In a wider sense including also the seven days of unleavened bread, *the paschal festival*, Matt. xxvi. 2. Luke ii. 41 τῇ ἑορτῇ τοῦ πάσχα. xxii. 1 ἡ ἑορτὴ τῶν ἁζύμων, ἡ λεγομένη πάσχα. John ii. 13, 23. vi. 4. xii. 55 bis. xii. 1. xiii. 1. xviii. 39. xix. 14. Acts xii. 4.—Jos. B. J. 2. 1. 3 τῆς τῶν ἁζύμων ἐνστάσης ἑορτῆς, πάσχα παρὰ τοῖς Ἰουδαίοις καλεῖται.—Hence the whole passover is sometimes called ἡ ἑορτὴ τῶν ἁζύμων, see in Ἄζυμος a. Jos. B. J. 5. 3. 1.

Πάσχω, f. πείσομαι, aor. 2 ἔπαθον, perf. πέπονθα, *to suffer*, in the most general sense, i. e. pp. *to be affected by* any thing from without, to be acted upon, *to experience* either good or evil, intrans. and also c. acc. of the thing or manner.

a) of good, *to experience*, i. e. to have happen to oneself, to receive, Gal. iii. 4 τοσαῦτα ἐπάδετε εἰκῇ; i. e. have ye experienced such things, such blessings, in vain? comp. ver. 2, 5.—Theocr. Id. 15. 138. Jos. Ant. 3. 15. 1 ὑπομνήσαι, ὅσα παθόντες ἐξ αὐτοῦ [θεοῦ], καὶ πηλίκων εὐεργεσιῶν μεταλαβόντες κ. τ. λ. Xen. Mem. 2. 2. 3 ἀγοθᾶ So εὐπάσχειν Ael. V. H. 1. 34. Xen. H. G. 6. 5. 48.

b) of evil, *to suffer*, to be subjected to evil, to calamity, pp. c. κακῶς, κακόν τ, Matt. xvii. 15 καὶ κακῶς πάσχει. Acts xxviii. 5.—Ael. V. H. 13. 17. Hdian. 3. 2. 10. Xen. H. G. 4. 5. 17. Mem. 4. 2. 26.—Absol. in the same sense, 1 Cor. xii. 26 εἴτε πάσχει ἐν μέλος. 1 Pet. ii. 20, 23 iii. 17. iv. 1 ὁ παθὼν ἐν σαρκί. ver. 19. Heb. ii. 18, where comp. Meleag. οἶδα παθὼν ἑλεῖν, in Anthol. Gr. I. p. 14.—Hdian. 4. 13. 1. Xen. An. 1. 9. 8.—Seq. acc. of manner, Buttm. § 131. 6, 7; e. g. πολλά τὰ αὐτὰ, ταῦτα, ἅ, etc. Mark ix. 12. Luke xiii. 2. 2 Cor. i. 6. 2 Tim. i.

12. Rev. ii. 10. by attract. Heb. v. 8. (Ecclus. xxxviii. 16. Xen. Mem. 2. 1. 5.) With a preposit. marking source, manner, cause; e. g. ἀπό τινος, Matt. xvi. 21 πολλὰ παθεῖν ἀπὸ τῶν πρεσβ. κ. τ. λ. Mark viii. 31. Luke ix. 22. ὑπό τινος, Matt. xvii. 12 μέλλει πάσχειν ὑπ' αὐτῶν. Mark v. 26. 1 Thess. ii. 14 διὰ τινος Matt. xxvii. 19. διὰ τῆς 1 Pet. iii. 14. (2 Macc. vii. 32.) ὑπὲρ τινος Acts ix. 16. Phil. i. 29. 2 Thess. i. 5. Seq. adv. 1 Pet. ii. 19 ἀδίκως. iv. 15. v. 10.—Spoken of the suffering and death of Christ, Luke xxii. 15 πρὸ τοῦ με παθεῖν. xvii. 25 πολλά. xxiv. 26 ταῦτα. ver. 46 οὕτως. Acts i. 3. iii. 18. xvii. 3. Heb. ix. 26. xiii. 12. 1 Pet. ii. 21 ἔπαθεν ὑπὲρ ἡμῶν. iii. 18 περὶ ἁμαρτιῶν. iv. 1 ὑπὲρ ἡμῶν.—genr. Diod. Laert. 5. 61. Hdian. 5. 7. 1. Isæus 35. 19.

Πάταρα, ὦν, τά, Patara, a maritime city of Lycia, Acts xxi. 1; celebrated for an oracle of Apollo, who was hence called Patareus, Hor. Od. 3. 4. 64. Virg. Aen. 4. 144, where comp. Heyne Excurs. II. Strabo XIV. p. 980, 981.

Πατάσσω, f. ἄξω, pp. intrans. *to strike, to beat*, Lat. *pulso*, e. g. as the heart, Hom. Il. 7. 216. Later and in N. T. trans. *to strike, to smite*, e. g.

a) gently, i. q. *to touch, to tap*, c. acc. Acts xii. 7 τὴν πλευρὰν τοῦ Πέτρου.—Diod. Sic. 1. 67 τοῖς κοντοῖς τὰς ἀσπίδας πατάξαντες.

b) with violence, so as to wound, c. acc. Matt. xxvi. 51 πατάξας τὸν δοῦλον τοῦ ἀρχιέρεως. Luke xxii. 50. c. ἐν of instrum. ver. 49. So Sept. for Πῶρ Ex. xxi. 12, 18 sq.—Pol. 11. 18. 4. Thuc. 8. 92 Xen. Eq. 7. 5.—Hence by impl. and by Hebr. *to smite*, i. q. *to kill, to slay, to destroy*, Acts vii. 24 πατάξας τὸν Αἰγύπτιον. Rev. xix. 15. (Ex. ii. 12.) Matt. xxvi. 31 et Mark xiv. 27 πατάξω τὸν ποιμένα, quoted from Zech. xiii. 7 where Sept. for Πῶρ, as also Ex. xii. 12. 2 Chr. xxxiii. 25. Comp. Gesen. Lex. Πῶρ Hiph. no. 2.

c) trop. and from the Heb. *to smite*, i. e. to inflict evil, to afflict with disease, calamity, etc. spoken only of God or his angel, Acts xii. 23 ἐπάταξεν αὐτὸν ἄγγελος κυρίου Rev. xi. 6. So Sept. for Πῶρ Gen. xix. 11. Num. xiv. 12. Mal. iv. 6. [iii. 24.] ἔρῃ Ex. xii. 23. Comp.

Gesen. Lex. פָּדָה Hiph. no. 1. c. — 2 Macc. ix. 5.

Πατέω, ὦ, f. ἴσω, (πάτος trodden path,) *to tread* with the feet.

a) trans. c. acc. i. q. *to tread down, to trample* under foot, i. q. *to profane* and lay waste. Rev. xi. 2 τὴν πόλιν τὴν ἁγίαν πατήσουσι. Luke xxi. 24. Sept. for פָּדָה Is. i. 12. — Luc. de Mere. cond. 17. Hdian. 8. 5. 24. Xen. Cyr. 7. 1. 37. — In the sense of *to tread out*, e. g. grapes, τὴν ληνόν, Rev. xiv. 20. xix. 15. Comp. in Ληνός . So Sept. and פָּדָה Neh. xiii. 15. Is. xvi. 10. Lam. i. 16. — Anacr. Od. 17. 14. Xen. Ec. 18. 4 τὸν σίτον.

b) intrans. *to tread*, to set the foot. etc. seq. ἐπάνω , Luke x. 19 πατεῖν ἐπάνω ὄφτων, *to tread upon serpents*, i. e. without harm. So Sept. for לָלֶכְתְּ Is. xxxii. 20. Also for לָלֶכְתְּ i. q. *to walk*, Is. xlii. 5.

Πατήρ, τέρος, τρός, ὁ, a father, comp. Buttm. § 47. Spoken genr. of men, and in a special sense of God.

A) Genr. a) pp. father, genitor, by whom one is begotten, Matt. ii. 22 ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ. xix. 5. Mark v. 40. Luke ii. 48. John iv. 53. Heb. vii. 10. al. ssep. (Xen. Cyr. 3. 1. 14, 15.) Plur. οἱ πατέρες, parents, both father and mother, Heb. xi. 23 Μωϋσῆς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ. Eph. vi. 4, coll. ver. 2. Comp. Passow no. 5. b. — Parthen. Erot. 10 παρὰ τῶν πατέρων αἰτησάμενος, αὐτὴν ἡγάγετο γυναῖκα. Luc. Tox. 8. — Of a reputed father or step-father Luke ii. 48.

b) of a remoter ancestor, i. q. *forefather*, progenitor; also as the head or founder of a tribe or people, a *patriarch*, Sing. Matt. iii. 9 πατέρα ἔχομεν τὸν Ἀβραάμ. Mark xi. 10. Luke i. 32, 73 John iv. 12. Acts vii. 2. Rom. iv. 17, 18. al. ssep. Trop. in a spiritual and moral sense, e. g. of Abraham, Rom. iv. 11 εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων, ver. 12, 16. So of Satan as the father of wicked and depraved men, John viii. 38, 41, 44 bis. Sept. for אב Gen. xvii. 4, 5. xix. 37. (trop. 1 Macc. ii. 54.) Plur. οἱ πατέρες, fathers, i. e. forefathers, ancestors, Matt. xxiii. 30 ἐν ταῖς ἡμέραις τῶν πατέρων. ver. 32. Luke vi.

xxiii. 26. John vii. 22. Acts iii. 13. Rom. ix. 5. Heb. i. 1. al. So Sept. and אב Deut. i. 11. 1 K. viii. 21. — Jos. c. Apion. 1. 31. Hdian. 2 15. 2.

c) as a title of respect and reverence, either honorary, or towards one who is regarded in the light of a father. E. g. in direct address, Luke xvi. 24 πάτερ Ἀβραάμ. ver. 27, 30. (Hom. Od. 7. 48.) So of a teacher, as exercising paternal care, authority, affection, Matt. xxiii. 9 καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς. 1 Cor. iv. 15. Comp. Phil. ii. 22. 1 Thess. ii. 11. So Sept. and אב of prophets, 2 K. ii. 12. vi. 21. xiii. 14. Comp. Schoettg. Hor. Heb. I. p. 745. — Plur. οἱ πατέρες, nom. for voc. fathers, as an honorary title of address, Buttm. § 33. n. 4. Winer § 29. 1. E. g. used towards elder persons, 1 John ii. 13, 14; also towards magistrates, members of the Sanhedrim, etc. Acts vii. 2. xxii. 1. — Plut. Romul. 13 πατέρες συγγεγράμμενοι, Lat. *patres conscripti*, i. e. senators.

d) metaph. seq. gen. of thing, i. q. the author, source, beginner of any thing. Rom. iv. 22 πατήρ περιτομῆς, i. e. Abraham. John viii. 44 ὅτι ψεύδους ἐστὶ, καὶ ὁ πατήρ αὐτοῦ sc. τοῦ ψεύδους. So Sept. and אב Job xxxviii. 28. — Plato Menex. c. 10. p. 240. E, πατέρες τῆς λευτερίας.

B) Of God, genr. as the creator, preserver, governor of all men and things, over whom he watches with paternal love and care; as Jos. Ant. 4. 8. 24 καὶ αὐτὸς [θεός] πατήρ τοῦ παντός ἀνθρώπων γίνοντες comp. Diod. Sic. 5. 72. Hom. Od. 4. 341. So in N. T. God is called Father, e. g.

a) of the Jews, John viii. 41 ἔνα πατέρα ἔχομεν, τὸν θεόν, ver. 42. 2 Cor. vi. 18. Comp. John xi. 52. So Sept. and אב Jer. xxxi. 9. Is. lxiii. 16. lxiv. 8. — Wisd. ii. 16.

b) of Christians and all pious persons, who are also called τέκνα θεοῦ John i. 11. Rom. viii. 16. al. So Jesus in speaking with his disciples calls God πατήρ ὑμῶν etc. e. g. Matt. vi. 4 ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ. ver. 6, 8 ὁ π. ὑμῶν ver. 15, 18. x. 20, 29. xiii. 43. Luke vi. 36. xii. 30, 32. al. Once in John, c. xx. 17. So with the further adjunct ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς Matt. v. 16, 45, 48. vi. 1, 9. vii. 11. Mark xi. 25, 26. Luke xi. 2. al. ὁ οὐράνιος Matt.

vi. 14, 26, 32. ὁ πουράνιος Matt. xviii. 35. ὁ ἐξ οὐρανοῦ Luke xi. 13. Comp. Οὐρανός d.—So the apostles speaking for themselves and other Christians call God πατήρ ἡμῶν etc. Rom. i. 7 εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 4. Eph. i. 2. Phil. i. 2. iv. 20. al. sēp. Hence also absol. in the same sense, Rom. viii. 15 ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν· ἀββᾶ ὁ πατήρ. Gal. iv. 6. Eph. ii. 18. Col. i. 12. James i. 27. iii. 9. 1 John ii. 1, 15, 16. iii. 1. al. sēp. Comp. Ps. lxxxix. 26. So Heb. xii. 9 τῷ πατρὶ τῶν πνευμάτων [ἡμῶν], in antith. with τοὺς τῆς σαρκὸς ἡμῶν πατέρας, i. e. the Father of our spirits, our spiritual Father.

c) spec. God is called the *Father* of our Lord Jesus Christ, in respect to that peculiar relation in which Christ is the *Son* of God, see in Υἱός. So where the *Father* and *Son* are expressly distinguished, as Matt. xi. 27 οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ κ. τ. λ. xxviii. 19. Mark xiii. 32 οὐδεὶς οἶδεν . . . σὺ δὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. Luke ix. 26. x. 22. John i. 14, 18. iii. 35 ὁ πατήρ ἀγαπᾷ τὸν υἱόν. v. 26. 1 Cor. viii. 6 εἰς θεός, ὁ πατήρ . . . καὶ εἰς κύριος Ἰ. Χρ. 1 Thess. i. 1. Heb. i. 5. 1 Pet. i. 2. 1 John i. 3. ii. 22. iv. 14. 2 John 3, 9. al.—Where Jesus calls God πατήρ μου, e. g. Matt. xi. 27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου. xvi. 27. Mark viii. 38. Luke ii. 49. John x. 18, 25, 29. Rev. ii. 27. iii. 5, 21. al. sēp. So ὁ πατήρ μου ὁ ἐν οὐρανοῖς Matt. vii. 21. x. 32, 33. xii. 50. al. ὁ οὐράνιος. Matt. xv. 13. Absol. in the same sense, Matt. xxiv. 36 οὐδεὶς οἶδεν . . . εἰ μὴ ὁ πατήρ μόνος. Mark xiv. 36. Luke x. 21. xxii. 42. xxiii. 34. John iv. 21, 23. vi. 27, 37, 44 sq. x. 17. xiii. 1, 3. xiv. 6. Acts i. 4. Rom. vi. 4. al. sēpiss.—The apostles also speak of God as ὁ πατήρ τοῦ κυρίου ἡμῶν Ἰ. Χρ. Rom. xv. 6. 2 Cor. i. 3. xi. 31. Eph. i. 3. iii. 14. Col. i. 3. 1 Pet. i. 3. Rev. i. 6. al. Absol. 1 Cor. xv. 24 ὅταν παραδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ. Gal. i. 1. Eph. v. 20. Col. iii. 17. 2 Pet. i. 17. Jude 1. al. sēp. So Eph. i. 17 ὁ θεός τοῦ κυρ. ἡμῶν Ἰ. Χρ. ὁ πατήρ τῆς δόξης i. e. God the glorious Father of our Lord J. C. comp. Buttm. § 123. n. 4.

d) metaph. seq. gen. of thing, James

i. 17 ἀπὸ [θεοῦ] τοῦ πατρὸς τῶν φώτων, *the Father of lights*, i. e. the author, creator, of the heavenly luminaries; but not, like them, subject to change. Comp. Job xxxviii. 28. AL.

Πάτμος, ου, ἡ, *Patmos*, Rev. i. 9, now *Patimo* or *Patmosa*, a small sterile island of the Aegean sea, lying S. W. of Samos and reckoned to the Sporades. Hither according to tradition the apostle John was banished, some say by Domitian; see Iren. 5. 30. Euseb. H. E. 3. 14.—Strabo X. p. 747. B. Plin. H. N. 4. 12. Rosenm. Bibl. Geogr. III. p. 373.

Πατραλῶας, ου, , Attic πατραλοίας, (πατήρ, ἀλοῖάω,) *a smiter of his father, a parricide*, 1 Tim. i. 9. Comp. in Μητραλῶας.—Thom. Mag. p. 695. Pollux Onom. VI. 152 πατραλῶας καὶ πατραλοίας. Attic form, Aristoph. Nub. 1327. Dem. 732. 14. Plato Phædo § 62.

Πατριά, ᾶς, ἡ, (πατήρ,) *paternal descent, lineage*, Hdot. 3. 75. *a family, race, caste*, Hdot. 1. 200.—In N. T. *family*, Heb. תַּיִת, as the subdivision of a Jewish tribe, φυλή, which 'family' comprehended several households, οἰκοί, תַּיִת; see Gesen. Lex. תַּיִת no. 10.

a) pp. Luke ii. 4 ἐξ οἴκου καὶ πατρίᾳς Δαβίδ. Trop. Eph. iii. 15. So Sept. and תַּיִת. Ex. vi. 15, 17, 19. 1 Sam. ix. 21. al.—Judith viii. 2. Jos. Ant. 6. 4. 1. ib. 7. 14. 7.

b) in a wider sense, i. q. *tribe, people, nation*, like φυλή. Acts iii. 25 πᾶσαι αἱ πατριαὶ τῆς γῆς, in allusion to Gen. xii. 3 where Heb. תַּיִת, Sept. φυλή. So Sept. πατριαὶ τῶν ἔθνων for תַּיִת 1 Chr. xvi. 28. Ps. xxii. 28. xevi. 7.

Πατριάρχης, ου, ὁ, (πατριά, ἀρχή,) *a patriarch*, the father and founder of a family or tribe, as Abraham, Heb. vii. 4; the sons of Jacob as heads of the twelve tribes, Acts vii. 8, 9.—Jos. de Macc. § 16 fin.—So of David as the head of a family, πατριά, תַּיִת, Acts ii. 29, comp. Luke ii. 4; see in Πατριά. Sept. for תַּיִת 1 Chr. ix. 9. xxiv. 31. 2 Chr. xix. 8. comp. 1 Chr. xxvii. 22.

Πατρικός, ἡ, ὄν, (πατήρ,) *pater-*

nal, i. e. pertaining to one's father, e. g. *ξένος* Pol. 2. 48. 4. *φίλος* Xen. H. G. 6. 5. 4. In N. T. *received from one's fathers*, handed down from ancestors, hereditary, e. g. *παράδοσις* Gal. i. 14.—Luc. Abdic. 23. Dem. 410. 10. Diod. Sic. 1. 88 π. *ἱερωσύναι*.

Πατρίς, ἰδος, ἡ, adj. (πάτριος, πατήρ), pp. *father-land, native country*, 2 Macc. iv. 1. Jos. B. J. 1. 12. 7. Dem. 296. 15. Xen. Cyr. 1. 2. 7. In N. T. *one's own city, native place, home*, e. g. Nazareth as the city of Jesus because he was brought up there, Matt. xiii. 54, 57. Mark vi. 1, 4. Luke iv. 23, 24. John iv. 44 see in Γάρ I. b. Trop. of a heavenly home, Heb. xi. 14, comp. ver. 16.—Jos. Ant. 6. 4. 6 εἰς Ῥαμαθάν πόλιν· πατρίς γάρ ἦν αὐτῷ. Hdian. 8. 3. 2.

Πατρόβας, α, ὁ, Patrobas, pr. n. of a Christian at Rome, Rom. xvi. 14.

Πατροπαράδοτος, ου, ὁ, ἡ, adj. (πατήρ, παραδίδωμι), *delivered down from one's fathers*, handed down from ancestors, hereditary. 1 Pet. i. 18 ἀναστροφῇ πατροπ. i. e. a way of life derived from one's ancestors.—Dion. Hal. Ant. 4. 8. ib. 5. 48. Diod. Sic. 17. 2, 4.

Πατρῷος, ὡα, ὦον, (πατήρ), paternal, i. e. pertaining to one's father, e. g. *φίλοι* Luc. Tim. 12. Hdian. 3. 15. 13. *patrimonial*, transmitted from father to son, Xen. An. 1. 7. 6. In N. T. *received from one's fathers*, handed down from ancestors, hereditary, e. g. νόμος Acts xxii. 3. ἔθος Acts xxviii. 17. xxiv. 14 λατρεύω τῷ πατρίῳ Θεῷ i. e. our paternal God, the God whom our fathers worshipped and made known to us.—νόμος 2 Macc. vi. 1. Θεός Jos. Ant. 2. 13. 1. Thuc. 7. 96. Xen. Cyr. 8. 7. 17.

Παῦλος, ου, ὁ, Paulus, Paul, pr. n. of two persons in N. T.

1. *Sergius Paulus*, a Roman proconsul in Cyprus, residing at Paphos, Acts xiii. 7. See in Ἀνθύπατος.

2. *Paul*, the apostle of the Gentiles, originally called Σαῦλος q. v. He was of the tribe of Benjamin and of purely Hebrew descent, Phil. iii. 5; but born at Tarsus in Cilicia, Acts xxi. 39. xxii. 3, where his father enjoyed the

rights of Roman citizenship, of which privilege Paul several times availed himself, e. g. Acts xvi. 37. xxii. 27 sq. At Tarsus, which was a celebrated seat of learning (Strabo 14. 5), he probably gained that general acquaintance with Greek literature which appears in his writings, and which was so important to him as a teacher of the Gentiles or nations of Greek origin. His Jewish education was completed at Jerusalem, where he devoted himself to the severest discipline of the Pharisaic school, under the instructions of Gamaliel, Acts xxii. 3, comp. v. 34. According to the custom of learned Jews, he appears also to have learned a trade, viz. that of a tent-maker, σκηνοποιός, by which he afterwards often supported himself, Acts xviii. 3. xx. 34. See Pirke Aboth c. 2. § 2. comp. Neander Gesch. der Pflanz. d. chr. Kirche, I. p. 228.—Paul, in the fierceness of his Jewish zeal, was at first a bitter adversary of the Christians; but after his miraculous conversion, he devoted all the powers of his ardent and energetic mind to the propagation of the gospel of Christ, more particularly among the Gentiles. His views of the pure and lofty spirit of Christianity, in its worship and in its practical influence, appear to have been peculiarly deep and fervent; and the opposition which he was thus led to make to the mere rites and ceremonies of the Jewish worship, exposed him to the hatred and malice of his countrymen. On their accusation, he was put in confinement by the Roman officers, and after being detained for two years or more at Cesarea, he was sent to Rome for trial, having himself appealed to the emperor. Here he remained in partial imprisonment two whole years, Acts xxviii. 30. Later accounts, mostly traditional, relate that he was soon after set at liberty, and that after new journeys and efforts in the cause of Christ, he was again imprisoned and at last put to death by order of Nero. Comp. Clem. Rom. Ep. ad Cor. § 5. Neander l. c. I. p. 390 sq. Planck Gesch. des Christenthums u. s. w. II. p. 80. sq. See also genr. Neander l. c. p. 99 sq. and in Bibl. Re-

pos. IV. p. 138 sq. For the chronology of Paul's life and the probable dates of his epistles, see in Calmet, p. 731, 732. Neander l. c. passim.—Acts xiii. 9, 13. xviii. 5. xix. 11. xxiii. 1. Rom. i. 1. 1 Cor. i. 1. AL.

Παύω, f. παύσω, Engl. *to pause*, i. e.

a) Act. trans. *to make pause, to make leave off, to restrain*, sc. *from* any thing, seq. acc. et από c. gen. 1 Pet. iii. 10 παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, in allusion to Ps. xxxiv. 14 [13] where Sept. c. ἀπό for כִּן עָצָר. — c. ἐκ Eurip. Electr. 987 παύσον ἐκ κακῶν ἐμέ. The usual Greek construction is c. acc. et gen. e. g. Jos. Vit. § 19. Xen. Mem. 1. 2. 2. Comp. Matth. § 345. 4, and n. 1.

b) Mid. intrans. *to pause, to leave off, to refrain*, sc. *from* any thing. E. g. seq. gen. of thing, 1 Pet. iv. 1 πῆπανται ἀμαρτίας *hath ceased from sin*. Buttm. § 132. 4. 1. Winer § 30. 6. For this use of the perf. pass. see Buttm. § 136. 3. So Sept. c. gen. for עָצָר Ex. xxxii. 11. Josh. vii. 26.—Jos. Ant. 2. 3. 3. Luc. D. Deor. 6. 2. Xen. Cyr. 6. 1. 36.—Seq. particip. instead of infin. Buttm. § 144. n. 3. Winer § 46. 1. Luke v. 4 ὡς δὲ ἐπαύσατο λαλῶν, as in Engl. *when now he left speaking*. Acts v. 42 οὐκ ἐπανσάντο διδάσκοντες, *they ceased not teaching*. vi. 13. xiii. 10. xx. 31. xxi. 32. Eph. i. 16. Col. i. 9. Heb. x. 2. c. part. impl. Luke xi. 1. So Sept. for עָצָר Gen. xi. 8. עָצָר Gen. xviii. 33. xiv. 18, 22.—Luc. D. Deor. 6. 4. Hdian. 1. 6. 4. Xen. Cyr. 1. 4. 2.—Absol. i. q. *to cease, to come to an end*, Luke viii. 24. Acts xx. 1. 1 Cor. xiii. 8 εἴτε γλῶσσαι, παύσονται. So Sept. for עָצָר Ex. ix. 34, 35.—Hdian. 1. 16. 6. Xen. Conv. 4. 10.

Πάφος, ου, ἡ, *Paphos*, a maritime city of Cyprus near the western extremity, the station of a Roman proconsul, Acts xiii. 6, 13. About 60 stadia from the city was a celebrated temple of Venus, hence called the Paphian goddess, Hom. Od. 8. 363. Hor. Od. 1. 30. 1. Strabo p. 1002 sq.

Παχύνω, f. νῶ, (παχύς fat, gross,) *to make fat*, Xen. Œc. 12. 20. Pass. *to become fat and thick*, Luc. Ver. Hist. 22. Xen. Conv. 2. 17. In N. T. metaph.

only Pass. *to become gross, dull, callous*, as if from fat, Matt. xiii. 15 et Acts xxviii. 27 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, quoted from Is. vi. 10 where Sept. for עָצָר, comp. Deut. xxxii. 15. Comp. Titm. de Syn. N. T. p. 185.—Philostr. Vit. Apollon. 1. 8. παχύνει νοῦν. So παχὺς τὴν διανοίαν Æl. V. H. 13. 15. Hdian. 2. 9. 15.

Πέδη, ης, ἡ, (πέζα, a fetter, shackle for the feet, Plur. πέδαι, fetters, Mark v. 4 bis. Luke viii. 29. Sept. for עָצָר 2 Sam. iii. 34. 2 K. xxiv. 37. עָצָר Ps. cv. 18.—Ecclus. vi. 26. Pol. 3. 82. 8. Xen. An. 4. 3. 8.

Πεδινός, ἡ, ὄν, (πεδιον, πέδον,) *plain, level*, e. g. land, Luke vi. 17 ἔστη ἐπὶ τόπον πεδινόν, *he stood upon a level place*, i. e. upon the plain. Sept. for עָצָר Deut. iv. 43. עָצָר Josh. ix. 1. 2 Chr. i. 15.—1 Macc. iii. 40. Pol. 1. 84. 4. Xen. Cyr. 1. 6. 43.

Πεζεύω, f. εὔσω, (πέζα foot,) *to foot it, to travel on foot*, i. e. by land and not by water, intrans. Acts xx. 13.—Pol. 16. 29. 11. Xen. An. 5. 5. 4 μέχρις ἐνταῦθα ἐπέξενσεν ἡ στρατία.

Πεζῆ, adv. (pp. dat. fem. of adj. πεζός on foot, pedestrian), *on foot*, Matt. xiv. 13. Mark vi. 33. For this dat. as adv. see Buttm. § 115. 4.—Jos. B. J. 4. 11. 5. Dem. 1046. 13. Xen. Cyr. 4. 3. 22.

Πειθαρχέω, ὦ, f. ἦσω, (πειθαρχος, from πείθομαι, ἀρχή,) pp. *to obey a ruler*, one in authority; hence genr. *to obey*, c. dat. e. g. magistrates, ἀρχαῖς Tit. iii. 1. τῷ θεῷ Acts v. 29, 32.—Jos. c. Ap. 2. 41 τοῖς νόμοις. Pol. 1. 45. 4. Xen. Mem. 3. 5. 19.—So *to obey or follow one's advice*, c. dat. of pers. Acts xxvii. 21.—Pol. 3. 4. 3. Diod. Sic. 1. 27.

Πειθός, ἡ, ὄν, (πέθω,) a form elsewhere unknown, i. q. πειθανος or πεισανος, *persuasive, winning*, 1 Cor. ii. 4 οὐκ ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' κ. τ. λ. Some suppose it to be a contraction or corruption of πειθανος; others read οὐκ ἐν πειθοῖ ἀνθρ. σοφίας [λόγων], ἀλλ' κ. τ. λ. as if from subst. πειθώ q. v.

Πειθώ, ὅος, οὔς, ἡ, (πέθω,) pp.

pr. n. *Pitho*, Lat. *Suada*, the goddess of persuasion, Hdot. 8. 111. Pollux On. 4. 22, 142. In N. T. *persuasion*, *persuasive discourse*, in MSS. 1 Cor. ii. 4, see in Πειθός.—Pol. 2. 1. 7. Xen. Mem. 1. 7. 5.

Πείθω, f. πείσω, perf. 2 πέποιθα, perf. pass. πέπεισμαι, aor. 1 pass. ἐπίεισθην, *to persuade*, pp. *to move or affect by kind words and motives*.

I. Act. *to persuade*. a) genr. e. g. *to the belief and reception of the truth*, i. q. *to convince*, and in this sense mostly de conatu; pp. c. acc. of pers. Acts xviii. 4 ἐπειθε τοὺς Ἰουδαίους κ. τ. λ. i. e. he sought to persuade and convince them. 2 Cor. v. 11. Also c. dupl. acc. of pers. and thing, Acts xxviii. 23 πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ. Comp. Buttm. § 131. 6, and n. 4. So the acc. of pers. being impl. Acts xix. 8 πείθων [αὐτοὺς] τὰ περὶ κ. τ. λ. Also to alleged error, absol. Acts xix. 26.—τινά Wisd. xvi. 8. Æl. V. H. 3. 16. ib. 9. 14 ἐμὲ μὲν οὖν τὸ λεχθὲν οὐ πείθει. Diod. Sic. 4. 26. τινά τι Xen. Œc. 20. 15. τί Thuc. 3. 43 πείσαι τὰ δεινότερα. Xen. Mag. Eq. 3. 5.—Seq. acc. of pers. c. infin. *to persuade to do any thing, to induce*, Acts xiii. 43 ἐπειθον αὐτοὺς ἐμμένειν τῇ χάριτι τοῦ θεοῦ. xxvi. 28 see in Ἐν no. 2. a.—Jos. B. J. 5. 13. 1. Diod. Sic. 11. 15. Xen. An. 1. 3. 19.—In the sense of *to instigate*, c. acc. of pers. et ἴνα, Matt. xxvii. 20. c. acc. impl. Acts xiv. 19.

b) i. q. *‘to bring over to kind feelings,’ to conciliate*. (a) genr. i. q. *to pacify, to quiet*, e. g. an accusing conscience, τῆς καρδίας 1 John iii. 19, comp. ver. 20. See in Ὅτι no. 2. c. γ.—Sept. 1 Sam. xxiv. 8. Xen. H. G. 1. 7. 7 τὸν δῆμον, comp. § 4, 5.—(β) i. q. *to win over, to gain the favour of, to make a friend of*, c. acc. of pers. Gal. i. 10 ἀνθρώπους πείθω, ἢ τὸν θεόν; (Xen. Ath. 2. 11.) Prob. by presents, bribes, etc. Matt. xxviii. 14. Acts xii. 20 πείσαντες τὸν Βλαστόν.—2 Macc. iv. 45. Jos. Ant. 14. 16. 4 Ἡρώδης πολλοῖς χρήμασι πείθει τὸν Ἀνρόνιον. Xen. H. G. 7. 3. 4.

II. Pass. and Mid. *to let oneself be persuaded, to be persuaded*, i. e.

a) genr. e. g. of any truth etc. i. q. *to be convinced, to believe*, absol. Luke

xvi. 31 οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται. Acts xvii. 4. Heb. xi. 13 in text. rec. Seq. dat. of thing Acts xxviii. 24. c. inf. xxvi. 26. (Jos. Ant. 8. 6. 5. Luc. D. Deor. 21. 1. c. dat. Xen. Cyr. 1. 5. 3.) Perf. pass. πέπεισμαι as pres. *I am persuaded, convinced*, comp. Buttm. § 113. 6. So c. inf. et acc. Luke xx. 6. seq. ὅτι, Rom. viii. 38. xiv. 14. xv. 14. 2 Tim. i. 5, 12. c. acc. τὰ Heb. vi. 9, comp. Buttm. § 134. 6.—c. inf. 2 Macc. ix. 27. c. ὅτι Xen. Œc. 15. 6. c. τοῦτο Xen. Cyr. 8. 7. 19.—So *to be persuaded to do any thing, to be induced*, absol. but c. inf. impl. Acts xxi. 14 μὴ πειθομένου δὲ αὐτοῦ sc. μὴ ἀναβαίνειν κ. τ. λ.—c. inf. Xen. Cyr. 5. 1. 8.

b) i. q. *to assent to, to obey, to follow*, seq. dat. of person, Matth. § 362. n. 2. Acts v. 36, 37, 40. xxiii. 21. xxvii. 11 ὁ δὲ ἐκ. τῷ κυβερνήτῃ . . ἐπείθετο μάλλον. Rom. ii. 8. Gal. [iii. 1.] v. 7. Heb. xiii. 17. James iii. 3.—Æl. V. H. 3. 23. Hdian. 3. 12. 13.—Xen. Cyr. 1. 2. 8.

III. Perf. 2 πέποιθα, intrans. *to be persuaded, to trust*, comp. Buttm. § 113. n. 3.

a) i. q. *to be confident, assured*, seq. acc. c. inf. Rom. ii. 19 πέποιθας τε σεαυτὸν δόηγδὸν εἶναι κ. τ. λ. c. ὅτι Heb. xiii. 18. Phil. ii. 24. τοῦτο ὅτι Phil. i. 6, 25, comp. in Οὗτος b, f. Ὅτι no 1. a. Seq. ἐπὶ τινα ὅτι, *in respect to any one*, 2 Cor. ii. 3. 2 Thess. iii. 4. εἰς τινα ὅτι, id. Gal. v. 10. With the further adjunct ἐν κυρίῳ *in or through the Lord*, Gal. v. 10. Phil. ii. 24. 2 Thess. iii. 4. —Sept. genr. for פָּרַח Prov. x. 10. Deut. xxxiii. 28. comp. Job xii. 6.

b) i. q. *to confide in, to rely upon*, seq. dat. Phil. i. 14. Philem. 21 πεποιθὼς τῇ ὑπακοῇ σου. 2 Cor. x. 7 ἐαυτῷ. Sept. for פָּרַח Prov. xiv. 16. 2 K. xviii. 20. פָּרַח Ps. xxviii. 17. (2 Macc. viii. 18. Dion. Hal. Ant. 3. 50. Hdot. 9. 88.) Seq. ἐν c. dat. *to trust or have confidence in any thing*, Phil. iii. 3 ἐν σαρκί. ver. 4. Seq. ἐπὶ τινα id. Mark x. 24. Luke xi. 22. xviii. 9. 2 Cor. i. 9. Heb. ii. 13. (Sept. for פָּרַח Ps. xxv. 2. Prov. xi. 28. פָּרַח Ps. ii. 12.) So c. ἐπὶ τινα id. Matt. xxvii. 43. Sept. for פָּרַח 2 K. xviii. 21, 22.

Πεινάω, ὦ, f. ἄσω, aor. 1 ἐπεινασα.

For the later mode of contraction into α, as πεινᾶ, instead of the Attic manner into η, as πεινῆ, see Lob. ad Phryn. p. 61, 204. Winer § 13. 3. comp. Buttm. § 105. n. 5.—*To hunger, to be hungry*, intrans.

α) pp. Matt. iv. 2 νηστεύσαι ἡμέρας τεσσαράκοντα . . ὕστερον ἐπεινάσει. xii. 1, 3. xxi. 18. xxv. 35, 37, 42, 44. Mark ii. 25. xi. 12. Luke iv. 2. vi. 3. Rom. xii. 20. (Prov. xxv. 22.) 1 Cor. xi. 21, 34. Rev. vii. 16. So Sept. and עָרַךְ Prov. xxv. 22. 2 Sam. xvii. 29.—πεινᾶν Jos. Ant. 10. 11. 6. Plut. Aristid. 25. πεινῆν Luc. D. Mort. 17. 1. Xen. Mem. 2. 1. 30.

β) meton. *to famish*, to be without food, i. q. *to be poor, needy*, Luke i. 53 πεινῶντας ἐνέπλησεν ἀγαθῶν. vi. 21, 25. 1 Cor. iv. 11. Phil. iv. 12. So Sept. and עָרַךְ Ps. cvii. 9. עָרַךְ Jer. xxxi. 12, 25.—Ecclus. iv. 2.

γ) metaph. *to hunger after* any thing, *to long for*, c. acc. τὴν δικαιοσύνην Matt. v. 6. Comp. in Διψᾶω b. Winer § 30. 7.—Absol. of longing after spiritual nourishment, aliment, John vi. 35.—Ecclus. xxiv. 21. c. gen. Xen. Œc. 13. 9 π. τοῦ ἐπαινοῦ. Conv. 4. 36.

Πείρα, ας, ἡ, (πειράω,) *trial*, in N. T. only in the phrase πείραν λαμβάνειν τινος, pp. *to take a trial of* any thing, i. q. πειράζω, comp. in Λαμβάνω 1. f. E. g.

α) i. q. *to make trial of, to attempt* τῆς θαλάσσης Heb. xi. 29. So Sept. for פָּרָךְ Deut. xxviii. 56.—Hdian. 2. 2. 1. Xen. Mem. 1. 4. 18.

β) i. q. *to have trial of, to experience*, τῶν ἐμπαιγμῶν Heb. xi. 36.—Jos. Ant. 2. 5. 1. Pol. 28. 9. 7. Xen. An. 5. 8. 15.

Πειράζω, f. ἄσω, (πειρα,) *to make trial of, to try*; spoken

α) of actions, i. q. *to attempt, to assay*, seq. infin. Acts xvi. 7 ἐπείραζον εἰς τὴν Βιθυνίαν πορεύεσθαι. xxiv. 6. Sept. for פָּרָךְ Judg. vi. 39.—2 Macc. ii. 23. Jos. B. J. 1. 8. 4.

β) of persons, i. q. *to tempt, i. e. to prove, to put to the test*, seq. acc. (α) genr. and in a good sense, in order to ascertain the character, views, feelings of any one. Matt. xxii. 35, comp. Mark xii. 28—34. John vi. 6 τοῦτο δὲ ἔλεγε πειράζων αὐτόν. 2 Cor. xiii. 5 αὐτοὺς

πειράζετε. Rev. ii. 2. So Sept. for פָּרָךְ 1 K. x. 1. Ps. xxvi. 2. עָרַךְ Ps. xvii. 3.—Jos. B. J. 1. 10. 4. Plut. Cleom. 7.—

(β) In a bad sense, with ill intent, Matt. xvi. 1 πειράζοντες ἐπηρώτησαν αὐτόν. xix. 3. xxii. 18. Mark viii. 11. x. 2. xii. 15. Luke xi. 16. xx. 23. John viii. 6. Hence by impl. *to try* one's virtue, *to tempt*, i. q. *to solicit to sin*, genr. Gal. vi. 1 ἵνα μὴ πειρασθῇς καὶ σὺ lest thou also be tempted, yield to temptation. *James i. 13 ter, 14. Rev. ii. 10. Espec. of Satan, Matt. iv. 1 πειρασθῆναι ὑπὸ τοῦ διαβόλου. ver. 3. Mark i. 13. Luke iv. 2. 2 Cor. vii. 1. 1 Thess. iii. 5 bis.—(γ) From the Heb. usage, God is said *to try, to prove* men by adversity, *to try* their faith and confidence in him. 1 Cor. x. 13 ὅς οὐκ ἑάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε. Heb. ii. 18. bis. iv. 15. xi. 17, 37. Rev. iii. 10. So Sept. and פָּרָךְ Gen. xxii. 1. Ex. xx. 20. Deut. viii. 2. (Wisd. xi. 9.) Vice versa, men are said *to prove or tempt* God, by doubting, distrusting his power and aid. Acts v. 9 πειράσαι τὸ πνεῦμα κυρίου. xv. 10 τί πειράζετε τὸν θεόν; 1 Cor. x. 9. Heb. iii. 9 οὗ ἐπείρασάν με οἱ πατέρες ὑμῶν, quoted from Ps. xcv. 9 where Sept. for פָּרָךְ, as also Ex. xvii. 2, 7. Is. vii. 12.—Wisd. i. 2.

Πειρασμός, οῦ, ὁ, (πειράζω,) *trial, proof*, a putting to the test, spoken only of persons.

α) genr. trial of one's character, etc. 1 Pet. iv. 12 πρὸς πειρασμὸν ὑμῶν, i. e. *to try or prove* you.—Ecclus. vi. 7. xxvii. 5 πειρασμός ἀνθρώπου ἐν διαλογισμῷ αὐτοῦ. ver. 7.—By impl. *trial* of one's virtue, *temptation*, i. e. solicitation to sin, espec. from Satan, Luke iv. 13. 1 Tim. vi. 9.

β) from the Heb. *trial, temptation*, comp. in Πειράζω b. γ. E. g. (α) a state of trial into which God brings his people through adversity and affliction, in order to excite and prove their faith and confidence in him. Matt. vi. 13 et Luke xi. 4 μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, i. e. bring us not into a state of trial, lay not trials upon us. Matt. xxvi. 41. Mark xiv. 38. Luke viii. 13. xxii. 40, 46. 1 Cor. x. 13 bis. James i. 2, 12. 1 Pet. i. 6. 2 Pet. ii. 9. So Sept. and

פֶּרַח Deut. vii. 19. xxix. 2. (Ecclus. ii. 1. xxxvi. 1.) Hence meton. i. q. *adversity, affliction, sorrow*, Luke xxii. 28. Acts xx. 19 δουλεύων τῷ κυρίῳ μετὰ δακρύων καὶ πειρασμῶν. Gal. iv. 14. Rev. iii. 10. See Tholuck Bergpred. on Matt. vi. 13. p. 434 sq.—(β) Vice versa, *temptation* of God by man is distrust in God, complaint against him, comp. in Πειράζω b. γ. Heb. iii. 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ sc. τοῦ Θεοῦ, quoted from Ps. xcv. 8 where Sept. for פֶּרַח, as also Ex. xvii. 7. Deut. ix. 22.

Πειράω, ὦ, f. *άσω*, to try; more usually and in N. T. Mid. *πειράομαι*, to try for oneself, for one's own part, to attempt, to essay, sc. to do any thing, seq. infin. Acts ix. 26 ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς. xxvi. 21.—2 Macc. x. 12. Hdian. 2. 11. 13. Xen. An. 4. 3. 5. Act. Luc. Hermot. 36. Xen. Mem. 1. 2. 29.

Πεισμονή, ἥς, ἡ, (πειθω,) *persuasion*, i. e. the being easily persuaded, *credulity*, Gal. v. 8 τίς ὑμᾶς ἐνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι; ἡ πεισμονὴ οὐκ ἐκ τοῦ καλ. κ. τ. λ. On the paronomasia see Winer § 62. 1. fin. Others refer it to Judaizing teachers, i. q. *effort at persuasion*.—Eustath. ad Iliad. α, p. 21. 46. Odys. χ', p. 785. 22.

Πέλαγος, εος, ους, τό, *the sea*, pp. *the high sea, the deep, the main*, remote from land. Matt. xviii. 6 ἐν τῷ πελάγει τῆς θαλάσσης. Comp. Winer p. 492.—Aristot. Probl. sect. 23. qu. 3, ἐν τῷ λιμένι ὀλίγη ἐστὶν ἡ θάλασσα, ἐν δὲ τῷ πελάγει βαθεῖα. Apoll. Rhod. 2. 608 πέλ. τῆς θαλάσσης. Diod. Sic. 4. 77. Xen. Cyr. 6. 1. 16.—Spoken of the high sea adjacent to a country, Acts xxvii. 5 τὸ π. κατὰ τὴν Κιλικίαν, i. e. the sea of Cilicia.—Jos. Ant. 2. 16. 5. Thuc. 5. 110 τὸ Κρητικὸν πέλαγος.

Πελεκίζω, f. *ίσω*, (πέλεκυς axe,) q. d. *to axe*, i. e. *to hew with an axe*, Sept. for בְּרֶחַץ 1 K. v. 18. In N. T. *to behead with an axe*, pp. c. acc. of pers. Pass. Rev. xx. 4 τὰς ψυχὰς τῶν πεπελεκισμένων.—Jos. Ant. 20. 5. 4. Pol. 1. 7. 12. Diod. Sic. 19. 101. Found only in late writers, Lob. ad Phr. p. 341.

Πέμπτος, η, ον, ord. adj. (πέντε),

the fifth, Rev. vi. 9. ix. 1. xvi. 10. xxi. 20. Sept. for חֲמִישִׁי Gen. i. 23.—Dem. 260. 20. Xen. An. 4. 7. 21.

Πέμπω, f. *ψω*, to send, trans.

a) of persons, i. q. to cause to go. (a) genr. c. acc. Matt. xxii. 7 πέμψας τὰ στρατεύματα αὐτοῦ. Acts xxv. 25. Phil. ii. 23. Seq. acc. et dat. of pers. to whom, 1 Cor. iv. 17 ἐπεμψα ὑμῖν Τιμόθεον. Phil. ii. 19. εἰς c. acc. of place, Matt. ii. 8. εἰς τινα into one's body Mark v. 12. πρὸς τινα Acts xxv. 21. Eph. vi. 22. Col. iv. 8. Tit. iii. 12.—Xen. An. 4. 6. 19. τινὶ Hdian. 7. 9. 6. Xen. Cyr. 2. 4. 22. εἰς Luc. Asin. 45. πρὸς Pol. 2. 11. 4.—(β) Spec. of messengers, agents, ambassadors, etc. c. acc. Matt. xi. 2 πέμψας δύο τῶν μαθητῶν αὐτοῦ. Luke xvi. 24. John i. 22. xiii. 16. 1 Thess. iii. 2. 1 Pet. ii. 14. οἱ πεμφθέντες those sent, the messengers, Luke vii. 10. εἰς c. acc. of place Luke xvi. 27. Acts xv. 22. πρὸς τινα Luke iv. 26. Acts xv. 25. c. infin. of purpose, 1 Cor. xvi. 3. Rev. xxii. 16 ἐπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι κ. τ. λ.—Hdian. 3. 14. 8. εἰς ib. 1. 11. 9. πρὸς ib. 6. 4. 6.—Also c. acc. of pers. impl. i. q. seq. εἰς c. infin. of purpose, 1 Thess. iii. 5 ἐπεμψα εἰς τὸ γνῶναι, as in Engl. *I sent to know*. εἰς c. acc. of place, Acts x. 32. xx. 17. πρὸς τινα Acts x. 33. xix. 31. xxiii. 30. (c. εἰς et πρὸς Xen. Cyr. 1. 5. 4.) So particip. πέμψας before a finite verb, implying that one does a thing by an agent or messenger, Matt. xiv. 10 καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην, comp. Mark vi. 27.—Hdian. 1. 9. 19 νύκτωρ ὁ Κόμμοδος πέμψας ἀποστείνει τὴν κεφαλὴν. Plut. de pier. educ. 14 fin. VI. p. 37. 10. Reisk. Xen. Cyr. 3. 1. 5.—Spoken of teachers, ambassadors, sent from God or in his name, e. g. John the Baptist, c. inf. John i. 33 ὁ πέμψας με βαπτίζειν. Jesus as sent from God, John iv. 34. v. 23, 24. vi. 38 sq. vii. 16, 28. Rom. viii. 3. al. sæp. The Spirit, John xiv. 26. xv. 26. xvi. 7. Apostles as sent out by Jesus, John xiii. 20. xx. 21.

b) of things, to send, to transmit, (a) pp. c. acc. of thing and dat. of pers. Rev. xi. 10 δῶρα πέμπουσιν ἀλλήλοις. So c. acc. of thing impl. τινὶ [τι] εἰς τι Acts xi. 29. Phil. iv. 16.—Hdian. 3. 7. 2. Xen. Cyr. 3. 1. 42.—(β) trop. to send

upon or among, c. acc. et dat. 2 Thess. ii. 11. πέμψει αὐτοῖς ὁ θεὸς ἐνέργειαν πλά-
νης. So c. acc. simpl. to send forth,
e. g. τὸ δρέπανον, i. q. to thrust in, Rev.
xiv. 15, 18.—Wisd. xii. 25. Hom. II. 15.
109. AL.

Πένης, ἡτος, ὁ, ἡ, adj. (πένομαι to
work for a living), poor, needy, 2 Cor.
ix. 9. Sept. for נֶחֱשִׁי Ex. xxiii. 6. Ez.
xviii. 12. נָחָּ Deut. xxv. 11. Prov. xxxi.
20.—Hdian. 2. 1. 10. Xen. Mem. 2. 9. 3.

Πενθερά, ἄς, ἡ, (πενθερός,) a mother-
in-law, e. g. the wife's mother, Matt.
viii. 14. Mark i. 30 ἡ δὲ π. Σίμωνος.
Luke iv. 38. Also the husband's mother,
in antith. to νόμφη, Matt. x. 35. Luke
xii. 53 bis. Sept. for נִחְמָה Ruth i. 14.
ii. 11. iii. 1.—Dem. 1123. 1.

Πενθερός οὖν, ὁ, a father-in-law,
John xviii. 3. Sept. for נִחְמָה Gen. xxxviii.
13, 25. נִחְמָה Ex. iii. 1. xviii. 1 sq.—
Tob. x. 7, 10. Pollux On. 3. 3. 2. Hom.
II. 6. 170.

Πενθέω, ὦ, f. ἦσω, (πένθος,) to mourn,
to lament. i. e.

a) trans. c. acc. of pers. to bewail any
one, to grieve for him, 2 Cor. xii. 21
πενθήσω πολλούς.—More comm. for
one dead, Sept. for בָּכָה Gen. xxxvii. 33.
בָּכָה Gen. i. 3. So 1 Macc. xii. 52.
Luc. D. Deor. 14. 1. Xen. H. G. 2. 2. 3.

b) intrans. to mourn, etc. e. g. at the
death of a friend, c. κλαίω, Mark xvi. 10.
Sept. for בָּכָה Gen. xxiii. 2. So genr.
i. q. to be sad, sorrowful, Matt. v. 4. μα-
κάριοι οἱ πενθοῦντες. ix. 15. Mid. for one-
self 1 Cor. v. 2. c. κλαίω Luke vi. 25.
James iv. 9. Rev. xviii. 11, 15, 19. ἐπι-
ταίνι xviii. 11. So Sept. for בָּכָה Neh.
viii. 11. Ez. vii. 27.—Æschin. 84. 14.
Isocr. p. 213. C.

Πένθος, εος, ους, τό, (kindr. with
πάθος,) mourning, grief, sadness, genr.
James iv. 9 ὁ γέλως ὑμῶν εἰς πένθος με-
ταστραφήτω. Rev. xviii. 7 bis, 8. xxi. 4.
So Sept. and בָּכָה Lam. v. 15. נִחְמָה
Prov. xiv. 13.—Wisd. xix. 3. Dem. 1399.
12. More comm. for one dead, Luc. D.
Deor. 25. 2. Xen. Cyr. 4. 6. 6.

Πενιχρός, ἄ, ὄν, (πένομαι,) poor,
needy, i. q. πένης, Luke xxi. 2. Sept.
for נָחָּ Ex. xxii. 25. לָּ Prov. xxviii.
15.—Pol. 6. 21. 7. Dem. 422. 19.

Πεντάκις, adv. (πέντε), five times
2 Cor. xi. 24.—Sept. 2 K. xiii. 19. Plut.
Marcell. 1 init.

Πεντακισχίλιοι, αι, α, (χίλιος,) five
thousand, pp. five times one thousand,
Matt. xiv. 21. xvi. 9. Mark vi. 44. viii.
19. Luke ix. 14. John vi. 10.—Sept.
Ezra ii. 69. 2 Chr. xxxv. 9. Xen. H.
G. 1. 2. 1.

Πεντακόσιοι, αι, α, five hundred,
Luke vii. 41. 1 Cor. xv. 6. Sept. for
נִחְמָה נִחְמָה Num. i. 21, 33.—Luc. Ica-
rom. 1. Xen. H. G. 1. 4. 21.

Πέντε, οι, αι, τά, indec. five, Matt.
xiv. 17, 19. xvi. 9. xxv. 2. Luke i. 24.
Acts iv. 4. al. As an indef. small num-
ber 1 Cor. xiv. 19. Sept. for נִחְמָה,
נִחְמָה, Gen. xviii. 28. Ex. xxii. 1.—
Luc. Hermot. 48. Xen. Ag. 1. 36. AL.

Πεντεκαίδεκατος, η, ον, ord. adj.
(πεντεκαίδεκα), the fifteenth, Luke iii. 1.
—Sept. Num. xxviii. 17. 2 K. xiv. 23.

Πεντήκοντα, οι, αι, τά, indec. fifty,
Mark vi. 40 et Luke ix. 14 ἀνὰ πενήκον-
τα by fifties. Luke vii. 41. xvi. 6. John
viii. 57. xxi. 11. Acts xiii. 20. Sept. for
נִחְמָה Gen. vi. 15. Ex. xxvi. 5.—Luc.
D. Marin. 6. 1. Xen. H. G. 1. 4. 21.

Πεντηκοστή, ἡς, ἡ, (pp. fem. of πεν-
τηκοστός fiftieth,) a fiftieth part, a
species of impost, Dem. 568. 12. ib.
738. 5. See Boeckh Staatsh. d. Ath. I.
p. 337. In N. T. Pentecost, the day of
Pentecost, one of the three great Jewish
festivals, in which all the males were
required to appear before God; so
called because celebrated on the fiftieth
day, ἡ πεντηκοστή ἡμέρα, counting from
the second day of the festival of un-
leavened bread or passover, i. e. seven
weeks after the 16th day of Nisan;
comp. Lev. xxiii. 15 sq. Deut. xvi. 9 sq.
Jos. Ant. 3. 10. 6. Hence called in Heb.
חֲדָשׁ הַשְּׁבִיעִי, Sept. ἑορτὴ ἑβδομάδων, festi-
val of weeks, Deut. xvi. 10. It was
a festival of thanks for the harvest,
which began directly after the passover,
Deut. xvi. 9 sq. and was hence called
also יוֹם הַבְּכּוּרִים, Sept. ἡμέρα τῶν νέων,
day of the first-fruits, Num. xxviii. 26.
Josephus relates that in his day great
numbers of Jews resorted from every
quarter to Jerusalem to keep this festi

val, Jos. Ant. 14. 13. 4. ib. 17. 10. 2. B. J. 2. 3. 1. Comp. Jahn § 353, 355. In N. T. Acts ii. 1. xx. 16. 1 Cor. xvi. 8.—Tob. ii. 1. 2 Macc. xii. 32. Joseph. ll. cc.

Πεπολῒθησις, εως, ἡ, (πίπτω, πίπτουσα,) *trust, confidence*, only in Paul's writings, 2 Cor. i. 15. iii. 4. viii. 22. x. 2. Eph. iii. 12. ἐν τινι Phil. iii. 4. Sept. for גִּבּוֹרָה 2 K. xviii. 20. Aquil. et Theod. for גִּבּוֹרָה Hos. ii. 18.—Jos. Ant. 1. 3. 1. ib. 3. 2. Philo de Nobil. p. 910. A. Sext. Empir. Pyrrh. 3. 24. Found only in late writers, Phryn. et Lob. p. 294 sq.

Περ, enclit. part. (from περί adv. *very*, i. q. περισσῶς, Buttm. § 117. n. 3. Matth. § 594), pp. *very, wholly, ever*, in N. T. found only as joined with a pronoun or particles for greater emphasis and strength; see Herm. ad Vig. p. 793. Buttm. § 149. p. 432. Passow s. voc. Comp. Ἐάνπερ, Εἴπερ, Ἐπειπερ, Ἐπειδήπερ, Ἦπερ, Καθάπερ, Καίπερ, Ὅσπερ, Ὡσπερ.

Πέραν, adv. (obsol. πέρα, i. q. πέρας), *beyond, over, on the other side*, as prep. governing the genit. Buttm. § 146. 1, 2. So πέραν τοῦ Ἰορδάνου Matt. iv. 15, 25. xix. 1. Mark iii. 8. John i. 28. iii. 26. x. 40. πέραν τῆς θαλάσσης John vi. 1, 17, 22, 25. π. τοῦ χειμ. τῶν Κέδρων John xviii. 1. So Sept. for עַבְרָא Gen. 1. 10, 11. Num. xxxiv. 15.—Thuc. 5. 6. Xen. An. 4. 3. 3.—With neut. art. τὸ πέραν, pp. *that beyond, the other side*, i. e. the region beyond, comp. Buttm. § 125, 6, 7. So διὰ τοῦ πέραν τοῦ Ἰορδάνου Mark x. 1. εἰς τὸ π. τῆς θαλάσσης v. 1. εἰς τὸ π. τῆς λίμνης Luke viii. 22. absol. Matt. viii. 18, 28. xiv. 22. xvi. 5. Mark iv. 35. v. 21. vi. 45. viii. 13. So Sept. for עַבְרָא Num. xxi. 13. xxxii. 19. Deut. i. 4.—Pol. 2. 32. 9. Diod. Sic. 3. 64 or 65. c. gen. Xen. An. 3. 5. 2.

Πέρας, ατος, τό, (obsol. πέρα,) *end, extremity*, e. g. of the earth, τῆς γῆς, i. e. the remotest regions, Matt. xii. 42. Luke xi. 31. Rom. x. 18. So Sept. for אֶרֶץ-אֲשֶׁר Ps. 2. 8. אֶרֶץ הַמִּצְרַיִם Ps. lxi. 3. comp. xix, 5.—Diod. Sic. 3. 53 init. τὰ π. τῆς γῆς Xen. Ag. 9. 4.—Trop. of what comes to an *end*, conclusion, termination, Heb. vi. 16 ἀντιλο-

γίας πέρας. Sept. for נַחֲשׁ Nah. iii. 9. —Jos. B. J. 7. 5. 6. Pol. 1. 41. 2. Xen. Vect. 4. 26.

Πέργαμος, ου, ἡ, *Pergamus*, now *Bergamo*, a celebrated city of Mysia, Rev. i. 11. ii. 12. It was situated near the river Caicus, and was the metropolis of the powerful kingdom of Pergamus, which was so long famous under the Attali. The kings of this race collected here a noble library of 200,000 volumes, which was afterwards given by M. Antony and Cleopatra, and added to the library at Alexandria. Here also parchment was first perfected; hence called *pergamena*. At Pergamus was also a celebrated and much frequented temple of Esculapius, who was usually represented under the image of a serpent; whence prob. the allusion in Rev. ii. 13. See Plut. M. Anton. 58. Plin. H. N. 5. 30. ib. 13. 11. Rosenm. Bibl. Geogr. I. ii. p. 175, 219.

Πέργη, ης, ἡ, *Perga*, the metropolis of Pamphylia, situated on the river Cestus about 60 stadia from its mouth, and celebrated for a splendid temple of Diana. Acts xiii. 13, 14. xiv. 25.—Strabo 14. 3. 2.

Περί, prep. governing in N. T. the genitive and accusative; in the classics also the dative; with the primary signif. *around, about*, in a local sense, implying a surrounding and enclosing on all sides. So espec. with the dative, e. g. θώρηκα περὶ στήθεσιν ἔδυνε Hom. Il. 3. 332. δακτύλιον περὶ τῇ χειρὶ φέρειν Plato Rep. 2. p. 359. D. Comp. Winer § 51. p. 320.

I. With the genitive, where the genit. then expresses, as it were, the central point *from around* which an action proceeds, *about* which it is exerted; see Passow περὶ A. Winer l. c. Comp. Buttm. § 132. 2. But in prose writers and with few exceptions in the poets, περὶ c. gen. is used only in the tropical sense, *about, concerning*; and the nearest approach to the literal local sense is in phrases like περὶ νηὸς μάχοντο Hom. Il. 16. 1, περὶ Πατρόκλου πεισόντος μάχονται ib. 8. 476, i. e. to fight *around* an object, in order to defend and secure

it, where also the tropical sense *about* or *for* it, is also included; comp. Passow, A. 1. c. This some apply in N. T. to John xix. 24 *λάχωμεν περὶ αὐτοῦ*, though not without force; better under b. α, below.—In a few instances in the poets, and perhaps in some very late prose writers, *περὶ* c. genit. stands in the local sense after verbs implying *rest* etc. like *περὶ* c. dat. e. g. *τετάνυστο περὶ σπείους . . . ἡμερίς* Hom. Od. 5. 68. Eurip. Troad. 824. Mosch. 3. 60. Comp. Schäfer ad Dion. Hal. de comp. Verb. p. 351. Winer p. 320 marg. This is applied by some to Acts xxv. 18 *περὶ οὗ σταθίντες*, q. d. *standing about him*, comp. ver. 7; but it is more natural to connect *περὶ οὗ . . . οὐδεμίαν αἰτίαν ἐπέφερον*, and then the passage falls under b. γ, below.—Hence in N. T. only trop. *about*, *concerning*, *respecting*, etc.

a) where the genit. denotes the object *about* which the action is exerted, as in Engl. to speak or hear *about* or *of* a thing. Matth. § 589. Buttm. § 147. n. 2.—So after verbs of speaking, asking, teaching, writing, and the like; e. g. *εἶπον*, Matth. xvii. 13 *ὅτι περὶ Ἰωάννου τ. β. εἶπεν αὐτοῖς*. John i. 30. vii. 39. al. *λαλέω*, Luke ii. 17, 33, 38. al. *λέγω* Matth. xi. 7. xxi. 45. al. (Xen. Cyr. 1. 5. 13.) *ἐρωτάω* Luke ix. 45. John xviii. 19. al. *διδάσκω* 1 John ii. 27. *γράφω* Matth. xi. 10. John v. 46, al. So Matth. xii. 36. John i. 7, 8. vi. 41. Acts i. 1, 16. vii. 52. 1 Cor. i. 11. 1 Tim. i. 7. al. sēp. (Plut. Apophth. Mor. II. p. 25. Tauchn. Ael. V. H. 2. 10. Luc. D. Deor. 1. 2. Xen. An. 1. 7. 2. Cyr. 6. 1. 6.) After nouns of like signification, where the simple genit. might usually stand, comp. Passow l. c. no. 1. d. Luke iv. 14 *φήμη περὶ αὐτοῦ*. ver. 37 *ἦχος περὶ αὐτοῦ*. Acts xi. 22. xxv. 16. Rom. i. 3. Heb. v. 11.—Ceb. Tab. 38. Hdian. 2. 1. 6.—After verbs of hearing, learning, knowing, and the like; e. g. *ἀκούω* Mark v. 27. Luke vii. 3. ix. 9. al. *κατηχήσῃν* Acts xxi. 21, 24. *ἐπίσταμαι* Acts xxvi. 26. *γνωστόν ἐστι* xxviii. 22.—*ἀκούω* Plut. Mor. II. p. 40. Tauchn. Plato Phædo c. 58 init. Xen. An. 6. 6. 34.—After verbs of inquiring, deliberating, doubting, and the like; e. g. *ζητέω*, John xvi. 19. 1 Pet. i. 10. *ἐξετάζω* Matth. ii. 8. *πυνθάνομαι* Acts xxiii. 20. *διενθυμίζομαι* Acts x. 19.

διαλογίζομαι Luke iii. 19. So after *διaporέομαι* Luke xxiv. 4. Acts v. 24. *δοκεῖ μοι* Matt. xxii. 42. After like nouns, as *ζήτησις* John iii. 25. Acts xviii. 15.—*πυνθ.* Luc. Alex. 33. Ceb. Tab. 33. *δοκεῖ μοι* Luc. D. Deor. 6. 4. *σκοπέω* Xen. Mem. 1. 1. 15.

b) where the genit. expresses the ground, motive, occasion of the action, i. q. *on account of*, *because of*, in Engl. often *for*. (α) genr. e. g. after verbs of reproving, accusing, being tried, and the like, c. gen. of thing; as *ἐλέγχω*, Luke iii. 19 *Ἡρώδης . . . ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος κ. τ. λ.* John viii. 46. xvi. 8. Jude xv. *ἐγκαλέω* Acts xix. 40. xxvi. 2. *κατηγορέω*. xxiv. 13. *κρίνομαι* xxiii. 6. al.—*κατηγορέω* Xen. H. G. 1. 7. 2. *κρίνομαι* ib. 3. 5. 25.—After verbs signifying an affection of the mind, e. g. *σπλαγχνίζομαι* Matth. ix. 36. *ἀγανακτῶ* Matth. xx. 24. Mark x. 41. *θαννάζω* Luke ii. 18. *κανχάομαι* 2 Cor. x. 8. Spec. *εὐχαριστῶ* and the like, 1 Cor. i. 4. 1 Thess. i. 2. 2 Thess. ii. 13. *εὐχαριστίαν ἀποδιδόναι* 1 Thess. iii. 9. (*χαρὶν ἀποδιδόναι* Diod. Sic. 1. 88.) (Also *μέλει μοι* Matth. xxii. 16. Mark xii. 14. al. *μεριμνάω* Matth. vi. 28. Luke xii. 26.—So genr. after various verbs and nouns, e. g. John x. 33 *περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, κ. τ. λ.* John xix. 24 *λάχωμεν περὶ αὐτοῦ, τίνος ἔσται*. Matth. xvi. 11. Mark i. 44. Luke ii. 27. Acts xv. 2. xix. 23 *τάραχος περὶ τῆς ὁδοῦ*. Col. ii. 1.—Hdian. 1. 11. 4. Dem. x. 16. Xen. Cyr. 2. 1. 22 *φιλονεικία. περὶ τίνος*.—(β) Where the action is exerted in *favour* of the person or thing denoted by the genitive, i. q. *on account of*, *in behalf of*, *for*, e. g. Matth. iv. 6 *τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ*. Luke xxii. 32 *ἐγὼ δὲ ἰδεήθην περὶ σοῦ, ἵνα, κ. τ. λ.* John xvi. 26. Eph. vi. 18. Philem. 10. Heb. xi. 40. 1 Pet. v. 7 *ὅτι αὐτῷ μέλει περὶ ὑμῶν*. After verbs of offering sacrifice, one's life, etc. *in behalf of* any one, Matth. xxvi. 28 *τὸ αἷμά μου . . . τὸ περὶ πολλῶν ἐκχυνόμενον*. Mark xiv. 24. Gal. i. 4. Heb. v. 3. Comp. Winer p. 328 marg.—Eurip. Phœniss. 534 or 527, comp. Cic. de Off. 3. 21. Xen. Cyr. 2. 2. 13. ib. 3. 3. 44.—(γ) Where the action is exerted *against* a person or thing; so c. gen. of pers. after words of accusing, Acts xxv. 18 *περὶ οὗ . . . ὁ*

κατήγοροι οὐδεμίαν αἰτίαν ἐπέφερον, comp. ver. 27 τὰς κατ' αὐτοῦ αἰτίας. ib. ver. 15 περί οὐ . . ἐνεφάνισαν οἱ ἀρχιερεῖς, comp. ver. 2 κατὰ τινος. — Comp. Jos. Ant. 14. 10. 12. — So in the phrase περί τῆς ἁμαρτίας, περί ἁμαρτιῶν, *on account of sin, for sin*, i. e. for *doing away* or *expiating* sin. Rom. viii. 3 τὸν νόον πέμψας . . περί ἁμαρτίας. 1 Pet. iii. 18 Χρ. ἁπαξ περί ἁμαρτιῶν ἔπαθε. Also προσφορά v. θυσία περί ἁμ. Heb. x. 18, 26. αἷμα xiii. 11. ἱλασμός περί ἁμ. 1 John ii. 2. iv. 10. Ellipt. περί ἁμαρτίας for θυσία περί ἁμ. Heb. x. 6, 8, coll. ver. 26, quoted from Ps. xl. 6 where Sept. for ἡμῶν, comp. Lev. v. 8. ix. 10. 2 Chr. xxix. 24. See Winer p. 320, 348.

c) where there is only a more general reference or allusion to the person or thing denoted by the genitive, i. q. *as to, touching, in relation to*, etc. (α) genr. Matt. xviii. 19 ἰὰν δύο ὑμῶν συμφωνήσωσιν περί παντὸς πράγματος κ. τ. λ. Luke xi. 53. John ix. 18 οὐκ ἐπίστευσαν οἱ Ἰουδαῖοι περί αὐτοῦ ὅτι τυφλὸς ἦν. xi. 19. xv. 22. Acts xxviii. 21 ἡμεῖς οὐτε γράμματα περί σοῦ ἰδεῖν ἔμεθα. Rom. xv. 14. 1 Cor. vii. 37. Col. iv. 10 περί οὐ ἐλάβετε ἐντολάς. Heb. xi. 20. al. sæp. — Dem. 12. 9. Plut. Galb. 23. Diod. Sic. 19. 36. Xen. Cyr. 1. 6. 15. — (β) Absol. or independ. usually at the beginning of a sentence, e. g. Matt. xxii. 31 περί τῆς ἀναστάσεως τῶν νεκρῶν κ. τ. λ. *as to or touching the resurrection of the dead, have ye not read*, etc. Mark xii. 26. Acts xxviii. 22. 1 Cor. vii. 1, 25. viii. 1, 4. xii. 1. 1 Thess. iv. 9, 13. v. 1. al. Comp. Winer p. 321. Matth. § 589. — Diod. Sic. 1. 6, 9. Plato Phædr. p. 250. C. Xen. Mem. 1. 3. 15. Cyr. 1. 6. 15. (γ) c. art. neut. τὰ περί τινος, e. g. c. gen. of thing, *the things relating or pertaining to* any thing, as τὰ περί τῆς βασιλείας τ. οὐρ. Acts i. 3. viii. 12. xix. 8. also xxiv. 22. Seq. gen. of pers. i. q. *one's circumstances, state, cause*, Luke xxii. 37. xxiv. 37. xxiv. 19, 27. Acts cxiii. 11, 15. Eph. vi. 22. Phil. i. 27. Col. iv. 8. — Xen. An. 2. 5. 37. H. G. 7. 4. 1.

d) by impl. from the primary idea of *surrounding* and including, in the phrase περί πάντων etc. pp. *including all*, and hence i. q. *more than all, above*

all, Hom. Il. 1. 287. Pind. Ol. 6. 84. Dion. Hal. Ant. 6. 45. In N. T. once according to some, 3 John 2 περί πάντων εὐχομαί σε εὐδοῦσθαι . . καθὼς εὐδοῦταί σου ἡ ψυχὴ, *above all things I wish that thou mayest prosper*, etc. But, taken in connexion with the latter clause, it is perhaps better to render: *I wish that thou mayest prosper as to all things [external], even as thy soul prospers.* Comp. above in c. a. Winer p. 321.

II. With the accusative, where the accus. then expresses the object *around* or *about* which any thing moves, comes, and also finally remains.

1. Of place, *around, about*, e. g. place whither, after a verb of motion, Luke xiii. 8 ἕως ὅπου σκάψω περί αὐτήν. (Hom. Il. 21. 11. ed. Wolf.) More freq. of place where, implying the coming and remaining *around*, e. g. seq. acc. of thing Matt. iii. 4 ὁ Ἰωάννης εἶχε . . ζώνην δερμ. περί τὴν ὀσφὺν αὐτοῦ. Mark ix. 42 λίθος μυλῆκος περί τὸν τράχηλον αὐτοῦ. Rev. xv. 6. Seq. acc. of pers. Matt. viii. 18 ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περί αὐτόν. Mark iii. 32, 34. Acts xxii. 6. Comp. Buttm. § 147. n. 2. Matth. § 589. c. Winer § 53. p. 343. — acc. rei Luc. D. Deor. 11. 2. Diod. Sic. 12. 44. Xen. Cyr. 1. 2. 9. pers. Diod. Sic. 19. 36. Xen. Cyr. 7. 5. 59. — With the art. οἱ, αἱ, τὰ περί c. acc. of place, Mark iii. 8 οἱ περί Τύρον καὶ Σιδῶνα, *they about Tyre and Sidon*, i. e. dwelling in and around these cities. Acts xxviii. 7 ἐν δὲ τοῖς περί τὸν τόπον ἐκείνον i. e. in the parts around, environs. Jude 7. (Strabo 12. p. 571. Æl. V. H. 12. 44. Hdot. 6. 105.) Seq. acc. of pers. οἱ περί τινος, of a person and his followers. Mark iv. 10. Luke xxii. 49. John xi. 19. Acts xiii. 13. See fully in 'O, ἡ, τό, E. p. 555.

2. Trop. of that *about* which an action is exerted, *about, concerning, respecting*, i. q. περί c. gen. Winer, Matth. l. c. (α) of a matter or business *about* which one is occupied, Acts xix. 25 τοὺς περί τοιαῦτα ἐργάτας, lit. workmen about like things, of like occupation. Luke x. 40 ἡ δὲ Μάρθα περίεσπᾶτο περί πολλὴν διακονίαν. ver. 41. 1 Tim. vi. 4. Comp. Viger. p. 656. — ἔχειν περί τ. Luc. D. Deor. 19. 2. Æl. V. H. 3. 42.

εἶναι περί τι D. Sic. 1. 74. Xen. An. 3. 5. 7.—(β) genr. i. q. *as to, touching*, 1 Tim. i. 19 περί τὴν πίστιν ἐνανάγησαν. vi. 21. 2 Tim. ii. 18. iii. 8. Tit. ii. 7.—Jos. Ant. 5. 7. 8. Æl. V. H. 3. 31. Plato Phædo 13. Xen. Mem. 4. 3. 2.—(γ) c. art. neut. τὰ περί ἐμὲ, *my circumstances, affairs, state*, Phil. ii. 23. Xen. Cyr. 6. 1. 54 τὰ περί τοὺς πύργους. Comp. above in I. c. γ.

3. Of time, i. e. of a point of time not entirely definite, *about*, Matt. xx. 3 περί τὴν τρίτην ὥραν. vers. 5, 6, 9. xxvii. 46. Mark vi. 48. Acts x. 9. xxii. 6. Comp. Matth. Winer, I. c.—Æl. V. H. 5. 13. Hdian. 3. 4. 8. Xen. An. I. 7. 1.

NOTE. In composition περί implies in N. T. 1. a moving, being, spreading around on all sides, *around, round about*, as περιβάλλω, περιβλέπω, περιέχω, etc. 2. trop. *as around* and including an object, and therefore *more than, over, above*, as περίεμι, περιουσία. 3. genr. emphasis, a completeness or strengthening of the simple idea, Lat. *per*, i. q. *completely, very, exceedingly*, as περίλυπος, περιπίρω. AL.

Περιάγω, f. ἄξω, (ἄγω,) *to lead about*, i. e.

a) trans. of those whom one takes as companions, 1 Cor. ix. 5 ἀδελφὴν γυναῖκα περιάγειν. Sept. for פְּרִיחַ Am. ii. 10.—Dem. 958. 15 τρεῖς παῖδας ἀκολουθούς περιάγεις. Xen. Cyr. 1. 3. 3.

b) intrans. or c. ἐαυτὸν impl. see Ἄγω no. 3, *to go about, to go up and down*, absol. Acts xiii. 11. Seq. acc. of place, depending on περί in composit. Buttm. § 147. n. 12. Matth. § 426. Winer § 56. 2. c. Matt. iv. 23 περιῆγεν ὅλην τὴν Γαλιλαίαν, *he went about all Galilee*. ix. 35. xxiii. 15. Mark vi. 6.—absol. Cebet. Tab. 6. Comp. περιάγων ἐαυτὸν Plut. Solon. 3.

Περιαίρω, ὦ, f. ἥσω, aor. 2 περιέιλον, (αἰρέω,) *to take away what is round about*, trans.

a) pp. Acts xxvii. 40 τὰς ἀγκύρας περιελόντες *taking up the [four] anchors round about the ship*, comp. ver. 29. So of a veil, 2 Cor. iii. 16 περιαιρεῖται τὸ κάλυμμα, in allusion to Ex. xxxiv. 34 where Sept. for פָּרַח, as also Gen. xli. 42. Esth. iii. 10. for פָּרַח Jon. iii. 6.—2

Macc. iv. 38. Jos. Ant. 19. 2. 3. ὅπλα Xen. Cyr. 8. 1. 47. τὰ τεῖχη Dem. 125. 26. Xen. H. G. 2. 2. 22.

b) trop. *to take away wholly* i. e. all around. Heb. x. 11 περιελεῖν ἁμαρτίας, *wholly to take away sins*, to make complete expiation for sins, comp. ver. 4. Pass. Acts xxvii. 20 περιγρεῖτο πᾶσα ἑλπίς. So Sept. for פָּרַח Zeph. iii. 16. פָּרַח Ps. cxix. 39.—Dion. Hal. Ant. 2. 61. Dem. 942 ult. Xen. Cyr. 2. 1. 21.

Περιαστράπτω, f. ψω, (ἀστράπτω,) *to flash around, to shine around*, seq. acc. of pers. Acts ix. 3, comp. above in Περιάγω b. Seq. περί τινα Acts xxii. 6, see Buttm. § 147. n. 12. Winer § 57. 2.

Περιβάλλω, f. βαλῶ, (βάλλω,) *to cast or throw around, to put around any person or thing*.

a) genr. c. acc. et dat. Luke xix. 43 περιβαλοῦσιν χάρακά σοι. See Matth. § 402. d, comp. § 426. 3. So Sept. for פָּרַח Ez. iv. 2.—Pol. 5. 20. 5 οὔτε τὰ φρον οὔτε χάρακα τῇ παρεμβολῇ περιέβαλον. Æl. V. H. 6. 12. Xen. Mem. 2. 1. 14.

b) spec. of clothing, i. e. *to put on, to clothe*, e. g. (a) Act. c. acc. of pers. expr. or impl. Matt. xxv. 36 γυμνός, καὶ περιεβαλέτέ με. ver. 38, 43. (Sept. Is. lviii. 7.) Seq. dupl. acc. *to put a garment around or upon any one, to clothe with any thing*, Luke xxiii. 11 περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν. John xix. 2. See Buttm. § 131. 5. Comp. also above in Περιάγω b. So Sept. for פָּרַח Ez. xviii. 7, 16.—τινά τι Test. XII Patr. p. 648. Hdian. 2. 8. 10 τὴν βασ. πορφύραν [αὐτὸν] περιβαλόντες.—(β) Mid. and Pass. *to put on one's own garments, to clothe oneself, to be clothed*, absol. Matt. vi. 29 οὐδὲ Σολομῶν . . περιεβάλετο ὡς ἐν τούτων. Luke xii. 27. Rev. iii. 18. xix. 8. Seq. accus. of garment, comp. Buttm. § 135. 4. § 134. 6. Acts xii. 8 περιβαλοῦ τὸ ἱματίον σου. Matt. vi. 31. Part. perf. Mark xiv. 51 περιβεβλημένος σινδόνα. xvi. 5. Rev. vii. 9, 13. x. 1. xi. 3. xii. 1. (xvii. 4.) xviii. 16. xix. 13. So Sept. for פָּרַח 1 Sam. xxviii. 8. פָּרַח 2 K. xix. 1, 2.—1 Macc. viii. 14. Æl. V. H. 12. 1. p. 156 ult. Tauchn. Xen. Cæc. 2. 4.—Seq. ἐν τινι, Rev. iii. 5 περιβαλεῖται ἐν ἱματίοις λευκοῖς. iv. 4. So Sept. for

→ **πρβ** Deut. xxii. 12. Ps. cxlvii. 8. comp. Ps. xlv. 14.—Once seq. dat. of garment, in text. rec. Rev. xvii. 4 **περιβελημένη πορφύρα καὶ κοκκίνῃ**. So Sept. for **πρβ** 1 K. i. 1. xi. 29. Wisd. xix. 6. trop. **κακοῖς** Arr. Epict. 4. 12. 8. Dem. 740. 23. Diod. Sic. 12. 25. See Matth. § 402. d.

Περιβλέπω, f. **ψω**, (**βλέπω**), *to look around upon*, c. acc. Plut. Marcell. 7. Xen. Cyr. 5. 1. 2. In N. T. only Mid. **περιβλέπομαι**, f. **ψομαι**, *to look round about oneself*, i. e.

a) intrans. i. q. *to look around*, absol. Mark ix. 8 **περιβλεψάμενοι, οὐκέτι οὐδένα δον**. x. 23. Seq. inf. of purpose Mark v. 32. So Sept. for **πρβ** Ex. ii. 12. comp. 1 K. xx. 40.—Eccles. ix. 7. Arr. Epict. 3. 14. 3.

b) trans. i. q. *to look around upon*, c. acc. Mark iii. 5 **περιβλεψάμενος αὐτούς**. ver. 34. xi. 11. Luke vi. 10. Sept. for **πρβ** Job vii. 8.—Pol. 9. 17. 6.

Περιβόλαιον, ου, τό, (**περιβάλλω**), pp. something *thrown around*, i. e. a *covering, garment*, e. g. spoken of the outer garment, *mantle, pallium*, comp. **ἱμάτιον** b. Heb. i. 12 ὥστε **περιβόλαιον ἐλίξεις αὐτούς**, in allusion to Ps. cii. 27 where Sept. for **לְבָשׁוּ**. So for **πρβ** Ex. xxii. 27. **פָּרָחַ** Ez. xxvii. 7.—Pallaph. 52. 4. Dion. Hal. Ant. 3. 61.—By impl. a *covering for the head, a head-dress*, or perhaps a *veil*, 1 Cor. xi. 15.

Περιδέω, f. **δήσω**, perf. pass. **περιδίδεμαι**, (**δέω** q. v.) *to bind around*, Pass. John xi. 44 ἡ ὄψις αὐτοῦ **σουδαρίῳ περιδέδωτο**. Sept. Act. for **πρβ** Job xii. 18.—Jos. Ant. 5. 4. 2. Hdot. 4. 176. Xen. An. 4. 5. 36 si lect. san.

Περιδρέμω, see **Πεπιρίχω**.

Περιεργάζομαι, f. **άσομαι**, (**περιεργος**), pp. *to work all around a thing*, on every side, i. e. *to work carefully, sedulously*, to do with great and even excessive pains, Æl. V. H. 2. 44. Hence in N. T. *to overdo*, to do with care and pains what is not worth the pains, *to be a busy-body*; so in the paronomasia 2 Thess. iii. 11 **μηδὲν ἐργαζαμένους, ἀλλὰ περιεργαζομένους**, *doing nothing, but over-doing*; not busy in work, but busy-

bodies.—Eccles. iii. 23. Dem. 150. 24 **ἐξ ὧν ἐργάζῃ καὶ περιεργάζῃ**. Plato Apol. Socr. § 3.

Περιεργος, ου, ό, ή, adj. (**ἐργον**), pp. *working all around*, i. e. *doing carefully, sedulously*, comp. in **Περιεργάζομαι**. In N. T. *over-doing*, doing with care and pains what is not worth the pains, or what is superfluous, i. e.

a) of persons, a *busy-body*, intermeddler, 1 Tim. v. 13 **οὐ μόνον ἀργαί, ἀλλὰ καὶ φλύαροι καὶ περιεργοί**.—Arr. Epict. 3. 1. 21. Plut. T. Græch. 2. Xen. Mem. 1. 3. 1.

b) of things, τὰ **περιεργα**, pp. *overwrought, curious, superfluous*, spoken of magic arts, sorcery, Acts xix. 19 **ἱκανοὶ δὲ τῶν τὰ περιεργα πραξάντων**.—Aristenæ. 2. ep. 18. Iren. adv. Hæres. 1. 20. Isidor. III. 139 **οὐ τὴν παρὰ Χαλδαίοις περιεργον παιδευσιν ἱμαθον οἱ παῖδες οἱ τρεῖς καὶ ὁ Δανιήλ**. genr. Dem. 145. 17. Comp. Lat. *curiosus* Hor. Epod. 17. 77.

Περιέρχομαι, aor. 2 **περιήλθον**, (**έρχομαι**), *to go about, to wander up and down*, absol. Acts xix. 13. Heb. xi. 37. So of a ship sailing on an irregular course with unfavourable winds, Acts xxviii. 13. Seq. acc. of place, dependent on **περί** in composit. see in **Περίαιγω** b. 1 Tim. v. 13 **περιερχόμεναι τὰς οἰκίας** *going about to houses*, i. e. from house to house. Sept. c. acc. for **πρβ** Job i. 7.—absol. Wisd. vi. 16. Xen. Cæc. 6. 13. c. acc. Diod. Sic. 1. 83. Xen. Ag. 9. 3.

Περιέχω, f. **έχω**, aor. 2 **περίεσχον**, (**έχω**), intrans. pp. *to have or to hold oneself around, to be around*, comp. in **Έχω** f; hence i. q. *to surround, to environ*, as a mountain Dem. 1274. 15. c. acc. Xen. An. 1. 2. 22. In N. T. *to enclose, embrace*.

a) *to clasp around, to seize*, c. acc. of pers. trop. Luke v. 9 **θάμβος περιέσχεν αὐτόν**.—2 Macc. iv. 16. Jos. B. J. 4. 10. 1. pp. ib. 6. 3. 1. Luc. Tox. 14.

b) i. q. *to contain*, as a writing, c. acc. Acts xxiii. 25 **γράφας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον**.—1 Macc. xv. 2. Philo de Confus. Ling. p. 358. D. Diod. Sic. 1. 4.—Impers. or with subj. impl. 1 Pet. ii. 6 **διότι περιέχει ἐν τῇ γραφῇ**. ἰδοὺ κ. τ. λ. where supply ἡ

περιοχή or the like; see Buttm. § 129. 8, 9.—Jos. Ant. 11. 4. 7 βούλομαι γίνεσθαι πάντα καθώς ἐν αὐτῷ [ἐπιστολῇ] περιέχει.

Περιζώννυμι, f. ζώσω, (ζώννυμι,) *to gird around*, Sept. for ἤν trop. Ps. xviii. 40. xxx. 12. In N. T. only Mid. or Pass. *to gird oneself around, to be girded around*, spoken in reference to the long flowing garments of the orientals, which are girded up around them while engaged in any business; see in 'Αναζώννυμι. Mid. absol. Luke xii. 37 περιζώσεται καὶ ἀνακλινεῖ αὐτούς. xvii. 8. Acts xii. 8. c. acc. trop. τὴν ὁσφὺν ἐν ἀληθείᾳ Eph. vi. 14. Sept. c. acc. for ἤν Is. xxxii. 11. ἤν Jer. i. 17. c. ἐν for ἤ Sept. 1 Chr. xv. 27.—1 Macc. iii. 58. Pol. 30. 13. 10.—Pass. perf. part. περιεζωσμένος, *girded around*; absol. Luke xii. 35 ἵστασαν ἑμῶν αἱ ὁσφύες περιεζωσμένοι, i. e. be ye ready, prepared, comp. in 'Αναζώννυμι. So Sept. and ἤν Ex. xii. 11. Seq. acc. of thing, girdle, etc. Buttm. § 134. 6. Rev. i. 13 περιεζωσμένον . . ζώνην χρυσοῦν. xv. 6.—Diod. Sic. 1. 72.

Περίθεσις, εως, ἡ, (περιτίθημι,) *a putting around, wearing*, sc. of golden ornaments, 1 Pet. iii. 3 περιθήσεις χρυσίων.—comp. Diod. Sic. 12. 21 μηδὲ περιτίθεσθαι χρυσία.

Περίστημι, f. περιστήσω, (ἵστημι q.v.) *trans. to cause to stand around, to place around*, Hdian. 7. 10. 13. Xen. Cyr. 7. 5. 1. In N. T. only Aor. 2, Perf. and Mid. intrans. *to stand around, e. g.*

a) pp. and absol. John xi. 42 διὰ τὸν ὄχλον τὸν περιεστῶτα. Acts xxv. 7 περιέστησαν οἱ ἀπὸ Ἱεροσ. sc. around the tribunal. Sept. for עָמַד 2 Sam. xiii. 31.—Judith vi. 1. Hdian. 5. 5. 19. Xen. Cyr. 7. 5. 41.

b) Mid. περισταμαι, pp. 'to place oneself round about,' i. e. by impl. at a distance from, so as not to come near, i. q. *to stand aloof from, to avoid*, c. acc. depending on περί in composit. see in Περιάγω b. 2 Tim. ii. 16 τας δὲ βεβήλους κενοφωνίας περιστασο. Tit. iii. 9.—Jos. Ant. 1. 1. 4 φεύγει . . καὶ περισταται. ib. 4. 6. 12. Jamblich. Vit. Pythag. 31. Luc. Hermot. 86.

Περικάθασμα, ατος, τό, (περικαθαίρω *to cleanse all around, wholly*), i. q. κάθασμα, but stronger, pp. 'cleansings,' i. e. *off-scouring, sweepings, filth*, as collected in cleansing, Phavorin. περικαθάρματα, ἀντι τοῦ ἀπονήγματα, καὶ ὥσπερ ἀποσαρώματα. Also an *expiatory victim, ransom*, as cleansing from guilt and punishment; so Sept. for ἤ Prov. xxi. 18 περικάθασμα δικαίου ἀνομος. Hesych. περικαθάρματα. ἀντίλυτρα, . . . περικαθαίροντες τὰς πολεῖς, in allusion to the custom by which, in times of public calamity, malefactors or other worthless persons were immolated as victims, to make expiation for the state. So κάθασμα, Schol. in Aristoph. Plut. 454 καθάρματα ἐλέγοντο οἱ ἐπὶ τῇ καθάρσει λοιμοῦ τινος ἢ τινος ἐτέρας νόσου, θυόμενοι τοῖς θεοῖς. τοῦτο δὲ τὸ ἔθος καὶ περὶ Ῥωμαίοις ἐπεκράτησε. Comp. Wetstein N. T. II. p. 114. Munthe Obs. in N. T. e Diod. Sic. p. 321 sq. Adam's Rom. Ant. p. 326. J. Caes. Bell. Gall. 6. 16.—Hence genr. and in N. T. meton. for a vile and worthless person, a wretch, *outcast*, 1 Cor. iv. 13 ὡς περικαθάρματα τοῦ κόσμου, where some MSS. read ὥσπερ v. ὥσπερ καθάρματα in the same sense.—Arr. Epict. 3. 22. 78. So κάθασμα Jos. B. J. 4. 4. 3. Luc. D. Mort. 2. 1. Dem. 574. 14. Lat. 'purgamentum servorum' Q. Curt. 10. 2. 7. Comp. Tittm. Syn. N. T. p. 186.

Περικαλύπτω, f. ψω, (καλύπτω,) *to cover around*, e. g. τὸ πρόσωπον, i. q. *to blindfold*, Mark xiv. 65. c. acc. of pers. id. Luke xxii. 64. Pass. i. q. *to be overlaid* e. g. with gold, Heb. ix. 4. Sept. for עָמַד 1 K. vii. 42. ἤν 1 K. viii. 7.—genr. Xen. Cyr. 7. 3. 13.

Περίκειμαι, f. κείσομαι, (κεῖμαι,) pp. *to lie around, to be circumspect*, e. g. mountains Hdian. 2. 11. 16. In N. T. *to lie around*, and also *to be laid around*, i. q. Perf. Pass. of περιτίθημι, see Buttm. § 109. 11.

a) i. q. *to surround, to encompass*, c. dat. of pers. Heb. xii. 1 περικείμενον ἡμῖν νέφος μαρτύρων. Comp. Matth. § 402. d.—Hdian. 5. 6. 16. ib. 6. 1. 2.

b) i. q. perf. pass. of περιτίθημι, *to*

be laid or put around, and so to be hung around, as the neck, περί τράχηλον, e. g. λίθος, Mark ix. 42. Luke xvii. 2. Comp. Winer § 56. 2. Buttm. § 147. n. 12.—Hdian. 3. 5. 11. Xen. Eq. 5. 3.—Seq. acc. of thing in the manner of passive verbs, Buttm. § 134. 6, 7. Acts xxviii. 20 τὴν ἄλυσιν ταύτην περικείμεαι, i. q. I am hung around with this chain, bound with it. Trop. Heb. v. 2 ἀσθένειαν.—Jos. de Macc. 12. 3 τὰ δεσμά. Hdian. 2. 13. 17. trop. Theocr. Id. 23. 14 ὕβριν.

Περικεφαλαία, ας, ἡ, (adj. περικεφάλαιος, from κεφαλή,) a head-piece, helmet, trop. Eph. vi. 17 et 1 Thess. v. 8, in allusion to Is. lix. 17 where Sept. for יְצַב, as also 1 Sam. xvii. 5. 2 Chr. xxvi. 14.—Pol. 3. 71. 4. ib. 6. 23. 8.

Περικρατής, έος, οὗς, ὁ, ἡ, adj. (κρατίω,) pp. strong round about any thing, i. q. all powerful, Anthol. Gr. I. p. 137 γαμφηλῶσι περικρατίεσσιν ἐρυμνόν.—In N. T. having wholly in one's power, being wholly master of, and περικρατής γίνεσθαι, to become master of, c. gen. Acts xxvii. 16 περικρατεῖς γινέσθαι τῆς σκάφης to become master of the boat, i. e. to secure it so as to hoist it into the ship, comp. ver. 17, 30. For the gen. comp. Matth. § 361. Buttm. § 132. 5. 3.—Hist. of Sus. 39 in Cod. Alex.

Περικρύπτω, f. ψω, (κρύπτω,) to hide all around, to hide wholly, carefully, e. g. ἐαυτήν Luke i. 24.—Luc. D. Deor. 10. 8.

Περικυκλώω, ῶ, f. ὦσω, (κυκλώω,) to encircle round about, to surround, e. g. a city as besiegers, Luke xix. 43. So Sept. for הִרְיֵה 2 K. vi. 14. צָבַד Josh. vii. 9.—Aristoph. Av. 346. Xen. An. 6. 3. 11.

Περιλάμπω, f. ψω, (λάμπω,) to shine around, c. acc. see in Περιάγω b. Luke ii. 9. Acts xxvi. 13.—Jos. B. J. 6. 5. 3. Plut. Camill. 17. Diod. Sic. 3. 12.

Περιλείπω, f. ψω, (λείπω,) to leave over, Pass. to be left over, to remain over, i. q. περιγίνομαι comp. in Περί note. Part. οἱ περιλειπόμενοι those remaining over, the survivors, 1 Thess. iv. 15, 17.—2 Macc. i. 31. Hdian. 2. 1. 16. Pol. 1. 37. 2.

Περίλυπος, ου, ὁ, ἡ, adj. (περί intens. λύπη), pp. environed with grief, i. e. wholly grieved, very sorrowful, Matt. xxvi. 38 περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου. Mark vi. 26. xiv. 34. Luke xviii. 23, 24. Sept. for פְּתִיחָה Ps. xlii. 6, 12. xliii. 5.—Esdr. viii. 71, 72. Aristot. Eth. 4. 3. Plut. Thes. 20, 26.

Περιμένω, f. νῶ, (περί intens. μένω,) pp. to wait around, about any thing, i. e. to wait for it, to await in earnest expectation, e. g. τὴν ἐπαγγελίαν Acts i. 4. Sept. for פָּרָה Gen. xlix. 18.—Jos. Ant. 6. 6. 2. Dem. 1314. 6. Xen. An. 2. 1. 3.

Περίξ, (pp. i. q. περί strengthened,) round about, c. gen. Pol. 1. 45. 8. In N. T. as adv. c. art. ὁ, ἡ, τὸ περίξ, surrounding, circumjacent, comp. Buttm. § 125. 6. Acts v. 16 τὸ πλῆθος τῶν πέριξ πόλεων.—Jos. Ant. 11. 2. 1. Xen. Cyr. 1. 5. 2. genr. Xen. An. 4. 4. 7.

Περιοικέω, ῶ, f. ἥσω, (περιοίκος,) to dwell around, c. acc. see in Περιάγω b. Luke i. 65 τοὺς περιοικοῦντας αὐτούς, i. e. their neighbours.—Xen. An. 5. 6. 16.

Περίοικος, ου, ὁ, ἡ, adj. (οἶκος,) one dwelling around or near a neighbour, Luke i. 58. Sept. for יָרֵב Deut. i. 7.—Jos. Vit. § 14. Ael. V. H. 3. 1. Thuc. 8. 6, 22.

Περιούσιος, ου, ὁ, ἡ, adj. (περιουσία what is over and above, abundance, property laid up, from περίειμι,) having abundance, superabundant, Hesych. περιούσιον· πολὺν, περιττόν. In N. T. by impl. one's own, special, peculiar, as λαὸς περιούσιος Tit. ii. 14, i. q. λαὸς εἰς περιποίησιν 1 Pet. ii. 9. So Sept. λαὸς περιούσιος for פְּרִיָּה Ex. xix. 5. Deut. vii. 6. xiv. 2. xxvi. 18.—Hesych. περιούσιον . . . περιποίητον. Theophylact. περιούσιος· οἰκέτις.

Περιοχή, ῆς, ἡ, (περιέχω q. v.) circumference, circuit, compass, Jos. B. J. 5. 4. 3. Diod. Sic. 1. 91. contents of a writing, argument in general, Hesych. περιοχὴ καὶ ὑπόθεσις. Hence in N. T. the argument or contents within certain limits, a period, section, passage, Acts viii. 32 ἡ δὲ περιοχὴ τῆς γραφῆς κ. τ. λ.—

Stobæus in Eclog. Phys. p. 164. A. Dion. Hal. de Thucyd. 25. Cic. ad Attic. 13. 25.

Περιπατέω, ὦ, f. ἦσω, (παρίω,) pp. *to tread about*, i. e. *to walk about*, and genr. *to walk, to be walking*, intrans.

a) pp. and genr. Matt. ix. 5 ἐγειραι καὶ περιπάτει. xi. 5 χωλοὶ περιπατοῦσι. Mark ii. 9. viii. 24. xvi. 12. Luke xxiv. 17. John i. 36. Acts iii. 8, 9. 1 Pet. v. 8. Rev. ix. 20. al. Sept. for ἄρῃ Prov. vi. 22.—Æl. V. H. 2. 5. Xen. Mem. 3. 13. 5. Conv. 9. 7.—With an adjunct of place or manner: c. adv. Luke xi. 44. John xxi. 18 ὅπου ἤθελες. c. adj. γυμνός as adv. Rev. xvi. 15. So with prepositions, e. g. διὰ τοῦ φωτός αὐτῆς Rev. xxi. 24. ἐν c. dat. of place, Mark xi. 27 ἐν τῷ ἱερῷ. John x. 23. Rev. ii. 1. (Sept. Gen. iii. 8. Cebet. Tab. 1. Dem. 1258. 22.) John vii. 1 περιεπάτει ὁ Ἰ. ἐν τῇ Γαλιλαίᾳ, i. e. *he went about, remained in Galilee*; and so by impl. John xi. 54. ἐν c. dat. genr. Mark xii. 38 ἐν στολαῖς. John xi. 9 ἐν ἡμέρᾳ. ver. 10 ἐν τῇ νυκτί. xii. 35 ἐν τῇ σκοτίᾳ. So trop. John viii. 12. 1 John i. 6, 7. ii. 11. ἐπὶ c. gen. as ἐπὶ τῆς θάλασσης Matt. xiv. 25. Mark vi. 48, 49. John vi. 19. (Sept. 2 Sam. xi. 2. Ecclus. ix. 13.) ἐπὶ c. acc. as ἐπὶ τὴν θάλασσαν Matt. xiv. 26, 29. μετὰ c. gen. of pers. i. q. *to accompany*, to associate with, John vi. 66. Rev. iii. 4. (comp. Job xxxiv. 8. Prov. xiii. 20.) παρά c. acc. as παρὰ τὴν θάλασσαν Matt. iv. 18. Mark i. 16.

b) trop. and from the Heb. *to live*, to pass one's life, always with an adjunct of manner, circumstances, etc. comp. Heb. ἄρῃ Gesen. Lex. no. 2. E. g. c. adv. Rom. xiii. 13 ἐν σκηνῶνως περιπατήσω. 1 Cor. vii. 17 ὡς. Eph. iv. 1, 17. v. 8, 15. Phil. iii. 17 οὕτως. Col. i. 10 ἀξίως. 2 Thess. iii. 6, 11. So Sept. for ἄρῃ 2 K. xx. 3. Seq. dat. of rule or manner, Winer § 31. c. b. comp. Buttm. § 133. 3. 2. Acts xxi. 21 τοῖς ἐξέσει περιπατεῖν. 2 Cor. xii. 18 τῷ πνεύματι. Gal. v. 16. So with prepositions, e. g. διὰ c. gen. as διὰ πίστεως 2 Cor. v. 7, see in Διά I. 4. b. ἐν c. dat. e. g. of state or condition, as ἐν σαρκί 2 Cor. x. 3; also of rule or manner, Rom. vi. 4 ἐν καινότητι ζωῆς π. 2 Cor. iv. 2. Eph. ii. 2. Col. iii. 7. Heb. xiii. 9. ἐν ἀληθείᾳ

2 John 4. 3 John 3, 4. ἐν Χριστῷ Col. ii. 6. See in Ἐν 3. b. β. So Sept. for ἄρῃ Prov. viii. 20. Ecc. xi. 9. κατὰ c. acc. implying manner or rule, Mark vii. 5 οὐ π. κατὰ τὴν παράδοσιν κ. τ. λ. Rom. viii. 1, 4 κατὰ σάρκα. xiv. 15. 1 Cor. iii. 3. Eph. ii. 2. 2 John 6. Comp. in Κατά no. 4. a. AL.

Περιπέιρω, f. περῶ, (περί intens. πέιρω *to pierce, to pierce quite through, to transfix*, pp. so that the weapon is wholly surrounded and covered; c. acc. Jos. B. J. 3. 7. 31 πολλοὶ δὲ τοῖς ἰδίοις περιεπέιροντο ξίφεσιν. Luc. Zeux. § 10 bis. Diod. Sic. 16. 80. In N. T. metaph. 1 Tim. vi. 10 ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.—Philo in Flacc. init. p. 965. A, [αὐτοὺς] ἀνηκέστοις περιέπειρε κακοῖς.

Περιπίπτω, aor. 2 περιέπεσον, (πίπτω, *to fall around any one, to embrace him*, Xen. An. 1. 8. 28. In N. T. *to fall into the midst of any thing*, so as to be wholly surrounded by it, i. q. *to fall into or among*, seq. dat. Luke x. 30 λησταῖς περιέπεσεν. James i. 2 πειρασμοῖς περιπέσητε. Comp. Matth. § 402. d. Buttm. § 147. n. 12.—λησταῖς περιέπεσε Diog. Laert. 4. 50. Æl. V. H. 13. 46. κακοῖς 2 Macc. x. 4. Isocr. de Pac. p. 176. A. κινδύνους Jos. Vit. § 15. πάσει Thuc. 2. 54.—Seq. εἰς τόπον Acts xxvii. 41.

Περιποιέω, ὦ, f. ἦσω, (ποιέω *to make remain over and above*, i. e. *to lay up, to acquire*, Jos. Ant. 17. 10. 2 ult. Plut. Phoc. 6. Xen. Œc. 2. 10. *to preserve*, e. g. life, τὴν ψυχὴν, Isocr. p. 408. B. Xen. Cyr. 4. 4. 10.—In N. T. only Mid. *to acquire for oneself*, trans. Acts xx. 28 ἦν περιποιήσατο διὰ τοῦ ἰδίου αἵματος. 1 Tim. iii. 13 βαθμὸν ἑαυτοῖς καλὸν περιποιῶντα, where for ἑαυτοῖς with the Mid. see Winer § 39. 6. p. 211. Sept. for ὠρῇ Gen. xxxi. 18. ἡγῶν Prov. vi. 32.—1 Macc. vi. 44. Diod. Sic. 1. 74. Xen. Mem. 2. 7. 3.

Περιποιήσις, εως, ἡ, (περιποιέω,) pp. *a making remain over, a laying up*, i. e.

a) genr. *acquisition, an obtaining*, 1 Thess. v. 9 οὐκ ἔδετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν, ἀλλ' εἰς περιποίησιν σωτηρίας

2 Thess. ii. 14. Eph. i. 14 εἰς ἀπολύτρωσιν τῆς περιποιήσεως, i. q. εἰς ἀπολ. τὴν περιποιηθεῖσαν, *the redemption acquired for us by Christ*; comp. Buttm. § 123. n. 4. Winer § 34. 2. b.—Meton. *thing acquired, a possession*, 1 Pet. ii. 9 λαὸς εἰς περιποίησιν *a people for a possession*, i. e. peculiar, one's own, i. q. λαὸς περιούσιος Tit. ii. 14. So Sept. for פִּרְיָר Mal. iii. 17, Aquil. περιούσιον.

b) *preservation, a saving of life*, Heb. x. 39 εἰς περιποίησιν ψυχῆς, opp. ἀπώλεια. So Sept. for פִּרְיָר 2 Chr. xiv. 12. —Test. XII Patr. p. 633 ἵνα γίνηται περιποιήσις τῷ Ἰωσήφ. Comp. in Περιποιέω.

Περιρρήγνυμι, f. περιρρήξω, (ρῆγνυμι,) *to tear from around any one*, e. g. fetters Diod. Sic. 4. 44; in N. T. only of garments, *to tear off*, e. g. the clothes of persons about to be scourged, τὰ ἱμάτια Acts xvi. 22.—2 Macc. iv. 38. Diod. Sic. 17. 35. Plut. Poplic. 6 οἱ δὲ [ὑπηρεταί] εὐθὺς συλλαβόντες τοὺς νεανίσκους, περιερρήγνυνον τὰ ἱμάτια, τὰς χεῖρας ἀπήγον ὀπίσω, ῥάβδους ἐξαινον τὰ σώματα.

Περισπάω, ω, f. άσω, (σπάω,) *to draw from around any one, to draw off*, as περισπάσας τὸ διάδημα Plut. de Garul. 12. T. VIII. p. 24. 7. ed. R. τὴν τιάραν Xen. Cyr. 3. 1. 13. *to draw about or away*, e. g. a stream into other channels, Plut. Camill. 4; persons to another object, Dion. Hal. Ant. 10. 33. Diod. Sic. 19. 10.—In later usage and N. T. Pass. περισπάομαι, ὦμαι, trop. *to be drawn about in mind, to be distracted, over occupied*, sc. with cares or business, seq. περί c. acc. Luke x. 40 ἡ δὲ Μάρθα περισπᾶτο περί πολλήν διακονίαν.—c. περί Ecclus. xli. 2. Pol. 3. 105. 1. Diod. Sic. 1. 74 ἰδεῖν ἔστι τοὺς τεχνίτας περί πολλά τῇ διανοίᾳ περισπωμένους. c. πρὸς τι Jos. Ant. 5. 1. 15. B. J. 5. 6. 2. c. dat. ib. B. J. 1. 11. 7. In this sense found only in late writers, Phryn. et Lob. p. 415.

Περισσεία, ας, ἡ, (περισσός,) *more than enough, superabundance*. Rom. v. 17 τὴν περισσείαν τῆς χάριτος, i. q. τὴν χάριτα τὴν περισσείαν, *superabounding grace*, 2 Cor. viii. 2. x. 15 εἰς περισσείαν

adv. *superabundantly, exceedingly*. James i. 21 περ. τῆς κακίας, i. e. superabounding wickedness. Comp. Buttm. § 123. n. 4. Winer § 34. 2. So Sept. for רַחֵם Ecc. vi. 8. וְרַחֵם Ecc. i. 3. v. 8.

Περίσσευμα, ατος, τό, (περισσεύω,) *more than enough*, i. e.

a) *what is left over, remainder, residue*, Mark viii. 8 περισσεύματα τῶν κλασμάτων.

b) *what is laid up, superabundance*, i. e. wealth, affluence, 2 Cor. viii. 13, 14 καὶ τὸ ἐκείνων περίσσευμα γίνηται εἰς τὸ ὑμῶν ὑστέρημα. Trop. Matt. xii. 34 et Luke vi. 45 ἐκ τοῦ περισσεύματος τῆς καρδίας.

Περισσεύω, f. εύσω, (περισσός,) *to be over and above, to overgo, to exceed in number or measure*, Xen. An. 4. 8. 11. Conv. 4. 35. In N. T. *to be more than enough*, i. e.

a) *to be left over, to remain*, intrans. John vi. 12 τὰ περισσεύσαντα κλάσματα. c. dat. ver. 13 ἀπερίσσευσεν τοῖς βιβρωκόσιν. Part. τὸ περισσεύον, *remainder, residue*, e. g. τῶν κλασμάτων Matt. xiv. 20. xv. 37. So τὸ περισσεύσαν c. dat. Luke ix. 17.—Jos. Ant. 3. 9. 2 ἀ δ' ἂν περισσεύσῃ, κατακαίουσι.

b) *to superabound, to abound richly*, intrans. (a) of persons, i. q. *to have more than enough, to have superabundance*, absol. Phil. iv. 12, 18. Seq. gen. Luke xv. 17 περισσεύουσιν ἄρτων, comp. Buttm. § 132. 5. 2. Seq. εἰς τι *to or for any thing, ἐν τινι in or in respect to any thing*, Rom. xv. 13. Phil. iv. 12. Col. ii. 7.—c. dat. Sept. Jer. xxx. 10. Ecclus. xi. 12 πτωχεῖα περισσεύει. c. ἐν xix. 24.—(β) of things, i. q. *to abound intens.* c. dat. Luke xii. 15 οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ. Part. τὸ περισσεύον τινι i. q. *one's abundance, wealth*, Mark xii. 44. Luke xxi. 4. (Tob. iv. 16. Xen. Cyr. 6. 2. 30 τὰ ἐπιτήδεια περισσεύοντα.) Seq. εἰς τινα, *to abound unto any one, to happen to him abundantly*, Rom. v. 15. 2 Cor. i. 5 see in Πάθημα. Seq. εἰς τι, *to abound unto any thing, to redound, to conduce*, 2 Cor. iv. 15 ἵνα ἡ χάρις . . . περισσεύῃ εἰς τὴν δόξαν τοῦ Θεοῦ. viii. 2. Absol. 2 Cor. i. 5

So with the idea of increment, *to abound more and more*, i. q. *to increase*, to be augmented, c. dat. Acts xvi. 5 ἐπερίσσειον τῷ ἀριθμῷ. c. ἐν τινι Phil. i. 9. διά τινος 2 Cor. ix. 12. Phil. i. 26.—(γ) Causat. *to make superabundant, to cause to abound*, see Buttm. § 113. 2 sq. Matth. § 496. 2. So of persons, 1 Thess. iii. 12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ. Of things, 2 Cor. ix. 8 ἐννατὸς ὁ θεὸς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς. Eph. i. 8 in attract. Pass. *to be made to abound*, of persons, i. q. *to have more abundantly*, Matt. xiii. 12. xxv. 29.—Aquil. for Hiph. fut. ἡγ Prov. xii. 26 περισσεύων τὸν πλησίον δίκαιος.

c) by impl. in a comparative sense, *to be more abundant*, i. q. *to be more conspicuous, distinguished, to excel*, e. g. c. πλεῖον et gen. Matt. v. 20 ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων κ. τ. λ. Seq. ἐν τινι in or in respect to any thing, 1 Cor. xv. 58 περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου. 2 Cor. iii. 9. viii. 7 bis. Absol. Rom. iii. 7 εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ . . ἐπερίσσειεν, i. e. has been made more conspicuous. 1 Cor. viii. 8 οὐτε γὰρ ἐὰν φάγωμεν, περισσεύομεν. xiv. 12. 1 Thess. iv. 1, 10.—1 Macc. iii. 30. Dion. Hal. Ant. 3. 11. Thuc. 2. 65.

Περισσός, ἡ, ὄν, (περί I. d, comp. note,) *over and above, more than enough*.

a) pp. as exceeding a certain measure, c. gen. i. q. *more than*, Matt. v. 37 τὸ δὲ περισσὸν τούτων lit. 'the overplus of these,' what is beyond or more than these; comp. Matth. § 334. Sept. for ἡγ Ex. x. 5. 2 K. xxiv. 31. ἡγ 1 Sam. xxx. 9.—Jos. Ant. 10. 4. 2 τὸ περισσὸν τῶν χρημάτων. Ael. V. H. 14. 32. Xen. Cyr. 8. 3. 21.—In the sense of *superfluous*, 2 Cor. ix. 1 περισσὸν μοι ἐστὶ τὸ γράφειν ὑμῖν.—2 Macc. xii. 44. Hdian. 5. 1. 3. Xen. Cœc. 18. 2.—For the adv. ὑπὲρ ἐκ περισσοῦ, see in Ὑπερεκπερισσοῦ.

b) genr. *superabundant*, i. e. *abundant, much, great*. (α) positive, only as adv. e. g. neut. περισσὸν abundantly, in superabundance, John x. 10 ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν. So ἐκ περισσοῦ, *beyond measure, vehemently*, Mark vi. 51. xiv. 31. Comp. in Ἐκ no. 3. e.

—Test. XII Patr. p. 711 ἐκ περισσοῦ ἐποίησε.—(β) Comparat. περισσότερος, η, ον, *more abundant, more, greater*; e. g. in number, Luke xii. 4; in degree, Matt. xxiii. 13 περισσότερον κρίμα. Mark xii. 40. Luke xx. 47. 1 Cor. xii. 23 bis, 24. 2 Cor. ii. 7.—Neut. περισσότερον as adv. *more abundantly, more, more earnestly or vehemently*, absol. Luke xii. 48 περισσότερον αἰτήσουσιν αὐτόν. 2 Cor. x. 8 ἐὰν καὶ περισσότερόν τι καυχώσμαι κ. τ. λ. Heb. vi. 17. seq. gen. 1 Cor. xv. 10. c. μᾶλλον Mark vii. 36 comp. in μᾶλλον c. Winer § 36. 3. n 1. Also like μᾶλλον it forms with a positive a periphrasis for a comparative, comp. in μᾶλλον b. Heb. vii. 17 καὶ περισσότερον ἔτι κατὰ δὴλόν ἐστιν.

c) by impl. in a comparative sense, *more abundant*, i. e. *distinguished, excellent, better*, Matt. v. 47 τί περισσὸν ποιεῖτε; Hence neut. τὸ περισσόν, *excellence, pre-eminence*, Rom. iii. 1. Comparat. Matt. xi. 9 καὶ περισσότερον προφήτου. Luke vii. 26. Sept. for Chald. דַּן Dan. v. 12. vi. 4.—Isocr. Panegy. 1. Plut. Romul. 12 bis. Diod. Sic. 12. 15 ὁ νόμος οὐδὲν ὁρᾶται περιέχων σοφὸν ἢ περικττόν.

Περισσοτέρως, adv. of compar. degree instead of the more usual form περισσότερον, Buttm. § 115. 5. Matth. § 262; *more abundantly, more, more earnestly or vehemently*, comp. in Περισσός b. β. The object compared is every where implied; see Winer § 36. 3. Mark xv. 14 in text rec. περισσοτέρως ἔκραζαν *they cried out more vehemently*, sc. than before. 2 Cor. i. 12 περισσοτέρως δὲ πρὸς ὑμᾶς *more abundantly towards you*, sc. than towards others. ii. 4 ἦν ἔχω περ. εἰς ὑμᾶς, sc. than others have, etc. vii. 15. xi. 23 bis. xii. 15. Gal. i. 14. Phil. i. 14. Also *the more abundantly, the more*, 1 Thess. ii. 17. Heb. ii. 1. xiii. 19. c. μᾶλλον 2 Cor. vii. 13, comp. in μᾶλλον c.—Test. XII Patr. p. 721 περισσοτέρως ἡγάπησαν αὐτούς.

Περισσῶς, adv. (περισσός), *abundantly, exceedingly, vehemently*, Matt. xxvii. 23 περισσῶς ἔκραζαν. Mark x. 26. (xv. 14.) Acts xxvi. 11. Sept. for ἡγ Dan. viii. 9.—2 Macc. viii. 27. Plut. Con.

col. ad Apoll. 28 fin. Tom. VI. p. 443. 3. Reiske.

Περιστερά, ἄς, ἡ, *a dove, pigeon*, Matt. iii. 16. x. 16. xxi. 12. Mark i. 10. xi. 15. Luke iii. 22. John i. 32. ii. 14, 16. Luke ii. 24 δύο νεοσσούς περιστερῶν *two young doves*, the offering of the poor, comp. Lev. v. 7. xiv. 22, where Sept. for יִנְיָ נִי. So Sept. for יִנְיָ Is. xxxviii. 14. Neh. ii. 7.—Jos. Ant. 3. 9. 3. Æl. H. A. 3. 15. Xen. An. 1. 4. 9.

Περιτέμνω, f. τεμῶ, aor. 2 περιέτεμον, (τέμνω,) *to cut around, to circumcise*, Mid. *to let oneself be circumcised*, comp. Buttm. § 135. 8; only in the Jewish sense, 'to remove the prepuce.'

a) pp. c. acc. of pers. Luke i. 59 ἡλθον περιτεμεῖν τὸ παιδίον. ii. 21. John vii. 22. Acts vii. 8. xv. 5. xvi. 3. xxi. 21. Mid. Acts xv. 1, 24. 1 Cor. vii. 18. Gal. ii. 3. v. 2, 3. vi. 12, 13 bis. Pass. part. perf. περιτετμημένος 1 Cor. vii. 18. Sept. for מָלַךְ Gen. xvii. 27. xxi. 4. Mid. ib. xxxiv. 15, 17.—Jos. Ant. 1. 20. 5. Diod. Sic. 1. 28. Hdot. 2. 36.

b) metaph. in a spiritual sense, i. q. 'to put away impurity,' Col. ii. 11 περιεμήθητε περιτομῇ ἀχειροποιήτῃ. So Sept. and לָמַךְ Deut. x. 16. Jer. iv. 4. Comp. Rom. ii. 29.—Philo Abr. I. p. 450.

Περιτίθημι, f. περιθήσω, (τίθημι,) 3 plur. pres. περιτίθασι Mark xv. 17, see Buttm. § 107. n. I, 1; *to put around, to place around* any person or thing, seq. acc. et dat. expr. or impl. Matt. xxi. 33 φράγγμον αὐτῷ περιτίθειεν. Mark xii. 1. Matt. xxvii. 28 περιτίθειεν αὐτῷ χλαμύδα. xxvii. 48 περιτίθεις [τὸν σπόγγον] καλὰ μφ. i. e. putting it around the end of a rod. Mark xv. 17, 36. John xiv. 29. Sept. for מָלַךְ Ruth iii. 3. מָלַךְ Lev. viii. 13. מָלַךְ Gen. xxvii. 16.—Ecclus. vi. 31. Jos. Ant. 3. 7. 1. Hdian. 1. 3. 7. Xen. Eq. 5. 1, 3.—Trop. *to bestow upon, to give*, 1 Cor. xii. 23 τούτοις τιμὴν περισσοτέραν περιτίθεμεν. So Sept. for מָלַךְ Esth. i. 20. Job xxxix. 19.—Hdian. 5. 1. 11. Dem. 1417. 2. Xen. Athen. 1. 2.

Περιτομή, ἥς, ἡ, (περιτέμνω,) *circumcision*, in the Jewish sense, the removal of the prepuce, as the distinguishing sign of the Jewish nation from Abraham onwards; practised al-

so by several ancient oriental nations, and by all the Mohammedans of the present day; see Gen. xvii. 10 sq. Lev. xii. 3. Jos. Ant. 1. 10. 5. c. Apion. 1. 22. Barnab. Epist. c. 9. Comp. Luke i. 59.

a) pp. e. g. (α) the *act* or *rite* of circumcision, John vii. 22, 23 περιτομὴν λαμβάνειν *to receive circumcision*, to be circumcised. Acts vii. 8. Rom. iv. 11. Gal. v. 11. Phil. iii. 5. So Sept. thrice for מָלַךְ, מָלַךְ, Gen. xvii. 12. Ex. iv. 26. Jer. xi. 16.—(β) The *state* of circumcision, the being circumcised, Rom. ii. 25 bis, 26, 27 comp. in Διά I. 4. b. Rom. iv. 10 bis, ἐν περιτομῇ ὢν, i. q. being circumcised. iii. 1. 1 Cor. vii. 19. Gal. v. 6. vi. 15. So οἱ ἐκ περιτομῆς, *those of the circumcision*, i. e. the circumcised, put for the Jews, Rom. iv. 12; for Jewish Christians, Acts x. 45. xi. 2. Gal. ii. 12. Col. iv. 11. Tit. i. 10.—(γ) Meton. and collect. ἡ περιτομή for the *circumcised*, i. e. the Jews, the Jewish people, Rom. iii. 30 ὅς δικαιώσει περιτομὴν ἐκ πίστεως. iv. 9, 12. xv. 8. Gal. ii. 7, 8, 9. Eph. ii. 11. Col. iii. 11.

b) Metaph. in a spiritual sense, i. q. 'the putting away of impurity from the heart.' Rom. ii. 28, 29 περιτομή καρδίας. Col. ii. 11 bis περιεμήθητε περιτομῇ ἀχειροποιήτῃ . . . ἐν τῇ περιτομῇ τοῦ Χριστοῦ, i. e. the *circumcision* which has Christ for its author and object. Collect. and emphat. Phil. iii. 3 ἡμεῖς γὰρ ἴμεν ἡ περιτομή, i. e. we are the true spiritual circumcision, the true people of God.

Περιτρέπω, f. ψω, (τρέπω,) *to turn about*, as a person, Plato Axioch. init. p. 364. A. p. 370. B. *to turn upside down*, to overturn, Wisd. v. 24. Plut. Marcell. 7. Luc. Contempl. 7. In N. T. trop. *to turn about into* any state etc. i. q. to cause to become any thing, to *make*, seq. εἰς, Acts xxvi. 24 σὲ εἰς μανίαν περιτρέπει, i. e. turns thee about into madness, makes thee mad.—Jos. Ant. 2. 14. 1 εἰς ὀργὴν περιτραπέν. Comp. Lys. 210. 2.

Περιτρέχω, aor. 2. περιδραμον, (τρέχω,) *to run around* in a circle, Xen. Ec. 13. 8. In N. T. *to run about* in a place, c. acc. Mark vi. 55 περιδραμόντες ἔλην τὴν περὶ χωραν, comp. for the acc.

in Περιγω b. Sept. for עָוָה Pol. Jer. 5. 1. Am. 8. 12.—Cebet. Tab. 14. Lys. 185. 13. Xen. H. G. 7. 2. 15.

Περιφέρω, f. περιοίσω, (φέρω,) *to bear or carry around*, pp. in a circle or to a company, Xen. Cyr. 2. 2. 2. In N. T.

a) *to bear about*, sc. hither and thither, to various places, c. acc. Mark vi. 55 τοὺς κακῶς ἔχοντας περιφέρειν. 2 Cor. iv. 10 τὴν νέκρωσιν τοῦ Ἰησοῦ περιφέροντες ἐν τῷ σώματι. see in Νέκρωσις a.—2 Macc. vii. 27. Xen. Cyr. 7. 5. 50.

b) Pass. *to be carried or driven about* hither and thither, sc. by the wind, e. g. clouds, Jude xii. νεφέλαι ἄνυδροι ὑπὸ ἀνέμων περιφερόμεναι in text rec. but later edit. read παραφερόμεναι, see in Παραφέρω b. (Of a ship Maxim. Tyr. 31. p. 306.) Trop. Eph. iv. 14 περιφ. παντὶ ἀνέμῳ τῆς διδασκαλίας. So Heb. xiii. 9 in text. rec. see in Παραφέρω β.

Περιφρονέω, ὦ, f. ἦσω, (φρονέω,) *to think round about a thing*, to consider it on all sides, Ael. V. H. 12. 52. In N. T. *to think over or beyond* a thing, i. q. *to overlook, to despise*, seq. gen. Buttm. § 132. 5. 3. Matth. § 378. n. 2. Tit. ii. 14 μηδεὶς σου περιφρονεῖτω, comp. 1 Tim. iv. 12.—Plut. Thes. 1. Aeschin. Dial. Soer. 3. 2. c. acc. Jos. Ant. 4. 8. 24. Thuc. 1. 25.

Περίχωρος, ον, ὁ, ἡ, adj. (χωρος place), *around a place*, i. e. circumjacent, neighbouring, Ael. V. H. 1. 34. Hence in N. T. fem. ἡ περίχωρος sc. γῆ, *country round about, circumjacent region*, Matt. xiv. 35. Mark i. 28. vi. 55. Luke iii. 3. iv. 14, 37. vii. 17. viii. 37. Acts xiv. 6. Meton. of inhabitants, Matt. iii. 5. Sept. for עָרָה Deut. iii. 13, 14. עָרָה Gen. xiii. 10, 11.—So τὰ περίχωρα id. 1 Chr. v. 16. Palæph. 21. 2.

Περίψημα, ατος, τό, (περιψάω to wipe or scrape all around,) pp. *scrapings, scum, filth*, Hesych. περίψημα· περικατάμαγμα. Also, like περικάδαρμα, *an expiatory victim, ransom*, spoken espec. of human victims, comp. in Περικάδαρμα. Hesych. περίψημα· ἀντίλυτρον, ἀντίψυχον. Suid. οὕτως ἐπέλεγον [οἱ Ἀθηναῖοι] τῷ κατ' ἐνιαυτὸν συνέχοντι

τῶν κακῶν (al. πάντων κακά)· περίψημα ἡμῶν γένου, ἦτοι σωτηρία καὶ ἀπολύτρωσις· καὶ οὕτως ἐνέβαλλον τῇ θαλάσῃ, ὥσαντι τῷ Ποσειδῶνι θυσίαν ἀποτίννυντες. Tob. v. 18 ἀργύριον . . . περίψημα τοῦ παιδίου ἡμῶν γένοιτο. — Hence in N. T. meton. for a vile and worthless person, as in Engl. *scrapings, offscouring, scum*, 1 Cor. iv. 13 πάντων περίψημα ἕως ἄρτι. — Symmach. for עָרָה Jer. xxii. 28.

Περπερεύομαι, depon. Mid. (πέρπος a boaster, braggart, Pol. 40. 6. 2.) *to show oneself a boaster*, i. q. *to boast oneself, to vaunt*, 1 Cor. xiii. 4.—M. Antonin. 5. 5 καὶ τὸ σωματίον κατατιᾶσθαι, καὶ ἀρίσκεσθαι, καὶ περπερεύεσθαι. Liban. Or. 14. p. 427. A. So ἐμπερπερεύεσθαι Arr. Epict. 2. 1. 34. Cic. ad Att. 1. 14.

Περσίς, ἴδος, ἡ, *Persis*, pr. n. of a female Christian, Rom. xvi. 12.

Πέρνυσι, adv. (πέρας), *the past year, a year ago*, Xen. H. G. 3. 2. 7; In N. T. only with ἀπὸ, i. e. ἀπὸ πέρνυσι pp. *since a year ago*, 2 Cor. i. 10. ix. 2. Comp. in Ἀπό II. c. Lob. ad Phryn. p. 47.—So πρὸ πέρνυσι Dem. 467. 14. ἐκ πέρνυσι Luc. Solæc. § 7.

Πετάομαι, see in Πέτομαι.

Πτεινόν, οὔ, τό, (pp. neut. of adj. πτεινός flying, winged,) *a bird, fowl*, in N. T. only plur. τὰ πτεινά, Matt. vi. 26. viii. 20. xiii. 4, 32. Mark iv. 4, 32. Luke viii. 5. ix. 58. xii. 24. xiii. 19. Acts x. 12. xi. 6. Rom. i. 23. James iii. 7. Sept. plur. for πτείν Gen. i. 26. Deut. xiv. 19, 20. sing. for πτείν Ez. xxxix. 4.—pl. Palæph. 23. 1. Hdot. 2. 123. sing. Theogn 1093 or 1097.

Πέτομαι, f. πετήσομαι or πτήσομαι, depon. Mid. *to fly*, intrans. Rev. xii. 14 ἵνα πτήται εἰς τὴν ἔρμην. Part. πετώμενος, *flying*, in later edit. Rev. iv. 7. viii. 13. xiv. 6. xix. 17. Sept. for πτείν, πτείν, Gen. i. 20. Is. xxi. 5.—Palæph. 13. 3. Luc. Solæcist. 7. Xen. An. 1. 5. 3.—A later present form πετάομαι, ὦμαι, whence part. πετώμενος, is found in text rec. in the four passages above quoted. Comp. Buttm. § 114 under

πίτομαι. Lob. ad Phr. p. 581.—Diod. Sic. 4. 77 fin. comp. Luc. Dial. Marin. 15. 3 παραπετώμενος.

Πέτρα, ας, ἡ, a rock, pp. a projecting rock, cliff.

a) pp. Rev. vi. 15 εἰς τὰς πέτρας τῶν ὁρέων. ver. 16. In such, sepulchres were hewn, Mark xxvii. 51, 60. Mark xv. 46; see in Μνημεῖον. On such also houses and villages were built for security, Matt. vii. 24, 25. Luke vi. 48 bis. Spoken of a rocky soil, i. q. πετρώδης, Luke viii. 6, 13. Sept. for סלע 1 Sam. xiii. 6. Is. ii. 21. Ps. xl. 3. צור Prov. xxx. 19. Is. ii. 10.—Ceb. Tab. 15. Hdian. 8. 1. 13. Xen. An. 4. 7. 4.

b) trop. of a man of firmness and energy, one like a rock, Matt. xvi. 18. So Sept. and סלע 2 Sam. xxii. 2.—Of Christ, in allusion to the rock whence the waters flowed in the desert, 1 Cor. x. 4 bis, comp. Ex. xvii. 6. Num. xx. 8 sq. where Sept. for צור, סלע. Also as ἡ πέτρα σκανδάλου, a rock of offence or stumbling, i. e. Christ as the occasion of destruction to those who reject him, Rom. ix. 33 et 1 Pet. ii. 7, quoted from Is. viii. 14 where Sept. for צור. Comp. in Αἰθερ b.

Πέτρος, ου, ὁ, pp. i. q. πέτρα, a rock, stone, Luc. Navig. 44. Xen. An. 4. 7. 12. In N. T. as pr. n. Peter, in Aram. כִּפְּרִי קהֶפֶס a rock q. v. the surname of Simon, one of the Apostles, son of Jonas, and brother of Andrew, a fisherman of Bethsaida, Matt. xvi. 18. John i. 43, 45. He afterwards lived at Capernaum, and was married, Mark i. 29, 30, comp. ver. 21. Luke iv. 38. This name was given him by Jesus at the first interview, John i. 43, prob. on account of the boldness and usual firmness of his character. He was of an ardent but unequal temperament; at one time expressing unbounded devotedness to Jesus, and then denying him; Matt. xxvi. 33 sq. 69 sq. al. Although the first to preach the gospel directly to the Gentiles, Acts xv. 7, 14, comp. c. 10, yet he wavered in respect to the introduction of Jewish observances among them, for which he was openly reproved by Paul, Gal. ii. 11 sq.—In later years he is said to have gone abroad,

and to have preached the gospel in the Parthian empire, whence prob. his first epistle was written; and a still later legendary account makes him to have been the first bishop of Rome, and to have suffered martyrdom in that city along with Paul. See Neander Gesch. der Pflanz. u. Leit. d. Kirche etc. II. p. 443 sq. 457 sq. AL.

Πετρώδης, εος, ους, ὁ, ἡ, adj. (πέτρος, εἶδος,) rock-like, stone-like, i. e. having the form of a rock Diod. Sic. 3. 45. In N. T. rocky, stony, and τὸ πετρώδες, rocky ground, stony soil, Mark iv. 5. τὰ πετρώδη id. Matt. xiii. 5, 20. Mark iv. 16.—Jos. B. J. 2. 6. 1. Plut. Sylla 16. On the form comp. Buttm. § 109. 14. b.

Πήγανον, ου, τό, (πήγνυμι,) rue, a plant, ruta graveolens of Linn. Luke xi. 42.—Theophr. H. Plant. 1. 15. Plut. ed. R. VIII. p. 563. 3.

Πηγὴ, ῆς, ἡ, a fountain, source.

a) genr. James iii. 11, (12). Sept. for יַעַן 1 K. i. 9.—Hdian. 1. 6. 5. Xen. An. 1. 2. 7.—From the Heb. פְּנַיִם יְדֵאֵי פְנַיִם fountains of water, Rev. viii. 10. xiv. 7. xvi. 4. So Sept. and מַיִם מְעַיִן Ex. xv. 27. Num. xxxiii. 9. מַיִם מְעַיִן 1 K. xviii. 5. 2 K. iii. 19, 25. (Judith xii. 7.) Metaph. of life-giving doctrine, John iv. 14; also an emblem of the highest enjoyment, Rev. vii. 17. xxi. 6; comp. in ζωὴ α. β. So Sept. and מְקוֹר Prov. xiii. 14. xiv. 29.—Ecclus. xxi. 13.

b) i. q. a well, τὸ φρέαρ. John iv. 6 bis ἡ πηγὴ τοῦ Ἰακώβ κ. τ. λ. comp. ver. 11 where it is τὸ φρέαρ. 2 Pet. ii. 17.

c) i. q. an issue, flux, πηγὴ τοῦ αἵματος Mark v. 29, i. q. ἡ ῥύσις τοῦ αἵμ. Luke viii. 44. So Sept. for מְקוֹר דָּמִים Lev. xii. 7.

Πήγνυμι, f. πήξω, to fix, to fasten, to make fast and firm, Luc. Philopat. 17. Thuc. 5. 68. Xen. Venat. 6, 7, 9. to fix or fasten together, to construct, to build, Pol. 3. 46. 1. Hdor. 5. 83. In N. T. of a tent, to set up, to pitch, Heb. viii. 2 ἡν (σκηνην) ἐπηξεν ὁ κύριος. So Sept. for מִקְּשָׁ Gen. xxvi. 25. 1 Chr. xvi. 1.—Dion. Hal. Ant. 1. 55. Pol. vi. 27. 2. Hdor. 6. 12.

Πηδάλιον, ἰον, τό, (πῆδον, πείδον,) *a helm, rudder*, Acts xxvii. 40. James iii. 4. —Æl. V. H. 9. 40. Xen. An. 5. 1. 11.

Πηλίκος, η, ον, pron. correl. *how great, quantus*, corresponding to ἡλίκος, τηλίκος, Buttm. § 79. 6. Gal. vi. 11 ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ, i. e. either *with what large letters*, implying a stiff and unpractised hand, which made the Greek letters large like the Hebrew; or i. q. *with how large a letter I have written*, etc. The former sense is given by Chrysost. Theophylact, Jerome and other fathers; the latter by Erasmus, Bengel, etc. Trop. of dignity, Heb. vii. 4. Sept. for תַּרְסֵי Zeph. ii. 6 [2].—Luc. Haley. 2. Pol. 1. 2. 8.—Others in Gal. 1. c. take πηλίκος as i. q. ποῖος, *what, of what kind, qualis*; and render, *ye see with what letters I write with my own hand*, i. e. with what characters, what a hand, perhaps i. q. οὕτω γράφω in 2 Thess. iii. 17.—Hesych. πηλίκον· οἶον, ὁποῖον, ποταπόν. διάφορον.

Πηλός, οὔ, ὁ, *clay, mire, mortar*, John ix. 6 bis ἔπτυσε χαμαὶ καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος κ. τ. λ. ver. 11, 14, 15. So Sept. for תַּרְסֵי Job xxx. 19. עֲבֵי 2 Sam. xxii. 43.—Pol. 3. 79. 9. Xen. An. 1. 5. 7, 8.—Spec. *potter's clay*, Rom. ix. 21. Sept. for תַּרְסֵי Is. xxix. 16. עֲבֵי Is. xli. 25.—Ecclus. 33 [xxxvi.] 13. Pol. 12. 15. 6. Dem. 313. 17.

Πήρα, ας, ἡ, *a bag, sack, wallet*, Lat. *pera*, of leather, in which shepherds and travellers carried their provisions. Matt. x. 10 μὴ πήραν εἰς ὁδόν. Mark vi. 8. Luke ix. 3. x. 4. xxii. 35, 36.—Judith xiii. 10. Luc. D. Mort. 10. 2. Plut. Quæst. Gr. 13. T. VII. p. 179. 3. ed. Reisk.

Πῆχυς, εως, ὁ, (kindr. with παχύς,) gen. plur. πῆχειων, later form contr. πηχῶν John xxi. 8. Rev. xxi. 17. Xen. An. 4. 7. 16; comp. Lob. ad Phr. p. 245 sq. Buttm. § 51. n. 5. Winer p. 61; pp. *the fore-arm*, from the wrist to the elbow, Æl. V. H. 5. 19. Hom. Od. 17. 28.—In N. T. *a cubit*, the common ancient measure of length, equal to the distance from the elbow to the tip of

the middle finger, and usually reckoned at 1½ foot; comp. Adam's Rom. Ant. p. 503. Matt. vi. 27 πῆχυν ἔνα. Luke xii. 25. John xxi. 8. Rev. xxi. 17. Sept. for תַּרְסֵי Gen. vi. 15, 16.—Jos. B. J. 6. 2. 9. Xen. An. 4. 7. 16.

Πιάζω, f. ἄσω, (Dor. for πιέζω, q. v.) pp. *to press, to hold fast*; hence *to lay hold of, to take, to seize*, trans.

a) persons, *to take one by the hand*, c. acc. et gen. of the part, Acts iii. 7 τί-
άσας αὐτὸν τῆς δεξιᾶς χειρός, comp. Buttm. § 132. 6. 3. (Theoër. Id. 4. 35.) In a judicial sense, *to take, to arrest*, John vii. 30 ἐξήρουν οὖν αὐτὸν πιάσαι. ver. 32. 44. viii. 20. x. 39. xi. 57. Acts xii. 4. 2 Cor. xi. 32.—Ecclus. xxiii. 21.

b) animals, *to take in hunting or fishing, to catch*, c. acc. John xxi. 3. ἐν τῇ νυκτὶ ἐπιάσαν οὐδέν. ver. 10. Rev. xix. 20 ἐπιάσθη τὸ θηρίον. So Sept. for תַּרְסֵי Cant. ii. 15.

Πιέζω, f. ἔσω, (perh. kinar. with βιάζω,) *to press, to hold fast*, e. g. *one's hand* Pol. 32. 10. 9. In N. T. *to press down, to make compact*, e. g. μέτρον Luke vi. 38. Sept. for תַּרְסֵי Mic. vi. 15. —Pol. 18. 1. 10. Xen. Mem. 3. 10. 13.

Πειθανολογία, ας, ἡ, (πειθανός *persuasive*, Xen. Cyr. 6. 4. 5, and λόγος,) *persuasive discourse, enticing words*, Col. ii. 4.—So πεισανοὶ λόγοι Jos. Ant. 8. 9. 1. πεισανολογέω Diod. Sic. 1. 39.

Πικραίνω, f. ἄνω, (πικρός,) pp. *to make sharp*; hence of taste, *to make bitter, acrid*, trans.

a) e. g. water, pass, Rev. viii. 11; comp. Ex. xv. 23. Meton. of the pain caused by bitter and poisonous food or drink, i. q. *to make painful, to cause bitter pain*, c. acc. Rev. x. 9 πικρανεῖ σου τὴν κοιλίαν ver. 10. Comp. Sept. and תַּרְסֵי Hiph. Job xxvii. 2.

b) trop. of the feelings, *to embitter*, Pass. *to be or become bitter*, i. e. to be harsh, angry, Col. iii. 19. So Sept. pass. for תַּרְסֵי Ex. xvi. 20. Jer. xxxvii. 14.—Esdr. iv. 31. Dem. 1464. 18.

Πικρία, ας, ἡ, (πικρός,) *bitterness*.

a) pp. and with the accessory idea of *venom*, the two being often connected in the mind of the Hebrew, comp. Heb.

Deut. xxix. 17. xxxii. 24. Am. vi. 12. Rev. viii. 11.—So in place of an adj. comp. Buttm. § 123. n. 4. Winer § 34. 2. Heb. xii. 15 *ρίζα πικρίας* i. q. *ρίζα πικρά*. (comp. Deut. xxix. 17.) Acts viii. 23 *εἰς χολὴν πικρίας*, i. q. *χ. πικράν*.—Comp. *πικρόχολος* Anthol. Gr. III. 208.

b) trop. *bitterness* of spirit, of speech, Eph. iv. 31 *πᾶσα πικρία καὶ θυμός*. Rom. iii. 14 *ὃν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει*, quoted from Ps. x. 7 where Sept. for *תִּרְמָה* deceit. Sept. for *תִּרְמָה* Job vii. 11. Is. xxxviii. 17.—Pol. 8. 12. 1. Dem. 1482. 21.

Πικρός, ἄ, ὄν, pp. *pricking, pointed, sharp*, as *πικρὸς διστός* Hom. II. 4. 118, 134. π. *βέλεμνα* 22. 206. comp. Engl. *pike*. Hence genr. and in N. T. of taste, *bitter, acrid*.

a) pp. and opp. to *γλυκύς*, James iii. 11. Sept. for *תִּרְמָה* Prov. xxvii. 7. Ex. xv. 23.—Æl. V. H. 1. 34. Xen. An. 4. 4. 13.

b) metaph. of the feelings, spirit, *bitter, harsh, cruel*, James iii. 14 *ζῆλον πικρόν*.—Diod. Sic. 1. 78. Pol. 7. 14. 3.

Πικρῶς, adv. (*πικρός*), *bitterly*, in N. T. of bitter weeping, Matt. xxvi. 75 et Luke xxii. 62 *ἐκλαυσε πικρῶς*. So Sept. for *תִּרְמָה* Is. xxxiii. 7. *תִּרְמָה* Pi. Is. xxii. 4.—Aristæn. 1. 21 or 22. comp. Hom. Od. 4. 153. genr. Jos. B. J. 7. 2. 1. Pol. 9. 34. 1.

Πίλατος, ου, ὁ, *Pilate*, i. e. Pontius Pilatus, the fifth Roman procurator of Judea, see in *Ἡγεμών* no. 2. The first was Coponius, sent out with Quirinus after the banishment of Archelaus, see in *Κυρήνιος*; the second was Marcus Ambivius; the third, Annus Rufus; the fourth Valerius Gratus; who was succeeded by Pilate about A. D. 26. See Jos. Ant. 18. 2. 2. Pilate continued in office about ten years; and being hated by both Jews and Samaritans for the caprice and cruelty of his administration, he was accused by them before Vitellius, then governor of Syria, and sent by him to Rome to answer to these complaints before the emperor; Jos. Ant. 18. 3. 1. ib. 18. 4. 1, 2. Tiberius was dead before the arrival of Pilate; and the latter is said to have been banished by Caligula to Vienna

in Gaul, and there to have died by his own hand about A. D. 41. Euseb. H. E. 2. 7, 8. For the part taken by Pilate in the condemnation of Jesus, comp. Jos. Ant. 18. 3. 3. A spurious tract called *Acta Pilati* was current in the early ages of Christianity, in which Pilate was said to have made to Tiberius a full report of the whole matter concerning Jesus. This tract however is apparently the same with the apocryphal Gospel of Nicodemus; or, at least, is contained in this latter; which, together with Pilate's pretended letters, may be seen in the Codex Apoc. Nov. Test. p. 214 sq. ed. Fabric. or p. 487 sq. ed. Thilo. Comp. also Thilo's Prolegom. p. cviii. sq.—Matt. xxvii. 2 sq. Mark xv. 1 sq. Luke xiii. 1. xxiii. 1 sq. John xviii. 29 sq. xix. 1 sq. Acts iii. 13. iv. 27. xiii. 28. 1 Tim. xvi. 13. AL.

Πίμπλημι, f. *πλήσω*, aor. 1 *ἐπλησα*, aor. 1 pass. *ἐπλήσθην*, (from obsol. ΠΛΑΩ, whence also the intrans. form *πλήθω*, not found in N. T.) comp. Buttm. § 114. — *To fill, to make full, trans.*

a) pp. aor. 1 *ἐπλησα*, c. acc. Luke v. 7; also c. gen. of that *with which*, Matt. xxvii. 48. John xix. 29 *πλήσαντες σπόγγον ὄξους*. Pass. c. gen. Matt. xxii. 10. Comp. Buttm. § 132. 5. 2. Sept. for *שָׂמָה* Gen. xxi. 19. xxiv. 16. — Anthol. Gr. IV. 89. Xen. An. 1. 5. 10.

b) metaph. aor. 1 pass. *ἐπλήσθην*, *to be filled, to be full*, e. g. (a) persons *to be filled with any thing*, i. e. *to be wholly imbued, affected, influenced, with or by any thing*, seq. gen. of thing, as *τοῦ πνεύματος ἁγίου* Luke i. 15, 41, 67. Acts ii. 4. iv. 8, 31. ix. 17. xiii. 9. *θυμοῦ* Luke iv. 28. *φόβου* v. 26. *ἀνοίας* vi. 11. also Acts iii. 10. v. 17. xiii. 45. Meton. of a place, Acts xix. 29. Sept. for *שָׂמָה* Gen. vi. 11, 13. Prov. xii. 22. Chald. Dan. iii. 19.—Ecclus. xxxvii. 27. Comp. Anthol. Gr. IV. p. 28 *σοφίης πληθόμενος*. Act. Dem. 1491. 9.—(β) Of prophecy, *to be fulfilled, accomplished*, Luke xxi. 22 *τοῦ πλησθῆναι τὰ γεγραμμένα*, in later edit. So Heb. *שָׂמָה*, Sept. *πληρωθῆναι*, 1 K. ii. 27.—(γ) Of time, *to be fulfilled, completed*, *to be fully past*, Luke i. 23 *ὥς ἐπλήσθησαν αἱ*
2 U

ἡμέραι τῆς λειτουργίας. ver. 57. ii. 6, 21, 22. So שָׁבַע, Sept. πληρωθῆναι, Gen. xxv. 24.

Πίμπρημι, f. πρήσω, to set on fire, to burn, Æl. V. H. 12. 23. Comp. Buttm. § 114. In N. T. Pass. only trop. to be inflamed, to swell, to become swollen, e. g. from the bite of a serpent, Acts xxviii. 6.—Æl. V. H. An. 3. 18. Luc. Dipsad. 4 ὄφεις . . ἐκκαίει, καὶ σήπει, καὶ πίμπρασθαι ποιεῖ.

Πινακίδιον, ου, τό, (dimin. of πίναξ,) a small tablet, writing-tablet, pugillaris, Luke i. 63. Comp. Pollux On. 10. 83, 84. Adam's Rom. Ant. p. 510, 511.—Symm. for πηρ Ex. ix. 2. Arr. Epict. 3. 22. 74.

Πίναξ, ακος, ὁ, (πλάξ, comp. Buttm. Ausf. Sprachl. I. p. 74,) a board, table, spec. a writing-table or tablet, covered with wax, Jos. de Macc. 17. Dem. 1055. 16. comp. Adam's Rom. Ant. p. 508. In N. T. a plate, platter, dish, on which food and the like was served up. Matt. xiv. 8 ἐπὶ πίνακι τὴν κεφαλὴν τοῦ Ἰωάννου. ver. 11. Mark vi. 25, 28. Luke xi. 39.—Jos. Ant. 8. 3. 8. Athen. 6. 3. Hom. Od. 1. 141.

Πίνω, f. πίομαι Buttm. § 114. § 95. n. 18; 2 pers. πίεσαι Buttm. § 103. III. 1; aor. 2 ἐπιον, perf. πέπωκα; to drink.

a) genr. of persons, absol. Matt. xxvii. 34 οὐκ ἤθελε πιεῖν. Luke xii. 19. Acts ix. 9. 1 Cor. xi. 25. trop. John vii. 37, comp. in Διψᾶω b. Infin. final, e. g. δοῦναι πιεῖν to give to drink, Matt. xxvii. 34. John iv. 7, 10. Rev. xvi. 6. αἰτεῖν πιεῖν John iv. 9. Sept. for πηρ Gen. xxiv. 14, 18 sq.—Luc. D. Deor. 7. 1. Pen. Mem. 2. 1. 18. infin. final Antiph. 114. 15. Xen. Cyr. 1. 2. 8.—With adjuncts: (a) Seq. ἐκ c. gen. of the drink, or meton. of the vessel containing the drink, i. e. to drink of any thing, a part of it, see in Ἐκ h, and comp. Ἐσθίω b. Matt. xxvi. 27 πίετε ἐξ αὐτοῦ, sc. τοῦ ποτηρίου. ver. 29. John iv. 12—14. 1 Cor. x. 4. Rev. xviii. 3. xiv. 10 καὶ αὐτὸς πίεται ἐκ τοῦ εἵνου τοῦ θυμοῦ του θεοῦ, see espec. in Θυμός. So Sept. for מִן הַיַּיִן Gen. ix. 21. 2 Sam. xii. 3.—Æl. V. H. 1. 4. Xen. Cyr. 4. 5. 4.—(β) Seq. ἀπό c. gen. of the drink, see in Ἀπό no. 7. Luke

xxii. 18 οὐ μὴ πῖω ἀπὸ τοῦ γενν. τῆς ἀμπέλου. Sept. for πηρ Jer. li. 7.—(γ) Seq. accus. of the thing drank, to drink any thing, to use as drink, Luke i. 15 σίκερα οὐ μὴ πῖρ. Rom. xiv. 21. 1 Cor. x. 4; to drink of Matt. xxvi. 29. Trop. John vi. 53, 54, 56, see in Αἷμα a. β. So Sept. for πηρ Ex. vii. 18, 21. 1 K. xiii. 18, 16 sq. Is. v. 22. (Luc. D. Deor. 4. 3 καὶ νέκταρ πῖρ. Xen. Cyr. 6. 1. 10.) Meton. τὸ ποτήριον πίνειν, to drink a cup e. g. of wine, pp. 1 Cor. x. 21; trop. of suffering, to drink the cup which God presents, to submit to the allotments of his providence, Matt. xx. 22, 33. xxvi. 42. Mark x. 38, 39. John xviii. 11. See in Ποτήριον.—For the phrase ἐσθίειν v. φαγεῖν καὶ πίνειν, in its various senses, see in Ἐσθίω c. For τρώγειν καὶ πίνειν Matt. xxiv. 38, see in Τρώγω.

b) trop. of the earth, to drink in, to imbibe, c. acc. Heb. vi. 7 ἡ γῆ ἡ πιοῦσα τὸν—δέτον. So Sept. and πηρ Deut. xi. 11.—Hdot. 3. 117. Xen. Conv. 2. 25. Comp. sat prata biberunt Virg. Ecl. 3. 111. AL.

Πιότης, τητος, ἡ, (πίων,) fat, fatness, Rom. xi. 17 τῆς π. τῆς ἑλαιοῦ. So Sept. for מִן הַיַּיִן Judg. ix. 9 where see. Job xxxvi. 16. זָכַר Zech. iv. 14.

Πιπράσκω, perf. πέπρακα, perf. pass. πέπραμαι, aor. 1 pass. ἐπράδην, (περάω,) pp. to traffic away, pp. beyond sea, in other lands; hence genr. to sell, c. acc. Matt. xiii. 46 πέπρακε πάντα ὅσα εἶχε. Acts ii. 45. Pass. Matt. xviii. 25 ἐκέλευσεν αὐτὸν . . . πρᾶξῃναι. Mark xiv. 15. Acts iv. 34. v. 4. Seq. gen. of price, Matt. xxvi. 9 πρᾶξῃναι πολλοῦ. John xii. 5. Buttm. § 132. 6. 2. Sept. מָכַר Gen. xxxi. 15. Lev. xxvii. 27. c. gen. Dent. xxi. 14.—2 Macc. viii. 14. Hdot. 2. 6. 22. Xen. Conv. 4. 1. c. gen. Xen. An. 7. 7. 26.—Trop. pass. to be sold to or under any one, i. q. to be his slave, seq. ὑπό c. acc. Rom. vii. 14 πεπραμένος ὑπὸ τὴν ἁμαρτίαν, i. q. to be the slave of sin, devoted to it. Comp. Sept. and מָכַר 1 K. xxi. 25. Is. l. 1.—1 Macc. i. 15. Dem. 215. 6.

Πίπτω, f. πεσοῦμαι, aor. 2 ἔπεσον, aor. 1 ἔπεσα, Rev. i. 17. v. 14; comp.

Buttm. § 96. n. 9. § 114. Winer § 13. 1. a. p. 68. Lob. ad Phr. p. 724.—*To fall*, intrans. Sept. for Heb. שָׁחַ.

a) pp. *to fall*, sc. from a higher to a lower place, spoken of persons and things; in N. T. always with an adjunct of place whence or whither; e. g. seq. ἀπό, *to fall from*, Matt. xv. 27 ἀπό τῆς τραπέζης. Luke xvi. 21. Acts xx. 9. Matt. xxiv. 29 see in Οὐρανός b. Seq. ἐκ, *to fall from*, Luke x. 18 ἐκ τοῦ οὐρανοῦ. Acts xxvii. 34. Rev. viii. 10 et ix. 1, see in Οὐρανός b. (Sept. and שָׁחַ Job i. 16.) ἐν μέσῳ τῶν ἀκανθῶν, *among*, Luke viii. 7. ἐπὶ c. acc. *to fall upon* any pers. or thing, Matt. x. 29 ἐπὶ τὴν γῆν. xiii. 5, 7, 8. xxi. 44 bis. Mark iv. 5. Luke viii. 6, 8. xx. 18 bis. xxiii. 30. Rev. vi. 16. viii. 10. Rev. vii. 16 οὐδὲ μὴ πέσῃ ἐπ' αὐτοῦς ὁ ἥλιος i. e. the burning sun shall not injure them. Trop. i. q. *to seize*, Rev. xi. 11 καὶ φόβος μέγας ἔπαισεν ἐπὶ τοῦς κ. τ. λ. Seq. εἰς τι *to fall into*, *among*, *upon*, any thing, Matt. xv. 14 εἰς βόθυνον. xvii. 15. Mark iv. 7, 8. Luke vi. 39. viii. 14. John xii. 24. Rev. vi. 13. (Diod. Sic. 4. 77 εἰς θάλασσαν. Xen. H. G. 4. 7. 7.) Seq. παρά c. acc. of place, *to fall at*, *by*, *near*, Matt. xiii. 4. Mark iv. 4. Luke viii. 5.

b) of persons, *to fall down*, to fall prostrate, absol. Matt. xviii. 29 πεσὼν οὖν ὁ σὺνδουλός, in later edit. Acts v. 5. Joined with προσκυνεῖν, Matt. ii. 11 πεσόντες προσεκύνησαν. iv. 9. xviii. 26. Rev. v. 14. xix. 4. So Sept. and שָׁחַ 2 Sam. i. 2. Dan. iii. 5, 6. (Anthol. Gr. I. p. 92.) More usually with an adjunct of place or manner, e. g. seq. ἐνώπιόν τινος Rev. v. 8; c. προσκυνεῖν iv. 10. Seq. εἰς c. acc. εἰς ἔδαφος Acts xxii. 7, comp. ix. 4. εἰς τοὺς πόδας τινός John xi. 32. Matt. xviii. 29 in text. rec. (Diog. Laert. 2. 79.) Seq. ἐπὶ c. gen. of place, Mark ix. 20 ἐπὶ τῆς γῆς. xiv. 35. c. acc. of place or manner, ἐπὶ τὴν γῆν Acts ix. 4. ἐπὶ τοῦς πόδας τινός x. 25. (Sept. 1 Sam. xxv. 24.) ἐπὶ πρόσωπον on one's face Matt. xvii. 6. xxvi. 39. Luke v. 12; with παρά τοῦς πόδας Luke xvii. 16. c. προσκυνεῖν 1 Cor. xiv. 25. Rev. vii. 11. xi. 16. (Sept. and שָׁחַ 1 Sam. xxv. 23. ἐπὶ τὴν ὄψιν Jos. Ant. 6. 9. 5. ἐπὶ στόμα Xen. Venat. 10. 13.) Seq. παρά τοῦς πόδας τινός Luke viii. 41. Acts v. 10. comp. Luke xvii.

16. πρὸς τοὺς πόδ. Mark v. 22. Rev. i. 17. ἐμπροσθεν τῶν ποδῶν, c. προσκυνεῖν Rev. xix. 10. xxii. 8. Seq. χαμαί John xviii. 6. (Sept. Job i. 20.) Spoken of those who *fall dead*, i. e. *to die*, *to perish*; Luke xxi. 24 πεσούνται στόματι μαχαίρας. 1 Cor. x. 8. Heb. iii. 17. Rev. xvii. 10. comp. Acts v. 5, 10. Comp. Sept. and שָׁחַ Num. xiv. 43. Ex. xxxii. 27. Num. xiv. 19, 32.—Hdian. 3. 7. 10. Xen. An. 1. 8. 28.—Trop. *to fall from* any state or dignity, c. πόθεν Rev. ii. 5.

c) of edifices, walls, etc. *to fall*, to fall in ruins, Matt. vii. 25, 27. Luke vi. 49. xiii. 4. Heb. xi. 30. Trop. Luke xi. 17. Acts xv. 16 comp. in Σκηνή. So in prophetic imagery, Rev. xi. 13. xiv. 8 ἔπεσε, ἔπεσε Βαβυλῶν. xvi. 19. xviii. 2. Sept. for שָׁחַ Is. xxi. 9.—Xen. H. G. 5. 2. 5.

d) of a lot, *to fall to* or *upon* any one, seq. ἐπὶ c. acc. Acts i. 26. See in Ἐπὶ III. 1. a. β. So Sept. and שָׁחַ Jon. i. 7. Ez. xxiv. 6.

e) Metaph. of persons, *to fall into* or *under* any thing, e. g. condemnation, ὑπὸ κρίσιν James v. 12. (Diod. Sic. 19. 8 π. ὑπ' ἰξουσίαν τῶν ἰχθύστων.) Absol. *to fall into* sin, i. q. *to transgress*, *to sin*, Rom. xi. 22. xiv. 4. 1 Cor. x. 12. Hence also *to fall* from happiness, i. q. *to be made miserable*, *to perish*, Rom. xi. 11 μὴ ἔπταισαν, ἵνα πέσωσι; Heb. iv. 11. So Sept. and שָׁחַ Prov. xi. 28. xxiv. 16.—Ecclus. i. 27. ii. 7. comp. Hdod. 8. 16. Diod. Sic. 13. 37.—Of things, i. q. *to fall to the ground*, *to fail*, to become void, Luke xvi. 17 ἡ τοῦ νόμου μίαν κεραίαν πεσείν. So Sept. and שָׁחַ Josh. xxiii. 14. 1 Sam. iii. 19.—Plato Euthyphr. 17. p. 14. D, οὐ χαμαὶ ποτε πεσεῖται ὅ,τι ἂν εἴπῃς. Comp. Liv. 2. 31 *irrita cadunt promissa*.'

Πισιδία, ας, ἡ, *Pisidia*, a district of Asia Minor, lying mostly on Mount Taurus, between Pamphylia, Phrygia, and Lycaonia. Its chief city was Antioch. Acts xiii. 14. xiv. 24.

Πιστεύω, f. εἴσω, (πίστις,) aor. 1 ἐπίστευσα, perf. πεπίστευκα, plupf. πεπιστεύκειν without augm. Acts xiv. 23, comp. Buttm. § 83. n. 6. Winer § 12. 12.—*To have faith*, *to believe*, *to trust*, pp. to have a firm persuasion, a confiding

belief, in the truth, veracity, reality of any person or thing.

a) pp. *to be firmly persuaded* as to any thing, *to believe*, seq. infin. Rom. xiv. 2 ὅς μὲν πιστεύει φαγεῖν πάντα. seq. ὅτι Mark xi. 23. Rom. x. 9. James ii. 19. absol. ibid. (c. inf. Hdian. 5. 4. 5. Xen. Cyr. 4. 5. 45.) So with the idea of hope and certain expectation, c. inf. Acts xv. 11. c. ὅτι Rom. vi. 8.—Xen. An. 7. 7. 47.—More commonly of words spoken and things, e. g. seq. dat. of a person speaking, whose words one believes and confides in, Mark xvi. 13 οὐδὲ ἐκείνοις ἐπίστευσαν. John v. 46 εἰ γὰρ ἐπιστεύετε Μωϋσῇ, ἐπιστεύετε ἂν ἐμοί. Acts viii. 12. 1 John iv. 1. c. ὅτι John iv. 21.—Hdian. 2. 1. 23. Luc. Hermot. 17.—With an adjunct of the words or thing spoken, e. g. seq. dat. Luke i. 20 οὐκ ἐπίστευσας τοῖς λόγοις μου. John iv. 50. Acts xxiv. 14. 2 Thess. ii. 11. (Hdian. 4. 9. 10.) Seq. ἐπὶ c. dat. Luke xxiv. 25 ἐπὶ παῖσιν. Seq. ἐν c. dat. Mark i. 15 ἐν τῷ εὐαγγελίῳ *in the glad tidings*, i. e. believe and embrace the glad tidings announced; so Sept. c. ἐν for בְּ יִשְׁמַח Jer. xii. 6. Ps. lxxviii. 22.—Dion. Hal. de Comp. verbor. p. 150. ed. Schaef.—With an adjunct of the thing believed, e. g. seq. dat. Acts xiii. 41 ἔργον, ᾧ οὐ μὴ πιστευσήτε. (Hdian. 8. 3. 10.) Seq. accus. of thing, John xi. 26 πιστεύεις τούτου; 1 Cor. xiii. 7. 1 John iv. 16. Hence Pass. 2 Thess. i. 10 ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, comp. Winer § 40. 1. (Hdian. 8. 3. 22. Pass. ib. 2. 9. 4.) Seq. εἰς τι, 1 John v. 10 εἰς τὴν μαρτυρίαν. Seq. ὅτι i. q. acc. et infin. John xiv. 10 οὐ πιστεύεις ὅτι ἐγὼ κ. τ. λ. Rom. x. 9. περί τινος, ὅτι John ix. 18.—c. ὅτι Hdian. 1. 14. 10. Xen. Hi. 1. 37.—Absol. where the case of pers. or thing is implied from the context, Matt. xxiv. 23. Mark xiii. 21. John xii. 47. Acts viii. 13 καὶ αὐτὸς ἐπίστευσε, sc. τῷ Φιλίππῳ τῷ εὐαγγελιζαμένῳ, comp. ver. 12. Acts xv. 7 καὶ πιστεῦσαι, sc. τῷ λόγῳ τοῦ εὐαγγ. 1 Cor. xi. 18.—Hdian. 4. 4. 10. Thuc. 1. 1.

b) of God, *to believe on God, to trust in him*, e. g. as able and willing to help, to listen to prayer, etc. seq. dat. of pers. c. ὅτι, Acts xxvii. 25 πιστεύω γὰρ ᾧ Θεῷ ὅτι οὕτως ἔσται. Seq. εἰς, John

xiv. 1 πιστεύετε εἰς τὸν Θεόν. Absol. Matt. xxi. 22 πιστεύοντες, i. q. εἰ πιστεύετε. 2 Cor. iv. 13. (c. dat. Eccles. ii. 6, 8.) Also as faithful to his promises, c. dat. Rom. iv. 3 ἐπίστευσε Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη κ. τ. λ. quoted from Gen. xv. 6 where Sept. for יִשְׁמַח Gal. iii. 6. James ii. 23. Rom. iv. 17 κατέναντι οὐ ἐπίστευσε Θεοῦ, by attract. for κατ. τοῦ Θεοῦ, ᾧ ἐπίστευσε. absol. Rom. iv. 18. Heb. iv. 3.—Or genr. to believe in the declarations and character of God as made known in the Gospel, c. dat. John v. 24. Acts xvi. 34 οἱ πεπιστευκότες τῷ Θεῷ. 1 John v. 10. Seq. εἰς c. acc. pp. præg. i. q. *to believe and rest upon*, to believe in and profess; see Winer § 31. 2. p. 173. 1 Pet. i. 21 τοὺς δὲ αὐτοῦ πιστεύοντας εἰς Θεόν. Seq. ἐπὶ c. acc. id. Rom. iv. 24, comp. Winer l. c. Absol. Luke viii. 12, 13, comp. ver. 11. Acts xiii. 48.

c) of a messenger from God, *to believe on and trust in him* as coming from God and acting under divine authority. (a) of John the Baptist, c. dat. αὐτῷ, Matt. xxi. 25, 32. Mark xi. 31. Luke xx. 5.—(β) Of Jesus as the Messiah; e. g. as able and ready to help his followers, c. εἰς John xiv. 1; or to heal the sick and comfort the afflicted, c. ὅτι Matt. ix. 28. absol. viii. 13. Mark v. 36. John iv. 48. Genr. as a teacher and the Messiah sent from God; seq. dat. of pers. John v. 38 ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. viii. 31. x. 37, 38. Acts v. 14. 2 Tim. i. 12. Seq. ὅτι, John xi. 27 ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστός. xx. 31. 1 John v. 1, 5. John viii. 24 ἐὰν γὰρ μὴ πιστεύσητε, ὅτι ἐγὼ εἰμι. xiii. 19. xvi. 27, 30. xvii. 8, 21. al. sæp. So c. γινώσκειν John vi. 69. x. 38.—Seq. εἰς c. acc. of pers. pp. præg. i. q. *to believe and rest upon*, to believe in and profess, comp. Winer p. 173. Matt. xviii. 6 τῶν μικρῶν τούτων, τῶν πιστευνόντων εἰς ἐμέ. Mark ix. 42. John ii. 11. iii. 15, 16. iv. 39. vi. 35. vii. 5, 38. viii. 30 πολλοὶ ἐπίστευσαν εἰς αὐτόν. xvii. 20. Acts x. 43. xix. 4. Rom. x. 14. Gal. ii. 16. 1 Pet. i. 8. trop. εἰς τὸ ᾧ John xii. 36. So c. εἰς τὸ ὄνομα Ἰησοῦ in a like sense, see in Ὄνομα d; i. q. 'to believe on Jesus and invoke or profess his name.' John i. 12 τοῖς

πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. ii. 23. 1 John v. 13. seq. τῷ ὀνόματι αὐτοῦ, id. 1 John iii. 23.—Seq. ἐπὶ c. acc. of pers. i. q. εἰς τινα, comp. Winer p. 173. Acts ix. 42. xi. 17, comp. ver. 21. So ἐπὶ c. dat. 1 Tim. i. 16. (Matt. xxvii. 42.) trop. Rom. ix. 33 et 1 Pet. ii. 6 τίστημι ἐν Σιών λίθον . . . καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ κ. τ. λ. quoted from Is. xxviii. 16 where Sept. for יִשְׁתָּבֵט. Pass. 1 Tim. iii. 16 ἐπιστεύθη ἐν κόσμῳ.—Dem. 464. 20. Xen. An. 7. 6. 33.—Hence absol. to believe, i. e. to believe and profess Christ, to be or become a Christian, Mark xv. 32. Luke xxii. 67. John i. 7. xii. 39. Acts iv. 4. xiv. 1. xvii. 12, 34. Rom. iv. 11. 1 Cor. i. 21. al. sēp. Part. οἱ πιστεύοντες, οἱ πιστεύσαντες, believers, Christians, Acts ii. 44; iv. 32. xix. 18. Gal. iii. 22. 1 Thess. i. 7. 1 Pet. ii. 7. al.

d) trans. i. q. to entrust, to commit in trust to any one; Luke xvi. 11 τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; John ii. 24.—Wisd. xiv. 5. Luc. D. Deor. 25. 2. Xen. Mem. 4. 4. 17.—Pass. πιστεύομαι τι, to be entrusted with any thing, to have committed to one's charge, seq. acc. comp. Buttm. § 134. 7. Winer § 40. 1. Rom. iii. 2. Gal. ii. 7 πεπίστευμαι τὸ εὐαγγέλιον. 1 Cor. ix. 17 οἰκονομίαν πεπίστευμαι. 1 Thess. ii. 4. 1 Tim. i. 11. Tit. i. 3.—Jos. Ant. 2. 9. 5. Diog. Laert. 7. 1. 29 πιστευθέντος τὴν ἐν Περγὰμφι βιβλιοθήκην. Polyæn. 2. 36. Diod. Sic. 20. 19, 27. AL.

Πιστικός, ἡ, ὄν, (πίστις,) causing belief or persuasion, Xen. Cyr. 1. 6. 10. faithful, trustworthy, γυναῖκα πιστικὴν Artemid. 2. 33. p. 121. Hence in N. T. trop. true, genuine, pure, e. g. ναρδοῦ πιστικῆς Mark xiv. 3. John xii. 3. So Theophylact ad h. l. ἡ ἀδόλος καὶ μετὰ πίστει κατὰσκοπασθεῖσα.—Others derive it here from πίνω, and render it potable, liquid; but without authority. See Winer § 16. 3. p. 86. Fritzsche IV Evang. II. p. 596 sq.

Πίστις, εως, ἡ, (πίστος, πείθω,) faith, belief, trust, pp. firm persuasion, confiding belief in the truth, veracity, reality of any person or thing.

Α) In the common Greek usage. α) pp. and genr. Acts xvii. 31 πίστιν παρὰσχόν πᾶσιν, see in Παρέχω b. Rom.

xiv. 22 σὺ πίστιν ἔχεις, thou hast faith, i. e. art firmly persuaded. ver. 23 bis. Heb. xi. 1. So with the idea of hope and certain expectation, 2 Cor. v. 7, διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἰδους. 1 Pet. i. 5, 7, 9.—Diod. Sic. 1. 39, 86. Plut. Romul. 8. Xen. Cyr. 1. 6. 19. Hi. 4. 1.—Seq. gen. of object, 2 Thess. ii. 13 πίστις ἀληθείας belief of the truth, i. e. gospel truth, comp. below in B. c.—Hdian. 2. 14. 8.

b) i. q. good-faith, faithfulness, sincerity, Matt. xxiii. 23 τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. Rom. iii. 3 τοῦ Θεοῦ. Gal. v. 22. 1 Tim. i. 19 ἔχων πίστιν i. e. being faithful, sincere. ii. 7. 2 Tim. ii. 22. iii. 10. Tit. ii. 10 πίστιν πᾶσαν ἀγαθὴν all good fidelity. Rev. ii. 19. xiii. 10. So in the usage of Sept. for יִשְׁתָּבֵט 1 Sam. xxvi. 23. Hab. ii. 4. Prov. xii. 22.—Ecclus. i. 26. Hdian. 3. 9. 4. Diod. Sic. 1. 79. Xen. An. 3. 3. 4.

c) i. q. faith given, a pledge, promise; so some 2 Tim. iv. 7 τὴν πίστιν τετήρηκα.—Pol. 2. 52. 4. Thuc. 4. 86. Xen. An. 1. 2. 26. Comp. below in B. c.

B) In N. T. πίστις as spoken in reference to God and divine things, to Christ and his gospel, becomes in some measure a technical word, especially in the writings of Paul, denoting that faith, that confiding belief, which is the essential trait of Christian life and character, i. e. gospel faith, Christian faith; comp. Rom. iii. 22 sq.

a) of God, i. e. faith in, on, towards God, e. g. ἐπὶ Θεόν Heb. vi. 1 πρὸς τὸν Θεόν 1 Thess. i. 8. εἰς Θεόν, c. ἑλπίς, 1 Pet. i. 21. c. gen. Θεοῦ Mark xi. 22. Col. ii. 12. Absol. Matt. xvii. 20. xxi. 21. Luke xvii. 5, 6; comp. Mark xi. 22. Heb. iv. 2. x. 22, 38 ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται in allusion to Hab. ii. 4 where Sept. for יִשְׁתָּבֵט fidelity, ver. 39. James i. 6 αἰτέω δὲ ἐν πίστει, i. e. in filial confidence, nothing doubting. v. 15 ἡ εὐχή πίστεως.—Spoken analogically of the faith of the patriarchs and pious men under the Jewish dispensation, who looked forward in faith and hope to the blessings of the gospel; comp. Gal. iii. 7 sq. Heb. xi. 13. So of Abraham, Rom. iv. 5, 9 ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. ver. 11;

12, 13, 14, 16 bis, 19, 20. Heb. vi. 12. Genr. of others, Heb. xi. 3, 4, 5, 6, 7 bis, 8, 9, 11, 13, 17, 20, 21, 22, 23, 24, 27, 28, 29, 30, 31, 33, 39. Also Luke xviii. 8.

b) of Christ, *faith in Christ*, e. g. (α) as able to work miracles, to heal the sick, etc. absol. Matt. viii. 10 οὐδὲ ἐν τῷ Ἰσραὴλ τοσαυτὴν πίστιν εὑρον. ix. 2, 22, 29. xv. 28. Mark ii. 5. v. 34. x. 52. Luke v. 20. vii. 9, 50. viii. 48. xvii. 19. xviii. 42. Acts iii. 16 bis. So mediately, Acts xiv. 9.—(β) Of faith in Christ's death, as the ground of justification before God, i. q. *saving faith*, only in Paul's writings, Rom. iii. 22 δικαιοσύνη διὰ θεοῦ διὰ πίστεως Ἰ. Χρ. ver. 25 διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι. ver. 26 ἐκ π. Ἰησοῦ. So from the connexion, absol. ver. 27, 28, 30 bis, 31. 1 Cor. xv. 14, 17. So genr. Rom. i. 17 bis. v. 1, 2. ix. 30, 32. x. 6, 17. Gal. ii. 16 bis, 20. iii. 2, 5, 7, 8, 9, 11, 12, 14, 22, 24. v. 5, 6. Eph. ii. 8. iii. 12 διὰ τ. πίστεως αὐτοῦ. Phil. iii. 9 bis. So of the faith of Abraham, see above in a. Others in Rom. i. 17 take εἰς πίστιν by meton. as i. q. εἰς τοὺς πιστεύοντας, comp. iii. 22.—(γ) Genr. as the Messiah and Saviour, the Head of the gospel dispensation, e. εἰς Acts xx. 21 πίστιν τὴν εἰς τὸν κ. Ἰ. Χρ. xxvi. 18. Col. ii. 5. ἐν Χριστῷ Gal. iii. 26. Eph. i. 15. Col. i. 4. 1 Tim. i. 14. iii. 13. 2 Tim. i. 13. iii. 15. τοῦ κυρίου Ἰ. Χρ. James ii. 1. Eph. iv. 13. c. gen. μου Rev. ii. 13, i. e. thy faith toward me. xiv. 12. Absol. Mark iv. 40. Luke viii. 25. xxii. 32. Acts vi. 5 ἀνδρα πλήρη πίστεως καὶ πν. ἀγ. ver. 8. xi. 24. Eph. iii. 17. Coll. ii. 7 coll. ver. 5. So Eph. vi. 16 θυρεὸν τῆς πίστεως. 1 Thess. v. 8.

c) genr. e. g. c. gen. ἡ πίστις τοῦ εὐαγγελίου the *faith of* or *in the gospel* i. e. gospel-faith, Phil. i. 27. ἡ π. τῆς ἀληθείας id. *faith in the truth*, i. e. in the gospel, 2 Thess. ii. 13; comp. above in A. a.—Absol. in the same sense, i. e. *Christian faith*, a firm and confiding belief in Jesus and his gospel; genr. 1 Cor. ii. 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων κ. τ. λ. 2 Cor. iv. 13. Phil. i. 25. ii. 17. 1 Thess. i. 3. 1 Tim. i. 5. vi. 11, 12. 2 Tim. i. 5. ii. 18. Tit. i. 1. Philem. vi. Heb. xii. 2. James ii. 5. 1 Pet. v. 9. Elsewhere also πίστις seems to mark various predominant traits of

Christian character, as arising from and combined with Christian faith, without implying however any sharp distinction; e. g. *Christian knowledge*, espec. in Paul and James, Rom. xii. 3 μέτρον τῆς πίστεως. ver. 6. xiv. 1 ἀσθενῶν τῇ πίστει. 1 Cor. xii. 9. xiii. 2, 13. Tit. i. 13. 2 Pet. i. 5. So in James, as opp. to ἔργα, James ii. 14 bis, 17, 18 ter, 20, 22, bis, 24, 26. So of the *Christian profession*, the faith professed, Acts xiii. 8 ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. xiv. 22. xv. 9. xvi. 5. 1 Cor. xvi. 13. 2 Cor. i. 24 fin. Gal. vi. 10. 1 Tim. ii. 15. 2 Tim. iv. 7, comp. above in A. c. Of *Christian zeal*, ardour in the faith, Rom. i. 8 ὅτι ἡ πίστις ὑμῶν καταγγέλλεται κ. τ. λ. xi. 20. 2 Cor. viii. 7. x. 15. xiii. 5. Eph. vi. 23. 2 Thess. i. 4, 11. Of *Christian love*, as springing from faith, Rom. i. 12 ἡ ἐν ἀλλήλοις πίστις, i. e. mutual faith and love. 2 Thess. i. 3. Philem. 5 πίστιν ἣν ἔχεις πρὸς τὸν κύριον καὶ πάντας τοὺς ἁγίους. Of *Christian life* and morals, practical faith, 1 Tim. iv. 12 τύπος γίνου . . . ἐν ἀναστροφῇ, ἐν ἀγαπῇ, ἐν πίστει, ἐν ἀγνείᾳ. v. 8, 12. vi. 10. Tit. ii. 2. Of *constancy* in the faith, Col. i. 23. 1 Thess. iii. 2, 5, 6, 7, 10. Heb. xiii. 7. James i. 3.

d) meton. of the object of Christian faith, *the faith*, i. e. doctrines received and believed, *Christian doctrine*, and genr. the system of Christian doctrines, *the gospel*, *the Christian religion*. Acts vi. 7 ὑπήκουον τῇ πίστει were obedient to the *faith*, i. e. embraced the gospel. Rom. i. 5. xvi. 26. Acts xiv. 27 εὐραπίστεως i. e. access for the gospel. xxiv. 24. Rom. x. 8. 2 Cor. i. 24 init. Gal. i. 23. iii. 23 bis, 25. Eph. iv. 5. 1 Tim. i. 4, 19. iii. 9. vi. 21. 2 Pet. i. 1. 1 John v. 4. Jude 3 τῇ ἀπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. ver. 20. So Tit. iii. 15 φιλοῦντας ἡμᾶς ἐν πίστει i. e. in the gospel, as Christians. 1 Tim. i. 2 τέκνον ἐν πίστει. Tit. i. 4. Emphat. *the true faith*, true doctrine, 2 Thess. iii. 2. 1 Thess. iv. 1, 6. 2 Tim. iii. 8.

Πιστός, ἡ, όν, (πίστις, πείθω,) pp. worthy of belief, trust, confidence, i. e. *faithful*.

a) pp. in the sense of *trust-worthy*. 1 Cor. vii. 25 ἡλεημένος ὑπὸ κυρίου πιστός εἶναι. 1 Tim. i. 12. 2 Sam. ii. 2 ταῦτα

παράδου πιστοῖς ἀνθρώποις. 1 Pet. iv. 19. Rev. xix. 11. Sept. for נֶאֱמָר 1 Sam. iii. 20. נֶאֱמָר Prov. xx. 6.—1 Macc. xiv. 41. Ael. V. H. 8. 6. Thuc. 3. 10. Xen. An. 1. 6. 3.—Hence i. q. *true, sure, verax*, worthy of credit, as ὁ μάρτυς ὁ πιστός Rev. i. 5. ii. 13. iii. 14; see in μάρτυς. So Sept. for נֶאֱמָר Prov. xiv. 5. נֶאֱמָר Ps. lxxxix. 38. Is. viii. 2. (Ael. V. H. 3. 18 fin. εἰ τῷ πιστὸς ὁ Χῖος λέγων. Xen. Cyr. 6. 1. 42.) Of things, *true, sure, verus*, e. g. λόγος 1 Tim. i. 15. iii. 1. iv. 9. 2 Tim. ii. 11. Tit. i. 9. iii. 8. Rev. xxi. 5. xxii. 6. So Acts xiii. 34 τὰ ὅσα Δαβὶδ πιστά, see in ὅσιος b.—Dem. 377. 27. Thuc. 5. 14 ἐλπίς πιστή.

b) *faithful* in duty to oneself and to others, of true fidelity. Col. iv. 9 et 1 Pet. v. 12 ἀδελφός πιστός. Rev. ii. 10. Of God as faithful to his promises, 1 Cor. i. 9 πιστὸς ὁ Θεός. x. 13. 1 Thess. v. 24. 2 Thess. iii. 3. Heb. x. 23. xi. 11. 1 John i. 9. Of Christ, 2 Tim. ii. 13. So Sept. for נֶאֱמָר Deut. xxxii. 4. נֶאֱמָר Deut. vii. 9. Once πιστὸς δὲ ὁ Θεός as an obtestation or oath, *as God is faithful*, 2 Cor. i. 18; comp. Heb. נֶאֱמָר נֶאֱמָר Is. lxxv. 16.—Especially of servants, ministers, who are faithful in the performance of duty. Matt. xxiv. 45 ὁ πιστὸς δούλος. xxv. 21, 23. Luke xii. 42. ὁ π. οἰκονόμος. 1 Cor. iv. 2. Eph. vi. 21. Col. i. 7. iv. 7. Heb. ii. 17. So e. ἐπ' ὀλίγα Matt. xxv. 21, 23. ἐν τινι Luke xvi. 10 bis, 11, 12. xix. 17. 1 Tim. iii. 11. Heb. iii. 5. c. dat. of pers. Heb. iii. 2. So Sept. for נֶאֱמָר Num. xii. 7. 1 Sam. xxii. 14.—2 Macc. i. 2. Hdtian. 2. 8. 8. Xen. Cyr. 5. 2. 23.

c) Act. *faithful*, i. e. firm in faith, confiding, *believing*, i. q. ὁ πιστεύων. John xx. 27 μὴ γίνου ἀπιστος, ἀλλὰ πιστός. Gal. iii. 9.—Theogn. 283. Soph. Œd. Col. 1031.—Seq. dat. τῷ κυρίῳ Acts xvi. 15; also ἐν κυρίῳ, i. e. faithful to or in the Lord, believing in him, i. q. *a believer*, Christian, 1 Cor. iv. 17. Eph. i. 1. Col. i. 2. Absol. id. Acts x. 45. xvi. 1. 2 Cor. vi. 15. 1 Tim. iv. 3, 10, 12. v. 16 bis. vi. 2 bis. Tit. i. 6. Rev. xvii. 14. Adv. πιστὸν ποιεῖν *to do faithfully*, in a believing manner, as a Christian, 3 John 5. So Sept. for נֶאֱמָר Ps. ci. 6.—Eccles. i. 14. 1 Macc. iii. 13.

Πιστόω, ὦ, f. ὦσω, (πιστός,) pp. *to make one faithful, trust-worthy*; hence *to make one give security, pledges*, e. g. by an oath, πιστοῦν τινα ὅρκους, Jos. Ant. 15. 7. 10. Thuc. 4. 88. Pass. or Mid. *to make oneself or be made trust-worthy*, i. e. *to give security, to pledge oneself*, Pol. 18. 22. 6. Hom. Od. 15. 436.—In N. T. ἐπιστῶζην *to be made confiding, believing, to be assured*, comp. in Πιστός c; hence i. q. *to believe*, 2 Tim. iii. 14 μένε ἐν οἷς ἔμαθες καὶ ἐπιστῶζης, by attract. for ἐν τοῦτοις ᾤ.—So πιστωθεῖς Soph. Œd. Col. 1039, i. q. πιστός ib. 1031.

Πλανᾶω, ὦ, f. ἤσω, (πλάνη,) *to make wander, to lead astray*, c. acc. Pass. *to wander, to go astray*.

a) pp. e. g. persons, Heb. xi. 38 ἐν ἱερήμiais πλανώμενοι. Of flocks, 1 Pet. ii. 25 ὡς πρόβατα πλανώμενα. Matt. xviii. 12 bis, 13. Sept. for נָגַח Gen. xxxvii. 13. Ex. xxiii. 4.—Ceбет. Tab. 6. Ael. V. H. 5. 7. Xen. An. 1. 2. 25.

b) trop. *to mislead*, i. e. (α) *to deceive, to cause to err*, Pass. *to err, to mistake*, to form a wrong judgment. Matt. xxiv. 4 et Mark xiii. 5 βλέπετε μή τις ὑμᾶς πλανήσῃ Matt. xxiv. 5, 11, 24. Mark xiii. 6. 1 John i. 8. iii. 7. Rev. xiii. 14. Pass. Matt. xxii. 29 πλανᾶσθε. Mark xii. 24, 27. Luke xxi. 8 μὴ πλανηθῆτε. John vii. 47. 1 Cor. vi. 9. xv. 33. Gal. vi. 7. Heb. iii. 10. James i. 16. So Sept. and נָגַח Prov. xii. 27.—Jos. B. J. 6. 5. 4. Mosch. Id. 1. 25. Plut. Thes. 27.—(β) *to seduce*, e. g. *a people into rebellion*, John vii. 12 πλανᾷ τὸν ὄχλον. Rev. xx. 8, 10. Also *to seduce from the truth*, Pass. *to be seduced, to go astray*; 1 John ii. 26 περὶ τῶν πλανώντων ὑμᾶς, comp. ver. 21, 22. 2 Tim. iii. 13. Pass. James v. 19 ἵαν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας. 2 Pet. ii. 15. Part. οἱ πλανώμενοι *those seduced, gone astray*, Tit. iii. 3. Heb. v. 2. Spec. *to seduce to idolatry*, Rev. ii. 20. xii. 9. xviii. 23. xix. 20. xx. 3. Sept. for נָגַח 2 K. xxi. 9. Ez. xliv. 10, 15.—Eccles. ix. 8.

Πλάνη, ης, ἡ, (perh. πλάζω,) *a wandering*, Sept. Ez. xxxiv. 12. Ael. V. H. 5. 7. In N. T. only trop. *error*, i. e.

a) genr. *delusion*, false judgment or

opinion, 1 Thess. ii. 3 ἡ παράκλησις ἡμῶν οὐκ ἐκ πλάνης. 2 Thess. ii. 11.—Sept. Jer. xxiii. 17. Diod. Sic. 2. 18.

b) Act. *deceit, fraud, seduction to error and sin.* Eph. iv. 14 μεθοδεία τῆς πλάνης. 2 Pet. iii. 17. 1 John iv. 6 τὸ πνεῦμα τῆς πλάνης *a spirit of error*, i. e. a deceiving spirit, a teacher who seeks to seduce. So *a deception, fraud*, Matt. xxvii. 64. Sept. for πρῆξ Prov. xiv. 8.—Hesych. πλάνη· ἀπάτη.

c) of conduct, *perverseness, wickedness, sin*, Rom. i. 27. James v. 20. 2 Pet. ii. 18 τοὺς ἐν πλάνῃ ἀναστρεφόμενους. Jude 11. Sept. for γῶξ Ez. xxxiii. 10. —Wisdom. i. 12. xii. 24.

Πλανήτης, ου, ὁ, (πλανᾶω,) *one wandering about, a wanderer*, Sept. for part. πρῆξ Hos. ix. 17. Xen. Ven. 5. 17. In N. T. ἀστήρ πλανήτης *a wandering star, planet*, trop. of a false teacher, Jude 13, coll. ver. 4.—pp. Jos. Ant. 3. 6. 7. Diod. Sic. 1. 81. Xen. Mem. 4. 7. 5.

Πλάνος, ου, ὁ, ἡ, adj. (πλάνη), *wandering about*; subst. *a wanderer, vagabond, juggler*, Athen. XIV. p. 615. E. In N. T. *deceiving, seducing*, 1 Tim. iv. 1 προσέχοντες πνεύμασι πλάνοις. Subst. *a deceiver, impostor*, Matt. xxvii. 63 ἐκεῖνος ὁ πλάνος. 2 Cor. vi. 8. 2 John 7 bis. —adj. Jos. B. J. 2. 13. 4 πλάνοι ἄνθρωποι καὶ ἀπατῶντες. Subst. Lib. Hen. in Fabr. p. 162. Act. Thom. § 45. Diod. Sic. Tom. VI. 199. Tauchn.

Πλάξ, ἀκός, ἡ, *any broad and flat surface*, e. g. of the sea, πλάκα πόντου βαθείαν Pind. Pyth. 1. 46. comp. Diod. Sic. 5. 36. In N. T. and genr. *a table, tablet*, of wood or stone on which any thing was inscribed, e. g. the two tables of the decalogue given to Moses, Heb. ix. 4 πλάκες τῆς διαθήκης. 2 Cor. iii. 3. So Sept. and πρῆξ Ex. xxxi. 17. xxxii. 14 sq. xxxi. 1, 4. al.—Jos. Ant. 3. 5. 4. Luc. Somn. 3.—Trop. 2 Cor. iii. 3 ἐν πλαξὶ καρδίας σαρκίναίς, comp. Rom. ii. 15 et Heb. viii. 10. So Sept. and πρῆξ Prov. iii. 3. Jer. xvii. 1.

Πλάσμα, ατος, τό, (πλάσσω,) *a thing formed*, e. g. by a potter, Rom. ix. 20 μὴ ἐρεῖ τό πλάσμα τῷ πλάσαντι; quoted from Is. xxix. 16 where Sept. for πρῶν πρῶν.—Artem. 1. 56. Luc.

D. Deor. 6. 4. Trop. *a figment*, Dem. 1110. 18.

Πλάσσω, Att. ττω, f. πλάσω, comp. Buttm. § 92. n. 2. § 95. 3; *to form, to fashion, to mould*, e. g. any soft substance, as a potter the clay; absol. Rom. ix. 20 see in Πλασμα. Pass. 1 Tim. ii. 13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη. Sept. for πρῶξ Gen. ii. 7, 8. πρῶξ Is. xxix. 16.—Wisdom. xv. 7, 8. Luc. D. Deor. 1. 1. Xen. Mag. Eq. 6. 1.

Πλαστός, ἡ, ὄν, (πλάσσω,) *formed, fashioned*; metaph. *feigned, false, deceitful*, 2 Pet. ii. 3 πλαστοῖς λόγοις.—Plut. Thes. 20 γράμματα πλαστά προσφέρειν.

Πλατεῖα, see in Πλατός b.

Πλάτος, ιος, τό, (πλατός,) *breadth*, Rev. xxi. 16 bis. Trop. Eph. iii. 18. Sept. for πρῆξ Gen. vi. 15. Ex. xxxvii. 1.—Hdian. 8. 4. 2. Xen. Cyr. 7. 5. 8.—Rev. xx. 9 το πλάτος τῆς γῆς *the breadth of the earth*, i. q. wide plain, such as the earth was supposed to be. So Sept. for πρῆξ Hab. 1. 6.

Πλατύνω, f. ννῶ, (πλατός,) aor. 1. pass. ἐπλατύνην, perf. pass. πεπλάτνμαι, 3 pers. sing. πεπλάτνται 2 Cor. vi. 11, see in Buttm. § 101. n. 7; *to make broad, to enlarge*, trans.

a) pp. Matt. xxiii. 5 πλατύνουσι δὲ φυλακτήρια αὐτῶν. Sept. for πρῆξ Ex. xxxiv. 24. Hab. ii. 5.—1 Macc. xiv. 6. Plut. M. Anton. 36. Xen. Cyr. 5. 5. 34.

b) trop. i. q. Heb. הַיָּרֵחַ *to make broad or large to or for any one*, i. e. to give him enlargement, deliverance from straits; so Sept. and Heb. Ps. iv. 2, comp. Ps. xviii. 20. Hence in N. T. pass. *to be enlarged*, i. e. to have enlargement, to rejoice, opp. στενοχωρέω, see Buttm. § 134. 5. 2 Cor. vi. 13 πλατύνθητε καὶ ὑμεῖς, comp. ver. 12. So of the heart, καρδία, ib. ver. 11. Comp. Sept. and Heb. הַיָּרֵחַ in a somewhat different sense, Ps. cxix. 32.

Πλατός, εἶα, ὅ, *broad, wide*.

a) Matt. vii. 13 πλατεῖα ἡ πόλις. Sept. for πρῆξ Neh. ix. 35.—Jos. B. J. 3. 2. 2. Xen. Cyr. 5. 3. 36 ὁδὸς πλατεῖα.

b) Subst. ἡ πλατεῖα, sc. ὁδός, *a broad way, wide street* in a city, see Jahn § 41.

Matt. vi. 5 ἐν ταῖς γωνίαις τῶν πλατειῶν. xii. 19. Luke x. 10. xiii. 26. xiv. 21. Acts v. 15. Rev. xi. 8. xxi. 21. xxii. 2. So Sept. for בִּתְּחֵי Judg. xix. 15, 20. Zech. viii. 4, 5. גִּבֹּת Is. xv. 3.—Tob. xiii. 17. Eccus. xxiii. 21. Artemid. 3. 62.

Πλέγμα, ατος, τό, (πλέκω,) pp. any thing *plaited, braided, woven*, e. g. πλέγμα βύβλινον, the ark or basket in which Moses was exposed Jos. Ant. 2. 9. 4; a net, toil, Xen. Cyr. 1. 6. 28. In N. T. a braid of hair, *braided hair*; 1 Tim. ii. 9 μὴ ἐν πλέγμασιν, comp. 1 Pet. iii. 3 ἐν ἱμνοῦ τριχῶν.—Aquil. and Theodot. for ΓΓΡΣ diadem, Is. xxviii. 5.

Πλείστος, η, ον, (πλείων,) *the most, the greatest, very great*, the usual superlative to πολὺς, Buttm. § 68. 6; in N. T. only of number, Matt. xi. 20. xxi. 8 ὁ πλείστος ὄχλος, i. e. a very great multitude.—Jos. Ant. 5. 1. 24. Xen. Ag. 3. 1. H. G. 7. 1. 23.—Neut. τὸ πλείστον adv. at most 1 Cor. xiv. 27. Comp. Buttm. § 128. n. 4.

Πλείων, ονος, ὁ, ἡ, neut. πλείον Matt. v. 20. vi. 25. Thuc. 7. 63. Xen. Cc. 7. 24, 25; more usually neut. πλίον Luke iii. 13. Acts xv. 28. Luc. Parasit. 5. Xen. Cyr. 8. 2. 7; comp. Buttm. Ausf. Sprachl. § 68. 6. Matth. § 135. Plur. contr. πλείους, also πλείονες Heb. vii. 23. Xen. H. G. 4. 2. 11; accus. πλείους, also πλείονας Matt. xxi. 36. Thuc. 2. 37. Xen. Mem. 3. 13. 5; neut. πλείονα Matt. xx. 10. Xen. Apol. 22.—*More*, the usual comparative to πολὺς, comp. Buttm. § 68. 6.

a) pp. of number, but also of magnitude and in comparison expr. or impl. E. g. seq. gen. Matt. xxi. 36 πλείονας τῶν πρώτων *more than the first* or former ones. Mark xii. 43. Luke xxi. 3. John vii. 31.—Diod. Sic. 12. 21.—Seq. ἢ than Matt. xxvi. 53 πλείους ἢ ὀδώδεκα. John iv. 1. (Diod. Sic. 1. 79. Xen. An. 4. 8. 27.) Before a numeral, ἢ is regularly omitted Acts iv. 22 ἐτῶν πλείονων τεσσαράκοντα. xxiii. 13, 21. xxiv. 11. xxv. 6. Comp. Lob. ad Phryn. p. 410 sq. Matth. § 455. n. 4. (Plato Apol. Soc. p. 17. D.) Once πλείον ἢ πέντε Luke ix. 13. Comp. Lob. l. c. Matth. l. c. and § 437. n. 2.—Xen. Cyr. 2. 1. 5, 6.—Seq. παρά, Luke iii. 13;

see in Παρά III. d. Once seq. πλήν c. gen. Acts xv. 28.—So when the object of comparison is implied, Matt. xx. 10. Luke xi. 53. John iv. 41. xv. 2. Acts ii. 40. xviii. 20. xxviii. 23. Luke vii. 43 τὸ πλεῖον *the more* i. e. the greater debt.—Hdian. 8. 3. 11. Xen. Vect. 4. 32.—Hence genr. and emphat. i. q. *many, very many*, Acts xiii. 31 ὅς ὥφθη ἐπὶ ἡμέρας πλείους. xxi. 10. xxiv. 17. xxv. 14. xxvii. 20. So Heb. vii. 23 οἱ μὲν πλείονες εἰσι ἱερεῖς, in opp. to one.—Xen. Cyr. 1. 1. 1. Comp. Xen. Venat. 5. 7.

b) plur. c. art. οἱ πλείονες, οἱ πλείους, *the more, the most, the many*, comp. Matth. § 266. Acts xix. 32 οἱ πλείους οὐκ ᾔδεισαν. κ. τ. κ. xxvii. 12. 1 Cor. ix. 19 ἵνα τοὺς πλείονας κερδήσω, i. e. that I may gain, if not all, yet the greater part. x. 5. xv. 6. 2 Cor. ii. 6. iv. 15. ix. 2. Phil. i. 14.—Jos. Ant. 10. 7. 3. Xen. H. G. 2. 3. 34.

c) trop. of worth, importance, dignity, *more, greater, higher*; seq. gen. Matt. vi. 25 ἡ ψυχὴ πλείον ἐστὶ τῆς τροφῆς. xii. 41, 42 πλείον Σολομῶνος ὧδε. Mark xii. 33. Luke xi. 31, 32. xii. 23. Heb. iii. 3 πλείονα τιμὴν ἔχει τοῦ οἴκου. Rev. ii. 19. Pleon. c. περισσεύειν Matt. v. 20. Seq. παρά Heb. iii. 3. xi. 4.—absol. Hdian. 8. 4. 1. Xen. Cyr. 5. 4. 43. Ag. 2. 24.

d) Neut. πλείον as adv. *more*. (a) c. gen. John xxi. 15 ἀγαπᾷς με πλείον τούτων; impl. Luke vii. 42.—Hdian. 5. 2. 7. Xen. Cyr. 8. 2. 7.—(β) ἐπὶ πλείον, *further, longer*, comp. in Ἐπί III. 2. a; spoken of space 2 Tim. iii. 9. Acts iv. 27; seq. gen. ἀσεβείας, i. e. further *as to* or *in* ungodliness, 2 Tim. ii. 16; comp. Matth. § 340, 341. Winer § 30. 4. (Xen. Eq. 1. 9.) Spoken of time, Acts xx. 9. xxiv. 4.—Pol. 3. 58. 8.

Πλέκω, f. ξω, *to plait, to braid, to weave*, trans. Lat. *plico, plecto*. Matt. xxvii. 29 πλέξαντες στέφανον ἐξ ἀκανθῶν. Mark xv. 17. John xix. 2.—Sept. Is. 28. 5. Xen. An. 3. 3. 18.

Πλέον, see in Πλείων.

Πλεονάζω, f. άσω, (πλείων, πλεόν,) *to be more than enough*, intrans.

a) of persons, *to have or do more than enough*, to have an overplus. 2 Cor. viii. 15 ὁ τὸ πολὺ, οὐκ ἐπλεόνασε, quoted from

Ex. xvi. 18 where Sept. for הִתְגַּדֵּת.—Trop. to be immoderate, excessive, Dem. 117. 5. Thuc. 1. 120.

b) of things, i. q. *to be abundant, to abound more, to increase*. Rom. v. 20 bis ἵνα πλεονάσῃ τὸ παράπτωμα κ. τ. λ. vi. 1. 2 Cor. iv. 15. 2 Thess. i. 3. 2 Pet. i. 8. Seq. εἰς τι *to abound unto any thing*, i. q. *to redound, to conduce*, Phil. iv. 17. Sept. for כִּי 2 Chr. xxiv. 11. כִּי 1 Chr. iv. 27.—Ecclus. xxiii. 3. Pol. 4. 3. 12. Diod. Sic. 1. 40. ib. 3. 49.

c) trans. *to cause to abound, to increase*. 1 Thess. iii. 12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι [Opt.] . . . τῇ ἀγάπῃ κ. τ. λ. So Sept. for כִּי Num. xxvi. 54. Ps. lxxi. 21.—1 Macc. iv. 35.

ΠΛΕΟΝΕΚΤΕΩ, ὦ, f. ἦσω, (πλεόν, ἔχω,) intrans. *to have more than another*, i. q. *πλεῖον ἔχω*, Xen. Mem. 2. 6. 21. *to have an advantage, to be superior*, Jos. B. J. præm. 5. Xen. An. 3. 1. 37. *to be ὁ πλεονέκτης, to covet more*, Xen. Cyr. 1. 3. 18. *to take advantage, to seek unlawful gain*, Jos. Ant. 2. 11. 2. Xen. Cyr. 1. 6. 31.—In N. T. trans. *to take advantage of any one, to circumvent for gain, to defraud*, c. acc. 2 Cor. vii. 2 οὐδὲνα ἐπλεονεκτήσαμεν. xii. 17, 18. 1 Thess. iv. 6. Pass. 2 Cor. ii. 11.—Test. XII Patr. p. 625. Act. Thom. § 12 χήρας πλεονεκτοῦντες. Plut. Marcell. 29. Pass. Xen. Mem. 3. 5. 2.

ΠΛΕΟΝΕΚΤΗΣ, ου, ὁ, (πλεόν, ἔχω,) pp. 'one who will have more,' i. e. *a covetous person, a defrauder for gain*, 1 Cor. v. 10, 11. vi. 10. Eph. v. 5.—Ecclus. xiv. 9. Pol. 15. 21. 1. Xen. Mem. 1. 5. 3.

ΠΛΕΟΝΕΞΙΑ, ας, ἡ, (πλεόν, ἔχω,) pp. 'a having more,' i. e. *a larger portion, advantage, superiority*, Jos. Ant. 5. 1. 20. Pol. 2. xix. 3. Xen. Mem. 1. 6. 12. In N. T. pp. 'the will to have more,' i. e. *covetousness, greediness for gain*, which leads a person to defraud others. Mark vii. 22 πλεονεξίας, i. e. *covetous thoughts, plans of fraud and extortion*. Luke xii. 15. Rom. i. 29. Eph. iv. 19. v. 3. Col. iii. 5. 1 Thess. ii. 5. 2 Pet. ii. 3, 14. 2 Cor. ix. 5 οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν, as bounty and not as covetousness, i. e. as bounty on your

part and not as covetousness on ours, not as extorted by us from you. Sept. for עָצָה Jer. xxii. 17. Hab. ii. 9.—Æl. V. H. 3. 16. Xen. Cyr. 1. 6. 28.

ΠΛΕΥΡÁ, ᾶς, ἡ, *the side*, pp. of the body, John xix. 34. xx. 20, 25, 27. Acts xii. 7. Sept. for עָצָה rib Gen. ii. 21. עָצָה Num. xxxiii. 55. 2 Sam. ii. 16.—Ecclus. xxx. 11. Pol. 5. 26. 6. Xen. An. 4. 1. 18.

ΠΛΕΩ, f. πλεύσομαι, usually uncontracted, see Buttm. § 105. n. 2; *to sail*, absol. Luke viii. 23. Acts xxvii. 24. Seq. εἰς c. acc. of place, Acts xxi. 3 ἐπλόμεν εἰς Συρίαν. xxvii. 6. seq. ἐπὶ c. acc. Rev. xviii. 17 in later edit. Seq. acc. of place *by or near which*, i. e. of the way; Acts xxvii. 2 πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, i. e. *to sail along or by the coast of Asia Minor*; see Matth. § 409. 4.—Xen. An. 5. 1. 4. c. εἰς Jos. Ant. 9. 10. 2. Xen. H. G. 1. 1. 8. c. ἐπὶ Luc. Alex. 54. c. acc. Pol. 3. 4. 10 πλεῖν τὰ πελάγη. Xen. H. G. 4. 8. 6.

Πληγῆς, ἥς, ἡ, (πλήσσω,) *a stroke, stripe, blow*.

a) pp. Luke xii. 48 ἄξια πληγῶν. Acts xvi. 23. 2 Cor. vi. 5. xi. 23. Sept. for כִּי Deut. xxv. 3. כִּי Prov. xxix. 15.—2 Macc. iii. 26. Jos. Ant. 2. 16. 2 Luc. D. Deor. 24. 2. Xen. Cyr. 1. 3. 16.

b) meton. *a wound*, caused by a stripe or blow, Luke x. 30. Acts xvi. 33 ἔλουσεν [αὐτοῦς] ἀπὸ τῶν πληγῶν, i. e. *from the blood and filth of their wounds*; comp. ver. 23. Rev. xiii. 14. ver. 3, 12, ἡ πληγὴ τοῦ θανάτου i. e. *deadly wound*, comp. Buttm. § 123. n. 4. Winer § 34. 2. So Sept. and כִּי 1 K. xxii. 35. Is. i. 6.—Jos. Ant. 10. 5. 1. Luc. D. Deor. 14. 2. Xen. Cyr. 2. 3. 20.

c) from the Heb. like כִּי, *a plague*, i. e. *a stroke or blow* inflicted from God, *calamity*. Rev. ix. (18), 20. xi. 6. xv. 1 πληγὰς ἐπὶ τὰς ἐσχάτας. ver. 6, 8. xvi. 9, 21 bis. xviii. 4, 8. xxi. 9. xxii. 18. So Sept. and כִּי Lev. xxvi. 21. Deut. xxviii. 59, 61. xxix. 21.—1 Macc. xiii. 32. Philo de Vit. Mos. p. 624. Jos. Ant. 6. 5. 6. ib. 14. 13. 8.

Πληθος, εος, ους, τό, (πίμπλημι, πληθω,) pp. *fulness*, hence *a multitude, a great number*.

a) genr. Luke v. 6 *πληθος* *ιχθύων* πολύν. John xxi. 6. Acts xxviii. 3. Heb. xi. 12. James v. 20. 1 Pet. iv. 8. So Sept. and 27 Gen. xxvii. 28. Is. i. 11.—Hdian. 7. 10. 3. Xen. An. 4. 7. 26.

b) of persons, *a multitude, throng*; seq. gen. of class, etc. Luke ii. 13. Acts iv. 32. vi. 2 τὸ *πληθος* τῶν μαθητῶν. Acts v. 14 *πλήθη* ἀνδρῶν κ. τ. λ. i. e. multitudes. C. gen. impl. Acts ii. 6 coll. ver. 5. xxiii. 7. (Ceb. Tab. 1.) So πολὺ *πληθος* c. gen. Luke vi. 17. xxiii. 27. John v. 3. Acts xiv. 1. xvii. 4. πᾶν *πληθος* c. gen. Luke i. 10. Acts xxv. 24; c. gen. impl. Acts xv. 12 coll. ver. 6. xv. 30 coll. ver. 22. Acts vi. 5 coll. ver. 2. ἅπαν *πληθος* c. gen. Luke xix. 37; c. gen. impl. Luke xxiii. 1 coll. xxii. 66. Seq. gen. of place, Luke viii. 37 ἅπαν *πληθος* τῆς περιχώρου. Acts v. 16. Collect. with a verb plur. Mark iii. 7, 8. Sept. for 2 K. vii. 13. Is. xvii. 12.—Hdian. 4. 6. 11. Xen. H. G. 4. 4. 12.

c) i. q. *the multitude*, i. e. *the people, populace*, Acts xiv. 4 τὸ *πληθος* τῆς πόλεως xix. 9. xxi. 22, 36. So Sept. and 2 K. vii. 13. Is. xvii. 12.—Hdian. 2. 7. 5. Xen. Mem. 1. 2. 42.

Πληθύνω, f. *υνῶ*, (*πληθύς*, i. q. *πληθος*;) pp. *to make full*; hence *to multiply, to increase*.

a) trans. 2 Cor. ix. 10. Heb. vi. 14 bis, *πληθύνων πληθυνῶ σε*, quoted from Gen. xxii. 17 where Sept. for Heb. *רַבִּיתִּי* *רַבִּיתִּי*, of which Hebrew idiom this is an imitation; comp. Gen. iii. 16. xvi. 10. Winer § 46. 7. Gesen. Lehrs. p. 778.—Pass. *πληθύνομαι, to be multiplied, increased*, e. g. in number, Acts vi. 7 *καὶ ἐπληθύνετο ὁ ἀριθμός*. vii. 17. ix. 31. Sept. for *רַבִּיתִּי* Deut. xi. 21. Also in magnitude, extent, Matt. xxiv. 12 *πληθυνθήσονται τὴν ἀνομίαν*. Acts xii. 24. Sept. for *רַבִּיתִּי* Gen. vii. 17, 18. Seq. dat. of person i. q. *to abound to any one*, 1 Pet. i. 2 *χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη*. 2 Pet. i. 2. Jude 2.

b) intrans. *to multiply oneself, to increase*. Acts vi. 1 *πληθυνόντων τῶν μαθητῶν*. Sept. for *רַבִּיתִּי* Ex. i. 20. *רַבִּיתִּי* 1 Sam. xiv. 19.—Theophr. Caus. Plant. 1. 19. 5. Hdian. 3. 8. 14.

Πλήθω, see Πίμπλημι.

Πλήκτης, ου, ὁ, (*πλήσσω*;) *a striker*,

one apt to strike; trop. *one contentious, a quarreler*, 1 Tim. iii. 3. Tit. i. 7.—Plut. Marcell. 1. Pyrrh. 30.

Πλημμύρα, ας, ἡ, (*πλήν*, *μύρω*, or belonged from *πλήμα*, *πλήμη*, comp. Butt. Ausf. Sprachl. I. p. 39,) *the tide, flood-tide*, and hence by impl. *flood, inundation*, Luke vi. 48, comp. Matt. vii. 27.—Hesych. *πλημμύρα*. τὸ ὕρμημα τῆς θαλάσσης, ἡ ἐπὶ ῥύσσις. Anthol. Gr. II. p. 135. Plut. Romul. 3.

Πλήν, prep. and adv. (contr. for *πλεον*), pp. *more than, over and above*; hence *besides, except, but*.

a) in the middle of a clause, e. g. seq. gen. Mark xii. 32 *οὐκ ἔστιν ἄλλος πλην αὐτοῦ there is no other besides him*, i. q. but he. John viii. 10. Acts viii. 1 πάντες . . . *πλήν τῶν ἀποστόλων*. xv. 28. xxvii. 22. So Sept. for *רַבִּיתִּי* Deut. iv. 35. q. v. Lev. xxiii. 38. *רַבִּיתִּי* Is. xlv. 14. xlvii. 9.—Pol. 3. 54. 4. Plut. Mor. II. p. 32. Tauchn. Xen. An. 1. 9. 9.—Seq. ὅτι, Acts xx. 23 *μὴ εἰδώς, πλήν ὅτι τὸ πνεῦμα κ. τ. λ. except that*, pp. knowing nothing more than that, etc. Comp. Butt. § 146. n. 1.—*πλήν ὅτι* Dion. Hal. de Comp. Verbor. p. 13. 24 ed. Sylb. p. 176.

b) adv. at the beginning of a clause, i. q. *much more, rather, besides*, passing over into an adversative particle, i. q. *but rather, but yet, nevertheless*, etc. Matt. xi. 22, 24 *πλήν λέγω ὑμῖν*. xviii. 7. xxvi. 39, 64. Luke vi. 24, 35. x. 11, 14, 20. xi. 41. xii. 31. xiii. 33. xviii. 8. xix. 27. xxii. 21, 42. xxiii. 28. 1 Cor. xi. 11. Phil. i. 18. iii. 16. iv. 14. Rev. ii. 15. So Sept. and *רַבִּיתִּי* Num. xxii. 35. Judg. iv. 9.—Hdian. 1. 12. 6. Xen. An. 1. 8. 35.—So where the writer returns after a digression to a previous topic, Eph. v. 33, comp. ver. 25, 28. (Pol. 11. 17. 1.) Once corresponding to *μέν*, Luke xxii. 22; comp. in *Μέν* a. β.

Πλήρης, εος, ους, ὁ, ἡ, adj. (*πλεός*), *full, filled*.

a) pp. of hollow vessels, seq. of that of which any thing is full, expr. or impl. Butt. § 132. 5. 2. Mark vi. 43 *καὶ ἔσαν πιασμάτων δώδεκα κοφίνους πλήρεις*. viii. 19. impl. Matt. xiv. 20. xv. 37. So Sept. for *רַבִּיתִּי* Num. xiv. 20. Deut. vi. 11.—Hdian. 3. 13. 9. Xen. An. 2. 3. 10.—

Of a surface, *full*, i. e. fully covered, c. gen. Luke v. 12 ἀνὴρ πλήρης λέπρας. So Sept. and πληρ 2 K. vi. 17. vii. 15.—Xen. An. 1. 5. 1 πεδίον ἀψινθίου πλήρες. Œc. 4. 8.

b) trop. *full, filled*, i. e. fully imbued, furnished, abounding in any thing, seq. gen. Luke iv. 1 et Acts vii. 55 πλήρης πνεύματος ἁγίου. John i. 14. Acts vi. 3, 5, 8. ix. 36 πλήρης ἀγαθῶν ἔργων. xi. 24. xiii. 10. xix. 28. Sept. and πληρ Is. li. 20. Jer. v. 27. Ez. xxviii. 12.—Eccles. xix. 26. Dem. 1445. 13. Xen. Cyr. 7. 2. 13.

c) trop. *full*, i. e. *complete, perfect*. Mark iv. 28 σίτος πλήρης, 2 John 8 μισθός πλήρης. So Sept. and πληρ Gen. xli. 7, 22. Ruth ii. 12.—Philo de Migr. Abr. p. 399. Dem. 776. 9. Xen. An. 7. 5. 5 μισθὸν πλ.

Πληροφορέω, ὦ, ἤσω, (πλήρης, φορέω,) pp. to bear or bring fully, and hence to give full assurance, to persuade fully, trans.

a) of persons, Pass. to be fully assured, persuaded. Rom. iv. 21 πληροφορηθεῖς ὅτι κ. τ. λ. xiv. 5. Sept. for πληρ Ecc. viii. 11.—Clem. Rom. Homil. 11. 17. Ctesias Excerpt. 38 πολλοῖς οὖν λόγοις καὶ ὅρκοις πληροφορήσαντες Μεγάβζον. Isocr. Trapez. 6. p. 626. ed. Lange.

b) of things, to make fully assured, to give full proof of, to confirm fully; c. acc. 2 Tim. iv. 5 τὴν διακονίαν σου πληροφορήσον, sc. by fulfilling to the utmost all its duties.—Pass. to be fully assured, confirmed, to be fully established as true, Luke i. 1. 2 Tim. iv. 17.

Πληροφορία, ας, ἡ, (πληροφορέω,) full assurance, firm persuasion. 1 Thess. i. 5 ἐν πληροφορίᾳ πολλῇ. Col. ii. 2. Heb. vi. 11 πλ. τῆς ἐλπίδος. x. 22.—Not found in profane writers.

Πληρόω, ὦ, f. ὠσω, (πλήρης,) to make full, to fill, to fill up, trans.

a) pp. a vessel, hollow place, etc. Pass. Matt. xiii. 48 ἦν, ὅτε ἐπληρώθη, sc. ἡ σαγήνη. Luke iii. 5 πᾶσα φάραγξ πληρωθήσεται, quoted from Is. xl. 4 where Sept. for πληρ. Trop. Matt. xxiii. 32 πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν i. e. the measure of their sins; comp.

in Ἀναπληρώω a. Sept. pp. for πληρ Jer. xiii. 12. 2 K. iv. 4.—Hdian. 3. 9. 10. Diod. Sic. 2. 39. Xen. Eq. 1. 5.—Genr. of a place, to fill, by diffusing any thing throughout; c. acc. Acts ii. 2 ἡχος . . . ἐπλήρωσεν ὅλον τὸν οἶκον. Seq. ἐκ c. gen. of thing from or with which, John xii. 3 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς, comp. in Ἐκ no. 3. f. Winer p. 165. Matth. § 574. p. 1133. Trop. c. acc. et gen. Acts v. 28 ἐπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, comp. Winer p. 164, 165. So Sept. and πληρ 2 Chr. vii. 1. Hagg. ii. 8.—Comp. Liban. Epist. p. 721 πάσας [πόλεις] ἐνέπλησας τῶν ὑπὲρ ἡμῶν λόγων.—Trop. πληροῦν τὴν καρδίαν τινός, to fill the heart of any one, to take possession of it, John xvi. 6. Acts v. 3.

b) trop. to fill, i. q. to furnish abundantly with any thing, to impart richly, to imbue with, seq. acc. often also with an adjunct of that with which any one is filled or furnished. E. g. (α) c. acc. et gen. Matth. § 352. Acts ii. 28 πληρώσεις με εὐφροσύνης. xiii. 52. Luke ii. 40 πληροῦμένον σοφίας. Rom. xv. 13, 14. 2 Tim. i. 4. So Phil. i. 11 in text. rec. see in δ fin.—Hdian. 4. 5. 17. Plut. Fab. Max. 5.—(β) Seq. acc. et dat. in Pass. c. dat. Rom. i. 29 ἐπληρωμένους πάσῃ ἀδικίᾳ. 2 Cor. vii. 4. Comp. Matth. § 352. n.—2 Macc. vii. 21. pp. Diod. Sic. 2. 39. Eurip. Herc. Fur. 372.—(γ) Seq. ἐν c. dat. instead of the simple dat. Matth. § 396. n. 2. Winer § 31. 5. Eph. v. 18 πληροῦσθε ἐν πνεύματι.—(δ) Seq. acc. simply, e. g. πᾶσαν χρείαν ὑμῶν, i. q. to supply fully, Phil. iv. 19. Also πλ. τὰ πάντα Eph. i. 23. iv. 10, spoken of Christ as filling the universe with his influence, presence, power.—Hence Pass. πληροῦμαι absol. to be filled, full, to be fully furnished, to abound; Phil. iv. 18. Col. ii. 10 ἐν αὐτῷ i. e. in Christ, in his work. Eph. iii. 19 ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ, into or unto all the fulness of God, i. e. either, that ye may fully participate in all the rich gifts of God; or, that ye may be received into full communion of the whole church of God.—Also pass. c. acc. Col. i. 9 ἵνα πληρωθῇτε τὴν ἐπίγνωσιν κ. τ. λ. Phil. i. 11

πεπληρωμένοι καρπὸν δικαιοσύνης in later edit. comp. in 'Αναφαίνω. Text. recept. καρπῶν.

c) i. q. *to fulfil, to perform fully*, c. acc. (a) spoken of duty, obligation, etc. Matt. iii. 15 πληρῶσαι πᾶσαν δικαιοσύνην. Acts xii. 25 πληρώσαντες τὴν διακονίαν. Rom. viii. 4. xiii. 8. Gal. v. 14. Col. iv. 17.—1 Macc. ii. 55. Hdian. 3. 11. 9. π. ἐντολάς. Pol. iv. 63. 3.—(β) Of a declaration, prophecy, *to fulfil, to accomplish*, c. acc. Acts xiii. 27 τὰς φωνὰς τῶν προφητῶν . . ἐπλήρωσαν. iii. 18. Oftener Pass. *to be fulfilled, accomplished, to have an accomplishment*; Matt. ii. 17 τότε ἐπληρώθη τὸ ῥηθὲν. xxvii. 9. xxvi. 54. Mark xv. 28 ἐπληρώθη ἡ γραφή. Luke i. 20. iv. 21. (xxi. 22.) xxiv. 44. Acts i. 16. James ii. 23. Here belongs the frequent phrase ἵνα πληρωθῇ, for which see in "Ἰνα no. 2. d. Matt. i. 22. ii. 15. iv. 14. xxi. 4. xxvi. 56. xxvii. 35. Mark xix. 49. John xii. 38. xiii. 18. xv. 25. xvii. 12. xviii. 9, 32. xix. 24, 36. Also ἔπως πληρωθῇ, see in "Ὅπως II. 2. Matt. ii. 23. viii. 17. xii. 17. xiii. 35. Sept. for נִשְׁלַח 1 K. ii. 27. 2 Chr. xxxvi. 21.—Hdian. 2. 7. 9 π. τὰς ὑποσχέσεις.

d) i. q. *to fulfil, i. e. to bring to a full end, to accomplish, to complete*. (a) Pass. of time, *to be fulfilled, completed, ended*. Mark i. 15 πεπλήρωται ὁ καιρὸς. Luke xxi. 24 ἄχρι πληρωθῶσι καιροί. John 7. 8. Acts vii. 23, 30. ix. 23. xxiv. 27. Once Act. Rev. vi. 11 in some edit. ἕως οὗ πληρῶνται sc. τὸν καιρὸν v. χρόνον, comp. also in γ. So Sept. and נִשְׁלַח Gen. xxv. 24. xix. 21.—Tob. viii. 20. Jos. Ant. 6. 4. 1 πληρωθέντος αὐτοῦ sc. τοῦ χρόνου.—(β) Of a business, work, etc. *to accomplish, to finish, to complete*. Luke vii. 1 ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ. ix. 31. Acts xiii. 25. xiv. 26 εἰς τὸ ἔργον, ὃ ἐπλήρωσαν. xix. 21. Rom. xv. 19 πεπληρωκίαι τὸ εὐαγγέλιον, i. e. the preaching of the Gospel. Col. i. 25. So Sept. and נִשְׁלַח 1 K. i. 14. Comp. Lat. *implere messem* Pallad. Jun. 2. So Rev. vi. 11 in text. Rec. ἕως πληρωθῶσι καὶ οἱ σύνδουλοι, i. e. until their number is full, is completed.—Xen. Mag. Eq. 1. 3.—(γ) By impl. *to fill out, to complete, to make perfect*, c. acc. Matt. v. 17, opp. καταλῦσαι. Phil. ii. 2 πληρῶσατέ

μὴν τὴν χαράν. 2 Thess. i. 11. Pass: *to be made full, complete, perfect*, e. g. ἡ χαρά John iii. 29. xv. 11. xvi. 24. xvii. 13. 1 John i. 4. 2 John 12. τὸ πάσχα Luke xxii. 16. ὑπακοή 2 Cor. x. 6. ἔργα Rev. iii. 2. Of persons, Col. iv. 12 ἵνα στήτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ θεοῦ.

Πλήρωμα, ατος, τό, (πληρώω,) *fulness, filling*, pp. that with which any thing is filled, of which it is full, the contents.

a) pp. 1 Cor. x. 26, 28 ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, i. e. all that it contains; quoted from Ps. xxiv. 1 where Sept. for נִשְׁלַח, as also Ps. l. 12. xevi. 11. So Mark viii. 20 πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; *how many basket-fulls of fragments?* i. q. πόσας σπυρίδας πλήρεις *how many baskets full?* see Buttm. § 123. n. 4. Winer § 34. 2.—Philo Quod omnis prob. p. 871. c, of a ship's ballast. Vit. Mos. p. 451, of the animals in Noah's ark. Philostrate. Heroic. 10. § 12, of the Greeks in the Trojan horse.—Also *a filling up, supplement*, that which fills up; and hence i. q. ἐπιβλημα, *a patch*, Matt. ix. 16. Mark ii. 21.

b) trop. *fulness*, i. e. *full measure, abundance*. (a) genr. John i. 16 ἐκ τοῦ πληρώματος αὐτοῦ. Eph. iii. 19 see in Πληρώω b. δ. Col. ii. 9 τὸ πλήρωμα τῆς θεότητος i. e. the fulness, plenitude of the divine perfections; and so absol. Col. i. 19. Rom. xv. 29 ἐν πληρώματι εὐλογίας τοῦ εὐαγγ. i. e. in the full, abundant blessings of the gospel; comp. Buttm. Winer l. c. So of a state of fulness, abundance, opp. ἡττημα, Rom. xi. 12.—(β) Of persons, *full number, complement, multitude*. Rom. xi. 25 τὸ πλήρωμα τῶν ἐθνῶν, i. e. the full number, all the multitude of the Gentiles. So of the church of Christ, Eph. i. 23 ἐκκλησίαν, ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ κ. τ. λ. see in Πληρώω b. δ. [iii. 19.]—In Greek writers often for a ship's *complement, crew*, Hdot. 8. 43. Luc. Vera. Hist. 2. 37. Pol. 1. 21. 1. Xen. H. G. 5. 1. 11. Also for the inhabitants of a city, Aristid. Περὶ τοῦ μὴ δεῖν κομφοδεῖν, ed. Cant. p. 282 παῖδας δὲ καὶ γυναῖκας καὶ πάντα τὰ τῆς πόλεως

πληρώματα. p. 374 τὸ πλήρωμα πόλεως
 ἄξιον i. e. cives Roma digni. Liban. Orat.
 ed. Reisk. I. p. 301.

c) i. q. *fulfilment, a fulfilling, full performance*, i. q. ἡ πλήρωσις, e. g. τοῦ νόμου Rom. xiii. 10. Comp. Πληρὼς c. α.—Philo de Abr. p. 387 πλήρωμα ἐλπίδων.

d) i. q. *fulfilment, i. e. full end, completion*. (α) of time, *full period*, Gal. iv. 4 ἡλθε τὸ πλήρωμα τοῦ χρόνου. Eph. i. 10 πλ. τῶν καιρῶν.—Hdot. 3. 22 ὁ γδῶκοντα δ' ἔτεια ζόης πλήρωμα ἀνδρὶ μακρότατον προκίεσθαι.—(β) By impl. *completeness, perfectness*, comp. in Πληρὼς d. β. Eph. iv. 13 εἰς ἀνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος του Χρ. as adj. i. e. to the full and perfect stature of a man in Christ, to full maturity in Christian knowledge and love; comp. Buttm. Winer, l. c.

Πλησίον, adv. (πλησίος, πέλας, πέλαζω), *near, near by*.

a) pp. and seq. gen. John iv. 5 π. τοῦ χωρίου. comp. Buttm. § 146. 2. Sept. for לְךָ Deut. xi. 30. לְךָ Deut. i. 1.—Jos. Ant. 5. 6. 5. Hdian. 1. 7. 4. Xen. Mem. 1. 4. 6.—Trop. εἶναι πλησίον τινος, *to be near any one, to be neighbour to him*, Luke x. 29, 36. Comp. in b. Winer p. 115.

b) c. art. ὁ πλησίον subst. *one near, a neighbour, fellow*, another person of the same nature, country, class, etc. (α) genr. *a fellow-man*, any other member of the human family; so in the precept, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, quoted from Lev. xix. 18 where Sept. for γῆ, Matt. xix. 19. xxii. 39. Mark xii. 31, 33. Luke x. 27. Rom. xiii. 9, 19. Gal. v. 14. Eph. iv. 25. James ii. 8. Also Heb. viii. 11 in text. rec. So Sept. and γῆ also Ex. xx. 17. Deut. v. 19 sq.—Luc. Contempl. 15. Pol. 12. 4. 13. Xen. Mem. 2. 6. 2.—(β) One of the same people or country, *a fellow-countryman*. Acts vii. 27, comp. vers. 24, 26.—(γ) One of the same faith, *a fellow-Christian*, Rom. xv. 2.—(δ) From the Heb. *a friend, associate*, like γῆ, opp. ὁ ἐχθρός, Matt. v. 43. So γῆ, Sept. φίλος, Job ii. 11. xix. 21. Prov. xvii. 17.

Πλησμονή, ἤς, ἡ, (πίμπλημι,) *a filling, satisfying*, sc. with food; also

fulness, satiety. Col. ii. 23 πρὸς πλησμονὴν σαρκός. So Sept. for גִּבּוֹר Ex. xvi. 8. גִּבּוֹר Ex. xvi. 3.—Eccles. xlv. 28. Ael. V. H. 9. 26. Xen. Ag. 5. 1. Mem. 3. 11. 14.

Πλήσσω v. ττω, f. ξω, *to strike, to smite*, Palæph. 12. 2. Xen. An. 5. 8. 2, 4. In N. T. from the Heb. *to plague, to smite*, i. e. to afflict with disease, calamity, evil, Pass. Rev. viii. 12 ἐπλήγη τὸ τρίτον τοῦ ἡλίου. So Sept. for פָּגַע Ex. ix. 32, 33. Ps. cii. 5. Comp. Πατάσσω c.

Πλοιάρτιον, ου, τό, (dimin. from πλοῖον,) *a small vessel, boat*, spoken of the fishing vessels on the sea of Galilee, Mark iii. 9 coll. iv. 1. Mark iv. 36. John vi. 22 bis, 23. xxi. 8.—Aristoph. Ran. 139. Diod. Sic. 2. 55.

Πλοῖον, ου, τό, (πλέω,) *a ship, vessel*, genr. Acts xx. 13, 38. xxi. 2, 3. xxvii. 2, 6, 10 sq. James iii. 4. al. Spoken in the Gospels of the small fishing vessels on the sea of Galilee, Matt. iv. 21, 22. Mark iv. 1, 36. Luke v. 2, 3. John vi. 17, 19. al. Sept. for πῆλξ Gen. xlix. 13. Deut. xxviii. 68. Jon. i. 3—5.—Luc. D. Deor. 26. 2. Xen. Œc. 8. 11. ἀλιευτικὰ πλοῖα Xen. H. G. 5. 1. 23. AL.

Πλόος, contr. πλοῦς, Gen. δού, οὔ; but in later writers also Gen. πλόος Acts xxvii. 9. Arr. Peripl. Erythr. p. 176; see Winer § 8. 2. Lob. ad Phr. p. 453 sq. comp. in Νοῦς; *sailing, navigation, voyage*, Acts xxi. 7. xxvii. 9, 10.—Wisd. xiv. 1. Ael. V. H. 2. 14. Xen. An. 6. 1. 33.

Πλούσιος, ία, ιον, (πλοῦτος,) *rich, wealthy*, in N. T. only in masc.

a) pp. Matt. xxvii. 57 ἀνθρώπος πλούσιος ἀπὸ Ἀρμαθαίας. Luke xii. 16. xvi. 1, 19. Luke xiv. 12 μηδὲ γείτονας πλουσίους. xviii. 23. xix. 2. Trop. *happy, prosperous*, wanting nothing, 2 Cor. viii. 9. Rev. ii. 9. iii. 17. Sept. pp. for רִשְׁוֹ 2 Sam. xii. 1, 2, 4. Prov. xxviii. 11.—Palæph. 35. 2. Hdian. 1. 8. 10. Xen. Ath. 2. 18.—Subst. ὁ πλούσιος, plur. οἱ πλούσιοι, *a rich man, the rich*, Matt. xix. 23, 24 ἡ πλούσιον εἰς τ. βασ. τοῦ θ. εἰσελθεῖν. Mark x. 25. xii. 41 πολλοὶ πλούσιοι. Luke vi. 24. xvi. 21, 22. xviii. 25.

xxi. 1. 1 Tim. vi. 17. James i. 10, 11. ii. 6. v. 1. Rev. vi. 15. xiii. 16. So Sept. and ὡς Prov. xxii. 2, 7. Jer ix. 22.—Luc. Kron. 15. Xen. Mem. 4. 2. 37, 39.

b) trop. *rich in* any thing, *abounding in*, seq. ἐν c. dat. Eph. ii. 4 θεὸς πλούσιος ὢν ἐν ἐλέει. James ii. 5 πλ. ἐν πίστει.

Πλουσίως, adv. (πλούσιος), *richly*, i. e. *abundantly, largely*, Col. iii. 16. 1 Tim. vi. 17. Tit. iii. 16. 2 Pet. i. 11.—Dion. Hal. de Demosth. 38. p. 186. 8. Sylburg.

Πλουτέω, ὦ, f. ἴσω, (πλούτος,) *to be rich*, intrans.

a) pp. Luke i. 53 πλουτοῦντας ἀπέστειλε κενούς. 1 Tim. vi. 9. Seq. ἀπό of source, Rev. xviii. 15; ἐκ Rev. xviii. 3, 19. Sept. for ὡς Jer. v. 27. Hos. xii. 8.—Judith xv. 6. Æl. V. H. 2. 11. Xen. An. 7. 7. 28. c. ἀπό Luc. D. Deor. 16. 1.—Trop. Luke xii. 21 μὴ πλουτῶν εἰς θεόν *not rich toward God*, i. e. laying up no treasure in heaven. Also i. q. *to prosper, to be happy*, 1 Cor. iv. 8. 2 Cor. viii. 9. Rev. iii. 17, 18.

b) trop. *to be rich in* any thing, *to abound*, seq. ἐν, 1 Tim. vi. 18 πλουτεῖν ἐν ἔργοις ἀγαθοῖς. Absol. Rom. x. 12 κύριος πλουτῶν εἰς πάντας, i. e. rich in gifts and spiritual blessings towards all.

Πλουτίζω, f. ἴσω, (πλούτος,) *to make rich, to enrich*, trans. in N. T. only trop. i. q. *to bestow richly, to furnish abundantly*; 2 Cor. vi. 10 ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες. Pass. *to be enriched*, i. e. *richly furnished*, seq. ἐν παντί 1 Cor. i. 5. 2 Cor. ix. 11.—Sept. Prov. xiii. 7. Xen. Mem. 4. 2. 9. pp. Sept. for ὡς Gen. xiv. 23. Xen. Ag. 1. 17.

Πλούτος, ου, ὁ, (πλέος, or πολὺ ἔτος an abundant year,) also τὸ πλούτος in MSS. see Winer § 9. n. 2; *riches, wealth*.

a) pp. Matt. xiii. 22 ἡ ἀπάτη τοῦ πλούτου. Mark iv. 19. Luke viii. 14. 1 Tim. vi. 17. James v. 2. Rev. xviii. 16. Meton. as a source of power and influence, in ascriptions, Rev. v. 12. Sept. for ὡς 1 K. iii. 11. Prov. viii. 18. γῆ Prov. xxviii. 8. ἡ Is. xxx. 6.—Hdian. 3. 14. 13. Luc. Tim. 5. Xen. Cyr. 4. 2. 44.—Trop. ὁ πλούτος τοῦ θεοῦ v. τοῦ Χρι-

στοῦ, i. q. the rich gifts and blessings imparted from God or Christ, Phil. iv. 19. Eph. iii. 8. Also i. q. *good, welfare, happiness*, Rom. xi. 12 bis. Heb. xi. 26.

b) trop. *riches*, i. q. *richness, abundance*, usually before the genit. of another noun, i. q. adj. *rich, abundant, pre-eminent*; comp. Buttm. § 123. n. 4. Winer § 34. 2. Rom. ii. 4 τὸν πλούτον τοῦ χρηστότητος, i. q. his rich goodness. 2 Cor. viii. 2. Eph. i. 7 πλ. τῆς χάριτος. ii. 7. Col. ii. 2. So πλούτος τῆς δόξης i. e. the abundant, pre-eminent glory of God, as displayed in his beneficence, Rom. ix. 23. Eph. i. 18. iii. 16. Col. i. 27. Comp. in Δόξα b. γ.—Rom. xi. 33 ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως, *O the deep richness both of wisdom and knowledge!*—Plato Euthyphr. 13. p. 12. A, τρυφᾷ ἐπὶ πλούτου τῆς σοφίας.

Πλύνω, f. ὑνῶ, *to wash, to rinse*, espec. clothes, trans. Rev. vii. 14 ἐλυναν τὰς στολὰς αὐτῶν. xxii. 14 in MSS. Sept. for ὡς Gen. xlix. 11. Ex. xix. 10.—Hom. Il. 22. 155. Artemid. 2. 4. Comp. Theocr. 27. 5, 6. Xen. Eq. 5. 7.

Πνεῦμα, ατος, τό, (πνέω *to breathe, to blow*.)

1. *breath*. a) of the mouth or nostrils, *a breathing, blast*, 2 Thess. ii. 8 πνεῦμα τοῦ στόματος, *breath of the mouth*, here spoken of the destroying power of God; so Sept. and ὡς Is. xi. 4; comp. Ps. xxxiii. 6. Of the vital breath, Rev. xi. 11 πνεῦμα ζωῆς *breath of life*; so Sept. and Heb. רִיחַ חַיִּים Gen. vi. 17. vii. 5, 22.—Hdian. 2. 13. 9. Diod. Sic. 2. 12. Thuc. 2. 49. Xen. Venat. 7. 3.

b) *breath of air, air in motion, a breeze, blast, the wind*. John iii. 8 τὸ πνεῦμα, ὅπου θέλει, πνεῖ. Heb. i. 7 ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, quoted from Ps. civ. 4 where Sept. for רִיחַ; as also Gen. viii. 1. Is. vii. 2.—Jos. Ant. 2. 16. 3, 5. Hdian. 5. 4. 22. Dem. 48. 24. Xen. An. 6. 1. 14. ib. 6. 2. 1.

2. *spirit*, i. e. a) the vital *spirit, life, soul*, Lat. *anima*, the principle of life residing in the breath, breathed into man from God and again returning to God, comp. Gen. ii. 7. Ecc. xii. 7. Ps. civ. 29.—Matt. xxvii. 50 ἀφῆκε τὸ πνεῦμα

he gave up the ghost, expired. John xix. 30. Luke xxiii. 46 εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου, comp. Ps. xxxi. 5. Acts vii. 59. Luke viii. 55 ἐπέστρεψε τὸ πνεῦμα αὐτῆς καὶ ἀνέστη. James ii. 26. Rev. xiii. 15. So Sept. and ἡῖη Gen. Ecc. Ps. li. cc. Gen. xlv. 27. Judg. xv. 19. al.—Eccelus. xxxviii. 23. Eurip. Hec. 571 ἀφῆκε πνεῦμα. Diod. Sic. 3. 40 τὸ πνεῦμα τῇ δούσῃ φύσει πάλιν ἀνταπέδωκαν. Anthol. Gr. IV. p. 284.—Trop. John vi. 63 bis, τὸ πνεῦμά ἐστι τὸ ζωποιοῦν κ. τ. λ. i. e. as the spirit in man giveth life to the body, so my words are spirit and life to the soul. Also 1 Cor. xv. 45 ἐγένετο . . Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ δὲ ἐσχ. Ἀδὰμ [ἐστὶ] εἰς πνεῦμα ζωοποιοῦν, a quickening spirit, i. e. a spirit of life, as raising the bodies of his followers from the dead into immortal life; comp. Phil. iii. 21.

b) the rational spirit, mind, soul, Lat. *animus*. (a) genr. as opp. to the body and animal spirit. 1 Thess. v. 23 τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, as a periphrasis for the whole man. Luke i. 47 μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἡγαλλίασε τὸ πνεῦμα μου. Heb. iv. 12 ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος. Rom. ii. 29. viii. 10 τὸ σῶμα νεκρὸν . . τὸ δὲ πνεῦμα ζωή. 1 Cor. v. 3 ἐγὼ ὡς ἀπὼν τῷ σώματι, παρὼν δὲ τῷ πνεύματι. vers. 4, 5 εἰς ὄλεθρον τῆς σαρκὸς ἵνα τὸ πνεῦμα σωθῇ. vi. 20. vii. 34. 2 Cor. vii. 1. Phil. iii. 3. Col. ii. 5. 1 Pet. iv. 6. Heb. xii. 9 ὁ πατὴρ τῶν πνεύματων, opp. οἱ πατέρες τῆς σαρκὸς. (Comp. Sept. and ἡῖη Num. xvi. 22. xxvii. 16, also Zech. xii. 1.) So where ψυχὴ or σῶμα are not expressed; Rom. viii. 16 αὐτὸ τὸ πνεῦμα (τοῦ Θεοῦ) συμμαρτυρεῖ τῷ πνεύματι ἡμῶν the divine spirit itself testifieth to our spirit, mind. Gal. vi. 18. 2 Tim. iv. 22. Philem. 25. Also Rom. i. 9. John iv. 23, 24 προσκυνεῖν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ in spirit and in truth, i. e. with a sincere mind, with a true heart, not with mere external rites; comp. Phil. iii. 3.—Wisd. ii. 3 opp. σῶμα. xvi. 14 opp. ψυχὴ.—(β) As the seat of the affections, emotions, passions of various kinds; e. g. of humility, Matt. v. 3 πτωχοὶ τῷ πνεύματι poor in spirit i. e. lowly of mind. (Comp. Sept. and ἡῖη Ps. xxxiv. 19.) So of enjoyment, quiet, 1

Cor. xvi. 18 ἀνέπαιψαν γὰρ τὸ ἐμὸν πνεῦμα. 2 Cor. ii. 12. vii. 13; of joy, Luke x. 21 ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς. Of ardour, fervour, Acts xviii. 25 et Rom. xii. 11 ζῶν τῷ πνεύματι. Luke i. 17 ἐν πνεύματι καὶ δυνάμει Ἑλίου, i. e. in the powerful, energetic spirit of Elijah; comp. Eccelus. xlviii. 1 ἀνέστη Ἑλίας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπράς ἱκαίετο, and ver. 12 καὶ Ἑλισαῖ ἐνεπλήσθη πνεύματος αὐτοῦ. Of perturbation, e. g. from grief, indignation, Mark iii. 12 ἀναστενάξας τῷ πνεύματι αὐτοῦ. John xi. 33. xiii. 21. Acts xviii. 16 παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ. Comp. Sept. and ἡῖη Gen. xxvi. 35. Is. lxv. 14.—Wisd. v. 3.—(γ) As referring to disposition, feelings, temper of mind, Engl. *spirit*. Luke ix. 55 οὐκ οἰδατε οὐ πνεύματός ἐστε ὑμεῖς. Rom. viii. 15 πνεῦμα δουλείας a slavish spirit, opp. τὸ πν. υἰοθεσίας q. v. infr. no. 3. D. b. e. Rom. xi. 8. 1 Cor. iv. 21 et Gal. vi. 1 πν. πραότητος i. e. a mild, gentle spirit. 1 Cor. xiv. 14 τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἀκαρπὸς ἐστὶ my spirit prays, i. e. my own feelings thus find utterance in prayer, but what I mean is not understood by others. ver. 15 bis, 16. 2 Cor. iv. 13. xi. 4. xii. 18. Eph. ii. 2 see below in no. 3. A. b. Eph. iv. 23. Phil. i. 27. ii. 1. 2 Tim. i. 7. 1 Pet. iii. 4. So James iv. 5, comp. Prov. xxi. 10, 26. Ecc. iv. 4. Comp. Sept. and ἡῖη Ez. xi. 19. xlviii. 31. Num. v. 30.—Soph. Oed. Col. 612.—(δ) As implying will, counsel, purpose. Matt. xxvi. 41 et Mark xiv. 38 τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Acts xviii. 5 συνείχετο τῷ πνεύματι in text. rec. xix. 21 ἔδετο Παῦλος ἐν τῷ πν. xx. 22 see in Δέω, c. β. So Sept. and ἡῖη 1 Chr. v. 26. Ezra i. 1.—Esdr. ii. 2.—(ε) As including the understanding, intellect, Mark ii. 8 ἐπιγινώσκεις τῷ πνεύματι. Luke i. 80 et ii. 40 τὸ δὲ παιδίον ἠὺξανε καὶ ἐκραταιοῦτο πνεύματι πληροῦμενον σοφίας. 1 Cor. ii. 11, 12 πν. τοῦ κόσμου, as compared with πν. τοῦ ἀνθρ. in ver. 11. So Sept. and ἡῖη Ex. xxviii. 3. Job xx. 3. Is. xxix. 24.—(ζ) For πνεῦμα as signifying the mind or disposition as affected by the Holy Spirit, see below in no. 3. D. b. e.

3. a spirit, i. e. a simple, incorporeal, immaterial being, possessing higher

capacities than man in his present state.

A) Spoken of created spirits, viz.

a) of the human *soul, spirit*, after its departure from the body, and as existing in a separate state, Lat. *umbra, manes*. Heb. xii. 23 προσεληλύθατε . . . πνεύμασι δικαίων τετελειωμένων, i. e. to the spirits of the just advanced to perfect happiness and glory. 1 Pet. iii. 19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεῖς ἐκήρυξεν, in which [spiritual nature] also he once preached [through Noah] to those spirits now in prison, comp. 2 Pet. ii. 4, 5. Others refer this to the supposed descent of Christ into Sheol after his crucifixion, and his there preaching the gospel. Acts xxiii. 8. So of the soul of a person re-appearing after death, a spirit, ghost, Luke xxiv. 37, 39. Acts xxiii. 9.

b) of an evil spirit, demon, i. q. δαιμόνιον, δαίμων, q. v. mostly with the epithet ἀκαθάarton, see in Ἀκάθαρτος b. E. g. πνεῦμα ἀκάθ. Matt. x. i. xii. 43. Mark i. 23, 26, 27. iii. 11, 30. v. 2, 8, 13. vi. 7. vii. 25. ix. 25. Luke iv. 36. vi. 18. viii. 29. ix. 42. xi. 24. Acts v. 16. viii. 7. Rev. xvi. 13. xviii. 2. Also πν. δαιμονίου ἀκάθarton Luke iv. 33. πνεύματα δαιμονίων Rev. xvi. 14. πνεῦμα πονηρόν Acts xix. 15, 16, and τὰ πνεύματα πονηρά ver. 12, 13. Matt. xii. 45. Luke vii. 21. viii. 2. xi. 26. πνεῦμα ἁλαλον Mark ix. 17, 25. πνεῦμα ἀσθενείας a spirit of infirmity, i. e. causing disease, Luke xiii. 11, comp. ver. 16. πν. πύθωνος a spirit of divination, soothsaying demon, Acts xvi. 16, 18. Absol. Matt. viii. 16. Mark ix. 20. Luke ix. 39. x. 20. Eph. ii. 2 τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύματος τοῦ ἐνεργούντος κ. τ. λ. i. e. Satan, the gen. πνεύματος being an Anacoluthon for τὸ πνεῦμα. Or τοῦ πνεύματος may here be taken in the sense of disposition, as above in no. 2. b. γ. See Winer § 65. p. 465. —Test. XII Patr. p. 657 ἀπὸ τοῦ Σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ. p. 729 τὰ πν. τοῦ Βελιάρ.

c) less often in plur. of angels, as God's ministering spirits. Heb. i. 14 οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα; Rev. i. 4 ἀπὸ τῶν ἐπὶ τὰ πνεύματων ἃ ἴσιν ἐνώπιον τοῦ θρόνου αὐτοῦ, i. e. the

seven archangels, see in Ἀρχάγγελος, Rev. iii. 1. iv. 5. v. 6. —Jos. Ant. 4. 6. 3. ἄγγελος . . . θεῖον πνεῦμα.

B) Of God in reference to his immateriality; John iv. 24 πνεῦμα ὁ θεός.

C) Of Christ in his exalted spiritual nature, in distinction from his human nature. 1 Pet. iii. 18 θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ πνεύματι, referring to the spiritual exaltation of Christ after his resurrection to be Head over all things to the church, comp. Eph. i. 20, 21, 22; in which spiritual nature also he is said (in ver. 19) to have preached through Noah, see above in A. a. So Rom. i. 4 κατὰ πνεῦμα ἁγιωσύνης, opp. κατὰ σάρκα. 1 Tim. iii. 16, comp. in Δικαίω. In the same manner Storr and others take πνεῦμα αἰώνιον in Heb. ix. 14, in opposition to the perishable beasts in ver. 13, comp. vii. 16, 24; while others understand here a divine spirit, influence, see in D. b. β. —For 1 Cor. xv. 45 see in no. 2. a. 2 Cor. iii. 17 see in D. a. γ.

D) Of the Spirit of God, Heb. רוּחַ אֱלֹהִים ver. רוּחַ יְהוָה, in N. T. τὸ πνεῦμα τοῦ θεοῦ v. κυρίου; also τὸ πνεῦμα τὸ ἅγιον the Holy Spirit, and absol. τὸ πνεῦμα the Spirit, κατ' ἐξοχήν; called likewise the Spirit of Christ, as being sent or communicated by him after his resurrection and ascension, e. g. τὸ πν. Ἰησοῦ Act. xvi. 7. Χριστοῦ Rom. viii. 9. 1 Pet. i. 11. Ἰησοῦ Χρ. Phil. i. 19. τοῦ κυρίου 2 Cor. iii. 17. τοῦ υἱοῦ θεοῦ Gal. iv. 6. For the Heb. usage, see Gesen. Lex. art. רוּחַ no. 4. In N. T. this Spirit is everywhere represented as in intimate union with God the Father and Son, as proceeding from and sent forth by them, as possessing the same attributes and performing the same acts with God the Father and Son.—The passages in N. T. in which πνεῦμα is to be referred to this signification, may be divided into two classes, viz. those in which being, intelligence, and agency are predicated of the Spirit; and meton. those in which the effects and consequences of this agency are spoken of.

a) The Holy Spirit, as possessing being, intelligence, agency, etc.

(α) joined with ὁ θεός ver. ὁ πατήρ and ὁ Χριστός, etc. with the same or

with different predicates. Matt. xxviii. 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, see in ὄνομα d. 1 Cor. xii. 4, coll. 5, 6, τὸ δὲ αὐτὸ πνεῦμα—καὶ ὁ αὐτὸς κύριος—ὁ δὲ αὐτὸς θεός. 2 Cor. xiii. 13 ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. 1 Pet. i. 2 κατὰ πρόγνωσιν θεοῦ πατρὸς ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ. Jude xx. ἐν πνεύματι ἁγίῳ προσευχόμενοι, ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. [1 John v. 7.]

(β) spoken in connexion with or in reference to God, ὁ θεός, ὁ πατήρ. E. g. where intimate union or oneness with the Father is predicated of τὸ πνεῦμα. John xv. 26 τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, comp. below in δ. Where the same omniscience is predicated of τὸ πνεῦμα as of ὁ θεός. 1 Cor. ii. 10 τὸ γὰρ πνεῦμα πάντα ἔρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. ver. 11 οὕτω καὶ τὰ τοῦ θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. Where the same things are predicated of τὸ πνεῦμα which in other places are predicated of ὁ θεός, e. g. Ananias and Sapphira are said to lie to the Holy Spirit, etc. Acts v. 3 ψεύσασθαι σε τὸ πνεῦμα τὸ ἅγιον, and so ver. 9; comp. ver. 4 οὐκ ἔψευσας ἀνθρώποις, ἀλλὰ τῷ θεῷ. As speaking through the prophets of the O. T. Acts i. 16 γραφήν . . . ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ, comp. iv. 24. 25 σὺ ὁ θεός . . . ὁ διὰ στόματος Δαβὶδ . . . εἰπὼν and comp. iii. 21 et Heb. i. 1. Acts xxviii. 25 καλῶς τὸ πνεῦμα τὸ ἅγιον ἐκάλησε διὰ Ἡσαίου, comp. Is. vi. 8, 11 where it is יְהוָה בְּרָךְ. Heb. iii. 7 καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, comp. Ps. xcvi. 7 where it is יְהוָה בְּרָךְ. Heb. x. 15 μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον. comp. Jer. xxxi. 31 where it is יְהוָה. So Heb. ix. 8, comp. i. 1. Also genr. as speaking and warning men through prophets and apostles, Acts vii. 51, comp. ver. 52.—Where a person is said to be born of the Spirit, spoken of the moral renovation, the new spiritual life imparted to those who sincerely embrace the gospel. John iii. 5, 6, 8 ὁ γεγεννημένος

ἐκ τοῦ πνεύματος, comp. John i. 13 ἐκ τοῦ θεοῦ γενήθησαν.—Where τὸ πνεῦμα etc. is said to dwell in or be with Christians, as Rom. viii. 9 εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. ver. 11 bis, εἰ δὲ τὸ πνεῦμα τοῦ ἐλείφαντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν . . . διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν. 1 Cor. iii. 16 οὐκ οἴδατε ὅτι ναὸς θεός ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; vi. 19 τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν. 2 Tim. i. 14 διὰ πνεύματος ἁγίου, τοῦ ἐνοικοῦντος ἐν ἡμῖν. Compare 2 Cor. vi. 16 ὑμεῖς γὰρ ναὸς θεοῦ ἐστε ζῶντός· καθὼς εἶπεν ὁ θεός· ὅτι ἐνοικήσω ἐν αὐτοῖς κ. τ. λ. comp. John xiv. 23. Eph. ii. 22.—Where τὸ πνεῦμα and ὁ θεός are interchanged; as 1 Cor. xii. 11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, spoken of miraculous gifts, comp. ver. 7 where it is ὁ θεός ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. So Eph. vi. 17 μάχαιρα τοῦ πνεύματος, ὃ ἐστὶ ῥῆμα θεός.

(γ) spoken in connexion with or in reference to Christ; e. g. joined with ὁ Χριστός in a form of swearing, Rom. ix. 1 ἀληθεύειν λέγω, ἐν Χριστῷ· οὐ ψεύδομαι . . . ἐν πνεύματι. In a solemn obtestation, Rom. xv. 30 παρακαλῶ δὲ ὑμᾶς . . . διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος. In the renovation and sanctification of Christians, 1 Cor. vi. 11 ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλ' ἰδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν. 2 Cor. iii. 17 bis, ὁ δὲ κύριος τὸ πνεῦμά ἐστιν, (comp. ver. 8), οὗ δὲ τὸ πνεῦμα κυρίου, ἐκεῖ ἐλευθερία. ver. 18. Heb. x. 29.—So τὸ πνεῦμα and ὁ Χριστός are said to be or dwell with men; compare the examples cited above in β, with John xiv. 23. xv. 4. 2 Cor. xiii. 5. Eph. iii. 17.—Also where τὸ πνεῦμα τὸ ἅγιον is said to descend, σωματικῶς εἶδει, upon Jesus after his baptism. Luke iii. 22. Matt. iii. 16. Mark i. 10. John i. 32, 33.

(δ) as coming to and acting upon men, Christians exerting in and upon them an enlightening, strengthening, sanctifying influence. Thus where the H. S. is represented as the author of revelations to men, e. g. through the prophets of the O. T. see above in β; or as communicating a knowledge of

future events, Acts x. 19 εἰπεν αὐτῷ (Πέτρῳ) τὸ πνεῦμα· ἰδοὺ ἄνδρες τρεῖς ζητοῦσίν σε. xx. 23. xxi. 11. 1 Tim. iv. 1. Rev. xix. 10 see in Μαρτυρία b. Or as directing or impelling to any act, Acts xi. 12.—As communicating instruction, admonitions, warnings, invitations through the apostles; Rev. ii. 7 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. vers. 11, 17, 29. iii. 6, 13, 22. xiv. 13. xxii. 17 καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν· ἔρχου, i. e. the Spirit and the whole Church. So 1 Cor. ii. 10, comp. above in β.—As speaking through the disciples when brought before rulers, etc. Matt. x. 20. Mark xiii. 11. Luke xii. 12. As qualifying the apostles powerfully to propagate the gospel, λήψετε δύναμιν ἐπὶ ἐξουσίας τοῦ ἁγ. πν. ἐφ' ὑμᾶς Acts i. 8; or aiding in building up and comforting the churches, ix. 31; or directing in the appointment of church-officers, xx. 28; or assisting to speak and hear the gospel aright, 1 Cor. ii. 13 ἐν διδακτοῖς πνεύματος ἁγίου (λόγοις) in words taught, suggested by the Holy Spirit. ver. 14 ψυκτικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ. Emphat. as the Spirit of the gospel, 2 Cor. iii. 17, see above in γ, and comp. in b. γ, below.—Also as coming to Christians and remaining with them; imparting to them spiritual knowledge, aid, consolation, sanctification; making intercession with and for them, and the like. John xiv. 17. 26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, . . . ἐκεῖνος ὑμᾶς διδάξει πάντα. xv. 26 ὁ παράκλητος . . . τὸ πνεῦμα τῆς ἀληθείας, i. e. that divine Spirit who will impart the knowledge of divine truth; as xvi. 13 τὸ πνεῦμα τῆς ἀληθείας ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. Rom. viii. 14 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ θεοῦ ver. 16 αὐτὸ τὸ πνεῦμα κ. τ. λ. ver. 26 bis, 27. xiv. 17. xv. 13, 16. 2 Cor. i. 22 et v. 5 ἀρραβὼν τοῦ πνεύματος. Eph. iii. 16. vi. 18. 1 Thess. i. 6. 2 Thess. ii. 13. 1 Pet. i. 22.—So where any one is said to grieve the Holy Spirit; Eph. iv. 30 μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἠσφαγίσθητε, i. e. by whose gifts and influences ye are strengthened and confirmed, comp. Is. lxi. 10 where Sept. for יְדִתְךָ יִשְׂרָאֵל.

b) Meton. *the Holy Spirit*, as put for the effects and consequences of the agency and operations of the Spirit of God, i. e. *a divine influence, a divine energy or power, an inspiration*, resulting from the immediate agency of the Holy Spirit, i. q. *δύναμις τοῦ ἁγίου πνεύματος* Acts i. 8.—Spoken

(α) of that physical procreative energy exerted in the miraculous conception of Jesus. Luke i. 35 πνεῦμα ἁγίον ἐπελεύσεται ἐπὶ σὲ, where it is i. q. δύναμις ὑψίστου in the next clause. Matt. i. 18, 20. So in respect to the conception of Isaac out of the course of nature. Gal. iv. 29.

(β). of that special divine influence, inspiration, energy, which rested upon and existed in Jesus after the descent of the Holy Spirit upon him at his baptism. Luke iv. 1 Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης, comp. iii. 22. John iii. 34 οὐ γὰρ ἐκ μέτρου ἰδίδωσιν ὁ θεὸς τὸ πνεῦμα, i. e. the divine influence, energy, resting upon Christ was not measured and occasional, like that of prophets and apostles, but ever abundant and constant. Acts i. 2. Matt. xii. 18 ἀγαπητός μου . . . θήσω τὸ πνεῦμα μου ἐπ' αὐτόν, quoted from Is. xlii. 1 where Sept. for ἡγήγ. Luke iv. 18 πνεῦμα κυρίου ἐπ' ἐμέ, quoted from Is. lxi. 1 where Sept. for ἡγήγ. ἡγῆσ. Acts x. 38 Ἰησοῦν . . . ὡς ἐχρίσεν αὐτόν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει. 1 John v. 6 bis, 8 τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, i. e. that divine spirit, energy, which was in Jesus; by which also he was sealed as a spotless victim for his atoning sacrifice, Heb. ix. 14; comp. above in C.—As prompting him to various actions, e. g. to go into the desert to be tempted, Matt. iv. 1. Mark i. 12. Luke iv. 1 ἦγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον, and afterwards to return into Galilee, Luke iv. 14.—As enabling him to cast out demons; Matt. xii. 28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, comp. Luke xi. 20 where it is εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια. In this connexion τὸ πνεῦμα τὸ ἅγιον is said to be blasphemed, Matt. xii. 31, 32. Mark iii. 29. Luke xii. 10. comp. Matt. xii. 28.

(γ) of that divine influence by which

prophets and holy men were excited, when they are said to have spoken or acted *ἐν πνεύματι* v. *διὰ πνεύματος*, *in* or *through the Spirit*, i. e. by inspiration. Matt. xxii. 43 πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ; Mark xii. 36. So 2 Pet. i. 21 ὑπὸ πνεύματος ἁγίου φερόμενοι ἠλάλησαν. 1 Pet. i. 11 τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ. Of John in the Apocalypse, as being *ἐν πνεύματι*, i. e. *rapt in prophetic vision*, Rev. i. 10. iv. 2. xvii. 3. xxi. 10.—Of the inspiration resting upon John the Baptist, Luke i. 15; Zacharias, i. 67; Elizabeth, i. 41; Simeon, ii. 25, 26, 27.—So of that divine influence and inspiration imparted to Christians, by which they are taught, enlightened, guided in respect to faith and practice. John vii. 39 bis, τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος, . . . οὐκ ἔγωγάρ ἦν πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἰδοξάσθη, comp. John xvi. 13, 14. So Luke xi. 13. Rom. v. 5. 1 Cor. xii. 3 bis, οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύνатаι εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ. 2 Cor. iii. 3 ἐπιστολή . . . ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ πνεύματι Θεοῦ ζῶντος. Gal. v. 5. Tit. iii. 5 ἕως ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου, οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως. Heb. vi. 4. 1 Pet. iv. 14. So when the disciples of Christ are said to be *baptized* with the Holy Spirit, i. e. to be richly furnished with all spiritual gifts, see in Βαπτίζω no. 2. b. Matt. iii. 11 αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί. Mark i. 8. Luke iii. 16. John i. 33. For Acts i. 5 et xi. 16, see below in δ.—So τὸ ἅγιον πνεῦμα. Wisd. ix. 17.—Emphat. as *the Spirit of the Gospel*, put for *the Gospel* in opp. to the letter of the Mosaic law, 2 Cor. iii. 6 bis, 8; comp. ver. 17, and above in α. δ.

(δ) of that influence of the Spirit by which the apostles were originally qualified to act as founders and directors of the church of Christ; John xx. 22 ἐνέφυσε καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἅγιον, comp. ver. 23.—Spec. of that powerful energy and inspiration imparted by the Holy Spirit on the day of Pentecost and afterwards, by which the Apostles and early Christians were endowed with high supernatural quali-

fications for their work; e. g. a full knowledge of gospel truth, the power of prophesying, of working miracles, of speaking with tongues, etc. E. g. where they are said to be *baptized* with this Holy Spirit Acts i. 5 et xi. 16, comp. i. 8. 1 Cor. xii. 13 bis. comp. vers. 8, 9.—Acts ii. 4 bis, καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου· καὶ ἤρξαντο λαλεῖν ἐτέραις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι, i. e. as the Spirit impelled them. ii. 17, 18, quoted from Joel iii. 1, 2, [ii. 28, 29.] where Sept. for *ἤγγ*. Acts ii. 33 ἡ-σοῦς . . . τήν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο. ver. 38. v. 32. viii. 15, 17, 18, 19. ix. 17. x. 44, 45, 47. xi. 15, 24. xiii. 9. xv. 8. xix. 2 bis, εἶπε πρὸς αὐτοῦς· εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ εἶπον πρὸς αὐτόν· ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιον ἐστίν, ἠκούσαμεν i. e. they did not know that the Holy Spirit had yet been given, that the time foretold by Joel had arrived; comp. Acts ii. 17, 18.—Acts xix. 6. Rom. xv. 19 ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος ἁγίου, i. e. through the power of the internal influences and revelations of the Spirit. 1 Cor. ii. 4. vii. 40. xii. 7, 8 bis, 9 bis. xiv. 2, 32 καὶ πνεύματα προφῆτων προφήταις ὑποτάσσεται, *the spirits of the prophets are subject to the prophets*, i. e. inspiration and self-possession go hand in hand, holy inspiration can never cause confusion and disorder, comp. ver. 33. Eph. i. 13. Gal. iii. 2, 3, 5, 14. 1 Thess. i. 5. iv. 8. v. 19 (comp. 2 Tim. i. 6.) Heb. ii. 4. 1 Pet. i. 12.—So as prompting to or restraining from particular actions or conduct; Acts viii. 29, 30 πνεῦμα κυρίου ἤρπασε τὸν Φίλιππον, i. e. the divine influence, afflatus, which rested on Philip, hurried him away, comp. Matt. iv. 1; so Acts xiii. 2, 4. xv. 28. xvi. 6, 7.—As prompting to holy boldness, energy, zeal, in speaking and acting. Acts iv. 8 τότε Πέτρος πλησθεὶς πνεύματος ἁγίου, εἶπε πρὸς αὐτούς. ver. 31. vi. 3 ἄνδρας ἐπτά, πλήρεις πνεύματος ἁγίου καὶ σοφίας. vers. 5, 10, comp. ver. 8.—As the medium of divine communications and revelations, Acts xi. 28 Ἀγαθος ἐσήμανε διὰ τοῦ πνεύματος κ. τ. λ. xxi. 4. Eph. iii. 5.—As the source of

support, comfort, Christian joy and triumph, Acts vii. 55. xiii. 52. Eph. v. 18. Phil. i. 19.—Plur. πνεύματα, *spiritual gifts*, 1 Cor. xiv. 12.

(ε) spoken of that divine influence by which the temper or disposition of mind in Christians is affected; or rather, put for *the spirit, temper, disposition of mind produced in Christians by the influences of the Holy Spirit*, which corrects, elevates, and ennobles all their views and feelings; fills the mind with peace and joy, and is the pledge and foretaste of everlasting happiness. E. g.

(1) as opposed to ἡ σὰρξ, which includes the idea of that which is earthly, grovelling and imperfect. John iii. 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμά ἐστι, put for πνευματικὸν ἐστὶ, *is spiritual*, i. e. has those dispositions and feelings which are produced by the spirit of God. Rom. viii. 1 μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα, i. e. not indulging the depraved affections and lusts of our physical natures and unrenewed hearts, but following those holy and elevated affections and desires which the Spirit imparts and cherishes. vers. 2, 4, 5 bis, 6, 9 ἐν πνεύματι. ver. 13. 1 Cor. vi. 17 οἱ δύο εἰς σάρκα μίαν· ὁ δὲ κολλώμενος τῷ κυρίῳ, ἐν πνεύματι ἐστίν, i. e. through the influence of the Spirit of God, they have the same disposition and the same temper of mind with Christ. Gal. v. 16 πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελήσητε. ver. 17 bis, 18, 22, 25 bis, vi. 8 bis.—(2) Genr. Rom. viii. 9 πνεῦμα Χριστοῦ i. e. the same mind as Christ possessed, wrought in us by the Spirit, comp. Eph. iii. 17. Rom. vii. 6. viii. 15 ἐλάβετε πνεῦμα υἱοθεσίας *a spirit of sonship*, i. e. a filial spirit. ver. 23. 1 Cor. ii. 12. 2 Cor. vi. 6. Gal. iv. 6 (comp. Rom. viii. 15.) Eph. i. 17 δόξα ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως *a spirit of wisdom and illumination*, imparted through the Holy Spirit. ii. 18, 22. iv. 3, 4. (v. 9) Col. i. 8. 1 Tim. iv. 12. 1 John iii. 24. iv. 13. Jude 19.

c) Meton. spoken of a person or teacher *who acts or professes to act under the inspiration of the Holy Spirit*, by divine inspiration. 1 Cor. xii. 10 διακρί-

σεις πνεύματων *the trying of spirits* or teachers, i. e. a critical faculty of the mind quickened by the Holy Spirit, consisting not only in the power of discerning who was a prophet and who was not, but also of distinguishing in the discourses of a teacher what proceeded from the Holy Spirit and what did not; see Neander Apost. Gesch. I. p. 174, and in Bibl. Repos. IV. p. 251.—1 John iv. 1 bis, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα. ver. 2 bis, 3, 6 bis. 1 Thess. iv. 1. 2 Thess. ii. 2 μήτε διὰ πνεύματος, i. e. neither by any one professing to be inspired.

Πνευματικός, ἡ, όν, (πνεῦμα,) *breathing, aerial*, Theophr. de Animal. color. mut. *windy*, Theophr. Caus. Pl. 4. 12. 5. *spiritual*, mental, Plut. ed. R. VI. p. 491. 2.—In N. T. *spiritual*, i. e.

a) pertaining to the nature of spirits, see Πνεῦμα no. 3. A. 1 Cor. xv. 44 bis σῶμα πνευματικόν *a spiritual body*, having the nature of a spirit, opp. σῶμα ψυχικός the animal body. ver. 46 bis.—Eph. vi. 12 τὰ πνευματικά τῆς πονηρίας, i. q. τὰ πνεύματα πονηρά, comp. Matth. § 445. 5. Lob. ad Phryn. p. 242. Winer § 34. n. 3. p. 193.—So τὰ ληστικά for τοὺς ληστές Polyæn. 5. 14.

b) pertaining to or proceeding from the Holy Spirit, τὸ πνεῦμα τὸ ἅγιον, see in Πνεῦμα no. 3. D. (α) Of persons, *spiritual*, i. e. *enlightened by the Holy Spirit*, enjoying the influences, graces, gifts of the Holy Spirit. 1 Cor. ii. 13 πνευματικοῖς. ver. 15. iii. 1 ὑμῖν ὡς πνευματικοῖς. xiv. 37. Gal. vi. 1.—(β) Of things *spiritual*, i. e. *communicated or imparted by the Holy Spirit*, Rom. xv. 27. 1 Cor. ii. 13 πνευματικά, i. q. τὰ τοῦ πνεύματος in ver. 14. 1 Cor. ix. 12 Eph. i. 3. Col. i. 9. 1 Cor. xii. 1 et xiv. 1 τὰ πνευματικά *spiritual gifts*, miraculous powers. Eph. v. 19 et Col. iii. 16 ᾠδαῖς πνευματικαῖς *in spiritual songs*, i. e. composed in the Spirit, on spiritual and religious subjects. Rom. vii. 14 ὁ νόμος πν. ἐστίν, i. e. is according to the mind and will of the Spirit. Rom. i. 11 χάρισμα πνευματικόν *a spiritual gift*, i. e. a gift relating to the mind or spirit of Christians as enlightened and quickened by the Holy

Spirit; comp. in ver. 12, and seen in Πνεῦμα no. 3. D. b. ε.—Also spoken of things in a higher and *spiritual sense*, i. e. not literal, not corporeal, including also a reference to the Holy Spirit. 1 Cor. x. 3, 4 bis, βρῶμα πνευματικὸν ἔφαγον, πόμα πν. ἔπιον κ. τ. λ. 1 Pet. ii. 5 bis οἶκος πνευματικὸς κ. τ. λ.

Πνευματικῶς, adv. (πνευματικός), *spiritually*, i. e. in accordance with the Holy Spirit, in or through the Spirit, 1 Cor. ii. 14. So Rev. xi. 8 ἦτις καλεῖται πν. Σόδομα καὶ Αἴγυπτος, i. e. speaking in the Spirit, prophetically, allegorically.—Clem. Rom. Ep. ad. Cor. 1. § 47 πνευματικῶς ἐπέστειλεν ἡμῖν, sc. Παῦλος.

Πνέω, f. πνεύσμαι, aor. 1 ἐπνευσα, Buttm. § 114; not usually contracted, see Buttm. § 105. n. 2. Lob. ad Phryn. p. 220 sq. *to breathe, to breathe out*, Hom. II. 17. 447. Anthol. Gr. IV. p. 129. 2. trop. Plut. IX. p. 588. 4. Reisk.—In N. T. *to blow*, intrans. only of the wind, Matt. vii. 25, 27 καὶ ἐπνευσαν οἱ ἄνεμοι. Luke xii. 55. John iii. 8. vi. 18. Rev. vii. 1. So Acts xxvii. 40 τῇ πνεύσει sc. αὔρα. Sept. for פּוּשׁ Ps. cxlvii. 18. פּוּשׁ Is. xl. 24.—Eccles. xliii. 19, 24. Palæph. 47. 2. Xen. An. 4. 5. 3.

Πνίγω, f. ξω, *to choke, to strangle*, by stopping the breath, trans. Matt. xviii. 28 κρατήσας αὐτὸν ἐπνιγε, where it is i. q. ἀγχω, comp. Luc. D. Mort. 19. 1. ib. 22. 1. Pass. of drowning Mark v. 13.—Jos. Ant. 10. 7. 5. Xen. An. 5. 7. 25.

Πνικτός, ἡ, όν, (πνίγω,) *strangled*, pp. Athen. IV. p. 147. D, κεφάλαιον . . πνικτῆς ἐρίφου παρέθηκε. In N. T. meton. τὸ πνικτόν *strangled meat*, i. e. the flesh of animals killed by strangling, without shedding their blood, Acts xv. 20, 29. xxi. 25. This was forbidden to the Jews, see Lev. xvii. 13, 14; comp. vii. 26, 27. Deut. xii. 16, 23.

Πνοή, ἡς, ἡ, (πνέω,) *breath*, i. e.

a) *vital breath, respiration*, Acts xvii. 25 ζωὴν καὶ πνοήν. Sept. for נְפֹשׁ Gen. ii. 7. Is. xlii. 5.—Wisd. ii. 2. 2 Macc. vii. 9. Hom. II. 21. 355.

b) *breath of air, a blast, wind*, Acts ii. 2. Sept. for נְפֹשׁ Job xxxvii. 10.—Hom. II. 16. 149. Thuc. 4. 100 blast of a bellows.

Ποδήρης, εος, ους, ό, ἡ, adj. (ποδῆ, ἄρω), *reaching to the feet*, spoken of long flowing robes, Rev. i. 13 ἐνδεδυμένον ποδήρη sc. ἐσθῆτα. So Sept. for שַׁרְיָתָא Ex. xxviii. 4.—Wisd. xviii. 24. Jos. Ant. 8. 3. 8. Xen. Cyr. 6. 4. 2 χιτῶνα ποδήρη.

Πόθεν, interrog. adv. *whence?* correl. with ποῦ, πότε, etc. comp. Buttm. § 116. 4.

a) pp. of place, i. q. from what place or quarter? Matt. xv. 33 πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσούτοι κ. τ. λ. Mark viii. 4. John iv. 11. vi. 5. Rev. vii. 13. Also indirect, as often in N. T. comp. Winer p. 426. Luke xiii. 25 οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. ver. 27. John iii. 8. viii. 14 bis. Trop. of state, condition, indir. Rev. ii. 5. Sept. for מֵאֵי Num. xi. 13. Gen. xxix. 4. Judg. xix. 17.—Hom. Od. 16. 57. Xen. Ec. 16. 8.

b) of source, author, cause, also manner, *whence? how?* Matt. xiii. 27 πόθεν οὖν ἔχει ζιζάνια; ver. 54, 56. xxi. 25. Mark vi. 2. John i. 49. xix. 9 πόθεν εἰ σύ; James iv. 1. Indirect, Luke xx. 7 μὴ εἰδέναι πόθεν. John ii. 9. vii. 27 bis, 28. xix. 29, 30. Sept. and מֵאֵי 2 K. vi. 27.—Xen. Conv. 2. 5.—Spoken in surprise, admiration, Luke i. 43 καὶ πόθεν μοι τοῦτο, ἵνα κ. τ. λ. (Epict. Ench. 22.) Implying strong negation, comp. Matth. § 611. 1. Mark xii. 37 καὶ πόθεν υἱὸς αὐτοῦ ἐστι;—Æl. V. H. 13. 2. Dem. 749. 10.

Ποῖα, ας, ἡ, (Dor. for πόα, Ion. ποίη,) *grass, herb, herbage*; so some James iv. 14 ποῖα γὰρ ἡ ζωὴ ὑμῶν, comp. i. 10. Better ποῖα as fem. of ποῖος q. v.—Theocr. Idyll. 5. 34. πόα Sept. for נֶחֱמֶה Prov. xxvii. 25. Theophr. H. Plant. 1. 3. ποῖη Hdot. 8. 115. Hom. Od. 18. 369. Comp. Lod. ad Phr. p. 496.

Ποιέω, ω, f. ἤσω, aor. 1 ἐποίησα, perf. πεποίηκα, pluperf. πεποιήκειν, without augm. Mark xv. 7, see Buttm. § 83. n. 6. Other variations from the regular forms are: fut. Att. ποιῶ Matt. xxvi. 18, see Buttm. § 95. 8; Aor. 1 Opt. 3 pers. plur. ποιήσεσιν Luke vi. 11, see Buttm. § 103. II. 4. Winer § 13. 2. d.—The various significations of this verb may all be classed under the two primary ones, *to make, to do*, i. e. express-

ing action either as completed or continued. Sept. usually for ποιῶ.

1. *to make*, i. e. *to form*, *to produce*, *to bring about*, *to cause*, pp. spoken of any external act as manifested in the production of something tangible, corporeal, obvious to the senses, i. e. completed action; see Passow s. v. init. Here the Middle also is often used with only a remote reference to the subject; which not seldom wholly vanishes, so that the Mid. does not apparently differ from the Active; see Passow l. c. Buttm. § 135. 7, 8, and espec. n. 4. Winer § 39. 6.

a) genr. (α) pp. and c. acc. Matt. xvii. 4 ποιήσομεν ὧδε τρεῖς σκηνάς. John ix. 11 πηλὸν ἐποίησε. xviii. 8 ἀνθρακιῶν πεποίηκότες. xix. 23. Acts vii. 40 θεοῦς. ver. 43. ix. 39 ἱμάτια. xix. 24. Rom. ix. 20. Heb. xii. 13. Rev. xiii. 14. Seq. ἐκ c. gen. of material, John ii. 15 ποιήσας φράγγελιον ἐκ σχοινίων. ix. 6. Rom. ix. 21. Seq. κατὰ τι of manner, model, Acts vii. 44. Heb. viii. 5. Mid. Acts i. 1 τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων κ. τ. λ. see above. Sept. for ποιῶ Gen. vi. 14 sq. Ex. xxv. 9 sq. c. ἐκ Gen. vi. 14. Ex. xxv. 10.—Hdian. 1. 11. 2. Xen. Mem. 2. 7. 5. c. ἐκ An. 4. 5. 14. λόγον ποιεῖν Diog. Laert. 7. 1. 21, comp. Hdian. 7. 6. 6.—(β) Spoken of God, *to make*, i. e. *to create*, c. acc. Acts iv. 24 ὁ ποιήσας τὸν οὐρανὸν κ. τ. λ. vii. 50. xiv. 15. xvii. 24. Heb. i. 2. 12. 27. Rev. xiv. 7. So Luke xi. 40. c. dupl. acc. Macc. xix. 4. Mark x. 6. Sept. for ποιῶ Gen. i. 7, 16, 25, 31. נָצַח Gen. i. 1, 21, 27. Is. xlii. 5. xlv. 7.

b) trop. spoken of a state or condition, or of things intangible and incorporeal, and genr. of such things as are produced by an inward act of the mind or will; *to make*, i. e. *to cause*, *to bring about*, *to occasion*; see Passow no. 1. b. (α) genr. c. acc. Luke i. 68 ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ. Acts xv. 3 ἐποίησεν χαρὰν μεγάλην πᾶσι τ. ἀδελφοῖς. xxiv. 12 ἐπισύστασιν ποιῶντα ὄχλου. Rom. xvi. 17. 1 Cor. x. 13. Eph. ii. 15 ποιῶν εἰρήνην. iv. 16. Heb. viii. 9. Mid. Rom. xv. 26. Heb. i. 3.—Hom. Od. 1. 250. Xen. An. 1. 8. 18. Ag. 1. 7 εἰρήνην. Mid. Hdot. v. 30. Xen. Mem. 4. 4. 14.—(β) Ποιεῖν with its accus. like Engl.

to make, often forms here a periphrasis for the cognate verb. E. g. Active, ἐκδικῆσιν ποιεῖν *to make defence of one's cause*, i. q. ἐκδικεῖν *to defend*, to right, Luke xviii. 7, 8. Acts vii. 24; comp. Luke ib. vers. 3, 5. Sept. for עָצָה ποιῶ Mic. v. 15. (Pol. 3. 8. 10.) ἐνέδραν ποιεῖν *to make an ambuscade*, i. q. ἐνεδρεύειν *to lie in wait*, Acts xxv. 3. (Palæph. 1. 10. Xen. H. G. 4. 8. 35.) τὸ ἱκανὸν ποιεῖν *to make satisfaction*, i. q. ἱκανοῦν *to satisfy*, to gratify, Mark xv. 15. (Pol. 32. 7. 13.) μονήν ποιεῖν *to make one's abode*, i. q. μένειν *to abide*, to dwell, John xiv. 23. (Jos. Ant. 13. 2. 1.) δόδον ποιεῖν *to make one's way*, *to go*, i. q. ὁδοποιεῖν, Mark ii. 23, comp. in 'Οδοῦς b. a. πόλεμον ποιεῖν *to make battle or war*, i. q. πολεμεῖν *to war*, to fight; construed by Hebr. seq. μετὰ τινος instead of the dat. Rev. xi. 7. xii. 17. xiii. 7. xix. 19. comp. Μετὰ I. 2. c. So Sept. for ποιῶ ης πρῆξιν Gen. xiv. 2. συμβούλιον ποιεῖν *to make a consultation*, i. q. συμβουλευέσθαι *to consult together*, Mark iii. 6. xv. 1. (Plato Protag. p. 313. B.) συνωμοσίαν ποιεῖν *to make a conspiracy*, i. q. συνόμνυμι *to conspire*, Acts xxiii. 13. (Hdian. 7. 4. 7. Pol. 1. 70. 6.) συστροφὴν ποιεῖν *to make a combination*, i. q. συστρέφειν *to combine*, Acts xxiii. 12. Sept. for עָצָה Am. vii. 10; comp. συστρέφομαι for 'ר 2 Sam. xv. 31. 2 K. xxi. 22.—Also the Middle, often with only a remote reference to the subject; comp. above under no. 1 init. E. g. ἀναβολὴν ποιεῖσθαι *to make delay*, pp. on one's part, i. q. ἀναβάλλειν *to delay*, Acts xxv. 17. (Polyb. V. p. 44. ed. Schweigh.) δεήσεις ποιεῖσθαι *to make prayers*, i. e. δεῖσθαι *to pray*, Luke v. 33. Phil. i. 4. 1 Tim. ii. 1. ἐκβολὴν ποιεῖσθαι *to make a casting out*, i. q. ἐκβάλλειν *to cast out*, Acts xxvii. 18. (Pollux On. 1. 99.) κοπετὸν ποιεῖσθαι *to make lamentation*, i. q. κόπτεσθαι *to lament*, Acts viii. 2. (πένθος p. Sept. Gen. 1. 10. Hdot. 2. 1.) λόγον ποιεῖσθαι *to make account of*, i. q. λογιζέσθαι, Acts xx. 24. (Diod. Sic. 20. 36. Pol. 25. 1. 3.) μνείαν ποιεῖσθαι, i. q. μνησέω, see in Μνεία. μνήμην ποιεῖσθαι, see in Μνήμη. πορείαν ποιεῖσθαι *to make progress or a journey*, i. q. πορεύεσθαι *to journey*, Luke xiii. 22. (2 Macc. iii. 8.

Xen. An. 6. 2. 11.) *πρόνοιαν ποιῆσθαι to make provision for*, i. q. *προνοεῖσθαι to provide for*, Rom. xiii. 14. (Pol. 4. 6. 11. Diod. Sic. 5. 1. comp. Dem. 1433. 5.) *σπουδὴν ποιῆσθαι to make diligence*, i. e. *to give diligence*, i. q. *σπουδάζειν*, Jude 3.—Pol. 1. 46. 2. Plut. de peur. educ. c. 7. T. I. p. 9. Tauchn.—(γ) Spoken of a feast, banquet, *to make*, i. q. *to give, to hold, to celebrate*. Luke v. 29 *ἐποίησε δοχὴν μεγάλην*. xiv. 12 *ὅταν ποιῇς ἀριστον κ. τ. λ.* ver. 13, 16. c. dat. of pers. *to whom*, i. e. in honour of whom, Matt. xxii. 2. Mark vi. 21. John xii. 2. Sept. π. *δοχὴν μεγ.* for Heb. *חַדְשָׁא דְּחַדְשָׁא* Gen. xxi. 8. (c. dat. Esdr. iii. 1. *δεῖπνον ποιῆσθαι* Xen. Cyr. 3. 3. 25.) Hence of a festival, i. q. *to hold, to keep, to celebrate*; Matt. xxvi. 18 *πρὸς σε ποιῶ τὸ πάσχα*. Acts xviii. 21. So in the sense of *instituting*, Heb. xi. 28. Sept. and πῶγ Ex. xii. 48. Josh. v. 10.—Jos. Ant. 2. 15. 3 π. *τὰς θυσίας*. Xen. H. G. 7. 4. 28 *ποιεῖν τὰ Ὀλύμπια*.

c) i. q. *to make exist, to cause to be*, pp. spoken of generative power, *to beget, to bring forth, to bear*; as *παῖδας ποιῆσθαι* Dem. 1312. 7, i. q. *παῖδοποιεῖσθαι*, see Lob. ad Phr. p. 200. In N. T. (α) of trees and plants, *to germinate, to bring forth fruit, to yield*, as *καρπὸν v. καρποὺς ποιεῖν* Matt. iii. 10. vii. 17 sq. xiii. 23, 26. Luke iii. 9. Rev. xxii. 2. al. Metaph. Matt. iii. 8. xxi. 43. Luke iii. 8. James iii. 12 *μὴ δύναται σκεῇ ἐλαίας ποιῆσαι*. So of branches, i. q. *to shoot forth*, Mark iv. 32. Once of a fountain, James iii. 12 *οὕτε ἀλυκὸν γλυκὲ ποιῆσαι ὕδωρ*. Sept. for πῶγ of plants, Gen. i. 11, 12. Is. v. 2, 4.—Jos. Ant. 11. 3. 5. Theophr. Caus. Pl. 4. 11. Aristot. de Plant. 2. 10. —(β) Trop. of persons, *to make for oneself*, i. q. *to get, to acquire, to gain*. Luke xii. 33 *ποιήσατε ἑαυτοῖς βαλάντια . . . ἡσσαντὸν ἀνέκλειπτον ἐν τοῖς οὐρ.* xvi. 9 *φίλους*. John iv. 1 *μαθητάς*. So Sept. and πῶγ Gen. xi. 4.—Diod. Sic. 11. 39 *ὄξαν μεγ.* Xen. Cyr. 5. 5. 12 *φίλους*.—So of profit, advantage, i. q. *to profit, to gain*, genr. 1 Cor. xv. 29 *τί ποιήσουσιν*; In a pecuniary sense, Engl. *to make*, Matt. xxv. 16 *ἐποίησεν ἄλλα πέντε τάλαντα*. Luke xiv. 18.—Pol. 2. 62. 12. Dem. 1045. 5.

d) causat. *to make do or be any thing*,

to cause to do or be; Passow no. 1. e. Herm. ad Vig. p. 761. (α) Seq. infin. Matt. v. 32 *ποιεῖ αὐτὴν μοιχᾶσθαι*. Mark i. 17. vii. 37 *τοὺς κωφοὺς ποιεῖ ἀκούειν*. viii. 25. Luke v. 34. John vi. 10. Acts xvii. 26. Rev. xiii. 13. inf. c. τοῦ, Acts iii. 12 *πεποιήκοσι τοῦ περπατεῖν αὐτόν*, see in Ὁ, ἡ, τό, II. G. c. p. 555. Comp. Winer § 45. 4. p. 270. Matth. § 540.—Jos. Ant. 2. 9. 5. Hdian. 8. 3. 22. Xen. Cyr. 1. 6. 40.—(β) Seq. ἵνα c. Subjunct. *to make or cause that*, etc. see in ἵνα 3. a. δ. John xi. 37 *ὅτι ἐδύνατο οὗτος ποιῆσαι . . ἵνα οὗτος μὴ ἀποθάνῃ*. Col. iv. 16. Rev. xiii. 15. By attract. *ποιήσω αὐτοὺς ἵνα κ. τ. λ.* Rev. iii. 9. xiii. 12, 16. Comp. Buttm. § 151. I. 6.

e) causat. *to make be or become any thing, to cause to be or become so or so, to make into any thing*; seq. dupl. accus. of object and a predicate of that object, either subst. or adj. or adv. strictly with *εἶναι* implied. (α) c. Subst. as predicate; e. g. of things, Matt. xxi. 13 *αὐτὸν (οἶκον) ἐποιήσατε σπήλαιον ληστῶν*. John iv. 46 *ὅπου ἐποίησε τὸ ὕδωρ οἶνον*. 1 Cor. vi. 15. Heb. i. 7. (Hdian. 4. 10. 5.) Of persons, Matt. iv. 19 *ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων*, comp. Mark i. 17 fully π. *ὑμᾶς γενέσθαι ἀλιεῖς*. Matt. xxiii. 15 *ποιεῖτε αὐτὸν υἱὸν γεννήτης*. Luke xv. 19. Sept. for *ἵνα* Gen. xxvii. 37. So *to make*, i. q. *to constitute, to appoint*; John vi. 15 *ἵνα ποιήσωσιν αὐτὸν βασιλέα*. Acts ii. 36. Rev. i. 6. iii. 12. v. 10. c. predic. impl. Heb. iii. 2, comp. ver. 1. c. ἵνα instead of acc. Mark iii. 14 *καὶ ἐποίησε δώδεκα, ἵνα ὥσι μετ' αὐτοῦ*. Sept. for *ἵνα* Ex. xviii. 25. (Hdian. 8. 4. 25. Xen. Cyr. 1. 3. 18.) In the sense of *to declare, to give out as any one*. John viii. 53 *τίνα σεαυτὸν ποιεῖς*; x. 33 *ποιεῖς σεαυτὸν θεόν*. xix. 7, 12. 1 John i. 10. —Jos. Ant. 2. 11. 2 *ποιεῖται αὐτὸν υἱόν* i. e. declares him a son, adopts him; comp. ib. 3. 12. 4.—(β) c. Adj. as predicate; e. g. of persons, Matt. xx. 12 *ἵσουσιν ἡμῖν αὐτοὺς ἐποίησας*. xxviii. 14. John xvi. 2. Rev. xii. 15. In the sense of *declaring*, John v. 18, comp. above in α. (Hdian. 5. 1. 8. Xen. Mem. 1. 6. 15.) Of things, Eph. ii. 14 *ὁ ποιήσας τὰ ἀμφοτέρωθεν*. (Æl. V. H. 14. 32. Xen. Cyr. 1. 4. 22.) Once *to make by supposition*, i. q. *to suppose, to judge, to*

assume. Matt. xii. 33 ἡ ποιήσατε τὸ δένδρον καλὸν, καὶ τὸν καρπὸν αὐτοῦ καλόν κ. τ. λ. i. e. either assume the tree to be good, and its fruit good, or the contrary. Comp. Herm. ad Vig. p. 761.—Hdot. 7. 186. Dion. Hal. Ant. 4. 6. Xen. An. 5. 7. 9 ποιῶ δ' ὑμᾶς ἐξαπατηθέντας . . . ὑπ' ἐμοῦ ἦκεν εἰς Φᾶσιν.—In this construction also ποιεῖν, with the acc. of the adj. often forms a periphrasis for the cognate verb; e. g. δῆλον ποιεῖν *to make manifest, to betray*, i. q. δηλοῦν *to manifest*, Matt. xxvi. 73 (Xen. An. 3. 5. 17.) ἐκθετοῦ ποιεῖν, i. q. ἰκτιθέναι, *to expose* infants, Acts vii. 19. εὐθείας ποιεῖν τὰς τρίβους *to make straight and level the ways*, i. q. εὐθύνειν, Matt. iii. 3. Mark i. 3. Luke iii. 4; comp. John i. 23. λευκόν v. μέλαν ποιεῖν *to make white or black*, i. q. λευκαίνειν v. μελαίνειν, Matt. v. 36 ὑγιῇ ποιεῖν *to make whole, to heal*, i. q. ὑγιάζειν, John v. 11, 15. vii. 23. (Palæph. 27. 3.) φανερόν ποιεῖν *to make known, to betray*, i. q. φανερῶν, Matt. xii. 16. Mark iii. 12. (Hdian. 2. 8. 10. Xen. Cyr. 8. 4. 34.) Mid. βίβαιον ποιεῖσθαι *to make firm, sure*, i. q. βεβαιοῦσθαι, 2 Pet. i. 10.—(γ) c. Adv. as predicate, ποιεῖν τινα ἔξω, *to make one be or go out, to cause one to go out*, i. q. *to put forth*; comp. Viger. p. 283. Acts v. 34 ἐκέλευσεν ἔξω βραχὺ τι τοὺς ἀποστόλους ποιῆσαι.—Æl. V. H. 10. 3 τὰ τῶν περδίκων νεύττια, ἐπειδὴν τάχιστα τοὺς πόδας ἔξω ποιήσῃ τοῦ λίμματος. Xen. Cyr. 4. 1. 3 ἔξω βελών τὴν τάξιν ποιήσας.

2. *to do*, expressing an action as continued or not yet completed; what one does repeatedly, continuedly, habitually; like πράσσω. Comp. Passow, no. 2.

a) seq. accus. of thing, and without reference to a person as the remote object; comp. below in d. (α) Seq. acc. of pron. *to do*, genr. Matt. v. 47 τί περισσὸν ποιεῖτε; Mark xi. 3 τί ποιεῖτε τούτου; xiv. 8 ὃ ἔσχεν αὐτῇ, ἐποίησε. Luke vi. 2, 3. Matt. viii. 9 ποιήσον τούτου, καὶ ποιῇ. Luke vii. 8. xx. 2 ἐν ποίᾳ ἔξουσιν αὐτὰ ποιεῖς; John xix. 24. Acts i. 1. xiv. 15. 1 Cor. vii. 36. Gal. ii. 10 αὐτὸ τούτου ποιῆσαι. Eph. vi. 9. Phil. ii. 14 πάντα ποιεῖτε. Col. iii. 17. 1 Tim. v. 21 μηδὲ ποιῶν. James iv. 15. al. With a participle following, Mark vi. 5 τί ποί-

εῖτε λύοντες τὸν πῶλον, as in Engl. *what do ye, loosing the colt?* Acts xi. 30. xxi. 13. Sept. genr. for ποιῶ I K. vii. 23. 2 K. vi. 21. sæp.—Hdian. 4. 8. 10 τὶ τοιοῦτο. Xen. An. 1. 4. 17 ταῦτα. Mem. 1. 3. 1.—(β) Seq. acc. of a subst. rarely implied, and spoken of particular deeds, acts, works, done repeatedly or continuedly, *to do*, i. q. *to perform, to execute*; e. g. ποιεῖν τὰ ἔργα τοῦ Ἀβραάμ John viii. 39, 41. τὰ πρῶτα ἔργα Rev. ii. 5. τὰ ἔργα τοῦ Θεοῦ i. e. the works which God requires, John x. 37, 38. ἔργον εὐαγγελιστοῦ 2 Tim. iv. 5. π. ἔλεος *to do mercy, to show mercy*, James ii. 13. π. ἐλεημοσύνην *to do alms, to give alms*, Matt. vi. 2, 3. Acts x. 2. xxiv. 17. π. δικαιοσύνην id. Matt. vi. 1. So of mighty deeds, wonders, miracles, e. g. δυνάμεις Matt. vii. 22. xiii. 58. al. ἔργα John v. 36. x. 25. κράτος Luke i. 51. σημεῖα John ii. 11, 23. iv. 54. vi. 30. xi. 47. al. τέρατα καὶ σημεῖα Acts vi. 8. vii. 36. xv. 12. genr. Matt. ix. 28. Acts xiv. 11. al. So Sept. and ποιῶ Ex. iv. 17. Ps. lxxii. 18. lxxvii. 15.—Also of the will, precept, requirement of any one, *to do, to perform, to fulfil*, as Matt. xxi. 31 τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; xxiii. 3. Mark vi. 20 καὶ Ἡρώδης . . . πολλὰ ἐποίησε, i. e. which John admonished him to do. Luke xvii. 9, 10. John ii. 5. Acts xvi. 21. Eph. ii. 3. Rev. xvii. 17. (Hdian. 6. 1. 23. Xen. Cyr. 1. 2. 5.) So of the precepts of God or of Christ, Matt. v. 19. vii. 21 ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου. ver. 24, 26. Luke vi. 46. viii. 21. John vii. 19 τὸν νόμον. Acts xiii. 22. Rev. xxii. 14. Of that which one asks, entreats, promises; John xiv. 13 ὅ,τι ἂν αἰτήσητε . . . ἐγὼ ποιῶ. ver. 14. Rom. iv. 21 ὃ ἐπηγγέλται, ὁ θεὸς ἐστὶ καὶ ποιῆσαι. Eph. iii. 20. 1 Thess. v. 24. c. dat. of pers. Mark x. 35 ἵνα ὃ ἐὰν αἰτήσωμεν, ποιήσῃς ἡμῖν. ver. 36. Of a purpose, plan, decree, Acts iv. 28. Rom. ix. 28 λόγον συντετηρημένον ποιήσει κύριος *the Lord will execute his word decreed*, i. e. his threatening. 2 Cor. viii. 10, 11. Gal. v. 17. Eph. iii. 11.—(γ) Spoken of a course of action or conduct, *to do*, i. q. *to execute, to exercise, to practise*; e. g. κρίσιν ποιεῖν *to do judgment, to act as judge*, i. q. κρίνειν, John v. 27. Jude xv. (Xen. H. G. 4. 2. 6, 8.) τὴν ἔξουσίαν

τινός ποιεῖν *to exercise the power of any one*, Rev. xiii. 12. Spec. of right, duty, virtue; Rom. ii. 14 τὰ τοῦ νόμου ποιῶν. x. 5. τὴν ἀληθείαν John iii. 21. 1 John i. 6. τὴν δικαιοσύνην 1 John ii. 29. iii. 7. ποιῶν χρηστότητα Rom. iii. 12. So Matt. xix. 16 τί ἀγαθὸν ποιήσω; John v. 29. viii. 29 τὰ ἀρεστά. Rom. vii. 19. Eph. vi. 8. James iv. 17 καλὸν ποιεῖν. 3 John 5.—Xen. Cyr. 3. 1. 15 τὰ δίκαια ποιῶν. 5. 3. 48 καλὸν τι ποιοῦντες. Sept. and πῶν Ps. xiv. 3. Gen. xviii. 19. al.—(δ) Of evil deeds or conduct, *to do*, i. q. *to commit, to practise*, e. g. ἀμάρτημα 1 Cor. vi. 18. τὴν ἀμαρτίαν John viii. 34. 2 Cor. xi. 7. 1 John iii. 4. τὴν ἀνομίαν Matt. xiii. 41. 1 John iii. 4. ἀξία πληγῶν Luke xii. 48. αὐτὰ Rom. i. 32. ii. 3. βδέλυγμα Rev. xxi. 27. τὸ ἔργον τοῦτο 1 Cor. v. 2. 3 John 10. τὰ μὴ καθήκοντα Rom. i. 28. οὐδὲν ἐναντίον τινι Acts xxviii. 17. κακόν Matt. xxvii. 23. Luke xxiii. 22. κακά Rom. iii. 8. 1 Pet. iii. 12. πονηρά Luke iii. 19. φόνον Mark xv. 7. ψεύδος Rev. xxii. 15. γενρ. John vii. 51. xviii. 35. Acts xxi. 33. 1 Tim. i. 13. al. So Sept. and πῶν Ps. li. 6. Gen. xxxiv. 7. al.—Hdian. 1. 16. 13 μηδὲν ἀνάξιον. Luc. Pisc. 9 πολλὰ ἄδικα. Xen. Cyr. 5. 3. 48 αἰσχρόν τι ποιεῖν.

b) intrans. *to do*, i. q. *to act*, e. g. (α) absol. i. q. *to be active, to work*, Matt. xx. 12 οἱ οἱ ἐσχατοὶ μίαν ὥραν ἐποίησαν. Rev. xiii. 5 ἐδόξη αὐτῷ ἐξουσία ποιῆσαι μῆνας κ. τ. λ. So Sept. and πῶν Ruth ii. 19. comp. Xen. An. 1. 5. 8. Mem. 3. 9. 9. But both these passages may also be referred to e, below. —(β) c. adv. of manner, *to do so and so, to act in any manner*, as καλῶς Matt. xii. 12. 1 Cor. vii. 37; and so seq. particip. Acts x. 33 καλῶς ἐποίησας παραγενόμενος. Phil. iv. 14. 3 John 6. (Xen. Cyr. 1. 4. 13 καλῶς ἐποίησας προσιπών.) c. κρείσσον 1 Cor. vii. 38. οὕτω John xv. 31. 1 Cor. xvi. 1. φρονίμως Luke xvi. 8. ὥς Matt. i. 24. xxviii. 15. So κατὰ τι ποιεῖν Matt. xxiii. 3. Luke ii. 27. πρὸς τι Luke xii. 47.—Dem. 17. 9 ὡν καλῶς ποιοῦντες ἐκτελεῖται. 141. 19. Luc. D. Mort. 11. 3 εὖ ἐποίησαν.

c.) Ποίεω, like Engl. *to do*, is often used in the latter member of a sentence, instead of repeatin. verb of the preceding member; see Passow no. 2. f. E.

g. seq. acc. of thing, Matt. v. 46 ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; Luke vi. 10. Rom. xii. 20 ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν κ. τ. λ. Heb. vi. 3. With an adv. as οὕτω, Matt. v. 47 ἐὰν ἀσπάσῃσθε τοὺς ἀδελφούς . . . οὐχὶ καὶ οἱ Ἰσραὴλ οὕτω ποιοῦσιν; xxiv. 46, comp. 45. Luke ix. 15. Acts xii. 8. ὁμοίως ποιεῖν Luke iii. 11. x. 37 ὥς Matt. vi. 2 μὴ σαλπίζετε ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν. Luke ix. 54. ὡσαύτως Matt. xx. 5. καθὼς 1 Thess. v. 11.—c. acc. Dem. 1148. 13 ῥαδίως ἐπιорκήσιν, ὕπερ καὶ ἄλλοις πεποίηκε Luc. de Merc. cond. 7. ὥς ποιήσουσι.

d) Spoken in reference to a person, *to do to or in respect to any one*, i. e. *for or against him*; the person being the remoter object. (α) Seq. accus. of person, also c. acc. of thing; Matt. xxvii. 22 τί οὖν ποιήσω Ἰησοῦν; Mark xv. 12. c. Adv. εὖ ποιεῖν τινα, Engl. *to do one good*, Mark xiv. 7. Comp. Buttm. § 131. 5. Matth. § 415.—Xen. Mem. 2. 2. 8. αὐτὴν οὐτ' εἶπα οὐτ' ἐποίησα οὐδέν. An. 1. 9. 11. Mem. 2. 1. 19 τοὺς φίλους ἐν ποιῶσι.—(β) Seq. dat. of pers. see Matth. § 415. n. 1. Viger. p. 289. n. E. g. *to or for any one*, in his behalf, c. acc. of thing. Matt. xx. 32 τί θέτε ποιήσω ὑμῖν. Mark v. 19 ὅσα σοι ὁ κύριος πεποίηκε. ver. 20. Luke i. 49. John ix. 26. xii. 16. c. acc. impl. Matt. xxv. 40, 45. c. adv. Matt. v. 44 καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς. Mark xv. 8. Luke i. 25. John xiii. 15. Sept. and πῶν Gen. 21. 1. (Plato Apol. Socr. 17 ταῦτα καὶ νεωτέρῳ καὶ πρεσβυτέρῳ . . . ποιήσω, καὶ ξένῳ καὶ ἀσπῳ. Xen. Mem. 3. 10. 8.) Also *against any one*, to his detriment, c. acc. of thing, Acts ix. 13 ὅσα κακὰ ἐποίησε τοῖς ἁγίοις. John xv. 21. Heb. xiii. 6. c. adv. Matt. xxi. 36. Luke ii. 48. Sept. and πῶν Gen. xx. 9. (Dem. 855. 15. Xen. Cc. 2. 9.) Or, genr. *in respect to any one*, in his case; c. acc. of thing, Matt. vii. 12. xxi. 40. Mark ix. 13. Acts iv. 16. c. adv. Matt. vii. 12. Luke vi. 23, 26, 31.—comp. Xen. Mem. 4. 2. 16 ποιεῖν τι πρὸς τινα.—(γ) Seq. ἐν c. dat. of pers. *to do in respect to any one*, in his case; c. acc. of thing. Matt. xvii. 12 Ἠλίας ἦδη ἦλθε . . . ἀλλ' ἐποίησαν ἐν

αὐτῶ ὅσα ἠθέλησαν. Luke xxiii. 31. Comp. Winer § 31. 5. p. 178.—Sept. Gen. xl. 14 π. ἐν ἐμοὶ ἔλεος. Luc. Philopat. 18 μὴ ἑτερεῖόν τι ποιήσῃς ἐν ἐμοί.—(δ) Seq. μετὰ c. gen. of pers. *to do with* any one, by Hebraism, see in Μετά I. 1. c. Luke i. 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων. x. 37. Acts xiv. 27. xv. 4. So Sept. for πῶς Gen. xxiv. 12, 14. Ps. cxix. 65.—Tob. xii. 6. Judith viii. 26.

e) Seq. accus. of time, pp. intrans. *to do or act for a certain time*, or as in vulg. Engl. *to doup* a certain time, i. q. *to spend, to pass*; comp. Lat. *transigere vitam* Sall. Cat. 2. Acts xv. 33 ποιήσαντες δὲ χρόνον xviii. 23. xx. 3 ποιήσας τε ἡμέρας τρεῖς. 2 Cor. xi. 25 νυκτὶ μέρον ἐν τῷ θυτῷ πεποίηκα. James iv. 13. Perhaps Matt. xx. 12. Rev. xiii. 5; see above in no. 2. b. a. This usage appears to belong to the later Greek, see Sturz de Dial. Maced. p. 189. Viger. p. 281; contra, Stallbaum ad Plat. Phileb. p. 158. Sept. for πῶς Ecc. vi. 12.—Sept. Prov. xiii. 24. Jos. Ant. 6. 1. 4 π. μῆνας τέσσαρας. Dion. Hal. Ant. 6. 5. Gr. Anthol. III. p. 67. 1. Dem. 392. 18 οὐδ' ἐποίησαν χρόνον οὐδένα. AL.

Ποίημα, ατος, τό, (ποιέω,) *a thing made, work*. Rom. i. 20 τὰ ἀόρατα αὐτοῦ . . . τοῖς ποιήμασι νοούμενα καθορᾶται. Trop. Eph. ii. 10. Sept. for πῶς Ecc. iii. 11. Ps. cxliii. 5. Is. xxix. 16.—Luc. de Dea Syra 29, 49. Hdot. 4. 5.

Ποίησις, εως, ἡ, (ποιέω,) *a making*. Jos. Ant. 18. 3. 1. νεῶν ποίησιν Thuc. 3. 2. In N. T. *a doing, keeping* of a law, James i. 25 ἐν τῇ ποιήσει sc. τοῦ νόμου. Comp. in Ποίω no. 2. a. β.—Ecclus. xix. 17 ποίησις νόμου. Test. XII Patr. p. 681.

Ποιητής, οῦ, ὁ, (ποιέω,) 1. *a maker* of any thing, *inventor*, Xen. Cyr. 1. 6. 38 π. μηχανημάτων. In N. T. *a poet, maker* of a poem, Acts xvii. 28.—Ceb. Tab. 13. Xen. Mem. 1. 2. 56. So ποιέω *to make verses, to describe in verse*, Hdot. 2. 116.

2. *a doer, keeper* of a law or precept. Rom. ii. 13 οἱ ποιηταὶ τοῦ νόμου. James i. 22, 23. iv. 11. ib. i. 25 π. ἔργον intends, *a doer of the deed*, i. q. *a doer intended*, sc. of the law.—1 Macc. ii. 67.

Ποικίλος, η, ον, pp. *variegated, party-coloured*, Sept. for πῶς Gen. xxxi. 8, 10, 12. Ceb. Tab. 21. Xen. Mem. 3. 10. 14. In N. T. *various, divers, manifold*, as ποικίλαις νόσοις Matt. iv. 24. Mark i. 34. Luke iv. 40. ἐπιθυμίαις ποικ. 2 Tim. iii. 6. Tit. iii. 3. Heb. ii. 4 ποικ. δυνάμει. xiii. 9. James i. 2. 1 Pet. i. 6. iv. 10 ποικίλης χάριτος Θεοῦ, i. e. of his manifold grace, various gifts.—2 Macc. xv. 21. Hdian. 4. 2. 13. Xen. Ec. 16. 1.

Ποιμαίνω, f. αὐῶ, (ποιμήν,) *to feed a flock or herd*, i. e. *to let feed, to pasture, to tend*, trans.

a) pp. Luke xvii. 7 δούλον ἔχων . . . ποιμαίνοντα. 1 Cor. ix. 7. Sept. for πῶς Gen. xxx. 31, 36. Ex. iii. 1.—Luc. D. Deor. 4. 4. Hdian. 6. 8. 2. Dem. 1155. 3.

b) trop. *to feed*, i. q. *to lead, to cherish, to provide for*, e. g. kings and princes their people, Matt. ii. 6 ὅστις ποιμανεῖ τὸν λαόν μου. Rev. vii. 17; and so pastors and teachers the church, John xxi. 16. Acts xx. 28 ποιμαίνειν τὴν ἐκκλησίαν. 1 Pet. v. 2. So Sept. for πῶς 2 Sam. v. 2. 1 Chr. xi. 2.—Anaer. Od. 60. 8.—Hence by impl. *to rule, to govern*, sc. with severity. Rev. ii. 27 ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ. xii. 5. xix. 15. So Sept. and πῶς Mic. v. 6. vii. 14.—In a bad sense, c. *ἐαυτόν, to feed or cherish oneself, to take care of oneself*, sc. at the expense of others, Jude 12. Comp. Sept. Prov. xxix. 3. Ez. xxxiv. 8 ἐβόσκεσαν οἱ ποιμένες ἑαυτούς.

Ποιμήν, ἑνος, ὁ, *a herdsman, shepherd*, one who tends herds or flocks.

a) pp. Matt. ix. 36 πρόβατα μὴ ἔχοντα ποιμένα. xxv. 32. Mark vi. 34. Luke ii. 8, 15, 18, 20. Sept. for πῶς Gen. iv. 2. Num. xxvii. 17.—Dem. 1155. 4. Xen. Mem. 2. 3. 9.

b) trop. of Jesus, as the Great Shepherd who watches over and provides for the welfare of the church, his flock. Matt. xxvi. 31 et Mark xiv. 27 πατάξω τὸν ποιμένα κ. τ. λ. quoted from Zech. xiii. 7 where Sept. for πῶς. John x. 2, 11 bis, 12, 14, 16. 1 Pet. ii. 25. Heb. xiii. 20. So Sept. for πῶς of the Messiah, Ez. xxxiv. 23. xxxvii. 24.—Act. Thom. § 25 ποιμήν ἀγαθός, of Christ. So of a king as

ποιμὴν λαῶν Hom. II. 1. 263. Xen. Mem. 3. 2. 1.—Also a *pastor*, the teacher and spiritual guide of a particular church, Eph. iv. 11. So Sept. and תַּרְגָּו Jer. ii. 8. iii. 15. Ez. xxxiv. 2, 5 sq.

Ποίμνη, ης, ἡ, (ποιμήν,) a *flock*, espec. of sheep, Matt. xxvi. 31. Luke ii. 8. 1 Cor. ix. 7 bis. Sept. for תַּרְגָּו Gen. xxxii. 17.—Æl. V. H. 1. 29. Dem. 1155. 5.—Trop. the *flock* of Christ, his disciples, church, John x. 16. Comp. Ποίμνιον.—Act. Thom. § 25.

Ποίμνιον, ου, τό, (sync. for ποιμήνιον from ποιμήν, Opp. Cyn. 4. 2. 69,) a *flock*, i. q. ποιμήν, Sept. for תַּרְגָּו Gen. xxix. 2, 3. תַּרְגָּו Gen. xxxi. 4. 1 Sam. xiv. 32. Luc. D. Deor. 4. 2, 3. Hdot. 2. 2.—In N. T. only trop. the *flock* of Christ, his disciples, church, Luke xii. 32. Acts xx. 28, 29. 1 Pet. v. 2, 3. Comp. Sept. τὸ π. κυρίου for תַּרְגָּו Jer. xiii. 17. Zech. x. 3.—Psalt. Salom. xvii. 45. Themist. Orat. 23. p. 289, i. q. disciples.

Ποῖος, ποία, ποῖον, correl. pron. interrog. corresponding to οἷος, τοῖος, Buttm. § 79; pp. *what? of what kind or sort?* Lat. *qualis*.

a) pp. Mark iv. 30 ἐν ποίᾳ παραβολῇ παραβάλλωμεν αὐτήν. Luke vi. 32 ποία ὑμῖν χάρις ἐστὶ; vers. 33, 34. xxiv. 19. John xii. 33 ποίῳ θανάτῳ. xviii. 32. xxi. 19. Acts vii. 49. Rom. iii. 27. 1 Cor. xv. 35. James iv. 14 ποία γὰρ ἡ ζωὴ ὑμῶν; comp. in Ποία. 1 Pet. ii. 11. ii. 20. So ἐν ποίᾳ ἐξουσίᾳ *by what authority*, i. q. by whose authority, Matt. xxi. 23, 24, 27. Mark xi. 28, 29, 33. Luke xx. 2. 8. Acts iv. 7 bis, ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ὀνόματι; Adv. Luke v. 19 ποίας, or in text. rec. διὰ ποίας sc. ὁδοῦ, *what way*, how; comp. δι' ἐκείνης xix. 4. Sept. for תַּרְגָּו 1 K. xxii. 24.—Ceb. Tab. 12. Hdian. 1. 17. 13. Xen. Mem. 3. 12. 8.

b) *what one?* sc. out of a number, i. q. *what? which?* Matt. xix. 18. xxii. 36 ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; xxiv. 42 ποία ὥρα. ver. 43. Mark xii. 28. Luke xii. 39. John x. 32 διὰ ποῖον αὐτῶν ἔργων. Acts xxiii. 34. Rev. iii. 3. So Sept. for תַּרְגָּו 2 Sam. xv. 2. 1 K. xiii. 12. Jonah i. 8.—1 Macc. ii. 10. Ceb. Tab. 2. Xen. Mem. 2. 4. 5.

Πολεμέω, ὦ, f. ἦσω, (πόλεμος,) to

war, to make war, to fight, seq. κατὰ c. gen. Rev. xii. 7 ὁ Μιχαήλ . . . τοῦ πολεμῆσαι κατὰ τοῦ δράκοντος, (later edit. μετὰ τ. δ.) see in Ὁ, ἡ, τό, G. c. β. 3. p. 557. By Hebr. seq. μετὰ c. gen. Rev. ii. 16 πολεμήσω μετ' αὐτῶν. xiii. 4. xvii. 14. So Sept. μετὰ for Heb. עַל שִׁבְלֵי Judg. xi. 5, 20. 2 K. xiv. 15. עַל שִׁבְלֵי Judg. xi. 25. See in Μετὰ I. 2. c. β. The usual Greek construction is c. dat. Matth. § 404. c. Buttm. § 133. 2. 1.—Absol. Rev. xii. 7; once joined with κρίνω, xix. 11 ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ, i. e. he makes war upon those whom he has condemned, i. q. to avenge, to punish, comp. Jer. xxi. 5, also πόλεμος θεῶν Xen. An. 2. 5. 7.—c. dat. Jos. c. Ap. 1. 29. Hdian. 2. 11. 7. Xen. Cyr. 3. 1. 10.—Hyperbol. once i. q. to contend, to quarrel, James iv. 2. So Sept. and part. עִנְיָ Ps. lvi. 2, 3, comp. ver. 6.—Diod. Sic. 13. 84.

Πόλεμος, ου, ὁ, (πέλομαι, kindr. Lat. *pello, bellum*,) pp. 'the agitation and tumult of battle,' hence *fight, battle, war*.

a) pp. *fight, battle*, 1 Cor. xiv. 8 τίς παρασκευάζεται εἰς πόλεμον; Heb. xi. 34 ἰσχυροὶ ἐν πολέμῳ. Rev. ix. 7, 9. xii. 7. xvi. 14. xx. 8. So ποιῆσαι πόλεμον μετὰ τινος to do battle, to fight, to make war with any one, i. q. πολεμεῖν, Rev. xi. 7. xii. 17. xiii. 7. xix. 19; see in Ποίω and Πολεμέω. So Sept. and עִנְיָ Ex. xiii. 17. 2 Sam. xix. 10. Job xxxix. 25.—Æl. V. H. 3. 9. Diod. Sic. 13. 79. Xen. Cyr. 6. 2. 4.—Hyperbol. once i. q. *contest, strife*, James iv. 1.—Hdian. 1. 11. 4. comp. Plato Phædo 11.

b) *genr. war*, Matt. xxiv. 6 bis ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. Mark xiii. 7 bis. Luke xiv. 31. xxi. 9. So Sept. and עִנְיָ Ex. i. 10. 2 K. iii. 7.—Pol. 3. 7. 1, 2. Xen. Mem. 4. 4. 14.

Πόλις, εως, ἡ, (πόλος, πέλομαι,) a *city*, pp. enclosed with a wall, a walled town.

a) pp. and *genr.* Matt. ii. 23 κατῳκησεν εἰς πόλιν λεγομένην Ναζαρέτ. Mark vi. 56. Luke viii. 1. John xi. 54. 2 Cor. xi. 26. al. sæp. Sept. for תַּרְגָּו Gen. iv. 16. xi. 4. sæp.—Hdian. 3. 1. 10, 14. Xen. Mem. 3. 1. 1.—In various constructions: (a) c. art. ἡ πόλις, the city,

i. e. before mentioned, as Matt. xxi. 17, 18, coll. ver. 10. Mark xi. 19, coll. ver. 1. John iv. 8, 28, 30, coll. ver. 5. Acts viii. 9, coll. ver. 5. al. Or κατ' ἐξοχὴν, *the city*, i. q. the chief city, *metropolis*, e. g. *Jerusalem* Matt. xxvi. 18. Luke vii. 37. xxiv. 49. Acts xii. 10. (Jos. Ant. 10. 3. 1, 2.) So of *Gadara* Matt. viii. 33 coll. ver. 28. Mark v. 14. Luke viii. 34.—(β) c. adj. or a like adjunct, Matt. x. 14, 15 τῇ πόλει ἐκείνῃ. Acts xix. 29 ἡ π. ἑλῃ. xxvi. 11 εἰς τὰς ἐξω πόλεις. Rev. xvi. 19 ἡ πόλις ἡ μεγάλη sc. Βαβυλῶν. xviii. 10, 21. So ἡ ἰδία πόλις *one's own city*, i. e. in which one dwells, Matt. ix. 1, comp. iv. 13; or, the chief city of one's family, Luke ii. 3. ἡ ἁγία πόλις *the Holy City*, i. e. *Jerusalem* as the public seat of God's worship, Matt. iv. 5. Rev. xi. 2. So Sept. and חֲרֹם יְרֵךְ Neh. xi. 1. Is. lii. 1. Called also ἡ πόλις ἡ ἡγαπημένη in a like sense, Rev. xx. 9.—(γ) Seq. gen. of pers. *the city of any one*, i. e. one's native city, π. Δαβὶδ Luke ii. 4, 11. (2 Chr. viii. 11.) or in which one dwells, Luke iv. 29. John i. 45. Rev. xvi. 19. π. τοῦ μεγάλου βασιλέως, i. e. where God dwells, Matt. v. 35, comp. Ps. xlviii. 2. Tob. xiii. 15. Seq. gen. of a gentile name, Matt. x. 5 εἰς πόλιν Σαμαριτῶν. ver. 23. Luke xxiii. 51. Acts xix. 35. 2 Cor. xi. 32.—(δ) With the pr. n. of the city subjoined; e. g. in apposit. in the same case, Luke ii. 4 ἐκ πόλεως Ναζαρέτ. ver. 39. Acts xi. 5. xxvii. 8; or in the genit. Acts xvi. 14. 2 Pet. ii. 6 πόλεις Σοδόμων καὶ Γ. comp. Winer § 48. 2.—Apollon. Argon. 2. 654 or 656 πτόλιν Ὀρχομενοῖο.—(ε) Seq. gen. of region or province, Luke i. 26 εἰς πόλιν τῆς Γαλιλαίας, John iv. 5. Acts xxi. 39. impl. Matt. xiv. 13. Luke v. 13. So Luke i. 39 εἰς πόλιν Ἰουδα, i. e. a city of Judah; where others suppose it to be i. q. the city Ἰούδα, Heb. יְרוּשָׁלַיִם or יְרוּשָׁה Josh. xv. 55. xxi. 16. See Reland Palæst. p. 870. Rosenm. Bibl. Geogr. II. ii. p. 317.

b) meton. for *the inhabitants* of a city, Matt. viii. 34 πᾶσα ἡ πόλις ἐξῆλθεν. xxi. 10. Mark i. 33. Acts xiii. 44. xxi. 30. al.—Hdian. 2. 11. 6. Xen. Cyr. 1. 4. 25.

c) symbol. of the celestial or spiritual *Jerusalem*, the seat of the Messiah's kingdom, described as descending out

of heaven, Rev. iii. 12. xxi. 2 τὴν πόλιν τὴν ἁγίαν, Ἱερουσ. καινὴν, εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ. ver. 10; 14 sq. xxii. 14, 19. Heb. xi. 10, 16. xii. 22. See Schættgen's Dissert. in Hor. Heb. I. p. 1205 sq. AL.

Πολιτάρχης, ου ὁ, (πόλις, ἄρχω,) *a city-ruler, prefect, magistrate*, Acts xvii. 6, 8.—Greek writers use the form πολιτάρχος *Aeneas* c. 26; or better πολιάρχος *Pind.* Rom. 7. 152.

Πολιτεία, ας, ἡ, (πολιτεύω,) pp. 'the being a free citizen,' the relation of a free citizen to the state; hence

a) *citizenship, the right of citizenship, freedom of a city*, Acts xxii. 28.—3 Macc. iii. 21, 23. Jos. B. J. 1. 9. 5. Dem. 161. 16. Xen. H. G. 1. 1. 26.

b) *the state itself, a community, commonwealth*, Eph. ii. 12 π. τοῦ Ἰσραήλ.—2 Macc. iv. 11. Pol. 6. 14. 4. Xen. Mem. 2. 1. 13.

Πολίτευμα, ατος, τό, (πολιτεύω,) *any public measure, administration of the state*, Dion. Hal. Ant. 2. 15. Dem. 107. 25. In N. T. *the state itself, community, commonwealth*, trop. of Christians in reference to their spiritual community, Phil. iii. 20.—pp. 2 Macc. xii. 7. Jos. Ant. proœm. 3. Pol. 2. 41. 6.

Πολιτεύω, f. εὔσω, (πολίτης,) *to administer the state*, Thuc. ii. 37, 65. *to live as a free citizen* Pol. 4. 76. 2. Xen. H. G. 3. 1. 21.—Often and in N. T. depon. Pass. πολιτεύομαι, *to be a citizen of a state, to live as a good citizen, to conduct oneself according to the laws and customs of a state*, pp. Dem. 665. 20. Hence in N. T. genr. *to live, to order one's life and conduct*, sc. according to a certain rule, c. adv. Phil. i. 27 ἀξίως τοῦ εὐαγγελίου πολιτεύεσθε. c. dat. Acts xxiii. 1 πεπολιτευμαι τῷ θεῷ, i. e. *to or for God, according to his will*; comp. in Θεός. a. γ.—2 Macc. vi. 1 τοῖς τοῦ θεοῦ νόμοις. 3 Macc. iii. 4. Jos. de Vit. § 2. de Macc. § 4 τῷ πατρὶ φ νόμῳ.

Πολίτης, ου, ὁ, (πόλις,) *a citizen, an inhabitant of a city*, Acts xxi. 39 οὐκ ἀσήμεν πόλεως πολίτης. Luke xv. 15.—2 Macc. v. 23, 24. Jos. B. J. 2. 18. 6. Xen. Mem. 4. 6. 14.—Seq. gen. αὐτοῦ,

i. q. *fellow-citizen*, Luke xix. 14; also Heb. viii. 11 in later edit. where text. rec. γόν πλησίον. Sept. for יָרֵךְ-יָרֵךְ Gen. xxiii. 11. יָרֵךְ Jer. xxxi. 34. Prov. xxiv. 28.—Hdian. 3. 10. 11. Xen. H. G. 6. 3. 6.

Πολλά, see Πολύς.

Πολλάκις, adv. (πολύς,) *many times, often*, Matt. xvii. 15 bis. Mark v. 4. ix. 22. John xviii. 2. Acts xxvi. 11. Rom. i. 13. 2 Cor. viii. 22. xi. 23, 26, 27 bis. Phil. iii. 18. 2 Tim. i. 16. Heb. vi. 7. ix. 25, 26. x. 11.—Xen. Mem. 3. 12. 6.

Πολλαπλασίων, ονος, ὁ, ἡ, adj. (πολύς,) *manifold, many times more*, Luke xviii. 30.—Test. XII Patr. p. 640. Pol. 35. 4. 4. The form πολλαπλάσιος is more usual, Jos. B. J. 5. 13. 5. Xen. Mem. 2. 2. 7. Comp. Buttm. § 71. 3.

Πολυέσπλαγχνος, see in Πολύ-σπλαγχνος.

Πολυλογία, ας, ἡ, (πολυλόγος, from πολός, λέγω,) *much speaking, loquacity*, Matt. vi. 7. Sept. for עֲרֵב־לֵבָב Prov. x. 19.—Plut. de Curiosit. 9. init. Xen. Cyr. 1. 4. 3.

Πολυμερῶς, adv. πολυμερῆς consisting of many parts, manifold, Wisd. vii. 22. Anthol. Gr. II. p. 214; from πολός, μέρος,) *in many parts, in manifold ways*, Heb. i. 1.—Jos. Ant. 8. 3. 9 ταῦτα πάντα ὁ Σολομὼν εἰς τὴν Θεοῦ τιμὴν πολυμερῶς καὶ μεγαλοπρεπῶς κατεσκεύασε. Comp. πολυμερῆς Max. Tyr. Diss. 37. p. 363.

Πολυποίκιλος, ον, ὁ, ἡ, adj. (πολύς, ποίκιλος,) *much variegated*, π. φάρεα Soph. Iph. Taur. 1155. In N. T. *very various, manifold, multifarious*, e. g. ἡ π. σοφία τοῦ Θεοῦ Eph. iii. 10.

Πολύς, πολλή, πολύ, Genit πολ-λῶς, ἧς, οὔ, see Buttm. § 64. 1. Compar. πλείων, Superl. πλείστος, see in their order.—*Many, much*, pp. of number, quantity, amount. For the usual construction with the article, see in Ὁ, ἡ, τό, II. A. 2. b.

a) Sing. pp. *many, much*; and with a noun implying number or multitude, *great, large*, (a) Without artic. c. Subst. John vi. 10 χόρτος πολός. xv. 5 καρπὸν πολόν. Acts xv. 32 διὰ λόγου πολλοῦ

with much discourse, many words. xx. 2. xvi. 16 ἐργασίαν πολλήν xxii. 28. Matt. xiii. 5 γῆν πολλήν *much earth, soil*. So with a noun of multitude, Acts xi. 21 π. ἀριθμός *a great number*; xviii. 10 λαὸς πολός, Mark v. 24 ὄχλος π. John vi. 2. Acts xiv. 1 πολὺν πλῆθος, xvii. 4. trop. Matt. ix. 37 ὁ μὲν Σειρισμός πολός, comp. ver. 36. al. (Xen. Cyr. 4. 2. 1.) Absol. πολύ, *much*, e. g. Luke xii. 48 ὃ ἐδόξη πολύ, πολὺν ζητηθήσεται κ. τ. λ. xvi. 10 bis ἐν πολλῷ πιστός, ἐν πολλῷ ἀδικός. Acts xxvi. 29. Matt. xxvi. 9 πραῖσθηναι πολλοῦ το be sold for *much*.—Xen. Mem. 1. 2. 60.—(β) with the art. c. Subst. Heb. v. 11 περὶ οὗ πολὺς ἡμῖν ὁ λόγος *of whom we have much to say*, many things. Mark xii. 37 ὁ πολὺς ὄχλος, i. q. Engl. *the great multitude*, the common people. (Hdian. 1. 1. 1 ὁ πολὺς ὄμιλος. Xen. An. 3. 2. 36 ὁ π. ὄχλος. Comp. Lob. ad Phr. p. 193, 390.) Absol. το πολύ, *the much*, 2 Cor. viii. 15 ὁ τὸ πολύ, sc. συλλέξας, quoted from Sept. Ex. xvi. 18, comp. ver. 17. See Winer § 66. 3. p. 472.—Xen. An. 7. 7. 36 ὁ ὀρίζων τὸ πολὺ καὶ ὀλίγον.

b) Plur. πολλοί, αἱ, ἅ, *many*, and with nouns of multitude, *great, large*, (a) Without artic. c. Subst. Matt. viii. 16 δαίμονιζομένους πολλούς xxiv. 11. Mark ii. 15 πολλοὶ τελῶναι. Luke vii. 21. xii. 7, 19 πολλὰ ἀγαθά. ver. 47 see in Δέρω. John iii. 23 ὕδατα πολλά. Acts ii. 43. Heb. ii. 10. al. So with a noun of multitude, Matt. iv. 25 ὄχλοι πολλοί. Luke xiv. 25. (Xen. An. 4. 7. 14.) With another Adj. ἕτεροι πολλοί Matt. xv. 30; fem. Luke viii. 3; neut. xxii. 65. ἄλλαι πολλαί Mark xv. 41; neut. vii. 4. John xxi. 25. πολλοὺς ἄλλους Mark xii. 5. Coupled by καί, as π. καὶ ἕτερα Luke iii. 18, π. καὶ ἄλλα σημεῖα John xx. 30. π. καὶ βαρέα αἰτιάματα Acts xxv. 7. Tit. i. 10. (Xen. Cyr. 1. 4. 1. c. καὶ Xen. Conv. 1. 6. Mem. 1. 2. 24.) Absol. πολλοί, *many*, Matt. vii. 13 καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι. ver. 22 πολλοὶ ἐρῶσί μοι. Luke iv. 41 ἀπὸ πολλῶν John viii. 30. Acts x. 27. 2 Pet. ii. 2. So by impl. *many* i. q. a multitude, *all*, Matt. xx. 28 λύτρον ἀντὶ πολλῶν. Mark x. 45. xiv. 24. Heb. ix. 28, comp. Sept. Is. liii. 12. Neut. πολλά, *many things, much*, Matt. xiii. 3 καὶ ἐλάλησεν πολλά ἐν παρα-

βολαῖς. Mark v. 26. Luke x. 41. John viii. 26. 2 Cor. viii. 22 *ἐν πολλοῖς*. 2 John 12. al. (Xen. Cyr. 8. 3. 50.) Seq. gen. partit. Matt. iii. 7 πολλοὺς τῶν Φαρισαίων Luke i. 16. John vi. 66. Acts iv. 4. al. Seq. *ἐκ* c. gen. partit. comp. Ἐκ no. 3. h. John vi. 60 πολλοὶ ἐκ τῶν μαθητῶν. x. 20. Acts xvii. 12.—c. gen. Xen. An. 1. 7. 20. Apol. Soer. 13.—(β) With the art. as referring to something well known; c. Subst. Luke vii. 47 αἱ ἀμαρτίαι αὐτῆς αἱ πολλαί, comp. ver. 37, 39. Rev. xvii. 1, comp. ver. 15. Acts xxvi. 24 τὰ πολλὰ γράμματα *the much learning* sc. which thou hast, q. d. *thy much learning*. (Luc. Cynic. 16. Plato Apol. Soer. 1 init.) Absol. οἱ πολλοί, *the many*, i. e. those before spoken of including the idea of *all*; as Rom. v. 15, 19, i. e. *the many* of whom the apostle had been treating as having *all* suffered through Adam. So of *the many*, i. e. all who receive Christ, ver. 15. xii. 5. 1 Cor. x. 17. ver. 33 τὸ τῶν πολλῶν ἵνα σωθῶσι *the many*, i. e. all to whom I preach. (Xen. An. 3. 1. 10.) Also *the many*, i. q. *the most*, *the greater number*, but implying exceptions. Matt. xxiv. 12 ἡ ἀγάπη τῶν πολλῶν. 2 Cor. ii. 17 ὡς οἱ πολλοὶ *as the most do*, i. e. the Judaizing teachers. Comp. Winer p. 93. Matth. § 266.—Xen. Cyr. 3. 1. 3.

c) trop. and intens. of amount, degree, *much*, *great*, *vehement*, comp. Passow no. 1. b. Matt. ii. 18 ὀδυρμὸς πολὺς. v. 12. Luke x. 40. Col. iv. 13. ζῆλον πολύν. Matt. xxiv. 30 δόξης πολλῆς. Mark xiii. 26. John vii. 12 γογγυσμὸς π. Acts xv. 7. xxi. 40 πολλῆς σιγῆς. xxiv. 3. 7. xxv. 23. xxvii. 10, 21. Rom. ix. 22. 1 Cor. ii. 3 ἐν τρόπῳ πολλῷ. 2 Cor. viii. 4. Eph. ii. 4. al. sæp. Sept. for ἵητ Gen. xli. 29. Dan. xi. 44.—Eccles. xv. 18. Hdian. 7. 1. 2. Dem. 23. 31. Xen. Cyr. 7. 1. 25. Mem. 2. 1. 6.

d) of time, *much*, *long*, plur. *many*. Matt. xxv. 19 μετὰ δὲ χρόνον πολύν. Mark vi. 35 ὥρας πολλῆς γενομένης. Luke xxi. 29. John v. 6. Luke xii. 19 *ἐτη πολλὰ many years*. Acts xxiv. 10. Rom. xv. 23. ἐπὶ πολὺ *for a long time* Acts xxviii. 6. μετ' οὐ πολὺ *not long after* Acts xxvii. 14. μετ' οὐ πολλὰς ἡμέρας Luke xv. 13. Acts i. 5. Sept. ἡμέραι π. for Heb. עֶבְרָא

Hos. iii. 3, 4.—Xen. An. 5. 2. 17 πολλοῦ χρόνον. Plato Apol. Soer. 2 πολλὰ *ἐτη*.

e) Neut. πολύν, πολλά, adverbially, Butt. § 115. 4. Matth. § 446. (a) Sing. πολύν, *much*, *greatly*, Mark xii. 27 πολὺ πλανᾷσθε. Luke vii. 47 ἡγάπησε πολύν. Acts xviii. 27. Rom. iii. 2. James v. 16. c. compar. 2 Cor. viii. 22 πολὺ σπουδαιότερον. Dat. πολλῷ id. c. compar. John iv. 41. πολλῷ μᾶλλον Matt. vi. 30. Mark x. 48.—Sept. Dan. vi. 14, 23. Hdian. 2. 3. 4. Xen. Mem. 3. 5. 11. c. compar. Luc. D. Deor. 2. 1. Xen. Mem. 2. 10. 2. πολλῷ c. compar. Xen. Mem. 1. 2. 9. Comp. Passow no. 4. a, b. —(β) Plur. πολλά without artic. *many times*, *often*, Matt. ix. 14 νηστεύομεν πολλά. James iii. 2. (Luc. D. Deor. 19. 2 fin. Xen. Cyr. 1. 5. 14.) Also *much*, *greatly*, Mark i. 45 ἤρξατο κηρύσσειν πολλά iii. 12. v. 10 παρεκάλεi αὐτὸν πολλά. 1 Cor. xvi. 12. Rev. v. 4 ἐκλαιον πολλά.—Sept. 2 K. x. 18. Is. xxiii. 16. Hdian. 1. 16. 11. Xen. Cyr. 8. 3. 47 fin.—With the art. τὰ πολλά, *this many times*, *for the most part*, *greatly*, Rom. xv. 22.—Luc. D. Deor. 16. 1. Xen. H. G. 6. 2. 30. AL.

Πολύσπλαγχνος, ου, ό, ή, adj. (πολύς, σπλάγχνον), *very compassionate*, *of great mercy*, James v. 11, where some MSS. read πολυεύσπλαγχνος.—Not found elsewhere.

Πολυτελής, έος, ους, ό, ή, adj. (πολύς, τέλος,) *very expensive*, *very costly*, *sumptuous*, e. g. νάρδος Mark xiv. 3. ιματισμός 1 Tim. ii. 9. Sept. for תרף Prov. i. 13.—Hdian. 6. 4. 7. Xen. An. 1. 5. 8.—Trop. *very precious*, *excellent*, 1 Pet. iii. 4.—Diod. Sic. 14. 30.

Πολύτιμος, ου, ό, ή, adj. (πολύς, τιμή), *of great value* or *price*, *very costly*, *very precious*, e. g. μαργαρίτης Matt. xiii. 46. νάρδος John xii. 3. 1 Pet. i. 7 in later edit.—Hdian. 1. 17. 5.

Πολυτρόπως, adv. (πολύτροπος, from πολύς, τρόπος, τρέπω), *in many ways*, in diverse manners, Heb. i. 1.—Hesych. πολυτρόπως· διαφόρως, ποικίλως.

Πόμα, ατος, τό, (πίνω, πέπομαι,) *drink*, 1 Cor. x. 4. Heb. ix. 10. Sept.

for מַשְׁחָה Ps. cii. 10. מַשְׁחָה Dan. i. 16.—Ceb. Tab. 6. Xen. Mem. 4. 7. 9. Comp. Lob. ad Phr. p. 455 sq.

Πονηρία, ας, ἡ, (πονηρός,) *evil nature, badness*, pp. in a physical sense, Sept. for פֶּרַךְ Jer. xxiv. 2, 3, 8. In N. T. only in a moral sense, *evil disposition, wickedness, malice*. Matt. xxii. 18 γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν. Luke xi. 39. Rom. i. 29. 1 Cor. v. 8. Eph. vi. 12 τὰ πνεύμ. τῆς πονηρίας i. q. τὰ πονηρά, Buttm. § 121. n. 4. Winer § 34. 2. Plur. αἱ πονηρίαι, *wicked counsels* Mark vii. 22; *wicked deeds, iniquities*, Acts iii. 26. Sept. for פֶּרַךְ Ex. xxxii. 11. פֶּרַךְ Ps. xxviii. 5. plur. for פֶּרַךְ Jer. xxxii. 32. xxxiii. 5.—Luc. D. Mort. 12. 6. Plut. de aud. Poet. 4. T. I. p. 49. Tauchn. Xen. Œc. 1. 19. plur. Dem. 521. 6.

Πονηρός, ὁ, ὄν, (πονέω, πόνος,) Comparat. πονηρότερος Matt. xii. 45. Luke xi. 26; pp. 'causing or having labour, sorrow, pain;' hence genr. *evil*, act. and passive.

a) Act. *evil*, i. e. causing evil to others, *evil-disposed, malevolent, malignant, wicked*. (a) of persons, Matt. v. 45 ἐπὶ πονηροὺς καὶ ἀγαθοὺς. vii. 11 εἰ ὑμεῖς, πονηροὶ ὄντες κ. τ. λ. xii. 34, 35. xiii. 49. xviii. 32. Luke vi. 35, 45. xi. 13. Acts xvii. 5. 2 Thess. iii. 2. So Sept. and γῆ Esth. vii. 6. Job xxi. 30.—Ecclus. xiv. 5. Hdian. 5. 2. 5. Xen. Mem. 2. 6. 20.—So πνεύματα πονηρά *evil spirits*, malignant demons, Matt. xii. 45. Luke vii. 21. viii. 2. xi. 26. Acts xix. 12, 13, 15, 16. (Sept. and γῆ 1 Sam. xvi. 14 sq. xviii. 10.) Hence ὁ πονηρός, *the Evil one*, κατ' ἐξοχὴν, i. e. Satan, Matt. xiii. 19, 38, coll. 39. Eph. vi. 16. 1 John ii. 13, 14. iii. 12. v. 18. Others also refer here Matt. v. 37. vi. 13. Luke xi. 4. John xvii. 15. 1 John v. 19; see below in β. and in b. α.—Act. Thom. § 45. Barnab. Ep. 21.—(β) Of things, e. g. ὀφθαλμὸς πονηρός *an evil eye*, envy, Matt. xx. 15. Mark vii. 22. Comp. in ὀφθαλμὸς α. γ. So διαλογισμοὶ πονηροὶ Matt. xv. 19. James ii. 4; see in Διαλογισμός. 1 Tim. vi. 4. Matt. xii. 35 et Luke vi. 45 ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας, i. q. θησαυρ. τῆς πονηρίας.—Hdian. 1. 8. 5. Æl. V. H. 2. 11 πον. εἶπνα q. d. Thyestæ epulæ.—So pp. as causing pain or hurt, *hurtful*, e. g.

words, *injurious, calumnious*, πᾶν πονηρὸν ῥῆμα Matt. v. 11. Acts xxviii. 21. 3 John 10. So Sept. and γῆ Gen. xxxvii. 1. Ps. lxi. 6. (Judith viii. 8.) Also *painful, grievous*, Rev. xvi. 2 ἄλγος κακὸν καὶ πονηρὸν. So Sept. and γῆ Deut. xxviii. 35, 59.—Ecclus. xxviii. 23. Hdian. 2. 12. 11.—Neut. τὸ πονηρὸν, *evil*, i. e. *evil intent, malice, wickedness*. Matt. v. 37 τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστίν. ver. 39. John xvii. 15. 2 Thess. iii. 3. *evil* as inflicted, *calamity, affliction*, Matt. vi. 13 ῥῆσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Luke xi. 4.

b) Pass. *evil*, i. e. made evil, evil in nature or quality, *bad, ill, vicious*. (a) In a moral sense, e. g. of persons, *wicked, corrupt, an evil-doer*, 1 Cor. v. 13 ἐκαιρεῖτε τὸν πονηρὸν ἐξ ὑμῶν. 2 Tim. iii. 13. So γενεὰ πονηρά Matt. xii. 39, 45. xvi. 4. Luke xi. 29. αἰὼν πονηρός Gal. i. 4. So Sept. for γῆ Deut. xxi. 21. פֶּרַךְ Is. i. 4. ix. 17. (Hdian. 5. 2. 5. Xen. Ath. 1. 1.) Of a servant, i. q. *re-miss, slothful*, Matt. xxv. 26. Luke xix. 22.—Ecclus. xlii. 5. Hdian. 1. 13. 6. Xen. Œc. 7. 41.—Of things, *wicked, corrupt, flagitious*, e. g. τὰ ἔργα, John iii. 19 ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. vii. 7. Col. i. 21. 2 Tim. iv. 18. 1 John iii. 12. 2 John 11. ραδιούργημα πον. Acts xviii. 14. 1 Thess. v. 22 ἀπὸ παντός εἶδους πονηροῦ, see in Ὁ, ἡ, τό, A. 2. b. p. 553. Heb. iii. 12. x. 22. James iv. 16. So Sept. and γῆ Deut. xvii. 5. 2 K. xvii. 13. Prov. xxvi. 23. (Jos. Ant. 2. 3. 1. Hdian. 3. 6. 9.) Also of times, pp. as full of sorrow and affliction, *evil, sorrowful, calamitous*, e. g. ἡμέραι πονηραὶ Eph. v. 16. vi. 13. So Sept. and γῆ Gen. xlvii. 9. Ps. xciv. 13.—Neut. τὸ πονηρὸν, *evil, wickedness, guilt*, Luke vi. 45. Rom. xii. 9. 1 John v. 19. Plur. τὰ πονηρά *evil things, wicked deeds*, Matt. vii. 23. πονηρά Matt. ix. 4. xii. 35. Luke iii. 19. So Sept. for γῆ, e. g. τὸ π. Deut. xvii. 2. Judg. ii. 11. Ecc. viii. 12 sæp. τὰ π. Gen. vi. 5. viii. 21. πονηρά Ps. xcvi. 10. Hos. vii. 15.—(β) In a physical sense, or rather of external quality and condition, *evil, bad*, e. g. καρποὶ πονηροὶ *bad fruit*, Matt. vii. 17, 18. ὀφθαλμὸς πονηρός i. e. *ill, diseased*, Matt. vi. 23. Luke xi. 34. Comp. Sept. and γῆ Lev. xxvii. 10. 2 K. ii. 19. Once of persons in

reference to external state, dress, etc. Matt. xxii. 10 *πονηρούς τε καὶ ἀγαθοὺς*, *bad and good*, q. d. high and low, rich and poor, a periphrasis for *all*. So Luke vi. 22 *ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρόν*, i. e. as a disgrace, reproach; see in 'Εκβάλλω a.

Πόνος, ου, ὁ, (πίνω, πίνομαι,) *labour, toil, travail*, Col. iv. 13 in MSS. for ζῆλον.—Jos. Ant. 3. 2. 3. Hdian. 2. 10. 17. Xen. Mem. 2. 1. 3.—Hence, *sorrow, pain, anguish*, Rev. xvi. 10 *ἡμασώντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου*. ver. 11. xxi. 4. Sept. for צַר Is. lxx. 14. comp. Gen. xxxiv. 25. צָרָה Job iv. 5.—Æl. V. H. 5. 6. Xen. Mem. 2. 2. 5.

Ποντικός, ή, όν, *belonging to Pontus, a Pontian*, Acts xviii. 2.

Πόντιος, ου, ὁ, *Pontius*, the prænomēn of Pilate, see Πιλάτος. Matt. xxvii. 2. Luke iii. 1. Acts iv. 27. 1 Tim. vi. 13. See Adam's Rom. Ant. p. 32.

Πόντος, ου, ὁ, *Pontus*, the north-eastern province of Asia Minor, Acts ii. 9. 1 Pet. i. 1. It was bounded N. by the Euxine; W. by Paphlagonia and Galatia; S. by Cappadocia and part of Armenia; and E. by Colchis. The kingdom of Pontus became celebrated under Mithridates the Great, who waged a long war with the Romans; in which he was at last defeated by Pompey, and his kingdom made a Roman province.

Πόπλιος, ου, ὁ, Lat. *Publius*, pr. n. of a wealthy inhabitant of Malta, Acts xxviii. 7, 8.

Πορεία, ας, ή, (πορεύω,) *a going, way, journey*; Luke xiii. 22 *πορείαν ποιούμενος making his way*, i. e. *journeying*. Sept. for הַיָּטָה Jon. iii. 3, 4.—2 Macc. xii. 10. Jos. de Vit. § 52. Xen. Mem. 3. 13. 5.—From the Heb. in Plur. *goings, ways, journey of life*, James i. 11. So Sept. for הַיָּטָה Prov. ii. 7. Comp. in 'Οδός c. γ.

Πορεύω, f. εὔσω, (πόρος a passing, passage, from πείρω, τράω,) *to cause to pass over by land or water, to transport*, trans. Eurip. Med. 180 or 182. Pind. Ol. 1. 185. Æl. V. H. 8. 2.—Oftener and in N. T. only *depon*. Mid. *πορεύομαι*, f. εὔσομαι, aor. 1 pass. as Mid.

πορεύεσθην Buttm. § 136. 2; pp. *to transport one's self, to betake one's self*, i. q. *to pass from one place to another*, intrans. Hence.

a) pp. *to pass, to go*, implying motion *from* the place where one is, and hence often i. q. *to pass on, to go away, to depart*; found chiefly in Matt. Luke, John, and Acts. E. g. absol. Matt. ii. 9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως, *ἐπορεύθησαν*. Mark xvi. 10. Luke iv. 30. Acts v. 20. 1 Cor. x. 27. (Xen. An. 3. 4. 41.) Once c. acc. Acts viii. 39 *ἐπορεύτην ὁδὸν αὐτοῦ*, see in 'Οδός b. a. Seq. inf. of object, Luke ii. 3 *ἐπορεύοντο πάντες ἀπογράφεσθαι*. John xiv. 2. Comp. Buttm. § 140. 2.—Usually with an adjunct of place *whence* or *whither*; e. g. with a Preposition and its case: ἀπό c. gen. Matt. xxiv. 1 *ἐπορεύετο ἀπὸ τοῦ ἱεροῦ*. Luke iv. 42. Acts v. 41. (Xen. An. 4. 4. 17.) διά c. gen. Matt. xii. 1 *διὰ τῶν σπορίμων*. Xen. Cyr. 2. 4. 24.) εἰς c. acc. of place, Matt. ii. 20 *εἰς γῆν Ἰσραήλ*. Mark xvi. 15. Luke iv. 42. al. (Xen. H. G. 7. 4. 10.) also c. acc. of state or condition, Luke xxii. 33 *εἰς θάνατον*. vii. 50 *εἰς εἰρήνην*, see in Εἰς no. 4 fin. ἔμπροσθεν c. gen. of pers. John x. 4. *ἐν* c. dat. of state or manner, Acts xvi. 36, comp. in Εἰς no. 4 fin. ἐπὶ c. acc. of place, Matt. xxii. 9 *ἐπὶ τὰς διεόδους κ. τ. λ.* Acts viii. 26. ix. 11. (Xen. Ag. 1. 16.) c. acc. of pers. Acts xxv. 12; also c. acc. of thing sought, object, Luke xv. 4 π. ἐπὶ τὸ ἀπολωλός. Xen. Cyr. 5. 3. 16. H. G. 7. 4. 10.) ἕως c. gen. of place, ἕως Καισαρείας Acts xxiii. 23. κατὰ c. acc. of place *towards* which, Acts viii. 26; of way *along* which, viii. 36. ὀπίσω c. gen. of pers. by Hebr. *to go after* any one, to follow, Luke xxi. 8. Sept. for הַיָּטָה Judg. ii. 12. 1 Sam. vi. 12. πρὸς c. acc. of pers. Matt. x. 6 *πρὸς τὰ πρόβατα κ. τ. λ.* Luke xi. 5. Acts xxvii. 3. al. Sept. for הַיָּטָה Gen. xxvi. 26. (Xen. H. G. 7. 3. 6.) σύν c. dat. of pers. Luke vii. 6 *ἐπορεύετο σὺν αὐτοῖς*. So with Adverbs: ἐκείθεν Matt. xix. 15. ἐντεῦθεν Luke xiii. 31. οὐ for ὅποι Luke xxiv. 28. ποῦ John vii. 35.—By a sort of pleonasm, *πορεύομαι* is often prefixed, espec. in the participle, to verbs which already imply the idea of *going*, in or-

der to render the expression more full and complete; comp. in Ἐρχομαι no. 2. a. Ἀνίστημι II. d. So Part. Matt. ii. 8 πορευθέντες, ἀκριβῶς ἐξετάσατε. ix. 13. x. 7 πορευόμενοι δὲ κηρύσσετε. Luke vii. 22. xiv. 10. xxii. 8. 1 Pet. iii. 19. Imperat. Luke x. 37 πορεύου, καὶ σὺ ποίει ὁμοίως. So Sept. and 𐤒𐤒𐤓 2 K. v. 10. 1 K. ix. 6. Josh. xxiii. 16.—Jos. Ant. 7. 13. 1 προσέταξεν Ἰωάβω πορευθέντι τὸν ὄχλον ἐκταρμῆσαι.

b) by impl. to depart this life, i. q. to die, Luke xxii. 22. So Heb. 𐤒𐤒𐤓 Gen. xv. 2. Ps. xxxix. 14, Sept. ἀπολόομαι, ἀπέρχομαι.—So οἶχομαι Xen. Cyr. 3. 1. 13. Comp. Wisd. iii. 2, 3.

c) genr. to go, to walk, pp. Xen. Mem. 1. 4. 11. In N. T. only trop. and from the Heb. to walk, i. q. to live, to conduct oneself, joined with an adjunct of manner. E. g. c. dat. of rule or manner, Acts ix. 31 πορευόμεναι τῷ φόβῳ τοῦ κυρίου. xiv. 16. Jude 11. Matth. § 399. n. 2. Winer § 31. 3. b. (1 Macc. vi. 23.) So with a preposition and its case: ἐν c. dat. of rule or manner, Luke i. 6 ἐν π. ταῖς ἐντολαῖς. 1 Pet. iv. 3. 2 Pet. ii. 10. So Sept. for 𐤒𐤒𐤓 1 K. viii. 61. Prov. xxviii. 6. (Ecclus. v. 2.) κατὰ c. acc. of rule or manner, 2 Pet. iii. 3 κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας. Jude 16, 18. (Sept. Num. xxiv. 1. Wisd. vi. 4.) ὀπίσω c. gen. of rule or manner, 2 Pet. ii. 10 ὀπίσω σαρκός, comp. above in a. ὑπό c. gen. under or among, Luke viii. 14 ὑπο μεριμνῶν. πορευόμενοι κ. τ. λ. Absol. Luke xiii. 33 πλὴν δεῖ με σήμερον. πορεύεσθαι i. e. to walk, to act, to fulfil my duties. AL.

Πορδέω, ὦ, f. ἦσω, (πέρω,) to lay waste, to ravage, to destroy, e. g. τὴν ἐκκλησίαν Gal. i. 13. τὴν πίστιν ver. 23. τοὺς Acts ix. 21.—pp. a city, country, Jos. Ant. 10. 8. 2. Hdian. 6. 7. 5. Xen. Mem. 3. 5. 4.

Πορισμός, οὖ, ὁ, (πόρος, πορίζω to bring to pass, to procure, to acquire,) acquisition, gain, meton. a source or means of gain, 1 Tim. vi. 5, 6.—Wisd. xiii. 19. xiv. 2. Plut. M. Crass. 2. Diod. Sic. 3. 4.

Πόρκιος, οὖ, ὁ, Porcius, the praenomen of the procurator Festus, Acts

xxiv. 27. See in Φῆστος, and comp. Adam's Rom. Ant. p. 32.

Πορνεία, ας, ἡ, (πορνεύω,) fornication, lewdness.

a) pp. genr. Matt. xv. 19 μοιχεῖται, πορνείαι. Mark vii. 21. Rom. i. 29. 1 Cor. vi. 13, 18. vii. 2. 2 Cor. xii. 21. Gal. v. 19. Eph. v. 3. Col. iii. 5. 1 Thess. iv. 3. Rev. ix. 21. John viii. 41 ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα we are not born of fornication, we are not spurious children, born of a concubine, but are the true descendants of Abraham. Sept. for 𐤒𐤒𐤓 Gen. xxxviii. 24. Hos. i. 2.—Palaph. liii. 6. Dam. 403. 26.—Spec. of adultery, Matt. v. 32. xix. 9. (Ecclus. xxiii. 23.) Of incest, incestuous marriage, 1 Cor. v. 1 bis. Prob. also in reference to marriages within the degrees prohibited by the Mosaic law, and genr. to all such intercourse as that law interdicted, Acts xv. 20, 29. xxi. 25. Comp. Lev. c. 18, and xx. 10 sq.

b) from the Heb. symbol. for idolatry, the forsaking of the true God in order to worship idols; comp. in Πορνεύω b. Rev. ii. 21. xiv. 8. xvii. 2, 4. xviii. 3. xix. 2. So Sept. and 𐤒𐤒𐤓 Hos. ii. 2. iv. 12. 𐤒𐤒𐤓 Jer. iii. 2, 9. 𐤒𐤒𐤓 Ez. xvi. 15, 22, 32 sq.

Πορνεύω, f. εὔσω, (πόρνος, πόρνη,) to commit fornication, to play the harlot, intrans.

a) pp. 1 Cor. vi. 18 ὁ δὲ πορνεύων. x. 8 bis, comp. Num. xxv. 1, 9. Sept. for 𐤒𐤒𐤓 Hos. iii. 3.—Luc. Alex. 5. Demosth. 612. 5.

b) from the Heb. symbol. of idolatry; the relation existing between God and his church being shadowed forth under the emblem of the conjugal union, which is broken by those who worship idols. Rev. ii. 14, 20. Seq. μετὰ c. gen. Rev. xvii. 2. xviii. 3, 9; comp. in Μετὰ I. 2. c. β. So Sept. and 𐤒𐤒𐤓 1 Chr. v. 25. Ez. xxiii. 19. Hos. ix. 1.

Πόρνη, ης, ἡ, (fem. to πόρνος, from περνάω i. q. πέρνημι to sell,) a harlot, prostitute, who sells her favours, Matt. xxi. 31, 32. Luke xv. 30. 1 Cor. vi. 15, 16. Heb. xi. 31. James ii. 25. Sept. for 𐤒𐤒𐤓 Gen. xxxviii. 15. Jos. ii. 1.—Ecclus. xix. 2. Ael. V. H. 4. 14. Xen.

Mem. 1. 5. 4.—From the Heb. symbol. of Babylon, ἡ πόρνη μέγλη, *the great harlot*, as being the chief seat of idolatry, Rev. xvii. 1, 5, 15, 16. xix. 2. So Sept. and תְּהִי Is. i. 21. Ez. xvi. 29 sq. See in Πορνέω b.

Πόρνος, ου, ὁ, (see in πόρνη,) *a male prostitute, catamite*, Xen. Mem. 1. 6. 13. In N. T. *a fornicator*, 1 Cor. v. 9—11. vi. 9. Eph. v. 5. 1 Tim. i. 10. Heb. xii. 16. xiii. 4. Rev. xxi. 8. xxii. 15.—Ecclesi. xxiii. 16, 17.

Πορρῶ, adv. (πρόσω, Dor. πόρσω, from πρό, Buttm. § 115. 6), pp. forwards, far forwards; hence *far, far off*, Luke xiv. 32 ἐν αὐτοῦ πόρρῳ ὄντος. Seq. ἀπό, Matt. xv. 8 et Mark vii. 6 ἡ κ. αὐτῶν πόρρῳ ἀπείχει ἀπ' ἐμοῦ, quoted from Is. xxix. 13 where Sept. for רַחֵק. Sept. for רִחֵק Jer. xii. 2.—Luc. Gymnas. or Anachar. 27. Xen. H. G. 4. 6. 4. c. ἀπό Xen. H. G. 1. 1. 16.—Comparat. πορρώτέρω, *farther*, Luke xxiv. 28. See Buttm. l. c. and Ausf. Sprachl. II. p. 270. n. 4.—Luc. Tox. 63. Xen. H. G. 4. 2. 11.

Πορρῶθεν, adv. (πόρρω), *from far, from a distance*, Buttm. § 116. 1. Heb. xi. 13 π. αὐτὰς ἰδόντες. Sept. for רִחֵק Job ii. 12. Is. xlix. 12.—Jos. B. J. 3. 6. 1. Xen. Mem. 2. 6. 31.—Also *far off, at a distance*, Luke xvii. 12 οἱ ἱσθήσαν πορρῶθεν. So Sept. and רִחֵק Jer. xxiii. 23. רִחֵק Is. xxxiii. 13.—Hdian. 2. 6. 20 ἱστώτες πόρρ.

Πορρώτέρω, see in πόρρω.

Πορφύρα, ας, ἡ, Lat. *purpura*, i. e. *the purple-mussel*, a species of shell-fish found on the coasts of the Mediterranean, which yields a reddish-purple dye, much prized by the ancients, Ael H. Anim. 7. 31, 34. comp. Plin. H. N. 9. 36 or 60. Heb. מַצְרֵי, different from the חֲלִיזָה or *helix iantha* of Linn. which yields the bluish or cerulean purple. See Gesen. Lex. s. voc. Braun de Vestit. Sacerdot. p. 211 sq. Bochart Hieroz. II. 740 sq. Rees' Cyclop. art. *Purple and Purple-fish*.—In N. T. mention. *purple*, i. e. any thing dyed with purple, *purple cloths, robes of purple*, worn by persons of rank and wealth,

Luke xvi. 19 ἐνεδιδύσκετο πορφύραν καὶ βύσσον. Rev. xvii. 4 in text. rec. xviii. 12. So Sept. and מַצְרֵי Ex. xxv. 4. xxvi. 1, 31.—1 Macc. iv. 23. Jos. B. J. 6. 8. 3. Hdian. 7. 1. 21.—Spec. *a purple robe*, put upon Christ as a mock emblem of royalty, Mark xv. 17, 20; comp. ἡ πορφύρα βασιλική Hdian. 1. 16. 8. 2 Macc. iv. 38. In Matt. xxvii. 28 the same is called χλαμὺς κοκκίνη i. e. *coccus-dyed, crimson*; just as in English the expressions *purple-red* and *crimson* are often interchanged. So Hor. Sat. 2. 6. 102 'rubro cocco tincta vestis,' i. q. 'vestis purpurea' in ver. 106.

Πορφύρεος, οὗς; ἴα, ᾧ; ἰόν, οὖν, adj. (πορφύρα), *purple*, i. e. reddish-purple; John xix. 2, 5 ἱμάτιον πορφυροῦν, comp. in Πορφύρα fin. Rev. xviii. 16 περιβεβλημένη πορφυροῦν sc. περιβόλαιον. So Rev. xvii. 4 in later edit. Sept. for מַצְרֵי Judg. viii. 27. Esth. i. 6.—Hdian. 7. 5. 7. Xen. Cyr. 6. 4. 2.

Πορφυρόπωλις, εως, ἡ, (πορφύρα, πωλιεύς,) *a seller of purple cloths, a purple-dealer*, Acts xvi. 14. Comp. in Θανάτεια.

Ποσάκις, adv. interrog. (πόσος), *how many times? how often?* Matt. xviii. 21. xxiii. 37. Luke xiii. 34.—Ecclesi. xx. 17. Comp. Buttm. § 71. 2.

Πόσις, εως, ἡ, (πίνω,) *a drinking*, Luc. D. Deor. 18. 2. In N. T. *drink*, John vi. 55. Rom. xiv. 17 βρῶσις καὶ πόσις. Col. ii. 16. Sept. for תַּשְׁתֶּה Dan. i. 10.—Hdian. 1. 17. 17. Xen. Mem. 1. 3. 15.

Πόσος, η, ον, interrog. pron. correlative to ὅσος, τόσος, Buttm. § 79. 3; *how great? quantus?*

a) of magnitude, quantity, *how great? how much?* Luke xvi. 5 πόσον ὀφείλεις τῷ κυρίῳ μου; ver. 7. Intens. Matt. vi. 23 τὸ σκότος πόσον; 2 Cor. vii. 11. Dat. πόσῳ *by how much*, seq. comparat. e. g. μᾶλλον, *how much more*, Matt. vii. 11. x. 25. Luke xi. 13. xii. 24, 28. Rom. xi. 12, 24. Philem. 16. Heb. ix. 14. χεῖρων Heb. x. 29. διαφέρει Matt. xii. 12.—Wisd. xii. 21. Xen. Mem. 2. 5. 4. πόσῳ μᾶλλον Diod. Sic. 1. 2.—Of an amount of time, *how much, how long*,

πόσον χρόνον Mark ix. 21. — Isocr. Parnath. p. 424 π. χρόνος.

b) plur. of number, *how many?* Matt. xv. 34 πόσους ἄρτους ἔχετε; xvi. 9, 10. Mark vi. 38. viii. 5, 19, 20. Luke xv. 17. Acts xxi. 20 πόσαι μυριάδες. Intens. Matt. xxvii. 13 et Mark xv. 4 πόσα σου καταμαρτυροῦσιν; i. e. *how many and great things*, what things. So Sept. for תַּרְבֵּי Gen. xlvii. 8. 2 Sam. xix. 35. — Æschin. 2. 20. Xen. Mem. 1. 2. 35.

Ποταμός, οὗ, ὁ, (prob. πότος, πίνω, q. d. πότιμον ὕδωρ,) *a river, stream*; Mark i. 5 ἐν τῇ Ἰορδάνῃ ποταμῷ, comp. in Ὅ, ἡ, τό, A. 2. a. β. p. 552. Acts xvi. 13. Rev. viii. 10. ix. 14 τῷ ποταμῷ τῷ μεγ. Εὐφράτῃ. xvi. 4, 12. Allegor. John vii. 38. Rev. xxii. 1, 2. Sept. for יַרְדֵּן Gen. ii. 10. xv. 18. יַרְדֵּן Gen. xli. 1. Ex. i. 22. — Hdian. 7. 1. 13, 17. Xen. An. 4. 1. 2. — Spoken of a stream as swollen, overflowing, i. q. *a torrent, flood*, Matt. vii. 25, 27. Luke vi. 48, 49. 2 Cor. xi. 26. Rev. xii. 15, 16. Comp. Sept. and יַרְדֵּן Is. lix. 19.

Ποταμοφόρητος, ου, ὁ, ἡ, adj. (ποταμός, φορέω, φέρω), *borne away by a flood*, Rev. xii. 15. — Hesych. ἀπέρσειν. ἀπέπνιξε, τουτέστι ποταμοφόρητον ἐποίησεν.

Ποταπός, ἡ, ὄν, interrog. adj. *what? i. e. of what kind, sort, manner?* spoken of disposition, character, quality, i. e. ποῖος. Matt. viii. 27 ποταπός ἐστιν οὗτος; *what manner of man is this?* Mark xiii. 1 bis π. λῖθοι καὶ π. οἰκοδομαί; Luke i. 29. vii. 39. 2 Pet. iii. 11. 1 John iii. 1. — Dion. Hal. Ant. 1. 7. ib. 4. 66. Luc. Parasit. 22. So once ποδαπός Dem. 782. 8. The form ποταπός is a later corruption from ποδαπός, which the earlier Greeks used only in the sense of *from what country? whence?* Lat. *cujas?* as if from ποῦ, πόθεν, and obsol. δάπος i. q. ἔδαφος, δάπεδον. Buttmann derives it from ποῦ ἀπό or πόθεν ἀπό; see Lexil. I. 125, 302. Comp. Lob. ad Phr. p. 56 sq. Passow in ποδαπός.

Πότε, interrog. adv. correl. to τότε, ὅτε, Buttm. 116. 14; *when? at what time?* e. g. direct, Matt. xxiv. 3 πότε ταῦτα ἐστί; xxv. 37 πότε σε εἶδομαι πεινῶντα; ver. 38,

39, 44. Mark xiii. 4. Luke xvii. 20. xxi. 7. John vi. 25. x. 24. Rev. vi. 10. So ἕως πότε, *until when? how long?* Matt. xvii. 17 bis, ὡς γενεὰ ἀπιστος, ἕως πότε ἔσομαι μεθ' ὑμῶν κ. τ. λ. Mark ix. 19 bis. Luke ix. 41. Sept. πότε for יַחַד Job vii. 4. ἕως πότε for יַחַד־ךָ Ps. lxxx. 5. Jer. iv. 14, 21. — Xen. Mem. 4. 2. 32. ἕως π. 1 Macc. vi. 22. Comp. in ἕως II. 1. c. — Indirect, Mark xiii. 33 οὐκ οἴδατε γάρ, πότε ὁ καιρὸς ἐστί. ver. 35. Luke xii. 36. — Jos. Ant. 7. 10. 1 μένειν, πότ' ἐπ' αὐτὸν ὁ Ἀβεσάλωμος ἔλθῃ.

Ποτέ, indef. and enclitic, correl. to τότε, ὅτε, Buttm. § 116. 4; pp. *when, whenever*, i. e.

a) *at some time, one time or other, once*, both of time past and future. E. g. of the past, *once, formerly*, John ix. 13 τὸν ποτὲ τυφλόν. Rom. vii. 9 χωρὶς νόμου ποτέ. xi. 30. Gal. i. 13, 23 bis. Eph. ii. 2, 3, 11, 13. v. 8. Phil. iv. 10 ὅτι ἤδη ποτέ *that now once*, i. e. now at length. (Dion. Hal. Ant. 7. 32, 51.) Col. i. 21 ὑμᾶς ποτε ὄντας κ. τ. λ. iii. 7. Tit. iii. 3. Philem. 11. 1 Pet. ii. 10. iii. 5, 20. 2 Pet. i. 21. — Ceb. Tab. 2. Hdian. 1. 15. 11. Xen. Mem. 1. 4. 2. — Of the future, *once, one day, at last*, Luke xxii. 32. Rom. i. 10 εἰπὼς ἤδη ποτέ εὐδοκῶ δῆσομαι. — Hdian. 2. 2. 18.

b) *at any time, ever*, Eph. v. 29 οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν. 1 Thess. ii. 5 οὔτε γάρ ποτε. 2 Pet. i. 10. With the negat. μή it takes the form μήποτε, which see in its order. — Luc. D. Deor. 10. 2. Xen. Mem. 1. 4. 19. — Intens. in an interrogation, like Engl. *ever, now*, expressing surprise, Buttm. § 149 fin. p. 432. 1 Cor. ix. 7 τίς στρατεύεται ἰδίῳις ὀψωνίοις ποτέ; Heb. i. 5, 13. Indirect. Gal. ii. 6 ὅποιοι ποτε ἦσαν. — Ceb. Tab. 2, 3. Xen. Mem. 1. 1. 1, 2. indir. Æl. V. H. 2. 8 ὅστις ποτε οὐτός ἐστιν.

Πότερος, η, ου, interrog. pron. *which of two?* Buttm. § 78. 2, Xen. Mem. 1. 4. 4. — In N. T. only neut. πότερον as Adv. *whether? utrum?* indirect, and followed by ἢ, or. John vii. 17 πότερον ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ κ. τ. λ. Sept. for הִן Job vii. 12. — Jos. Ant. 6. 5. 1. Xen. Mem. 2. 7. 4.

Ποτήριον, ου, τό, (neut. of adj

ποτήριος, from ποτήρ, πότος, πίνω,) *a drinking vessel, a cup.*

a) pp. Matt. x. 42 ποτήριον ψυχροῦ μόνον. xxiii. 25 τὸ ἐξώθεν τοῦ ποτηρίου. ver. 26. xxvi. 27. Mark vii. 4, 8. ix. 41. xiv. 23. Luke xi. 39. xxii. 17, 20. 1 Cor. xi. 25. Rev. xvii. 4. Sept. for כִּי Gen. xl. 11, 13, 21. 2 Chr. iv. 5.—Ceb. Tab. 5. Luc. Jup. Trag. 42. Plut. Mor. II. p. 13. Tauchn.

b) meton. *cup* for the contents of a cup, *cup-full*, e. g. *cup of wine*, spoken of the wine drank at the eucharist. Luke xxii. 20 et 1 Cor. xi. 25 τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη. 1 Cor. x. 16 τὸ π. τῆς εὐλογίας, see in Πάσχα.—So πίνειν τὸ ποτήριον *to drink the cup*; 1 Cor. x. 21 bis τὸ ποτήριον κυρίου . . . καὶ τὸ π. δαμονίων, i. e. consecrated to the Lord or to idols. xi. 26, 27. ver. 28 πίνειν ἐκ τοῦ ποτηρίου, comp. John iv. 14.

c) metaph. from the Heb. *lot*, *portion*, under the emblem of a *cup* which God presents to be drank, either for good, as Ps. xvi. 5. xxiii. 5; or also for evil, Ps. xi. 6. lxxv. 8. Ez. xxiii. 31 sq. In N. T. *cup* of sorrow, i. e. the bitter *lot*, which awaited the Saviour in his sufferings and death. Matt. xx. 22, 23. xxvi. 39. 42. Mark x. 38, 39. xiv. 36. Luke xxii. 42. John xviii. 11. Spoken also of the *cup* of which God in his wrath causes the nations to drink so that they reel and stagger to destruction, see espec. in Θυμός. Rev. xiv. 10. xvi. 19. xviii. 6.—Arabian writers use the same figure, e. g. 'cup of death' Hamasa ed. Schult. p. 440; 'cup of destruction' Abulf. Ann. I. 352. See Gesen. Heb. Lex. art. כִּי. Comment. on Is. li. 17.

Πορίζω, f. ἴσω, (πότος, πίνω,) *to let drink, to give to drink.*

a) pp. c. acc. of pers. Matt. xxv. 35, 42 ἐποτίσατέ με. xxvii. 48. Mark xv. 36. Rom. xii. 20. acc. impl. Matt. xxv. 37. Luke xiii. 15. Trop. Rev. xiv. 8. Pass. trop. 1 Cor. xii. 13. Sept. for πρῶτῃ Gen. xxi. 19. xxiv. 18. (Ceb. Tab. 5.) Seq. dupl. acc. of pers. and thing, comp. Buttm. § 131. 5, and n. 4. Winer § 32. 4. Matt. x. 42 ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τ. ποτήριον ψυχροῦ. Mark ix. 41. Trop. 1 Cor. iii. 2. So Sept. and πρῶτῃ Gen. xix. 32 sq. Judg. iv. 19. Job xxii. 7.

Comp. Gesen. Lehrs. p. 810 sq.—Eclus. xv. 3. Cebet. Tab. 19.

b) of plants, *to water, to irrigate*, only trop. of instruction, absol. 1 Cor. iii. 6 ἐγὼ ἐφόρηνσα, Ἀπολλῶς ἐπότισεν. vers. 7, 8. —pp. Sept. for πρῶτῃ Gen. ii. 6. Ez. xvii. 7. Xen. Conv. 2. 25.

Ποτίολοι, ων, οἱ, *Puteoli*, now *Puzzuoli*, a maritime town of Italy on the northern shore of the bay of Naples, not far distant from the latter city. Its ancient Greek name was Δικαιάρχεια. It was a favourite place of resort for the Romans, on account of the adjacent mineral waters and hot baths; and its harbour was defended by a celebrated mole, the remains of which are still to be seen. Here Paul landed on his way to Rome. Acts xxviii. 13.

Πότος, ου, ὁ, (πίνω,) pp. *a drinking*, act of drinking, Xen. An. 2. 3. 15. Oftener and in N. T. *a drinking together*, *a drinking-bout*, 1 Pet. iv. 3 ἐν κώμοις καὶ πότοις. Sept. for πρῶτῃ Gen. xix. 3. xl. 20.—Jos. Ant. 5. 8. 6. Æl. V. H. 3. 23. Xen. Conv. 8. 4. 1.

Πού, indef. particle, enclitic, correl. with ποῦ, οὐ,) *somewhere*, in some place or other; see Buttm. § 116. 4. § 149 fin. p. 432. Viger. p. 446. Heb. ii. 6 διεμαρτύρετο δὲ ποῦ τις. iv. 4.—Jos. B. J. 6. 3. 3. Xen. Conv. 4. 7 εἴπε γὰρ πού Ὅμηρος.—Joined with numerals, *somewhere about*, *nearly*, Rom. iv. 19 ἑκατονταέτης πού ὑπάρχων.—Æl. V. H. 13. 4. Xen. Œc. 17. 2.

Ποῦ, interrog. adv. (correl. to ποῦ indef. and οὐ), *where?* in what place? Buttm. § 116. 4. Matth. § 611. 3.

a) pp. and genr. (α) in a direct question, seq. indic. Matt. ii. 2 ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς. Mark xiv. 14. Luke xvii. 17, 37. xxii. 11. John i. 39. vii. 11. viii. 10, 19. ix. 12. xi. 34. 1 Pet. iv. 18. Seq. θέλειν c. Subj. Matt. xxvi. 17 ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα. Mark xiv. 12. Luke xxii. 9. Sept. for πρῶτῃ Gen. iv. 9. πρῶτῃ Gen. xviii. 9.—Luc. D. Deor. 4. 4. Xen. Mag. Eq. 7. 14.—(α) Indirect, often in N. T. see Winer § 61. 2. p. 426. Seq. indic. Matt. ii. 4 ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χρ. γεννᾶται. Mark xv. 47. John i. 40 καὶ

εἶδον ποῦ μένει. xi. 57. xx. 2, 13, 15. Rev. ii. 13. Seq. Subj. Matt. viii. 20 ποῦ τὴν κεφαλὴν κλίνῃ. Luke ix. 58. xii. 17.—(γ) In a direct question implying a negative, i. e. that a person or thing is not present, does not exist; comp. Matth. § 611. 3. Luke viii. 25 ποῦ ἐστὶν ἡ πίστις ὑμῶν; Rom. iii. 27. 1 Cor. i. 20 ter. xii. 17 bis, 19. 2 Pet. iii. 4. 1 Cor. xv. 55 bis, quoted from Sept. Hos. xiii. 14, where Heb. יָחַס. So Sept. and יָחַס Judg. ix. 38. Job xvii. 15. Joel ii. 17.—Luc. D. Deor. 4. 2. Eurip. Phœn. 558 or 562.

b) by attract. after verbs of motion, where? i. q. *whither?* to what place? as often in English; comp. Buttm. § 151. I. 8. So in a direct question, John vii. 35 ποῦ οὗτος μέλλει πορεύεσθαι; xiii. 36 κύριε, ποῦ ὑπάγεις; xvi. 5. Sept. for יָחַס Gen. xvi. 8. Deut. i. 28. Cant. v. 18. (Luc. D. Mort. 3. 2.) Indirect, John iii. 8 οὐκ οἶδας . . . ποῦ ὑπάγει. viii. 14. xii. 35. xiv. 5. Heb. xi. 8. 1 John ii. 11.

Πούδης, δεντος, ὁ, *Pudens*, pr. n. of a Christian, 2 Tim. iv. 21.

Πούς, πόδος, ὁ, *the foot*, e. g. of men, Matt. x. 14. xviii. 8 bis ἡ ὁ πούς σου σκανδαλίζει σε . . . ἡ δύο πόδας ἔχοντα. xxii. 13. Luke xv. 22. xxiv. 39, 40. John xx. 12. Acts xxi. 11. Rev. ii. 18. al. sœp. Of animals, Matt. vii. 6. Anthropopath. of God Matt. v. 35. Acts vii. 49; comp. Is. lxvi. 1. Sept. for יָחַס Gen. viii. 9. Judg. i. 6, 7. sœp.—Luc. D. Deor. 19. 1. Xen. Mem. 2. 3. 19. of anim. Hdian. 1. 15. 11. Xen. Venat. 4. 1 fin. For the accent πούς instead of ποῦς, see Lob. ad Phr. 453, 765. Buttm. Ausf. Sprachl. § 41. 7, and Addend. II. p. 398.—The following special uses of πούς may be noted: (α) *para* τοὺς πόδας τινός, spoken of what is *at* one's feet, e. g. *to cast* or *lay* at *one's feet*, i. q. *to give over into one's care and charge*, as sick persons, Matt. xv. 30; money, property, Acts iv. 35, 37. v. 2. vii. 58. Also *to sit at the feet of* any one, as disciples were accustomed to sit on the ground before their master or teacher, see Schoettgen Hor. Heb. I. p. 477. Luke vii. 35. x. 39 ἡ παρακαθίσασα παρά τοὺς π. τοῦ ἱ. Acts xxii. 3 παρά τ. π. Γαμαλιὴλ παιδευόμενος. But Luke

vii. 38 σῆαα παρά τοὺς πόδας αὐτοῦ ὀπίσω, i. e. standing behind the triclinium at the feet of Jesus as he reclined upon it. See also in γ below.—(β) *ὑπὸ* τοὺς πόδας τινός, i. e. *to put* or *subdue under one's feet*, i. q. *to make subject to* any one, in allusion to the ancient manner of treading down or putting the foot upon the necks of vanquished enemies, see Josh. x. 24. Lam. v. 5, comp. Ps. viii. 7. So Rom. xvi. 20 ὁ θεός . . . συντριβεί τὸν Σατανᾶν ὑπὸ τοὺς π. ὑμῶν. 1 Cor. xv. 25, 27. Eph. i. 22. Also Heb. ii. 8 πάντα ὑπεράβας ὑποκάτω τῶν ποδῶν αὐτοῦ, quoted from Ps. viii. 7 where Sept. for יָחַס יָחַס.—In a similar sense put after ὑποπόδιον q. v. Matt. xxii. 44 ἕως ἂν θῶ τοὺς ἑχθρούς σου ὑποπόδιον τῶν ποδῶν σου and so Mark xii. 36. Luke xx. 43. Acts ii. 35. Heb. i. 13. x. 13, all quoted from Ps. cx. 1 where Sept. for יָחַס יָחַס.—(γ) Spoken of the oriental mode of making supplication, or of doing reverence and homage to a superior, by prostrating oneself before him, comp. Esth. viii. 3. Gen. xlv. 14. Ruth ii. 10. 2 Sam. i. 2. etc. Jahn § 175. So *to fall at one's feet*, e. g. in supplication, πεσὼν οὖν εἰς τοὺς πόδας αὐτοῦ. Matt. xviii. 29. πρὸς τοὺς πόδας Mark v. 22. vii. 25. So Sept. πρὸς τοὺς π. for יָחַס יָחַס Esth. viii. 3. In reverence and homage, πέσειν εἰς τοὺς πόδας John xi. 32. ἐπὶ τοὺς π. Acts x. 25. παρά τοὺς π. Luke xvii. 16. ἐνώπιον τῶν π. Rev. iii. 9, and ἐμπροσθεν Rev. xix. 10. xxii. 8; comp. Heb. יָחַס יָחַס Esth. viii. 3. In a like sense, κρατῆσαι τοὺς πόδας τινός Matt. xxviii. 9.—(δ) In allusion to the custom of washing the feet of strangers and guests, and also of anointing the feet. The washing was usually done by the lowest slaves, see 1 Sam. xxv. 41, and comp. Gen. xxiv. 32. xliii. 24; but sometimes apparently by the master himself in token of respect, comp. Gen. xviii. 4. xix. 2. Jahn § 123, 149. E. g. Luke vii. 44 ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκα. John xiii. 5 (Ἰησοῦς) ἤρξατο νίπτειν τοὺς πόδας τῶν μ. vers. 6, 8, 9, 10, 12, 14 bis. So of Mary, who washed Jesus' feet with her tears, and kissed and anointed them in token of affection, Luke vii. 38 ter, 44, 45, 46. John xi. 2. Comp. in Ἀλείφω.—(ε)

Meton. to the feet as the instrument of going is sometimes ascribed that which strictly belongs to the person who goes, walks, etc. comp. in Ὁφθαλμός α. γ. Luke i. 79 κατένθύναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. Heb. xii. 13. Ps. cxix. 110. Prov. iv. 26.) Acts v. 9 οἱ πόδες τῶν θαψάντων κ. τ. λ. Rom. iii. 15. x. 15 ὡς ὥρατοι οἱ πόδες τῶν εὐαγγ. κ. τ. λ. quoted from Is. lii. 7, where see Gesen. Comment. Comp. 1 K. xiv. 12. Prov. i. 16. Job xxxi. 5. AL.

Πρᾶγμα, ατος, τό, (πράσσω,) pp. a thing done or to be done, e. g.

a) thing done, deed, act, fact, matter. Luke i. 1 διήγησιν περὶ τῶν . . . ἐν ἡμῖν πραγμάτων i. q. events. James iii. 16 πᾶν φαῦλον πρᾶγμα. Heb. vi. 18. x. 1. xi. 1. So Sept. for רָבָה Gen. xxiv. 50. Deut. xvii. 5. Judg. vi. 29.—1 Macc. vii. 3. Hdian. 7. 5. 8. Xen. Cyr. 5. 4. 7. b) thing doing or to be done, matter, business, affair. Matt. xviii. 19 ἵνα δύο ὑμῶν συμφωνήσωσιν περὶ παντὸς πράγματος. Acts v. 4. Rom. xvi. 2. 2 Cor. vii. 11. 1 Thess. iv. 6. Sept. for רָבָה Ecc. iii. 1.—Luc. D. Deor. 6. 2. Diod. Sic. 2. 2. Xen. An. 5. 6. 28.—In a judicial sense, πρᾶγμα εἶχειν, to have a matter at law, a lawsuit, 1 Cor. vi. 1.—Xen. Mem. 2. 9. 1.

Πραγματεία, ας, ἡ, (πραγματεύομαι,) a doing, business, affair, 2 Tim. ii. 4. Sept. for רָבָה 1 Chr. xxviii. 21.—2 Macc. ii. 32. Dem. 101. 22. comp. Xen. Eq. 3. 12.

Πραγματεύομαι, f. εἶσομαι, depon. Mid. (πρᾶγμα,) to be doing, to be busy, occupied, Luc. Philops. 36. Xen. Cyr. 2. 4. 26. In N. T. like Engl. to do business, i. e. to trade, to traffic, Luke xix. 13; i. q. ἐργάζομαι in Matt. xxv. 16.—So πραγματεύτης, see in Διαπραγματεύομαι.

Πραιτώριον, ου, τό, Lat. praetorium, i. e. in Latin usage, the general's tent in a camp, Liv. 3. 5. Cic. de Divin. 1. 33. comp. Adam's Rom. Ant. p. 373; the house or palace of the governor of a province, whether a praetor or other officer, Cic. Verr. Act. II. 4. 28. ib. 5. 35. any large house, palace, Sueton. Calig. 37. Aug. 63, 72. Tit. 8.—Hence in N.

T. a praetorian residence, governor's house, palace; spoken

a) of the palace of Herod at Jerusalem, built with great magnificence at the northern part of the upper city, westward of the temple and overlooking the latter, to which there was also access from the palace over the open place called the Xystus and a bridge across the Cheesemongers' valley; see Jos. Ant. 15. 9. 3. ib. 20. 8. 11. B. J. 1. 21. 1. ib. 2. 16. 3. With the palace were connected the three towers Hippas, Phasael, and Mariamne, Jos. B. J. 5. 4. 3. See J. Olshausen Topogr. des alt. Jerusalem, § 3, 9. In this palace the Roman procurators, whose headquarters were properly at Cesarea (Acts xxiii. 23 sq. xxv. 1), took up their residence when they visited Jerusalem; their tribunal, βῆμα, being set up in the open court or area before it; Jos. B. J. 2. 14. 8, Φλωρος (Florus) δὲ τότε μὲν ἐν τοῖς βασιλείοις ἀνλίζεται· τῇ δὲ ὑστεραίᾳ βῆμα πρὸ αὐτῶν θέμενος καθίσταται κ. τ. λ. comp. ib. 2. 9. 3. Adam's Rom. Ant. p. 373.—John xviii. 28 bis, 33. xix. 19. In Matt. xxvii. 27 et Mark xv. 16, it seems to refer to the court or part of the palace where the procurator's guards were stationed.—Act. Thom. § 3 πραιτώρια βασιλικά. ib. § 17, 18, 19, where it alternates with τὸ παλάτιον.

b) of the palace of Herod at Cesarea, perhaps in like manner the residence of the procurator, Acts xxiii. 35.

c) of the praetorian camp at Rome, i. e. the camp or quarters of the praetorian cohorts, Phil. i. 13. These were a body of select troops instituted by Augustus to guard his person, and to have charge of the city; see Adam's Rom. Ant. p. 563. Comp. in Στρατοπεδιάρχης.

Πράκτωρ, ορος, ὁ, (πράσσω,) a doer, Soph. Trach. 862 or 864. Antiphon. 121. 39. In N. T. an exactor, collector, i. e. a public officer who collected debts, fines, penalties, taxes, Luke xii. 58; comp. ὑπηρέτης in Matt. v. 25. Sept. for שָׂרֵף Is. iii. 12.—Dem. 778. 18. ib. 1337. 26. Comp. Bæckh. Staatsh. d. Ath. 1. p. 167, 403. Also πρ. αἵματος i. e. avenger Æschyl. Eumen. 315 or 320. πρ. φόνου Soph. El. 953.

Πρᾶξις, εως, ἡ, (πράσσω,) pp. *a doing, action*, i. e.

a) something done, *an act, deed, practice*; plur. *acts, works, conduct*. Matt. xvi. 27 ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ. Luke xxiii. 51. Acts xix. 18. Rom. viii. 13. Col. iii. 9. So Πράξεις τῶν Ἀποστόλων as the title of the book of Acts. Sept. for 𐤒𐤒 2 Chr. xiii. 22. xxvii. 7.—Ecclus. xxxii. 19. Jos. Ant. 10. 4. 5. Hdian. 2. 15. 12. Xen. Cyr. 1. 3. 1.

b) something to be done, *business, office, function*. Rom. xii. 4 τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν.—Ecclus. xi. 10. Xen. Mem. 2. 1. 6. Œc. 5. 4.

Πρᾶος, neut. πρᾶον; also written πρᾶός, *ον*, without fem. Buttm. § 64. 2, (i. q. πρᾶός,) *meek, mild, gentle*, Matt. xi. 29 πρᾶός εἰμι.—2 Macc. xv. 12. Plut. Mor. II. p. 13. Tauchn. Xen. Ag. 11. 10. On the Iota subscript see Passow s. v. The form πρᾶός is earlier, but not better; see Passow in πρᾶός. Lob. ad Phr. 403.

Πραότης or Πραότης, τητος, ἡ, (πρᾶος,) *meekness, mildness, forbearance*, 1 Cor. iv. 21 ἐν πνεύματι τε πραότητος. 2 Cor. x. 1 διὰ τῆς πραότητος τοῦ Χριστοῦ. Gal. v. 23. vi. 1. Eph. iv. 2. Col. iii. 12. 1 Tim. vi. 11. 2 Tim. ii. 25. Tit. iii. 2. Sept. for 𐤒𐤒 Ps. xlv. 6.—Ecclus. i. 24. Jos. B. J. 6. 8. 2. Dem. 1405. 15. Xen. Cyr. 3. 1. 41.

Πρασιά, ᾶς, ἡ, *a bed* in a garden, Ecclus. xxiv. 31. Theophr. H. Plant. 4. 4. 3. Hom. Od. 7. 127. In N. T. *an area, square*, like a garden-bed; Mark vi. 40 πρασιαὶ πρασιαί, i. e. *by squares*, like beds in a garden. The repetition without the cupola denotes distribution, i. q. ἀνὰ πρασιάς, comp. Sept. and Heb. Ex. viii. 10 [14]. Gesen. Lehrs. p. 668. Winer § 58. 1. See also in Δύο.—So μυρία μυρία Æschyl. Pers. 915 or 981, i. q. κατὰ μυριάδας.

Πράσσω v. ττω, f. ξω, aor. 1 ἔπραξα, perf. πέπραχα, *to do*, expressing an action as continued or not yet completed; what one does repeatedly, continuedly, habitually; like ποίω no. 2. Found John

iii. 20. v. 29; elsewhere only in the writings of Luke and Paul.

a) seq. acc. of thing, without reference to a person as the remote object; comp. below in c. (α) Spoken of particular deeds, acts, works, done repeatedly or continually, *to do*, i. q. *to perform, to execute*. Acts xix. 19 ἱκανοὶ δὲ τῶν τὰ περιέργα πραξάντων. ver. 36 μηδὲν προπετεῖς. xxvi. 26. 1 Thess. iv. 11 πράσσειν τὰ ἴδια. Once put instead of repeating a preceding verb, 1 Cor. ix. 17 εἰ ἐκὼν τοῦτο πράσσω, comp. ver. 16; see in Ποίω no. 2. c.—Hdian. 3. 6. 1. Xen. Mem. 2. 9. 1 τὰ ἑαυτοῦ. Cyr. 5. 4. 11.—

(β) Of a course of action, or conduct, espec. of right, duty, virtue, *to do*, i. e. *to exercise, to practise*. Acts xxvi. 20 ἀξια τῆς μετανοίας ἔργα πράσσοντας. Rom. ii. 25 νόμον, i. e. τὰ τοῦ νόμου. vii. 15. ix. 11. 2 Cor. v. 10. Phil. iv. 9. So Sept. and 𐤒𐤒 Prov. xxi. 7.—Dem. 310. 19. Xen. Mem. 2. 6. 17 καλά.—(γ) Oftener of evil deeds or conduct, *to do*, i. q. *to commit, to practise*. Luke xxii. 23 ὁ τοῦτο μέλλον πράσσειν. xxiii. 15 οὐδὲ ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ, comp. Buttm. § 134. 6. Luke xxiii. 41 bis. John iii. 20 ὁ φαῦλα πράσσω. v. 29. Acts xxv. 11, 25. xxvi. 31. Rom. i. 32 bis. ii. 1, 2. 3. vii. 19. xiii. 4. 2 Cor. v. 10. xii. 21. Gal. v. 21. So Sept. and 𐤒𐤒 Prov. x. 24. 𐤒𐤒 Job xxxvi. 23. Prov. xxx. 20.—Hdian. 7. 6. 10. Xen. Mem. 1. 1. 20. ib. 1. 2. 29 φαῦλα.

b) intrans. *to do*, comp. Buttm. § 113. n. 3. E. g. (α) *to do*, i. q. *to act*, with an adjunct of manner. Acts iii. 17 κατὰ ἄγνοιαν ἐπράξατε, comp. vers. 14, 15. Acts xvii. 7 οὗτοι πάντες ἀπέναντι τῶν δογμ. Καίσαρος πρᾶττονσι. So Sept. and 𐤒𐤒 Gen. xxxi. 28. Prov. xiv. 17.—Pol. 3. 69. 8. ib. 5. 75. 9.—(β) Like Engl. *to do*, i. q. *to fare*, to be in any state of good or ill, with an adjunct of manner. Eph. vi. 21 τί πράσσω, *how I do*, how I fare. Acts xv. 29 see in Εὖ.—2 Macc. ix. 19. Diod. Sic. 11. 54. Xen. Mem. 1. 6. 8.

c) Spoken in reference to a person, *to do to or in respect to* any one, in N. T. only of harm or evil. (α) genr. c. acc. of thing, seq. dat. of pers. Acts xvi. 28 μηδὲν πράξῃς σεαυτῷ κακόν. So c. ἐπὶ τινι as *to*, Acts v. 35. πρὸς τινι *against*,

Acts xxvi. 9.—c. dat. Luc. Tim. 50. Xen. An. 5. 7. 29. pp. c. dupl. acc. Xen. Œc. 12. 7. comp. Buttm. § 131. 4, 5.—(β) In the sense to do from any one, i. e. to exact, to collect money from any one; in N. T. only c. acc. of thing, Luke iii. 13 μηδὲν πλέον . . . πράσσετε. xix. 23 ἐλθὼν σὺν τοκῷ ἂν ἐπραξα αὐτό. —Jos. Ant. 9. 11. 1. Dem. 617. 24. Xen. H. G. 1. 3. 8. pp. c. dupl. acc. Luc. Vitar. Auct. 18. Xen. An. 7. 6. 17 ἰὰν πρᾶτ-
τητε αὐτὸν τὰ χρήματα.

Πραυπάθεια, ας, ἡ, (πραῦς, πάσχω,) pp. a suffering meekly, i. q. meekness, mildness, gentleness, once in MSS. 1 Tim. vi. 11.—Philo de Abr. p. 379. B. Zonaras Lex. 1576.

Πραῦς, εἶα, ὅ, Gen. ἰος, οὗς, εἰας; ἰος, οὗς; meek, mild, gentle; Matt. v. 5 μακάριοι οἱ πραεῖς. xxi. 5. 1 Pet. iii. 4. Sept. for רַחַם Job xxiv. 4. Zech. ix. 9. רַחַם Ps. xxxvii. 11.—Ecclus. x. 14. Hdian. 7. 1. 3. Xen. Œc. 19. 7. See in Πρᾶος fin.

Πραῦτης, τητος, ἡ, (πραῦς,) meekness, mildness, forbearance, James i. 21. iii. 13. 1 Pet. iii. 15. Sept. for רַחַם Ps. xlv. 6.—Ecclus. iii. 17. iv. 8.

Πρέπω, pp. to be eminent, distinguished, to excel, Hom. Il. 12. 104. Od. 8. 172. Usually and in N. T. impers. πρέπει, it becomes, it is right, proper; part. πρίπον ἰστί it is becoming, etc. Constr. pp. seq. dat. of pers. et infin. as subject, see Buttm. § 129. 10; e. g. Heb. ii. 10 ἐπρεπε γὰρ αὐτῷ . . . τελειῶσαι. Matt. iii. 15 πρίπον κ. τ. λ. (Luc. Imag. 22.) Seq. dat. simpl. Eph. v. 3 καθὼς πρέπει ἀγίοις. (Xen. An. 1. 9. 6.) Seq. accus. et infin. 1 Cor. xi. 13.—Luc. D. Deor. 20. 16.—Also in the personal construction with a nominative, Buttm. l. c. 1 Tim. ii. 10 ὃ πρέπει γυναικίν. Tit. ii. 1. Heb. vii. 26 τοιοῦτος ἡμῖν ἐπρεπεν ἀρχιερέυς. So Sept. for רַחַם Ps. xxxiii. 1. xciii. 5.—Luc. Nigrin. 15. Æl. V. H. 12. 1 penult.

Πρεσβεία, ας, ἡ, (πρεσβεύω,) age, seniority, primogeniture, Æschyl. Pers. 4. Pausan. 3. 1. 4. In N. T. an embassy, for concr. ambassadors, e. g. πρεσβεῖαν ἀποστέλλειν Luke xiv. 32. xix. 14.

Like examples of metonymy see in Lob. ad Phr. p. 469.—2 Macc. iv. 11. Hdian. 2. 8. 12, Xen. Cyr. 2. 4. 1.

Πρεσβεύω, f. εὔσω, (πρεσβύς an aged man, elder, also an ambassador Buttm. § 58. p. 100,) to be aged, elder, Dion. Hal. Ant. 1. 70. Hdol. 7. 2. In N. T. to be an ambassador, to act as ambassador, intrans. 2 Cor. v. 20 ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν. Eph. vi. 20.—Jos. Ant. 12. 4. 2. Dem. 421. 16. Xen. Cyr. 5. 1. 1.

Πρεσβυτέριον, ἰου, τό, (πρεσβύτερος,) an assembly of aged men, council of elders, senate; whence Engl. presbytery. Spoken of the Jewish senate. Sanhedrim, συνέδριον q. v. Luke xxii. 66. Acts xxii. 5. Of the elders of the Christian church, 1 Tim. iv. 14.

Πρεσβύτερος, α, ον, pp. a comparative form from πρεσβύς an old man, see Buttm. § 69. 3; older, elder, i. e.

a) pp. as compar. adj. Luke xv. 25 ὁ υἱὸς, αὐτοῦ ὁ πρεσβύτερος, Sept. for רַחַם Job i. 13, 18. רַחַם Job xxxii. 4.—Jos. Ant. 6. 3. 2. Æl. V. H. 9. 42.—Hence as Subst. an older person, senior; plur. old men, seniors, the aged; 1 Tim. v. 1 πρεσβυτέρῳ μὴ ἐπιπλήξῃς. ver. 2. Acts ii. 17 οἱ πρ. ὑμῶν. 1 Pet. v. 5. So Sept. for רַחַם Gen. xviii. 11, 12. xxiv. 1. (Jos. c. Apion. 2. 27. Xen. Cyr. 1. 2. 2.) Also οἱ πρεσβύτεροι the ancients, the fathers, ancestors; Matt. xv. 2 αἱ παραδόσεις τῶν πρεσβυτέρων. Mark vii. 3, 5. Heb. xi. 2.

b) Subst. in the Jewish and Christian usage, as a title of dignity, an elder, plur. elders, i. e. persons of ripe age and experience who were called to take part in the management of public affairs; so in the O. Test. Sept. and Heb. רַחַם, see Ex. xviii. 12. xix. 7. xxiv. 1, 9. Num. xi. 16. al. sep. comp. Gen. 1. 7. In N. T. spoken: (a) Of members of the Jewish Sanhedrim at Jerusalem, genr. John viii. 9, comp. ver. 3. Acts xxiv. 1. As one of the classes of members, e. g. ὁ ἀρχιερεὺς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι Matt. xxvi. 57; oftener οἱ ἀρχιερεῖς καὶ οἱ γρ. καὶ οἱ πρεσβ. Matt. xvi. 21. xxvi. 3. xxvii. 41. Mark viii. 31. xi. 27. xiv. 43, 53. xv. 1. Luke ix. 22. xx. 1. Comp. in Ἀρχιερεὺς b. Also ἀρχιερεῖς καὶ πρεσβ.

Matt. xxi. 23. xxvi. 47, 59. xxvii. 1, 3, 12, 20. xxviii. 12 coll. ver. 11. Luke xxii. 52. Acts iv. 23. xxiii. 14. xxv. 15. οἱ πρεσβ. καὶ οἱ γραμμ. Acts vi. 12. οἱ ἄρχοντες καὶ οἱ πρεσβ. καὶ οἱ γραμμ. Acts iv. 5. ver. 8 ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραὴλ. Comp. Jahn § 244.—(β) Of the elders in other cities, e. g. Capernaum, Luke vii. 3. Comp. in Κρίσις b. γ.—(γ) Of the elders of Christian churches, *presbyters*, to whom was committed the direction and government of individual churches, pp. i. q. ἐπίσκοπος q. v. Acts xi. 30. xiv. 23. xv. 2, 4, 6, 22, 23. xvi. 4. xx. 17. xxi. 18. 1 Tim. v. 17. Tit. i. 5. James v. 14. 1 Pet. v. 1. Sing. ὁ πρεσβύτερος 1 Tim. v. 19. 2 John i. 3 John 1.—(δ) Symbol. of the 24 elders around the throne of God in heaven, Rev. iv. 4, 10. v. 5, 6, 8, 11, 14. vii. 11, 13. xi. 16. xiv. 3. xix. 4.

Πρεσβύτες, οὐ, ὁ, (πρεσβύς,) *an old man, one aged*, Luke i. 18. Tit. ii. 2. Philem. 9 ὡς Παῦλος πρεσβύτες. Sept. for יְרֵא Ex. x. 9. 1 Sam. iv. 19. 1 K. i. 15.—Hdian. 4. 12. 1. Xen. Cyr. 4. 6. 1.

Πρεσβύτες, ἰδος, ἡ, (fem. to πρεσβύτης,) *an aged woman*. Tit. ii. 3.—Jos. Ant. 7. 7. 2. Hdian. 5. 3. 6. Æschyl. Eum. 718.

Πρήξω, see Πίμπρημι.

Πρηνής, ἑος, οὗς, ὁ, ἡ, adj. (prob. from πρό), Lat. *pronus*, i. e. *bending forwards, prostrate, headlong*. Acts i. 18 πρηνής γενόμενος *falling headlong*; see more in Ἀπάγχω.—3 Macc. vi. 23. Jos. B. J. 6. 1. 6. Hom. Od. 5. 374. The form is Ionic, for Att. πρηνής Xen. An. 1. 5. 8. Comp. Lob. ad Phr. p. 431.

Πρίζω, or πρίω, f. ἰσω, *to saw, to saw asunder*, Pass. Heb. xi. 37. Here spoken of a cruel punishment inflicted on captives in war, see 2 Sam. xii. 31. 1 Chr. xx. 3. Comp. in Διχοτομῶ. Sept. for שָׁרַר Am. 1. 3.—Susann. 59. Fabr. Cod. Pseud. V. T. p. 1088. genr. Diod. Sic. 3. 27. Plato Theag. p. 124. A.

Πρίν, adv. of time, (kindr. with πρό), pp. *before, formerly*, in independent clauses, opp. νῦν, Hom. Il. 2. 112. Xen. Cyr. 5. 2. 36. Usually and in N. T. in a relative or conjunctive sense, connect-

ing the clause before which it stands with a preceding one, and having the force of a comparative, *before, sooner than*. Comp. Passow πρίν no. 1, 2. Buttm. § 149. p. 430. Matth. § 522. 2. Viger pp. 442.

a) simply, seq. infin. aor. c. acc. when something new is introduced, not before mentioned; comp. Passow no. 2. d. Matt. xxvi. 34, 75 πρίν ἀλέκτορα φωνῆσαι. Mark xiv. 72. Luke xxii. 61. John iv. 49 κατὰβηθι πρίν ἀποθανεῖν τὸ παιδίον μου. viii. 58. xiv. 29. So Sept. for יְרֵא Ez. xxxiii. 22. Joel ii. 31.—Hdian. 1. 9. 7. Plato Euthyphr. § 4. Xen. Cyr. 2. 4. 4, 10.

b) with ἢ, i. e. πρίν ἢ, *sooner than*, i. q. *before*, a usage unknown to the earliest Attic writers, as the tragedians and Thucydides, but current in the middle Attic and later; see Passow no. 2. e. Elmsley Eur. Med. 179. Reisig Comm. Crit. de Soph. OC. 36. Construed: (a) Seq. infin. aor. c. acc. where something new is introduced; comp. Passow no. 2. d. Matt. i. 18 πρίν ἡ συνελεγεῖν αὐτοὺς εὐρέθη κ. τ. λ. Mark xiv. 30. Acts ii. 20. vii. 2.—Tob. xiv. 15. Æl. V. H. 1. 5, 21. Plut. Crass. 29 fin. Plato Rep. VI. p. 501 μὴ δὲ γράφειν νόμους, πρίν ἢ παραλαβεῖν καθάραν, ἢ αὐτοὶ ποιῆσαι.—(β) seq. Subjunct. aor. where the reference is to something future. Luke ii. 26 μὴ ἰδεῖν θάνατον, πρίν ἡ ἰδῇ τὸν Χριστόν. xxii. 34.—Hdot. 1. 19. πρίν Jos. Ant. 7. 9. 7. Plato Phædo § 6 fin.—(γ) seq. opt. where the preceding clause contains a negative, Passow no. 2. c. Acts xxv. 16 οὐκ ἔστιν ἔθνος . . . πρίν ἢ . . . κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦς. Comp. Winer § 42. 3. p. 245. Matth. § 522. 2. b.—πρίν Xen. Cyr. 1. 4. 14.

Πρίσκα, ἡς, ἡ, *Prisca*, 2 Tim. iv. 19. Rom. xvi. 3; and dimin. Πρισκελλα, ἡς, ἡ, *Priscilla*, Acts xviii. 2, 18, 26. (Rom. xvi. 3.) 1 Cor. xvi. 19; pr. n. of the wife of Aquila, see in Ἀκύλας.

Πρισκίλλα, see in Πρίσκα.

Πρίω, see in Πρίζω.

Πρό, prep. governing the genitive, with the primary signif. *before*, Lat. *pro*, *præ*, both of place and time. Comp. Matth. § 575. Passow s. v.

1. Of place, *before*, i. e. in front of, in presence of, in advance of; opp. to μετά c. acc. *behind*. E. g. seq. gen. of place, Acts v. 23 ἐστῶτας πρὸ τῶν θυρῶν. xii. 6, 14 πρὸ τοῦ πυλῶνος. xiv. 13. James v. 9.—Jos. Ant. 10. 1. 2 πρὸ τῶν τειχῶν. Ceb. Tab. 15 πρὸ τῆς θύρας. Xen. H. G. 2. 4. 33 πρὸ τῶν πυλῶν.—Of person, from the Heb. πρὸ προσώπου τινός, i. q. Heb. ^{פָּנֵי}, pp. *before the face of* any one, but used pleonast. instead of πρὸ simply, *before* any one, Matt. xi. 10 ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, i. q. πρὸ σοῦ. Mark i. 2. Luke i. 76. vii. 27. ix. 52. x. 1. See Winer § 67. 1. p. 488. So Sept. for ^{פָּנֵי} Ex. xxxiii. 2. xxxiv. 6. Mal. iii. 1, 14.—Greek writers used simply πρὸ c. gen. of pers. Diod. Sic. 16. 93 πρὸ τοῦ βασιλέως στάς. Xen. Cyr. 3. 3. 33.

2. Of time, *before*, i. e. earlier than, prior to. (α) Seq. gen. of a noun of time, Matt. viii. 29 πρὸ καιροῦ *before the time* sc. appointed. John xi. 55 πρὸ τοῦ πάσχα. xiii. 1. Acts v. 36. xxi. 38. 1 Cor. ii. 7. iv. 5. 2 Cor. xii. 2 πρὸ ἐτῶν δεκατεσσάρων. 2 Tim. i. 9. iv. 21. Tit. i. 2. Jude 25 in some edit. So Sept. for ^{פָּנֵי} Zech. viii. 10. Neh. xiii. 19.—Hdian. 2. 2. 3. Plut. Crass. 29 bis. Xen. Cyr. 4. 5. 14.—By inversion, John xii. 1 πρὸ ἑξ ἡμερῶν τοῦ πάσχα, for ἑξ ἡμ. πρὸ τοῦ πάσχα, *six days before the passover*. Similar inversions are: Sept. Am. 1. 1 πρὸ δύο ἐτῶν τοῦ σιαιμοῦ. 2 Macc. xv. 36. Jos. Ant. 15. 11. 4 πρὸ μιᾶς ἡμέρας τῆς ἐορτῆς. c. Apion. 2. 2 πρὸ ἐτῶν τριακοσίων . . . Δαραοῦ φυγῆς. Plut. Sympos. lib. 8. qu. 1, πρὸ μιᾶς ἡμέρας τῶν γενεθλίων. Luc. Macrobi. 12 πρὸ δυοῖν ἐτοῖν τῆς τελευτῆς. Æl. H. An. 11. 19. Comp. Winer § 65. 4. p. 459.—(β) Seq. gen. of a noun implying an event, as marking a point of time. Matt. xxiv. 38 πρὸ τοῦ κατακλυσμοῦ. Luke xi. 38 πρὸ τοῦ ἀρίστου. xxi. 12. John xvii. 24 πρὸ καταβολῆς κόσμου. Eph. i. 4. Heb. xi. 5. 1 Pet. i. 20. So Sept. πρὸ for ^{פָּנֵי} Is. xviii. 5.—Plato Phædo init. πρὸ τοῦ θανάτου. Xen. Cyr. 6. 2. 21 πρὸ τοῦ ἀρίστου.—By Hebr. Acts xiii. 24 πρὸ προσώπου τῆς εισόδου αὐτοῦ, i. q. πρὸ εισόδου αὐτοῦ, see above in no. 1. Comp. ^{פָּנֵי}, Sept. πρὸ, Am. 1. 1.—(γ) Seq. gen. of pers. or thing, *before one* in time. John

v. 7 πρὸ ἑμοῦ καταβαίνει, *before me*, i. e. sooner than I. x. 8 ὅσοι πρὸ ἑμοῦ ἦλθον. Col. i. 17. οἱ πρὸ τινος *those before any one*, who preceded him, were earlier than he, Matt. v. 12. Rom. xvi. 7. Gal. i. 17.—Palæph. 53. 2. Hdian. 1. 5. 13 οἱ πρὸ ἑμοῦ. Xen. Mem. 3. 5. 11 πρὸ ἡμῶν.—(δ) Seq. τοῦ c. infin. expressing an event. Matt. vi. 8 πρὸ τοῦ ὑμᾶς αἰτῆσαι. Luke ii. 21. xxii. 15. John i. 49. xiii. 19. xvii. 5. Acts xxiii. 15. Gal. ii. 12. iii. 23. So Sept. for ^{פָּנֵי} Gen. xiii. 10. xxvii. 7, 10.—Æl. V. H. 2. 34.

3. Trop. of precedence, preference, dignity, *before, above*, as πρὸ πάντων *before all things* James v. 12. 1 Pet. iv. 8.—3 Macc. ii. 21 εἰδὸς πρὸ πάντων ἁγίως. Hdian. 5. 4. 2. Plato Menex. fin. πρὸ γε ἁλλων. Xen. Mem. 2. 5. 3.

NOTE. In composition πρὸ implies, 1. place, *fore, before, forward, forth*, as προάγω, προβαίνω, προβάλλω, etc. 2. time, *fore, before, beforehand*, Lat. *præ*, as προεἰπον, προλέγω, προμεριμνάω, etc. 3. preference, as προαιρέομαι.

Προάγω, f. ξω, (ἀγω.) 1. trans. *to lead forth, to bring forth*, e. g. a prisoner out of prison, c. acc. Acts xvi. 30 προαγαγὼν αὐτοὺς ἔξω. So in a judicial sense, Acts xii. 6 ὅτε δὲ ἔμελλε αὐτὸν προάγειν ὁ Ἡριος. xxv. 26 διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, i. e. *before you* as judges.—genr. 2 Macc. v. 18. Jos. Ant. 4. 6. 4. Xen. Æc. 11. 15. In a judicial sense, c. εἰς, Jos. Ant. 16. 11. 6. B. J. 1. 27. 2. Arr. Exp. Alex. 4. 14. 3.

2. intrans. *to go before*, comp. in Ἄγω no. 3; referring either to place or time.

a) of place, *to go before*, i. e. in front, in advance; absol. Matt. xxi. 9 οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον. Mark xi. 9. Luke xviii. 39. Seq. acc. of pers. depending on the force of πρὸ in composit. although by itself it governs only the genitive; see Matth. § 426 pen. comp. Buttm. § 147. n. 11, 12. Matt. ii. 9 ὁ ἀστὴρ . . . προῆγεν αὐτοῦς. Mark x. 32.—Jos. B. J. 6. 1. 6 προῆγε δὲ πολὺ πάντας.

b) in time, i. q. *to go first, to precede*; absol. Mark vi. 45 καὶ προάγειν εἰς τὸ πέραν. Trop. 1 Tim. v. 24 see in Κρίσις b. β. Seq. acc. of pers. depending on

πρό, see above in α. Matt. xiv. 22 καὶ προάγειν αὐτὸν εἰς τὸ πέραν. xxi. 31. xxvi. 32. xxviii. 7. Mark xiv. 28. xvi. 7.—Jos. c. Apion. 2. 15 προάγειν ἀρχαιοῦτητι. Particip. προάγων, οὔσα, ον, *foregoing, former, previous*. 1 Tim. i. 18 κατὰ τὰς προαγούσας ἐπὶ σε προφητείας. Heb. vii. 18.—Hdian. 8. 8. 8.

Προαιρέω, ὦ, f. ἤσω, (αἰρέω,) *to take forth out of any place*, Judith xiii. 15 προελούσα τὴν κεφαλὴν ἐκ τῆς πύρας. Luc. Rhetor. Præc. 17 καθάπερ ἐκ ταμείου προαιρῶν. Oftener Mid. προαιρέομαι, οὔμαι, *to take one thing before another*, i. q. *to prefer, to choose*, Wisd. vii. 10. Hdian. 6. 8. 13. Xen. Luc. 9. 6. προαιρεῖσθαι θάνατον ἀντὶ τοῦ βίου.—In N. T. Mid. pp. *to take or have before oneself*, i. q. *to propose to oneself, to purpose, to resolve*, absol. 2 Cor. ix. 7 καθὼς προαιρεῖται τῇ καρδίᾳ.—Æl. V. H. 3. 10. Pol. 3. 107. 15. Xen. Mem. 2. 1. 2.

Προαιτιάομαι, ὦμαι, f. ἄσομαι, *deponen*. Mid. (αἰτιάομαι), *to accuse beforehand*, Aor. 1 *to have already accused, to have already brought a charge*, c. acc. et inf. Rom. iii. 9. Comp. c. ii. 1—5, 17—29.

Προακούω, aor. 1 προήκουσα, *to hear beforehand*, Aor. *to have heard of before, already*, c. acc. Col. i. 5 ἦν [ἐλπίδα,] προηκούσατε.—Jos. Ant. 8. 12. 3 προακηκώς τὰ μέλλοντα. Pol. 10. 5. 5. Xen. Cyr. 4. 3. 21.

Προαμαρτάνω, f. ἤσω, (ἀμαρτάνω,) *perf. προημαρτήκα, to have sinned already, heretofore*, 2 Cor. xii. 21. xiii. 2.—Hdian. 3. 14. 8.

Προαύλιον, ον, τό, (αὐλή,) pp. 'place before the αὐλή, or interior court,' i. q. the large gate-way of an oriental house or palace, q. d. *gate-way, vestibule*, Mark xiv. 68. Comp. Matt. xxvi. 71 where it is πύλων.—Suid. προαύλιον· τὰ ἐμπροσθεν τῆς αὐλῆς.

Προβαίνω, f. βήσομαι, (βαίνω,) *to go forward, to advance*, intrans. Matt. iv. 21 et Mark i. 19 προβὰς ἐκεῖθεν.—Jos. B. J. 6. 1. 7. Hdian. 7. 12. 10. Xen. Ag. 6. 7.—Trop. Part. perf. προβεβηκώς, ὦτα, ὅς, *advanced* sc. in life, years, seq. ἐν c. dat. Luke i. 7 προβεβηκότες ἐν

ταῖς ἡμεραῖς ver. 18. ii. 36. Sept. c. dat. for מִן־בְּרֵיךְ נִבְּ Josh. xxiii. 1, 2. 1 K. i. 1. —c. ἐν 2 Macc. viii. 8. c. dat. Diod. Sic. 13. 89. c. acc. 2 Macc. vi. 18. Hdian. 2. 7. 8.

Προβάλλω, f. βαλῶ, (βάλλω,) *to cast or thrust forward*, trans.

a) genr. Acts xix. 33 προβαλλόντων αὐτὸν τῶν Ἰουδαίων, *the Jews thrusting him (Alexander) forward*.—Sept. Jer. xlvi. 4. 2 Macc. vii. 10. Hdian. 7. 6. 19. Luc. Catapl. 25 πρόβαλλ' αὐτὸν εἰς τὸ μέσον.—Others in Acts i. c. *to put forward* sc. as an advocate, *to propose, to recommend*, as Mid. and Pass. Jos. B. J. 4. 4. 1. Pol. 6. 26. 5. Dem. 750. 10. Xen. An. 6. 1. 25.

b) of plants and trees, *to put forth*, e. g. leaves, blossoms, fruit, Luke xxi. 30 ὅταν προβάλῃ sc. τὰ φύλλα, comp. Matt. xxiv. 32.—Jos. Ant. 4. 8. 19 καρπὸν Arr. Epict. i. 15. 7.

Προβατικός, ἡ, ὄν, (πρόβατον,) *pertaining to sheep*. John v. 2 ἐπὶ τῇ προβατικῇ sc. πύλῃ, *by the sheep-gate*. So Sept. for יִשְׁעֵי רֶגֶל Neh. iii. 1, 32. xii. 39. This gate was near the temple; and was prob. so called as the place where sheep were sold for the sacrifices of the temple.

Πρόβατον, ον, τό, (προβαίνω,) pp. 'whatever goes forwards,' i. e. moves its limbs forwards in going; hence in Ionic and Doric usage spoken of quadrupeds in distinction from things flying, creeping, swimming; genr. τὰ πρόβατα, *beasts, cattle*, Hom. Il. 14. 124. Hdot. 1. 203. ib. 2. 41; espec. smaller cattle, sheep and goats, Hdot. 1. 133. ib. 8. 137.—In Attic usage and N. T. *a sheep*, plur. *sheep*, e. g. as distinguished from goats, Matt. xxv. 32 ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐφίμων. ver. 33. So genr. Matt. vii. 15 see in Ἐνδύμα. ix. 36. x. 16. xii. 11, 12. xviii. 12. Mark vi. 34. Luke xv. 4, 6. John ii. 14, 15. x. 1, 2, 3 bis, 4 bis, 12 ter, 13. Acts viii. 32. Rom. viii. 36. 1 Pet. ii. 25. Rev. xviii. 13. Sept. for יִשְׁעֵי Gen. xii. 16. xiii. 5. sæp. πῶ Ex. xii. 3 sq.—Pol. 5. 35. 13. Xen. Mem. 2. 3. 9.—Trop. of those under the care and watch of any one, as sheep

under a shepherd, Matt. x. 6. xv. 24. xxvi. 31. Mark xiv. 27. John x. 7, 8, 11, 15, 16, 26, 27. xxi. 16, 17. Heb. xiii. 20.

Προβιβάζω, f. άσω, (βιβάζω, βαίνω,) *to cause to go forwards, to cause to advance*, trans. Acts xix. 33 ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον *they caused Alexander to advance out of the crowd*, i. q. *to stand forth, prob. in order to speak in behalf of the Jews.*—Pol. 24. 3. 7.—Trop. i. q. *to urge on, to instigate*, Matt. xiv. 8 προβίβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς.—Xen. Mem. 1. 5. 1. Sept. *to teach, for* πῆγῃ Ex. xxxv. 34. 13ῃ Dan. vi. 7.

Προβλέπω, f. ψω, (βλέπω,) *to foresee*, Sept. for πᾶς Ps. xxxvii. 13. In N. T. Mid. προβλέπομαι, *to provide*, Lat. *provideo*, c. acc. Heb. xi. 40.

Προγίνομαι, perf. 2 προγίγωνα, (γίνομαι q. v.) *to be done before, to have been before*. Rom. iii. 25 τῶν προγεγονότων ἁμαρτημάτων *sins before done, former sins.*—2 Macc. xiv. 13. Hdian. 1. 14. 4. Xen. Mem. 2. 7. 9.

Προγινώσκω, f. γνώσομαι, (γινώσκω, q. v.) *to know before*, trans.

a) genr. i. q. *to know already, to be before acquainted with*, c. acc. Acts xxvi. 5 προγινώσκοντές με ἄνωθεν, comp. for the pleonast. adv. Lob. ad Phr. p. 10. impl. 2 Pet. iii. 17.—Wisd. xviii. 6. Hdian. 1. 8. 13. Xen. Mag. Eq. 8. 12.

b) i. q. *to foreknow, to foresee*, pp. τὰ μέλλοντα Xen. Apol. 30. In N. T. by impl. *to fore-determine, to fore-ordain*; e. g. Pass. part. 1 Pet. i. 20 Χριστοῦ προεγνωσμένου πρὸ καταβολῆς κόσμου.—Xen. Cyr. 2. 4. 11 in some edit. comp. in Γινώσκω fin.—Here belongs also Rom. viii. 29 ὅτι οὗς προέγνω, καὶ προώρισε, and Rom. xi. 2 λαὸν αὐτοῦ, ὃν προέγνω, i. e. *whom he hath fore-determined*, of old; comp. Tittm. de Synom. N. T. p. 227, and in Bibl. Repos. III. p. 55. Others here render, *whom he hath fore-approved*, loved of old; comp. Γίνωσκω no. 2. c.

Πρόγνωσις, εως, ἡ, (προγινώσκω,) *fore-knowledge*, sc. of future things, πρόγν. τῶν ἰσομένων Jos. c. Apion. 1. 26. Hdian. 2. 9. 4; of a prophetic gift, Judith xi. 19. Jos. Ant. 8. 8. 5.

In N. T. by impl. *fore-determination*, i. q. *eternal purpose, counsel*, Acts ii. 23 τῷ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ. 1 Pet. i. 2.

Πρόγονος, ου, ὁ, ἡ, (προγίνομαι, προγίγωνα,) pp. *earlier born, older*, Hom. Od. 9. 221. In N. T. οἱ πρόγονοι *progenitors, ancestors*, and genr. *fore-fathers*, 2 Tim. i. 3 ᾧ λατρεύω ἀπὸ προγόνων, comp. in Ἀπό III. 3.—2 Macc. viii. 19. Hdian. 3. 5. 5. Xen. Mem. 3. 5. 3. ὁ προγ. An. 7. 2. 22.—Spec. *parents*, 1 Tim. v. 4 ἀμοιβὰς διδόναι τοῖς προγόνοις. Xen. Mem. 1. 3. 1.

Προγράφω, f. ψω, (γράφω,) *to write before*, e. g.

a) in reference to time past, in the præter tenses, *to have written before*, at a former time, Eph. iii. 3 καθὼς προέγραψα ἐν ὀλίγῳ. Rom. xv. 4 bis.—Palæph 53. 6 ὡς προεγράπται.

b) in reference to time future, *to post up beforehand in writing, to announce by posting up a written tablet*, Aristoph. Av. 450 or 452 σκοπεῖν δ' ὅ,τι ἂν προγράψωμεν ἐν τοῖς πινακίοις. Dem. 1257. 5 φρουρᾷς προγραφείσῃς. Æschin. 35 pen. προγράψαι τοὺς πρυτάνεις ἐκκλησίας δύο κατὰ τοὺς νόμους. Plut. Camill. 11.—Hence in N. T. genr. *to announce, to promulgate*, Gal. iii. 1 οὗς κατ' ὀφθαλμοὺς Ἰησοῦς Χρ. προεγράφη ἐν ὑμῖν ἱσταυρωμένος, *before whose eyes Jesus Christ hath been announced among you crucified*, i. e. set forth as in a public written tablet.—Hence also i. q. *to proscribe, to appoint, to ordain*, Jude 4 οἱ πάλοι προεγεγραμμένοι εἰς τοῦτο τὸ κρίμα.—African. B. Civ. 4. 1 Σύλλα τοῦ πρώτου τοὺς ἐχθροὺς ἐς θάνατον προγραψάντος. ib. τῶν ἐπὶ θανάτῳ προγραφέντων. Jos. Ant. 11. 6. 12. fin. Pol. 32. 22. 1. comp. Lat. *proscribere*.

Πρόδηλος, ου, ὁ, ἡ, (δῆλος,) *manifest beforehand*, Dem. 293. 25. Xen. H. G. 6. 4. 9. In N. T. emphat. *manifest before all, well-known, conspicuous*, 1 Tim. v. 24, 25. Heb. vii. 14.—Judith viii. 29. Hdian. 7. 5. 11. Plut. Pyrrh. 25.

Προδίδωμι, f. δώσω, (δίδωμι,) *to give beforehand, to give first*, c. dat. Rom. xi. 35 τις προέδωκεν αὐτῷ κ. τ. λ.—Xen. H. G. 1. 5. 7. ib. 5. 1. 24.—Usually in

Greek writers *to give forth*, i. q. *to give over, to betray*, Jos. c. Apion. 2. 37 init. Hdian. 7. 2. 14. Xen. H. G. 1. 3. 16, 19.

Προδότης, ου, ό, (προδίδωμι,) a *betrayal, traitor*, Luke vi. 16. Acts vii. 52. 2 Tim. iii. 4.—2 Macc. v. 15. Ceb. Tab. 34. Xen. H. G. 1. 7. 23.

Προδρέμω, see Προτρέχω.

Πρόδρομος, ου, ό, ή, (προτρέχω, προδραμῖν,) adj. *running before, forerunner*, Soph. Antig. 108. Hdot. 9. 14. In N. T. Subst. a *fore-runner, precursor*, spoken of Jesus as entering before his followers into the celestial sanctuary, Heb. vi. 20.—Of light troops sent forward as scouts, Diod. Sic. 17. 17. Xen. Mag. Eq. 1. 25. Comp. Wisd. xii. 8.

Προῖδον aor. 2, (εἶδον see Εἶδω,) *to see before oneself, far off*, Sept. for פָּרָה Gen. xxxvii. 18. Hom. Od. 5. 393. Xen. An. 1. 8. 20.—In N. T. *to foresee*, as things future, absol. Acts ii. 31 (Δαβὶδ) προῖδὼν ἐλάλησε κ. τ. λ. Gal. iii. 8 c. ὅτι.—Wisd. xix. 2. Hdian. 7. 1. 21. Xen. Cyr. 2. 4. 21.

Προεῖπον aor. 2, perf. προεῖρηκα, see in Εἶπον init. *to say before*, i. e.

a) in reference to time past, *to have said before, to have already declared*, e. g. Aor. Gal. v. 21. c. dat. 1 Thess. iv. 6 προεῖπαμεν ὑμῖν, for this form comp. in Εἶπον init. Perf. Gal. i. 9. Heb. x. 15. c. ὅτι 2 Cor. vii. 3.—perf. 3 Macc. vi. 35. Hdian. 8. 4. 27. Xen. Mem. 1. 2. 15.

b) in reference to time future, *to say beforehand, to foretell, to predict*, e. g. Aor. c. acc. Acts i. 16 ἦν [γραφὴν] προεῖπε τὸ πνεῦμα. Perf. Rom. ix. 29. c. ὑμῖν Matt. xxiv. 25. ὑμῖν πάντα Mark xiii. 23. ὅτι 2 Cor. xiii. 2. τῶν ῥημάτων προειρημένων 2 Pet. iii. 2. Jude 17.—aor. Jos. B. J. 6. 2. 1 pen. Pol. 6. 3. 2. Xen. H. G. 3. 4. 20, 21. perf. Hdian. 6. 8. 13. τὰ προειρημένα Jos. Ant. 2. 2. 4.

Προεῖρηκα, see in Προεῖπον.

Προελπίζω, f. ἰσω, (ἐλπίζω,) *to hope before*; perf. *to have hoped before*, i. e. beforetime, of old. Eph. i. 12 ἡμᾶς . . τοὺς προηλπικότες ἐν τῷ Χριστῷ, i. e. the Jews as having of old had the hope and promise of the Messiah; in opp. to

the Gentiles who have now first heard of him, ὑμεῖς ἀκούσαντες ver. 13. Comp. Rom. iii. 1 sq. ix. 4 sq. For the construction with ἐν, see Ἐν no. 3. c. γ.—So προκατελπίζειν Pol. 2. 4. 5. ib. 14. 3. 1.

Προεναρχομαι, f. ξομαι, (ἐναρχομαι q. v.) *to begin before*; Aor. *to have begun before*, already, 2 Cor. viii. 6, 10.—Not found elsewhere.

Προεπαγγέλλω, f. ἐλῶ, (ἐπαγγέλλω q. v.) *to promise before*; Aor. 1 Mid. Rom. i. 2 δ [εὐαγγέλιον ὁ θεός] προεπηγγέλατο διὰ τῶν προφητῶν κ. τ. λ. i. e. aforetime, of old. 2 Cor. ix. 5 in MSS.—Dio. Cass. p. 19. A. ed. Hanov. ἐπεὶ δὲ αὐτὲ ἀρχαιρεσίαι προεπηγγεμέναι ἦσαν.

Προέπω, see Προεῖπον.

Προέρχομαι, f. ἐλεύσομαι, aor. 2 προῆλθον, depon. Mid. see in Ἐρχομαι.

1. *to go forward, to go further, to pass on*, intrans. Matt. xxvi. 39 et Mark xiv. 35 προελθὼν μικρόν. Seq. acc. of way, Acts xii. 10 προῆλθον ῥύμην μίαν, comp. Matth. § 409. 4. Buttm. § 131. 6, 8. Winer § 32. 6.—Jos. B. J. 6. 2. 5. Plut. Thes. 11 μικρόν προελθὼν. Xen. Eq. 7. 9. c. acc. τὴν ὁδὸν Xen. Cyr. 2. 4. 18.

2. *to go before* any one, as referring either to place or time, e. g.

a) of place, *to go before*, in advance of any one, as a fore-runner, messenger, c. ἐνώπιόν τινος Luke i. 17; or as a leader, guide, c. acc. Luke xxii. 47 Ἰούδας προήρχετο αὐτούς sc. τὸν ὄχλον. For this accus. see in Προάγω no. 2. a.—Ecclus. xxxv. 10. Comp. Sept. c. ἐμπροσθέν τινος for עֲבָרָה Gen. xxxiii. 3.

b) in time, i. q. *to go first, to precede*, to set off before another, Acts xx. 5 οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι. xx. 13 προελθόντες ἐπὶ τὸ πλοῖον. 2 Cor. ix. 5 εἰς ὑμᾶς.—c. gen. Luc. D. Mort. 6. 5 ἅπαντες προελεύσονται αὐτοῦ.—In the sense *to outgo, to arrive first*, Mark vi. 33 in text. rec.

Προερέω, see Προεῖπον.

Προετοιμάζω, f. ἄσω, (ἐτοιμάζω,) *to prepare beforehand*, Wisd. ix. 18. Pausan. 4. 22. 1. Hdot. 8. 24. In N. T. i. q. *to predestine, to appoint before*, trans. c. εἰς, Rom. ix. 23 ἀ προητοίμασεν εἰς δόξαν. So c. dat. Eph. ii. 10 οἷς [ἐργοῖς] προη-

τοίμασιν [ἡμᾶς] ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν. — Philo de Opif. p. 17, ὁ θεὸς τὰ ἐν κόσμῳ πάντα προητοιμάσατο εἰς ἔργα καὶ πόσον αὐτοῦ.

Προευαγγελίζομαι, f. ἰσομαι, (εὐαγγελίζω q. v.) to announce glad tidings, beforehand, to foretell joyful news, c. dat. Gal. iii. 8 προευαγγελίστατο τῷ Ἀβραάμ, ὅτι κ. τ. λ. Comp. Gen. xii. 3. xviii. 18.

Προέχω, f. ἔχω, (ἔχω,) to hold forth or forward, e. g. the hands Xen. Cyr. 2. 3. 10. Mid. to hold before oneself, Hdot. 2. 42; and trop. to use as a pretext, to allege, Hdot. 8. 3. Thuc. 1. 140. Also in time, to have beforehand, already, Hdot. 9. 4. Soph. Antig. 208. Trop. to have before another, i. q. to have preference or pre-eminence, to excel, to be superior, better, Jos. Ant. 7. 10. 2. ῥώμῃ προέχοντες. Xen. H. G. 2. 4. 41. γνῶμῃ προέχειν. — Hence in N. T. Mid. προέχομαι, to excel, to be superior, better, sc. on one's own part. Rom. iii. 9 τί οὖν; προεχόμεθα; i. e. can then we Jews claim for ourselves to be better off than the Gentiles? sc. in respect to being sinners before God.

Προηγέομαι, οὔμαι, f. ἡσομαι, (ἡγέομαι,) to lead forward or onward, to go on before, to take the lead, 2 Macc. xi. 8. Diod. Sic. 1. 87. Xen. Cyr. 4. 2. 27. In N. T. trop. to lead on by example, c. acc. and dat. of that in or as to which, Rom. xii. 10 τῇ τιμῇ ἀλλήλους προηγούμενοι in mutual respect taking the lead of each other. For the accus. comp. in Προάγω no. 2. a. For the dat. comp. Winer § 31. 3. Matt. § 400. 6.

Πρόθεσις, εως, ἡ, (προτίθημι,) a setting before or forth, a setting out, exposure, exhibition, e. g. of a dead body Dem. 1071. 21. Plato Legg. p. 959. A. In N. T.

a) pp. as of food, spoken only of the shew-bread, as being set out before Jehovah on a table in the sanctuary, Heb. ἄρτος ἡ παρουσία bread of presence, later ἄρτος ἡ παρουσία bread of rows or piles, Vulg. panes propositionis; see Lev. xxiv. 5—9. Jahn § 331. — So in an adjective sense in the phrases: οἱ ἄρτοι τῆς προθέσεως Matt. xii. 4. Mark ii. 26. Luke vi. 4, and ἡ πρόθεσις τῶν ἄρτων Heb. ix. 2, both

equivalent to οἱ ἄρτοι οἱ προτιθέμενοι, see Buttm. § 123. n. 4. Winer § 34. 2. Gesen. Lehrs. p. 643 sq. — So Sept. ἄρτοι τῆς προθέσεως for ἄρτοι ἡ παρουσία Ex. xxxv. 12. xxxix. 36. 1 K. vii. 48. 2 Chr. iv. 19. תַּבְרֵךְ לְ 1 Chr. ix. 32. xxiii. 29. πρόθεσις ἄρτων for ἄρτοι מ' 2 Chr. xiii. 11. Also Sept. ἄρτοι τοῦ προσώπου for ἄρτοι לְ 1 K. xxi. 6; and once ἄρτοι ἐνώπιον Ex. xxv. 30. — Comp. 2 Macc. x. 3.

b) trop. of what one sets before his mind, proposes to himself, Lat. propositum, i. q. purpose, counsel, resolve. Acts xxvii. 13 ὁδῶντες τῆς προθέσεως κεραικῶν. So of firm purpose, firm resolve, Acts xi. 23. 2 Tim. iii. 10. Elsewhere of the eternal purpose and counsel of God, Rom. viii. 28 τοῖς κατὰ πρόθεσιν κλητοῖς. ix. 11 see in Ἐκλογῇ c. Eph. i. 11. iii. 11. 2 Tim. i. 9. — 2 Macc. iii. 8. Pol. 1. 54. 1. Diod. Sic. 20. 102 init.

Προδέσμιος, ἰα, ἰον, (θεσμός, τίθημι,) set beforehand, appointed, spoken of time, whence ἡ προθεσμία sc. ἡμέρα, a set day, appointed time, Gal. iv. 2. — Jos. Ant. 12. 4. 7 τῆς προθ. ἐνισταμένης. Luc. Ver Hist. 1. 36. Æschin. 6. 14.

Πρόθυμία, ας, ἡ, (πρόθυμος,) predisposition, i. q. readiness, alacrity of mind. Acts xvii. 11 ἰδέξαντο τὸν λόγον μετὰ πάσης προθυμίας. 2 Cor. viii. 11, 12, 19. ix. 2. — Eccus. xlv. 23. Jos. Ant. 7. 9. 5. Dem. 1457. 8. Xen. Venat. 2. 1.

Πρόθυμος, ου, ὁ, ἡ, (θύμω q. v.) predisposed, i. q. ready, willing, prompt, e. g. τὸ πνεῦμα πρόθυμον Matt. xxvi. 41. Mark xiv. 38. Sept. for תַּבְרֵךְ 1 Chr. xxviii. 21. 2 Chr. xxix. 31. — 2 Macc. iv. 14. Pol. 4. 7. 9. Xen. Cyr. 1. 4. 22. — Neut. τὸ πρόθυμον, readiness, alacrity, Rom. i. 15 τὸ κατ' ἐμὲ πρόθυμον i. q. there is readiness on my part, I am ready. — 3 Macc. v. 26. Jos. Ant. 4. 8. 13 τὸ περὶ αὐτοὺς πρόθυμον τοῦ θεοῦ. Eur. Iph. Taur. 989 or 996.

Προθύμως, adv. (πρόθυμος,) readily, willingly, with alacrity, 1 Pet. v. 2. — Tob. vii. 8. Hdian. 1. 5. 23. Xen. Conv. 4. 50.

Προϊστήμι, f. προστήσω, (ἵστημι,) aor. 2 προϊστην, perf. part. contr. προιστώ. Trans. to cause to stand before,

to set over, Hdian. 5. 7. 13. Pol. 1. 33. 7. See in ἴστημι, comp. Buttm. § 107. II. —In N. T. only in the intrans. tenses, e. g. aor. 2 and perf. of the Active, and pres. Mid. or Pass. to stand before, e. g.

a) i. q. to be over, to preside, to rule, absol. Rom. xii. 8 ὁ προϊστάμενος, ἐν σπουδῇ. 1 Tim. v. 17 οἱ καλῶς προεστῶτες. Seq. gen. like other verbs of ruling, through the force of πρό in compos. 1 Tim. iii. 4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον. ver. 5 τοῦ ἰδ. οἴκου προστῆναι. ver. 12. 1 Thess. v. 12.—c. gen. 1 Macc. v. 19. Jos. Ant. 8. 12. 3. Hdian. 7. 4. 4. Xen. Mem. 3. 4. 3.

b) by impl. to care for any thing, to be diligent in it, to practise, c. gen. καλῶν ἔργων προϊστασθαι Tit. iii. 8, 14.—Athen. 13 p. 612. A, Σόλωνος τοῦ νομοθέτου οὐδ' ἐπιτρέποντος ἀνδρὶ ταύτης προϊστασθαι τέχνης. Plut. Pericl. § 24 οὐ κοσμίῳ προεστῶσαν ἔργασίας, οὐδὲ σεμνῆς. comp. Xen. Mem. 3. 2. 2.

Προκαλέω, ῶ, f. ἔσω, (καλέω,) to call forth, i. e. to invite to stand forth, Pol. 23. 9. 2. Oftener Mid. to call forth before oneself, i. e. either to invite to come, to solicit, Thuc. 3. 37; or i. q. to challenge, to defy, sc. to combat, Jos. Ant. 7. 12. 4. Diod. Sic. 4. 58. Xen. Cyr. 1. 4. 4.—Hence in N. T. Mid. προκαλέομαι, οὔμαι, Lat. *provoco*, to provoke, to stimulate, c. acc. Gal. v. 26.—Hdian. 6. 1. 12. Diod. Sic. 1. 21.

Προκαταγγέλλω, f. ἐλῶ, (καταγγέλλω q. v.) to announce beforehand, e. g. future events, to foretell, Acts iii. 18, 24. vii. 52. Pass. part. perf. προκατηγγελμένος, announced beforehand, i. q. promised, 2 Cor. ix. 5.—Jos. Ant. 2. 9. 4 τοῖς προκατηγγελμένοις ὑπὸ τοῦ Θεοῦ πίστιν παρῆιχε. ib. 1. 12. 3.

Προκαταρτίζω, f. ἰσω, (καταρτίζω q. v.) to make ready beforehand, trans. 2 Cor. ix. 5.

Προκειμαι, part. προκείμενος, (κεῖμαι,) to lie before, to be laid or set before any one, intrans, pp. Sept. Lev. xxiv. 7. Luc. Nigr. 2. Xen. Mem. 3. 5. 25, 27. In N. T. only trop.

a) to lie or be before the mind of any one, i. q. to be present to him. 2 Cor. viii. 12 εἰ γὰρ ἡ προθυμία πρόκειται.—Philo

de Vit. Mos. p. 626. A, προύκειτο ἐν αὐτῷ τέλος. Diod. Sic. 20. 43. Xen. Conv. 2. 7.

b) i. q. perf. pass. of προτίθημι, comp. in Κεῖμαι b; to be laid or set before one's mind, e. g. a duty, reward, example. Heb. vi. 18 τῆς προκειμένης ἐλπίδος κρατῆσαι. xii. 1, 2. Jude 7 ὡς Σόδομα καὶ Γόμορρα . . πρόκεινται δεῖγμα.—Jos. Ant. 15. 8. 1. Diod. Sic. 3. 26. Xen. Cyr. 2. 3, 2, 8.

Προκηρύσσω, v. ττω, f. ζω, (κηρύσσω,) to proclaim beforehand sc. by a herald, Jos. B. J. 6. 8. 2 Pol. 5. 60. 3. Xen. Lac. 11. 1. In N. T. genr. to announce or preach beforehand, and in the past tenses, to have before announced, preached, trans. Acts iii. 20. xiii. 24 προκηρύξαντος Ἰωάννου. . βάπτισμα μετανοίας.—Jos. Ant. 10. 5. 1 Ἱερεμίας τὰ μέλλοντα τῇ πόλει δεινὰ προεκήρυξε.

Προκοπή, ῆς, ἡ, (προκόπτω,) pp. a going forward, only trop. progress, advancement, furtherance. Phil. i. 12 εἰς προκοπὴν τοῦ εὐαγγελίου. ver. 25. 1 Tim. iv. 15.—2 Macc. viii. 8. Jos. B. J. 1. 10. 1. Pol. 2. 37. 10. Diod. Sic. 16. 6. A word of the later Greek, Lob. ad Phr. p. 85.

Προκόπτω, f. ψω, (κόπτω,) to beat or drive forwards, as if with repeated strokes; hence to forward, to further, Thuc. 4. 60. ib. 7. 56.—Also intrans. or c. ἐαυτόν impl. see in ἄγω no. 3; to beat forward, as in Engl. a ship is said to beat ahead; hence genr. i. q. to go forward, to make progress, to proceed, pp. on one's way, journey, Jos. Ant. 2. 16. 13. B. J. 4. 2. 4. Comp. in Engl. the similar verb 'to push forwards,' both trans. and intrans. In N. T. only trop.

a) to make progress in any thing, to advance, to increase; e. g. c. dat. of that in or as to which, Luke ii. 52 καὶ Ἰησοῦς προέκοπτε σοφίᾳ, comp. Winer § 31. 3. Matth. § 400. 7. Seq. ἐν c. dat. Gal. i. 14 ἐν τῷ Ἰουδαϊσμῷ, comp. Ἐν 3. b. γ. Matth. l. c. note. Seq. ἐπὶ c. acc. e. g. ἐπὶ τὸ χεῖρον q. d. to grow worse and worse, 2 Tim. iii. 13. ἐπὶ πλεῖον further 2 Tim. ii. 16. iii. 9. comp. in Πλείων d.—c. dat. Diod. Sic. 11. 87. c. ἐν

as προκεκοφώς ἐν παιδείᾳ Diod. Sic. T. IV. p. 50 Bip. T. VI. p. 30 Tauchn. Arr. Epict. 2. 10. 30. ἐπὶ τὸ κακὸν Test. XII Patr. p. 614, comp. Jos. Ant. 4. 4. 1. ἐπὶ πλείον Diod. Sic. 14. 98.

b) spoken of time, aor. to be advanced, i. q. to be far spent, Rom. xiii. 12 ἡ νύξ προέκοψεν.—Jos. B. J. 4. 4. 6 τῆς νυκτὸς προκοπούσης. App. B. Civ. 2. p. 781 ἡμέρα προέκοπτε.

Πρόκριμα, ατος, τό, (προκρίνω,) a fore-judging, i. q. prejudice, prepossession, 1 Tim. v. 21.

Προκυρόω, ὦ, f. ὥσω, (κυρώ,) to establish or confirm before, previously, Pass. perf. Gal. iii. 17.

Προλαμβάνω, aor. 2 προέλαβον, (λαμβάνω,) to take before, trans.

a) i. q. to take before another, to anticipate another in doing any thing, c. acc. 1 Cor. xi. 21 ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει, i. e. the rich man eats the provisions he has brought, without waiting for the poorer members to come in; comp. in Ἀγάπη no. 2.—Diod. Sic. 20. 107 προλαμβάνειν τὸ χρήσιμον. Dem. 32. 27. ib. 79. 2 βούλεται γὰρ ὑμῶν τοῦτο προλαβεῖν.—Intrans. to take up beforehand, to anticipate the time of doing any thing; c. inf. Mark xiv. 8 προέλαβε μύρισαι μου τὸ σῶμα κ. τ. λ. i. e. she hath anointed my body by anticipation against my burial. Comp. Winer § 58. 4. Gesen. Lehrs. p. 823.—Aristot. de Gener. Anim. 4. 1 καὶ προλαμβάνοντες ὥς οὕτως ἔχον, πρὶν γινόμενον οὕτως ἰδεῖν. Xen. Cyr. 1. 2. 3 οἱ δὲ Περσικοὶ νόμοι προλαβόντες ἐπιμένονται ὕπως κ. τ. λ. Comp. καιροὺς προλαμβάνειν Diod. Sic. 14. 63. Oftener in a journey, course, Jos. Ant. 2. 7. 5. Xen. Ven. 7. 7.

b) of persons, aor. 1 Pass. προελήφθην, to have been before taken, overtaken, caught; Gal. vi. 1 εἰ καὶ προληφθῇ ἄνθρωπος ἐν τινὶ παραπτώματι, if or although one have formerly been overtaken by a fault.—Others, if one have been caught forth, hurried away, by a fault. Comp. Wisd. xvii. 17.

Προλέγω, f. ξω, (λέγω,) to say beforehand, to foretell, to forewarn, 2 Cor. xiii. 2 Gal. v. 21. 1 Thess. iii. 4. Sept. for

תָּרַח Is. xli. 26.—Jos. Ant. 7. 9. 7. Diod. Sic. 1. 50. Xen. An. 7. 7. 3.

Προμαρτύρομαι, (μαρτύρομαι,) pp. to call to witness beforehand; found only in N. T. to testify beforehand, i. q. to declare beforehand, 1 Pet. i. 11. Comp. Διαμαρτύρομαι.

Προμελετάω, ὦ, f. ἦσω, (μελετάω q. v.) to premeditate, c. inf. Luke xxi. 14 μὴ προμελετᾷν ἀπολογηθῆναι. Comp. Mark xiii. 11.—Aristoph. Eccl. 117. Xen. Ath. 1. 20.

Προμεριμνάω, ὦ, f. ἦσω, (μεριμνάω,) to care or take thought beforehand, Mark xiii. 11.

Προνοέω, ὦ, f. ἦσω, (νοέω,) to foresee, to perceive beforehand, Hom. Il. 18. 526. Xen. Cyr. 8. 1. 13. In N. T. trop. to see to beforehand, i. q. to care for, to provide for, Lat. provideo, c. gen. 1 Tim. v. 8.—Comp. Buttm. § 132. 5. 3.—Wisd. xiii. 16. Ael. V. H. 2. 31. Xen. Cyr. 8. 1. 1.—Mid. to provide for in one's own behalf, q. d. to apply oneself to any thing, to practise diligently, c. accus. e. g. προνοούμενοι καλὰ ἐνώπιόν τινος Rom. xii. 17. 2 Cor. viii. 21. Sept. Prov. iii. 4 προνοῦ καλὰ ἐνώπιον κύριον. comp. Xen. Mem. 4. 3. 12. c. gen. Sext. Empir. adv. Eth. 104 προνοεῖσθαι τοῦ καλοῦ. Jos. Ant. 9. 1. 1. Hesych. προνοοῦ ἐνθυμοῦ, ἐπιμελοῦ.

Πρόνοια, ας, ἡ, (προνοίω,) foresight, providence, provision, Acts xxiv. 3. Rom. xiii. 14 προνοίαν μὴ ποιεῖσθαι, see in Ποιέω no. 1. b. β.—2 Macc. iv. 6. Pol. 3. 106. 9. Xen. Cyr. 1. 6. 23.

Προοράω, ὦ, perf. προεώρακα, (οράω,) to foresee, Jos. c. App. 1. 28. Xen. Conv. 4. 5. to see before oneself, Thuc. 7. 44. Xen. Cyr. 5. 4. 49. Mem. 1. 4. 11. In N. T. to see before, i. e.

a) Mid. to see before oneself, to have before one's eyes, trop. of what one has vividly in mind, c. acc. Acts ii. 25 προωρώμην τὸν κύριον ἐνώπιόν μου, quoted from Ps. xvi. 8 where Sept. for תָּרַח to set.

b) perf. to have seen before, in time, Acts xxi. 29.

Προορίζω, f. ἰσω, (ορίζω,) to set,

bounds before, Dem. 877. 7 in some edit. In N. T. trop. *to pre-determine, to pre-destinate*, spoken of the eternal counsels and decrees of God; seq. acc. c. inf. expr. or impl. Acts iv. 28 ὅσα . . ἡ βουλὴ σου προώρτισε γενέσθαι. Rom. viii. 29, 30. 1 Cor. ii. 7. c. acc. et εἰς Eph. i. 5. Pass. v. 11.

Προπάσχω, aor. 2 προέπαθον, (πάσχω,) *to be affected beforehand, to experience before*, e. g. good Hdot. 7. 11. Xen. Mem. 2. 2. 5. In N. T. evil, aor. *to have suffered before*, previously, 1 Thess. ii. 2.—Thuc. 3. 67, 82.

Προπέμπω, f. ψω, (πέμπω,) *to send on before*, Jos. Ant. 7. 8. 5. Xen. Cyr. 2. 4. 18. *to send forwards or forth* Wisd. xix. 2. Hdot. 4. 33, 121. In N. T. *to send forward*, sc. on one's journey, *to bring one on his way*, espec. *to accompany* for some distance in token of respect and honour, trans. Acts xx. 38 προπέμπον αὐτὸν εἰς τὸ πλοῖον. xxi. 5.—Judith. x. 15. Jos. Ant. 7. 11. 4 προπέμψας Δαυιδῆν μέχρι τοῦ Ἰορδάνου. 20. 2. 6. Diod. Sic. 13. 3. Xen. Cyr. 1. 4. 25.—Hence genr. *to help one forward on his journey*, Acts xv. 3. Rom. xv. 24. 1 Cor. xvi. 6, 11. 2 Cor. i. 16. Tit. iii. 13. 3 John 6.—Esdr. iv. 47. 1 Macc. xii. 4.

Προπετής, ἕως, οὐς, ὁ, ἡ, adj. (προπίπτω), *falling forwards, prociduous*, Xen. Eq. 1. 8. trop. *prone, inclined, ready to do any thing*, Xen. H. G. 6. 5. 24. In N. T. trop. in a bad sense, *precipitate, headlong, rash*. Acts xix. 36 μηδὲν προπετὲς πράττειν. 2 Tim. iii. 4.—Ecclus. ix. 23. Jos. Ant. 5. 1. 26. Hdian. 1. 8. 11. Æschin. 27. 8. προπετῶς Xen. Cyr. 1. 3. 8.

Προπορεύομαι, f. ὑσομαι, depon. Mid. (πορεύω q. v.) *to pass on before, to go before* any one, e. g. as a leader, guide, c. gen. Acts vii. 40 θεοὺς οἱ προπορεύονται ἡμῶν, quoted from Ex. xxxii. 1, 22, where Sept. for לִפְנֵי. For the gen. as depending on πρό in compos. see Matth. § 379. Buttm. § 147. n. 11, 12.—1 Macc. ix. 11. Pol. 18. 2. 5.—Also as a fore-runner, herald, Luke i. 76 προπ. πρὸ προσώπου κυρίου, see in Πρό no. 1. So Sept. for לִפְנֵי מִלְּפָנֶיךָ Ps. xevii. 3. לִפְנֵי

Ps. lxxxix. 13.—Xen. Cyr. 4. 2. 23 προπ ἔμπροσθεν.

Πρός, prep. governing the genitive, dative and accusative; and corresponding in its primary signif. to the primary force of these cases themselves, viz. with the gen. implying motion or direction *from* a place *hither*; with the dat. rest or remaining *by, at, near* a place; with the accus. motion or direction *towards* or *to* a place. Buttm. § 147. 2. comp. § 132. 2.

I. With the Genitive, pp. *from* a place *hither*, Hom. Od. 8. 29 ξείνος . . ἔκετ' ἐμὸν δῶ, ἢ ἐπὶ τοῖς οἰκίῳν, ἢ ἐσπερίων ἀνθρώπων. Then, in the direction of a place, e. g. πρὸς βορέαο, πρὸς νότον, Od. 13. 110, 111; pp. *from* the north, etc. in Engl. *at or towards* the north, πρὸς τοῦ ποταμοῦ Xen. An. 4. 3. 28. Comp. Heb. יְצֵא Gen. ii. 8. xiii. 11. Gesen. Lex. יְצֵא no. 3. c. Trop. of the source, agent cause, *from* which any thing comes or proceeds, e. g. λαβεῖν τι πρὸς τινος Hdot. 2. 139, 152; and so after neuter or passive verbs, *from, of, by*, Luc. D. Deor. 14. 1. Hdian. 1. 2. 5. Xen. An. 1. 9. 20. Buttm. § 134. 3. Also expressing dependance or relation of any kind *from* or *with* any one, i. e. the pertaining or belonging in any way to a person or thing, e. g. πρὸς δικῆς *according to right* Soph. Œd. T. 1014. Hdot. 7. 153. ἄσποα λέγεις καὶ οὐδαμῶς πρὸς σοῦ Xen. Mem. 2. 3. 15.—Hence in N. T. once, trop. *pertaining to, i. e. for, for the benefit of*, Acts xxvii. 34 τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει. Comp. Passow A. 4. Matth. § 590. Buttm. § 147. p. 411. Winer § 51. p. 321.—Luc. D. Deor. 20. 3. Diod. Sic. 18. 50. fin. Plato Gorg. p. 459. C. Thuc. 3. 38.

II. With the Dative πρὸς marks a place or object *by the side of* which a person or thing is, *by, at, near*; as if in answer to the question *where?* in N. T. only five times, e. g. Matt. v. 11 πρὸς τῷ ὄρει, where text. rec. πρὸς τὰ ὄρη. Luke xix. 37 πρὸς τῇ καταβάσει τοῦ ὄρους. John xviii. 16 ὁ Πέτρος εἰσῆκε πρὸς τῇ θύρᾳ. xx. 12. Rev. i. 13. Comp. Passow B. Matth. § 590. b. Winer § 52. p. 337.—Jos. Ant. 2. 16. 1. Hdian. 5. 3. 24. Xen. An. 1. 8. 4.

III. With the Accusative *πρός* marks the object *towards* or *to* which any thing moves or is directed, comp. above, init. But see also no. 4 below.

1. Of place, *towards*, *to*, *unto*, as if in answer to the question *whither?* c. acc. of place, thing, person; comp. Passow C. Buttm. I. c. Matth. § 591. Winer § 53. p. 342.

a) pp. of motion or direction, e. g. after verbs of going, coming, departing, returning, and the like, and also after like nouns. Matth. ii. 12 *μὴ ἀνακάμψαι πρὸς Ἡρώδην*. iii. 5 *ἐξεπορεύοντο πρὸς αὐτόν*. ver. 14 *καὶ σὺ ἔρχῃ πρὸς με*; x. 13. xi. 28. xxv. 9. Mark i. 33 *ἡ πόλις ὅλη ἐπισυννηγμένη ἦν πρὸς τὴν θύραν*. vi. 25, 45 *προάγειν . . . πρὸς Βηθσαϊδάν*. x. 1. Luke viii. 4, 19. xxiv. 12 *ἀπῆλθε πρὸς ἑαυτόν* i. e. home. John iii. 20 *οὐχ ἔρχεται πρὸς τὸ φῶς*. vi. 37. vii. 33. Acts iii. 11. xxviii. 30. Rom. i. 10. Gal. i. 17. al. sēpiss. (Hdian. 1. 13. 2. Plut. Galb. 13 init. Xen. H. G. 4. 1. 2.) So after *γίνεσθαι*, John x. 35. Acts vii. 31. xiii. 32. 2 Cor. i. 18. See in *Γίνομαι* I. d. β. p. 158.—comp. Xen. An. 3. 4. 24.—After verbs of sending, c. acc. of pers. Matth. xxi. 34 *ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς*. Luke xxiii. 27. John xvi. 7. Acts xv. 25. Eph. vi. 22. Tit. iii. 12. Hence *ἐπιστολὴ πρὸς τινα* Acts ix. 2. xxii. 5. 2 Cor. iii. 1.—Hdian. 2. 12. 10. Xen. Cyr. 4. 2. 3. *ἐπιστολὴ ῥρός* 2 Macc. xi. 27. Luc. Nigr. 1.—After verbs of leading, bringing, drawing, by force or otherwise; Matth. xxvi. 57 *οἱ δὲ κρατήσαντες τὸν Ἰ. ἀπέγαγον πρὸς Καϊάφαν*. Mark ix. 17, 19 *φέρετε αὐτόν πρὸς με*. xi. 7. Luke xii. 58. John xii. 32 *πάντας ἐλκύσω πρὸς ἑμαυτόν*. xiv. 3. Acts xxiii. 15. Rev. xii. 5. Prægn. Acts xxiii. 24 see in *Διασώζω*.—Hdian. 4. 3. 3. Xen. Cyr. 4. 6. 1.—So after verbs implying motion *to* a place and also a subsequent remaining there, where in Engl. we mostly use *at*, *upon*, but also *to*, *unto*. E. g. verbs of falling, *πίπτειν* v. *προσπίπτειν πρὸς τοὺς πόδας τινος* *to fall at one's feet* Mark v. 22. vii. 25. (Sept. Ex. iv. 25.) So verbs of laying, putting, casting, and the like; as Matth. iii. 10 *ἡ ἀξίνη πρὸς τὴν ῥίζαν κεῖται*. Luke iii. 9. xvi. 20 *ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ*. Acts iii. 2. So Mark x. 7. Matth. iv. 6. For the use

of *πρός* c. acc. after verbs compounded with *πρός*, see Winer § 56, espec. p. 364. Genr. Acts v. 10 *ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς*. Acts xiii. 36.—After verbs and words implying mere direction, as a turning, reaching, looking, and the like. Acts vii. 44 *στραφεῖς πρὸς τὴν γυναῖκα*. Acts ix. 40. 2 Cor. iii. 16. Rom. x. 21 *ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν κ. τ. λ.* Eph. iii. 14 *κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα*. trop. James iv. 5 see in *Ἐπιποθίω*. (Hdian. 6. 4. 3.) So by Hebraism, e. g. *βλέπειν τι πρόσωπον πρὸς πρόσωπον*, *face to face*, 1 Cor. xiii. 12, as Sept. for *ἑνῇ ὁψὲ* Gen. xxxii. 31. Deut. xxxiv. 10. *λαλεῖν στόμα πρὸς στόμα*, *mouth to mouth*, 2 John 12, as Sept. for *ἑνῇ ὁψὲ* Num. xii. 8. Comp. Matth. § 427. b.

b) with all verbs and words which include the idea of *speaking to* any one, mostly c. acc. of pers. see below in *a* fin. Comp. Passow C. c. Matth. I. c. (a) genr. e. g. after *εἰπον* Matth. iii. 15. Luke i. 13, 18, 34. sēp. *λαλῶ* Luke i. 19, 55. ii. 18, 20. sēp. *λέγω* Luke v. 36. vii. 24. Acts iii. 25. sēp. *φημί* Luke xxii. 70. Acts ii. 38. al. So with verbs of answering, as *ἀποκρίνομαι* Acts iii. 12. xxv. 16; of accusing, as *κατηγορεῖω* John v. 45; of praying, entreating, as *βοάω* Luke xviii. 7. (Sept. 1 Sam. xii. 10.) *δέομαι* Acts viii. 24. *δέησις* Rom. x. 1. *εὐχομαι* 2 Cor. xiii. 7. *προσευχή* Acts xii. 5. Rom. xv. 30; so by Hebr. *αἰρεῖν φωνὴν πρὸς τὸν θεόν* Acts iv. 24; comp. Heb. *הִשְׁמִיעַ* Is. xxiv. 14, and Gesen. Lex. art. *הִשְׁמִיעַ* no. 1. e. With words of declaring, making known, as *ἀναδείξαι* Luke i. 80. *γνωρίζω* Phil. iv. 6. *ἐμφανίζω* Acts xxiii. 22; of command and the like, e. g. *ἐντολή* Acts xvii. 15, *ἀπολογία* Acts xxii. 1. etc.—Sept. 1 Sam. xiv. 19. 2 Chr. x. 16. Hdian. 3. 6. 2. Plato Hipp. Min. p. 370. D. Xen. Cyr. 1. 3. 14. Mem. 1. 3. 2 *εὐχομαι πρὸς*.—Once c. acc. of thing, as *λαλεῖν πρὸς τὸ οὖς* i. e. *to speak to one in his ear, privately*, Luke xii. 3.—(β) Of *mutual* words and sayings, etc. Acts ii. 12 *ἄλλος πρὸς ἄλλον λέγοντες*. So *πρὸς ἀλλήλους* *to one another*, one to another, Mark viii. 16. ix. 31. xv. 31. John vi. 52. xvi. 7. Acts ii. 7. iv. 15. (Ceb. Tab. 2. Hdian. 5. 2. 14.) *πρὸς ἑαυτούς* id. Mark i. 27. ix.

16, 33. xiv. 4. xvi. 3. Luke xxii. 23. Comp. in 'Εαυτοῦ c.—(γ) After verbs of *swearing to* any one, i. q. to promise with an oath, comp. Passow l. c. Luke i. 73 ὅρκον ὃν ὤμοσε πρὸς Ἀβραάμ.—Hom. Od. 14. 331. ib. 19. 288.

e) trop. after verbs and words implying *direction* of the mind or will, an affection or disposition *towards* any one; e. g. (α) favourable, implying goodwill, confidence, etc. 2 Cor. iii. 4 ποιήσιν ἔχοντες πρὸς τὸν Θεόν. vii. 4 παρρησία πρὸς ὑμᾶς. ver. 12. Gal. vi. 10 ἐργαζόμεθα τὸ ἀγαθὸν πρὸς πάντας. Eph. vi. 9. Phil. ii. 30. 1 Thess. i. 8 ἡ πίστις ἡ πρὸς τὸν Θεόν. v. 14. 2 Tim. ii. 24. Tit. iii. 2. Philem. 5. So Col. iv. 5 ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω. 1 Thess. iv. 12.—Jos. Vit. 25 ἡ πρὸς με πίστις. Plut. Demet. 39 περὶ φιλίας πρὸς αὐτόν. Hdian. 8. 6. 12. Xen. Mem. 2. 3. 10.—(β) Unfavourable, i. q. *against*. Acts vi. 1 γογγυσμὸς πρὸς τοὺς Ἑβραίους. xxiii. 30 λέγειν τὰ πρὸς αὐτόν. xxiv. 19. xxv. 19. 1 Cor. vi. 1. Eph. vi. 11 στῆναι πρὸς κ. τ. λ. Col. iii. 13, 19 μὴ πικραίνεσθε πρὸς αὐτάς. Heb. xii. 4. Rev. xiii. 6. Comp. Passow C. b. Matth. § 591. ε. —Hdian. 3. 8. 3. Dem. 143. 27. Xen. Mem. 3. 3. 7.

2. Of time, e. g. (α) pp. of a time when, *towards, near*, Luke xxiv. 29 πρὸς ἑσπέραν ἑστῇ, καὶ κίελλεν ἡ ἡμέρα. Comp. Passow C. 2. Matth. 591. ε, fin. Winer l. c.—Jos. Ant. 5. 4. 3 πρὸς ἑσπ. Thuc. 4. 135 πρὸς ἑαρ ἥδη. Xen. An. 4. 5. 21 πρὸς ἡμέραν.—(β) As forming with the accus. a periphrasis for an adv. of time, i. q. *at, for*; as πρὸς καιρόν, *for a season*, a while, briefly, Luke viii. 13. 1 Cor. vii. 5. πρὸς καιρὸν ὥρας 1 Thess. 2. 17. πρὸς ὥραν John v. 35. Gal. ii. 5. So Heb. xii. 10 πρὸς ὀλίγας ἡμέρας. ver. 11 πρὸς τὸ παρόν *for* the present, *at present*. James iv. 14 πρὸς ὀλίγον sc. χρόνον. Comp. Passow C. 4. Winer l. c.—Pol. 1. 61. 4 πρὸς καιρόν. Luc. D. Deor. 18. 1 πρὸς ὀλίγον. Æl. V. H. 12. 63. Hdian. 1. 3. 13 πρὸς τὸ παρόν. Thuc. 2. 22.

2. Trop. as denoting the direction, reference, relation, which one object has *towards* or *to* another. Comp. Passow C. 3.

α) *towards*, i. e. *in reference to*, *in respect to*, *as to*, implying the direction or

remote object of an action. (α) c. acc. of pers. Mark xii. 12 ἐγνωσαν ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε. Acts xxiv. 16 ἀπρ. συνείδησιν ἔχειν πρὸς τὸν Θεόν κ. τ. λ. Rom. iv. 2. Heb. i. 7 πρὸς μὲν τοὺς ἀγγέλους λέγει. ver. 8. al. So τί πρὸς σε; τί πρὸς ἡμᾶς; Matt. xxvii. 4. John xxi. 22, 23. Comp. Passow C. 3. a. Matth. § 591. γ. Winer p. 343.—Æl. V. H. 12. 64. Xen. Mem. 4. 2. 15. Dem. 232. 7 οὐδὲν ἐστὶ τούτων δῆπου πρὸς ἐμέ.—(β) Seq. acc. of thing, Heb. ix. 13 ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητι. Luke xviii. 1 ἔλεγε παραβολὴν αὐτοῖς, πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι κ. τ. λ. 2 Cor. iv. 2. So after verbs of replying, Matt. xxvii. 14 οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲν ῥῆμα. Rom. viii. 31 πρὸς ταῦτα, genr. Plato Hipp. maj. p. 295. C. Xen. Mem. 1. 3. 3. πρὸς ταῦτα Hdian. 3. 12. 23. Xen. Mem. 3. 9. 12.—Here belongs the construction τὰ πρὸς τινα v. τι, *things relating or pertaining to* any person or thing, e. g. τὰ πρὸς εἰρήνην i. e. either pp. conditions of peace Luke xiv. 32, or trop. Luke xix. 42. τὰ πρὸς τὴν χρείαν i. q. things necessary Acts xxviii. 10. τὰ πρὸς ζωὴν 2 Pet. i. 3. τὰ πρὸς τὸν Θεόν *things pertaining to God*, divine things Rom. xv. 17. Heb. ii. 17. v. 1. etc. Comp. in 'Ο, ἡ, τό, E. β. p. 555.—Sept. Ex. xviii. 19 τὰ πρὸς Θεόν. Diod. Sic. 1. 72 τὰ πρὸς τὴν ταφήν. Xen. Cyr. 1. 2. 10 τὰ πρὸς τὸν πόλεμον.

β) spoken of a rule, form, standard, *according to*, in conformity with, etc. Luke xii. 47 μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ. 2 Cor. v. 10 πρὸς ᾧ ἐπραξεν. Gal. ii. 14. Eph. iii. 4. Comp. Passow C. 3. b. Matth. § 591. δ. Winer l. c.—Luc. quom. Hist. conscr. 38 init. Plato Symp. p. 199. B. Xen. An. 6. 1. 5.

γ) of the motive, ground, occasion of an action, i. q. *on account of, because of, for*, e. g. Matt. xix. 8 Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν κ. τ. λ. Mark x. 5. Comp. Passow C. 3. c. Matth. § 591. β.—Hdot. 1. 38. Plat. Rep. 1. p. 331. A. Xen. Mem. 3. 8. 5.

δ) as marking the end or result, the aim or purpose of an action, e. g. πρὸς τί, *for what, why*, i. e. *to what end, for what purpose*, John xiii. 28. Comp. Passow C. 3. c. Matth. § 591. δ. (Soph. Aj. 40. Xen. Mem. 3. 7. 2.) After

verbs, as expressing the end, aim, tendency of an action or quality, e. g. Acts iii. 10 οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος κ. τ. λ. Rom. iii. 26. xv. 2. 1 Cor. vi. 5 πρὸς ἐντροπὴν ὑμῖν λέγω. vii. 35. x. 11. 2 Cor. i. 20. Eph. iv. 12. 1 Tim. i. 16. iv. 7 γυμνάζε δὲ σεαυτὸν πρὸς εὐσέβειαν. Heb. v. 14. vi. 11. 1 Pet. iv. 12. Espec. seq. infin. c. τό, *to the end that*, as Matt. v. 28 πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς. vi. 1 πρὸς τὸ θεαθῆναι αὐτοῖς. xiii. 30 συλλέξατε . . . καὶ ῥήσατε . . . πρὸς τὸ κατακαῦσαι αὐτά. xxiii. 5. Mark xiii. 22. Eph. vi. 11. James iii. 3.—3 Macc. i. 19. Hdian. 3. 14. 2. Thuc. 7. 8. c. inf. Sept. Jer. xxvii. 10. Plato Phædo § 62.—So after nouns and adjectives, John xi. 4 ἀσθένεια πρὸς θάνατον. Eph. iv. 14. Col. ii. 23. (Jos. B. J. 4. 9. 11 φάρμακον πρὸς σωτηρίαν. Luc. Merc. Cond. 40 πρὸς κέρδος.) John iv. 35 ὅτι λευκαὶ εἰσι πρὸς θειρισμὸν ἡδῆ. Acts xxvii. 12 ἀνευθέτου τοῦ λιμένος ὑπάρχοντος πρὸς παραχημασίαν. 2 Cor. ii. 16. x. 4. Eph. iv. 29. 1 Tim. iv. 8. 2 Tim. iii. 17. Tit. i. 16. 1 Pet. iii. 15.—Diod. Sic. 5. 37. Plato Menex. p. 247. E, πάντα τὰ πρὸς εὐδαιμονίαν φέροντα. Xen. Mem. 4. 5. 12.—Also of a tendency and result, as 2 Pet. iii. 16 ἀσβεβλοῦσιν . . . πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. 1 John v. 16 τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον. So ἁμαρτία πρὸς θάνατον. v. 16, 17.

e) of the relation in which one person or thing stands *towards* another, *towards*, *with*, etc. comp. Passow C. 3. d. Matth. § 591. ε. Luke xxiii. 12 προὔπῃρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς. (Hdian. 3. 2. 14.) Rom. v. 1 εἰρήνην ἔχομεν πρὸς τὸν θεόν. (Xen. Hi. 2. 11.) Acts ii. 47 ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Acts xxviii. 25 ἀσύμφωνοι ὄντες πρὸς ἀλλήλους. (Diod. Sic. 4. 1.) 2 Cor. vi. 15 τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίᾳ; So διατίθεσθαι διαθήκην πρὸς τινα, *to make a covenant with any one*, Acts iii. 25. Heb. x. 6. ix. 20 see in Ἐντέλλομαι.—Diod. Sic. 11. 44 συντίθεσθαι φιλίαν πρὸς τινα. Æl. V. H. 9. 41. Thuc. 4. 15. Xen. Vect. 5. 13.—So in a comparison, Rom. viii. 18 οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν, i. e. as compared with, etc. Passow l. c. Matth. l. c. γ.—Ecclus. xxiv. 29. Plato Hipp. Maj. 2. p. 281. D, εἶναι τῶν ἀρ-

χάων τοὺς περὶ τὴν σοφίαν ψαύλους πρὸς ὑμᾶς. Xen. Mem. 1. 2. 52.

4. Sometimes πρὸς c. acc. is used after verbs which express simply rest *at*, *by*, *in* a place, i. q. πρὸς c. dat. But in such instances for the most part, the idea of a previous *coming to* or *direction towards* that place is either actually expressed, or is implied in the context. Comp. Eic no. 4. See Passow C. 5. Matth. § 591. η. Winer p. 342. Fritzsche IV Evang. II. p. 201 sq. Thus (a) genr. c. acc. of place, Mark xi. 4 εἵρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν. xiv. 54 θερμαινόμενος πρὸς τὸ φῶς, i. e. *at* or *towards* the fire. Luke xxii. 56. John xx. 11. So c. acc. of person, i. q. *with*, *by*, *among*, Matt. xxvi. 18 πρὸς σε ποιῶ τὸ πάσχα. ver. 55. πρὸς ὑμᾶς ἐκαθέζομην διδάσκων, pp. I set myself *to* or *among* you. Mark xiv. 49 ἡμην πρὸς ὑμᾶς . . . διδάσκων. Acts xii. 20. xiii. 31 οἵτινες νῦν εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν, i. e. *to* or *towards* the people. 1 Cor. ii. 3. xvi. 7 ἐλπίζω χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς. 2 Cor. i. 12. v. 8. Gal. i. 18. ii. 5. iv. 18. Phil. i. 26. 2 Thess. ii. 5. Sept. for ἔξ Is. xix. 19.—Æschyl. Prom. 347 or 351 ὃς πρὸς ἐσπέρας τόπους ἴστηκε. Eurip. Ion. 916. Orest. 468 or 475 πρὸς δεξιὰν αὐτοῦ στάς. Soph. Elect. 931. Xen. H. G. 6. 5. 8 ὑπὸ τὸ πρὸς Μαντίνειαν τεῖχος. ib. 2. 1. 25.—Here belongs the construction in Luke xviii. 11, ὁ Φαρασαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο, i. e. either *standing by himself*, as in Eurip. Orest. above; or, *præ se habens* ταῦτα προσήχετο *he prayed thus to or with himself*; comp. Luc. Contempl. 18 πρὸς ἑαυτόν γε ἐννοῶ. Isocr. de Permut. § 203 πρὸς αὐτὸν διανοεῖσθαι.—(β) Rarely and only in later usage is the idea of previous motion or direction wholly dropped, and πρὸς c. acc. is then i. q. *parā* c. dat. Passow l. c. Mark ii. 2 τὰ πρὸς τὴν θύραν, i. e. the space at the door or gate, vestibule. iv. 1. Matt. xiii. 56 αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; Mark vi. 3. John i. 1 ὁ λόγος ἦν πρὸς τὸν θεόν. Philem. 13 πρὸς ἑμαυτὸν κατέχειν.—See in Brunck ad Apoll. Rh. 2. 496.

NOTE. In composition πρὸς implies; 1. motion, direction, reference, *towards*,

to, at, etc. as προσάγω, προσεγγίζω, προσέρχομαι, προσδοκάω. 2. accession, addition, *thereto, over and above, more, further*, as προσαιτέω, προσαιπείλω, comp. Herm. ad Vig. p. 863. no. 426; hence intens. as πρόσπεινος, προσφιλής. 3. nearness, a being or remaining *near, at, by*, as προσεδρεύω, προσμένω. AL.

Προσάββατον, ου, τό, (πρό, σάββατον,) *fore-sabbath, eve of the sabbath*, i. q. παρασκευή, which see. Mark xv. 42. —Judith viii. 6.

Προσαγορεύω, f. εὔσω, (ἀγορεύω,) *to speak to any one, to address, to salute*, Luc. Asin. 4. Hdian. 1. 16. 7. *to call by name, to name*, Jos. Ant. 15. 8. 5. Xen. Mem. 3. 2. 1. Hence in N. T. *to name, to appoint, to declare*, Pass. Heb. v. 10 προσαγορευθεὶς ὑπὸ Θεοῦ ἀρχιερεύς. Comp. Matth. § 420. Winer § 32. 4. b. —comp. Jos. Ant. 3. 7. 1 ἦν ὁ νόμος ἄγγειαν προσαγορεύει.

Προσάγω, f. ἔσω, aor. 2 προσήγαγον, (ἄγω,) *to lead or conduct to any one, to bring near*.

a) trans. c. acc. Luke ix. 41 προσάγαγε ὡς δὲ τὸν υἱόν σου. c. acc. et dat. Acts xvi. 20 προσαγάγοντες αὐτοὺς τοῖς στρατηγοῖς. For this dat. of direction after πρὸς in comp. see Matth. § 402. Sept. for מִצִּיחַ 1 Sam. i. 25. צִרְקָה Ex. xxix. 4. xl. 12.—Hdian. 1. 5. 1. Dem. 234. 20. τινά τινα Xen. Cyr. 3. 2. 12.—Implying admission or access to any one, pp. as to a king, Xen. Cyr. 1. 3. 8; in N. T. trop. of God, *to bring near, to present before*, c. acc. et dat. 1 Pet. iii. 18. —comp. Jos. Ant. 14. 11. 2.

b) intrans. see ἄγω no. 3, *to come or draw near, to approach*, c. dat. as above. Acts xxvii. 27 ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν *the sailors deemed that some country drew near to them*, i. e. according to the usual optical illusion on board a ship. So Sept. for צִרְקָה Ex. xiv. 10. Is. xxxiv. 1.—Æl. V. H. 3. 21. Epict. Ench. 29. 7. of a ship Pol. 1. 46. 9. Comp. Achill. Tat. 2. 2. 32 τὴν γῆν ἰωρῶμεν ἀπὸ τῆς νηὸς κατὰ μικρὸν ἀναχωροῦσαν, ὥς αὐτὴν πλείουσαν. Cic. Quæst. Ac. 4. 25 fin.

Προσαγωγή, ἡς, ἡ, (προσάγω,) *a leading or bringing to, accession*, Plut.

Non posse suav. viv. 16. VI. p. 201. Tauchn. Thuc. 1. 82. In N. T. *approach, access, admission*, εἰς τι Rom. v. 2. πρὸς τινα Eph. ii. 18. absol. iii. 12.—Plut. Lucull. 15. Xen. Cyr. 7. 5. 45.

Προσαιτέω, ὦ, f. ἥσω, (αἰτέω,) *to ask in addition, to demand besides*, Xen. An. 1. 3. 21. In N. T. *to beg*, absol. Mark x. 46. Luke xviii. 35. John ix. 8. —Sept. Job xxvii. 14. Luc. Contempl. 15. Xen. Mem. 1. 2. 29.

Προσαιτής, ου, ὁ, (προσαιτέω,) *a beggar*, John ix. 8 in later edit. for τυφλός.—Diog. Laert. 6. 56. Plut. Quæst. Gr. 13. II. p. 308 Tauchn.

Προσαναβαίνω, aor. 2 προσέβην, (ἀναβαίνω,) *to go up further, higher*, c. ἀνώτερον pleon. Luke xiv. 10 φίλε, προσανάβηθι ἀνώτερον, i. e. take a higher seat, a more honourable place. Sept. pp. for פָּזַח Ex. xix. 23. Josh. xi. 17.—Judith xiii. 10. Diod. Sic. 1. 37. of a stream, *to rise*, Pol. 3. 72. 4.

Προσαναλίσκω, f. λώσω, (ἀναλίσκω,) *to consume besides, to expend further*, Luke viii. 43 ἦτις τοῖς ἰατροῖς προσαναλώσασα ὕλον τὸν βίον. For the dat. see Buttm. § 133. 3. Matth. § 387. Text. rec. εἰς ἰατρούς.—Dem. 460. 2. ib. 1025. 20.

Προσαναπληρώω, ὦ, f. ὤσω, (ἀναπληρώω,) *to fill up thereto*, sc. by adding, *to supply fully*, τὰ ὑστερήματα 1 Cor. ix. 12. xi. 9.—Wisd. xix. 4. Diod. Sic. 5. 71.

Προσανατίζημι, f. ἥσω, (ἀνατίζημι,) pp. *to lay up in addition*; Mid. *to take upon oneself besides*, Xen. Mem. 2. 1. 8. In N. T. only Mid. aor. 2 προσανετίμην, trop. *to lay before in addition, to impart or communicate further*, sc. on one's own part.

a) genr. c. acc. et dat. Gal. ii. 6 ἔμοι γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο. Comp. ἀνετίμην in ver. 2.

b) by way of consultation, i. q. *to confer with, to consult*, c. dat. Gal. i. 16 οὐ προσανετίμην σαρκὶ καὶ αἵματι.—Diod. Sic. 17. 116 [Ἀλέξανδρος] τοῖς μάντεσι προσανετίμενος περὶ τοῦ σημείου. Luc. Jup. Trag. 1 ἔμοι προσανάθου· λάβε με σύμβουλον πόνων.

Προσαπειλέω, ὦ, f. ἤσω, (ἀπειλέω,) *to threaten further*, absol. Acts iv. 21, comp. ver. 18.—Dem. 544. 26.

Προσδαπανάω, ὦ, f. ἤσω, (δαπανάω,) *to spend more*, in addition, c. acc. Luke x. 35.—Luc. Ep. Saturn. 39. Themist. Or. 23. p. 289.

Προσδέομαι, f. ἴσομαι, depon. Pass. (δέομαι,) *to need besides*, in addition, c. gen. Acts xvii. 25. Sept. for ῥῥῥ Prov. xii. 9.—Eccles. iv. 3. Dem. xiv. 22. Thuc. 2. 41.

Προσδέχομαι, f. ξομαι, depon. Mid. (δέχομαι,) *to receive to oneself, to admit*, trans.

a) of things, trop. *to admit, to allow*, as τὴν ἐλπίδα Acts xxiv. 15. Negat. Heb. xi. 35 οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, *not accepting*, i. q. *rejecting*; comp. 2 Macc. c. 7.—Sept. Job ii. 9. Wisd. xviii. 7. Pol. 1. 16. 6.—Of evils, i. q. *to put up with, to endure*, Heb. x. 34 τὴν ἀρπαγὴν τῶν ὑπαρχόντων. Sept. for ῥῥῥ Ex. x. 17.

b) of persons, *to receive, to admit*, sc. *to one's presence and kindness*. Luke xv. 2 οὗτος ἀμαρτωλὸς προσδέχεται. Sept. for ῥῥῥ Mal. i. 8. Ez. xliii. 27.—Diod. Sic. 18. 54. Thuc. 2. 12. Xen. H. G. 1. 5. 9.—So in hospitality, *to receive kindly, to entertain*, as a guest, Rom. xvi. 2. Phil. ii. 29. Sept. for ῥῥῥ 1 Chr. xii. 18.

c) of things future, i. q. *to wait for, to expect*, c. acc. Luke xii. 36 ἀνθρώποις προσδεχομένοις τὸν κύριον αὐτῶν τότε κ. τ. λ. Acts xxiii. 21. So a future good, with the idea of faith, confidence, as τὴν βασιλείαν τοῦ Θεοῦ Mark xv. 43. Luke xxiii. 51. παράκλησιν Luke ii. 25. λυτρωσιν ii. 38. τὴν μακαρίαν ἐλπίδα Tit. ii. 13. τὸ ἔλεος τοῦ κυρίου Jude xxi.—2 Macc. viii. 11. Pol. 21. 8. 7. Hdian. 3. 1. 2. Xen. Apol. 33.

Προσδοκάω, ὦ, f. ἤσω, (δοκεύω, δοκάω, pp. *to watch toward or for* any thing, i. q. *to look for, to expect*.

a) absol. or c. inf. i. q. *to think, to suppose*, Matt. xxiv. 50 ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ. Luke iii. 15. xii. 46. Acts xxviii. 6. c. inf. ibid. οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι.—c. inf. Jos.

7. 9. 5. Hdian. 2. 2. 9. Xen. An. 7. 6. 11.—In the sense of *hope*, Acts xxvii. 33. c. inf. 3. 5.—c. inf. Hdian. 2. 1. 21. Xen. An. 6. 1. 16.

b) c. acc. i. q. *to wait for, to await*, e. g. persons, Matt. xi. 3 σὺ εἰ δὲ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; Luke vii. 19, 20. i. 21 προσδοκῶν τὸν Ζαχαρίαν. viii. 40. Acts x. 24. Acc. of thing, 2 Pet. iii. 12 τὴν παρούσαν. ver. 13, 14.—Sept. Ps. cxix. 165. 2 Macc. xv. 8, 20. Jos. B. J. 5. 13. 1. Hdian. 4. 11. 7.

Προσδοκία, ας, ἡ, (προσδοκάω,) *a looking for, expectation*, in N. T. only of evil, Luke xxi. 26 ἀπὸ φόβου καὶ π. τῶν ἐπερχομένων. Meton. Acts xii. 11 τῆς προσδοκίας τοῦ λαοῦ, i. e. the evils which the Jews look for to come upon me. Sept. meton. for Heb. ῥῥῥ Gen. xlix. 10.—pp. Jos. Ant. 15. 3. 4. Pol. 1. 31. 3. of good, Xen. Cyr. 1. 6. 19.

Προσδρέμω, see Προστρίχω.

Προσέάω, ὦ, f. άσω, (ιάω,) *to permit or suffer further*, c. dat. Acts xxvii. 7 μὴ προσέωντος ἡμῖν ἀνέμου, i. e. the wind not suffering us to proceed further on that course.

Προσεγγίζω, f. ίσω, (ιγγίζω,) *to come near unto* any one, c. dat. Mark ii. 4. Sept. for ῥῥῥ Gen. xxxiii. 6, 7. ῥῥῥ Josh. iii. 4.—Pol. 39. 1. 4.

Προσεδρεύω, f. έσω, (προσεδροῖ sitting by, from ἔδρα,) *to sit near, by, Lit. adsideo*, e. g. by other persons Dem. 313. 11; by a city as besiegers, c. dat. Jos. B. J. 7. 2. 1 init. In N. T. *to wait near, to attend, to serve*, c. dat. 1 Cor. ix. 13 οἱ τῷ Θεοῦ διακονοῦντες προσεδρεύοντες, i. q. οἱ τὰ ἱερὰ ἐργαζόμενοι. Comp. in Παρεδρεύω.—Jos. c. Ap. 1. 7 τῇ θεραπείᾳ τοῦ Θεοῦ προσεδρεύοντας. Diod. Sic. 5. 46 π. ταῖς τῶν Θεῶν θεραπειαῖς.

Προσεργάζομαι, f. άσομαι, depon. Mid. (εργάζομαι,) *to work out thereto, to gain more by labour*, Hdot. 6. 61. Xen. G. G. 3. 1. 28. In N. T. genr. *to gain thereto, besides*, in addition, Luke xix. 16 ἡ μὲν σου προσεργάσατο δέκα μνᾶς.

Προσέρχομαι, f. ελεύσομαι, depon. Mid. (ερχομαι q. v.) *to come to or*

near to any place or person, to approach, intrans.

a) pp. and seq. dat. after *πρός* in comp. see Matth. § 402; e. g. dat. of place, Heb. xii. 18 *οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει*. ver. 22. (Hdian. 2. 6. 11.) Seq. dat. of pers. Matth. iv. 3 *καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπε*. viii. 5. Mark xiv. 45. Luke xxiii. 52. John xii. 21. Acts ix. 1. Absol. or c. dat. impl. Matth. iv. 11 *ἄγγελοι προσῆλθον καὶ κ. τ. λ.* Mark i. 31. Luke viii. 24. x. 34. Acts vii. 31. xxviii. 9. al. Sept. usually seq. *πρός*, for *שָׁמָּה* Gen. xxix. 10. xliii. 19. *בְּרֶכֶת* Num. ix. 6. Deut. i. 22.—c. dat. *Æl. V. H. 9. 3. Xen. Cyr. 1. 4. 27.*—In the sense of *to visit, to have intercourse with*, Acts xxiv. 23. x. 28.

b) trop. (a) of God or Christ, *to come to God, to draw near unto*, in prayer, sacrifices, worship, devotion of heart and life; seq. dat. Heb. vii. 25 *τοῖς προσερχομένοις δι' αὐτοῦ τῷ θεῷ*. xi. 6. c. τῷ θεῷ impl. Heb. x. 1, 22. So iv. 16 *προσερχόμεθα οὖν . . . τῷ θρόνῳ τῆς χάριτος*. Sept. pp. of those who approach the altar, for *שָׁמָּה* Lev. xxi. 21. Deut. xxi. 5. *בְּרֶכֶת* Lev. xxi. 16.—Of Christ, 1 Pet. ii. 4 *πρός ὃν προσερχόμενοι to whom coming*, i. e. whom embracing, becoming his disciples, followers.—So of disciples, c. dat. Xen. Mem. 1. 2. 47. ib. 1. 6. 1. For *πρός*, comp. Winer § 56. p. 364.—(β) Seq. dat. of thing, *to assent to, to embrace*. 1 Tim. vi. 3 *μὴ προσέρχεται ὑγιαίνουσι λόγοις*.—Philo de Gigant. p. 289. A, *μηδενὶ προσέρχεσθαι γνώμῃ τῶν εἰρημένων*. de Migr. Abr. p. 401. D, *προσελθόντες ἀρετῇ*. AL.

Προσευχή, ἡς, ἡ, (προσεύχομαι,) *prayer*, sc. offered to God.

a) pp. as *προσευχῇ* *πρός τὸν θεόν* Acts xii. 5. Rom. xv. 30. *προσευχῇ τοῦ θεοῦ* i. e. prayer to God, Luke vi. 12. Genr. and absol. Matth. xvii. 21 *εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ*. xxi. 22. Mark ix. 29. Luke xxii. 45 *ἀναστὰς ἀπὸ τῆς προσευχῆς*. So *οἶκος προσευχῆς* house of prayer, for prayer, Matth. xxi. 13. Mark xi. 17. Luke xix. 46. Acts i. 14 *προσκαρτερεῖν τῇ προσευχῇ*. vi. 4. *ᾠρα τῆς προσευχῆς* Acts iii. 1, see in *Ἐνναγος*. x. 31. Rom. xii. 12. 1 Cor. vii. 5. Eph. vi. 18. Col. iv. 2. Phil. iv. 6. 1 Tim. v. 5. James v. 17 see in

Προσεύχομαι. Plur. Acts ii. 42 *προσκαρτεροῦντες . . . ταῖς προσεύχαῖς*. x. 4. Rom. i. 10. Eph. i. 16. Col. iv. 12. 1 Thess. i. 2. 1 Tim. ii. 1. Philem. 4, 22. 1 Pet. iii. 7. iv. 7. Rev. v. 8. viii. 3, 4. Sept. for *בְּרֶכֶת* Ps. iv. 2. 2 Chr. vi. 19. ssep.—Tob. xiii. 1. Eccl. iii. 5. vii. 10, 14.

b) meton. *proseucha*, i. q. *οἶκος* v. *τόπος προσευχῆς*, *בֵּית תְּפִלָּה*, house or place of prayer, an oratory. Acts xvi. 13 *οὗ ἐνομιζέτο προσευχῇ εἶναι*. ver. 16. Comp. 3 Macc. vii. 20; and see the decree of the city Halicarnessus in Jos. Ant. 14. 10. 23, quoted under *Νομίζω*. These Jewish *proseuchæ* were places for social prayer and devotion without those towns where the Jews were unable or not permitted to have a synagogue; and were usually near a river or the sea-shore, for the convenience of ablution; see Jos. l. c. Sometimes the *προσευχὴ* was a large building, as at Tiberias; Jos. Vit. § 54 *εἰς τὴν προσευχὴν, μέγιστον οἶκημα πολλὴν ὄχλον ἐπιτίξασθαι δυνάμενον*. But often it appears not to have been a building, and was prob. some retired place in the open air or in a grove, appropriated to this purpose; so Tertullian speaks of the “*orationes littorales*” of the Jews, ad Nationes c. 13; also de Jejuniis c. 16, “*Judaicum certe jejunium ubique celebratur, quum omnis templis per omne litus quocunque in aperto aliquando jam precem ad cælum mittunt.*” Comp. Juv. Sat. 3. 11 sq. See Wetstein N. T. I. p. 692. Jahn § 345.

Προσεύχομαι, f. *ξομαι*, deponent Mid. (*εύχομαι*.) imperf. *προσηνυχόμεν*, aor. 1 *προσηνυξάμεν*, for which augm. see Buttm. 86. 2; *to pray to God, to offer prayer*, pp. seq. dat. τῷ θεῷ or the like after *πρός* in comp. see Matth. § 402. 1 Cor. xi. 13 τῷ θεῷ *προσεύχεσθαι*. Matth. vi. 6 *πρόσευξαι τῷ πατρὶ σου ἐν τῷ κρυπτῷ*. So Sept. for *בְּרֶכֶת* Is. xlv. 17; oftener seq. *πρός θεόν* Gen. xx. 17. 1 Sam. i. 10 ssep. (Luc. Hermet. 40 τῷ Δά. Xen. Cyr. 1. 6. 1 τοῖς θεοῖς.) Absol. or c. τῷ θεῷ impl. Matth. vi. 5 *καὶ ὅταν προσεύχη*. ver. 6, 7. xiv. 23. Mark i. 35. Luke iii. 21. Acts vi. 6. 1 Cor. xi. 4. 1 Thess. v. 17. 1 Tim. ii. 8. James v. 13, 18. al. Joined with *αἰτεῖσθαι* Mark xi. 24. Col. i. 9.—Hdian.

1. 11. 12. Xen. Mem. 3. 8. 10.—The manner in which one prays is expressed by the dat. 1 Cor. xi. 5 γυνὴ προσευχομένη . . ἀκατακάλυπτος τῇ κεφαλῇ. xiv. 14, 15 γλώσση, τῷ πνεύματι, τῷ νοῦ. James v. 17 προσευχῇ προσήυξατο *he prayed earnestly*, comp. in Ἀγαλλιάω b. Also by ἐν, Eph. vi. 18 ἐν πνεύματι. Jude 20.—The matter of one's prayer, the words uttered, etc. are put after οὕτως Matt. vi. 9. λέγων Matt. xxvi. 39, 42. εἰπον Acts i. 25. Sept. c. λέγων Is. xxxvii. 15. εἰπον 2 K. vi. 17. Or in the accus. Rom. viii. 26 τί προσευξώμεθα καθὼ δει. So μακρά adv. *long* Matt. xxiii. 13. Mark xii. 40. Luke xx. 47. ταῦτα Luke xviii. 11, see in Πρός no. 4. a. τοῦτο ἵνα Phil. i. 9.—The object or thing prayed for is put after ἵνα v. ἵνα μή, Matt. xxiv. 20 προσεύχεσθε δὲ, ἵνα μὴ γένηται ἡ φυγή κ. τ. λ. Mark xiii. 18. xiv. 35, 38. 1 Cor. xiv. 13. εἰς θ . . ἵνα 2 Thess. i. 11. Seq. inf. final, Luke xxii. 40 προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. James v. 17 c. τοῦ, see in 'O, ἡ, τό, G. c. β. p. 556. —The subject or person for whom one prays is put with a preposition; as περί c. gen. Col. i. 3 περί ὑμῶν προσευχόμενοι. Heb. xiii. 18. περί τινος ἵνα Col. iv. 3. 2 Thess. iii. 1. περί τινος οὕτως Acts viii. 15. Sept. Gen. xx. 7. Jer. xlii. 20. ὑπέρ c. gen. Matt. v. 44. ὑπέρ τινος ἵνα Col. i. 9. Sept. Jer. xlii. 4. ἐπί c. acc. James v. 14 προσευξάσθωσαν ἐπ' αὐτόν *let them pray over him*, in his behalf. So prob. impl. Matt. xix. 13. Sept. Jer. xiv. 11. AL.

Προσέχω, f. ξω, (έχω,) *to have in addition* Dem. 877. 26. *to hold towards* any one, e. g. τὸ οὗς, Sept. for πῶς Jer. vii. 24, 26. τὴν ἀσπίδα seq. πρὸς Hdot. 4. 200. As a nautical word, *to hold a ship towards* a place, *to sail towards*, Hdot. 9. 99 τὰς νῆας; also intrans. *to hold one's course towards* a place, sc. by ship, c. dat. Pol. 1. 24. 2 προσσχόντες τῇ Σικελίᾳ. Diod. Sic. 20. 105; fully Dem. 1285. 25 τῇ νηὶ προσέχειν εἰς Ῥόδον. In N. T. only trop.

1. Absol. c. τὸν νοῦν impl. *to apply one's mind* to any thing, *to attend to*, *to give heed to*; so fully προσέχειν τὸν νοῦν τινί Luc. D. Deor. 5. 1. Plut. Galb. 13. Xen. Mem. 4. 7. 2.

a) genr. and seq. dat. of thing spoken, Acts viii. 6 προσεῖχόν τε οἱ ὄχλοι τοῖς λεγομένοις κ. τ. λ. Heb. ii. 1. 2 Pet. i. 19. So Sept. for יִשְׁרָאֵל Ps. cxli. 1. Deut. i. 45. (Diod. Sic. 2. 25. Xen. Mem. 4. 2. 6 οἷς ὁ Σωκράτης λίγει προσέχων.) In the sense *to yield assent*, *to believe*, *to embrace*, Acts xvi. 14 προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. 1 Tim. i. 4. Tit. i. 14.—1 Macc. vii. 11. Jos. Ant. 8. 9. 1. Ael. V. H. 12. 1 med. p. 157 Tauchn.—Seq. dat. of pers. in the sense *to care for*, *to watch over*, Acts xx. 28 προσέχετε οὖν ἑαυτοῖς καὶ τῷ ποιμένι.—Epict. Ench. 51. 1 μεθ' ἑς [ἡμέρας] προσέξεις σεαυτῷ.

b) reflex. προσέχειν ἑαυτῷ v. ἑαυτοῖς, *to take heed to oneself*, i. q. *to beware*, mostly imperat. Luke xvii. 3. Acts v. 35. (comp. Plut. Pelop. 9 fin.) Seq. ἀπό τινος, comp. in Ἀπό I. 2. e. Luke xii. 1 προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης κ. τ. λ. Seq. μήποτε Luke xxi. 34.—So ellipt. with ἑαυτοῖς impl. seq. μή c. inf. Matt. vi. 1 προσέχετε . . μὴ ποιεῖν. (Epict. ap. Stob. 74. 22.) Seq. ἀπὸ τινος, Matt. vii. 15 προσέχετε ἀπὸ τῶν ψευδοπροφητῶν. x. 17. xvi. 6, 11, 12. Luke xx. 46.—Sept. fully c. μή, for מִן Heb. Gen. xxiv. 6. Ex. xxxiv. 12. Ecclus. xxix. 23. ellipt. c. μή Ecclus. xiii. 11. Seq. ἀπὸ τινος, Sept. for מִן בְּיָד 2 Chr. xxxv. 21. Ecclus. xi. 34. xvii. 11. xviii. 27. Comp. Xen. Venat. 6. 23 προσέχειν ὅπως μή.

2. Intrans. or c. ἑαυτόν impl. see in Έχω f; pp. *to hold to* any person or thing, i. q. *to apply oneself*, *to give or devote oneself to* any thing; e. g. seq. dat. of thing, οἶνω πολλῷ 1 Tim. iii. 8. τῇ ἀναγνώσει iv. 13. τῷ θυσιαστηρίῳ i. q. *to give attendance*, *to minister*, Heb. vii. 13. — Polyæn. 8. 56 τρυφῇ καὶ μέθῃ. Hdtian. 2. 11. 6 γεωργίᾳ. Xen. Mem. 4. 1. 2.—Seq. dat. of pers. i. q. *to adhere to*, *to follow*, Acts viii. 10, 11. 1 Tim. iv. 1 προσέχοντες πνεύμασι πλάνοις.

Προσηλόω, ᾧ, f. ὦσω, (ήλωω, ήλος,) *to nail to* any thing, *to affix with nails*, c. acc. et dat. Col. ii. 14 προσηλώσας αὐτὸ τῷ σταυρῷ.—3 Macc. iv. 9. Diod. Sic. 4. 47. Dem. 549. 1.

Προσήλυτος, ου, ὁ, ἡ, (προσέρχουμαι,) pp. 'one who comes to another country or people,' *a stranger, sojourner*,

Sept. for גַּר Ex. xii. 48, 49. xx. 10. In N. T. only in the later Jewish sense, a *proselyte*, a convert from Paganism to Judaism, Matt. xxiii. 15. Acts ii. 11. vi. 5. xiii. 43. The same are called οἱ σεβόμενοι τὸν Θεόν Acts xiii. 16, 50. Jos. Ant. 14. 7. 2; also Ἰουδαϊζόντες Jos. B. J. 2. 18. 2. comp. B. J. 2. 20. 2. Tac. Hist. 5. 5. — The Rabbins distinguish two kinds of proselytes, viz. גַּר יְדֵיךָ *proselytes of right*, i. e. complete, perfect proselytes, who embraced the Jewish religion in its full extent, and enjoyed all the rights and privileges of Jewish citizenship, comp. Ex. xii. 48. Jos. Ant. 20. 2. 5; and also גַּר חֹרֵב *proselytes of sojourning*, called also גַּר הַשַּׁעַר *proselytes of the gate*, i. e. foreigners dwelling among the Jews, who without being circumcised conformed to certain Jewish laws and customs, espec. those which the Rabbins call the “seven precepts of Noah,” viz. to avoid blasphemy against God, idolatry, homicide, incest, robbery, resistance to magistrates, and the eating of blood or things strangled. See Buxtorf Lex. Chald. col. 407 sq. Jahn § 325. Michaëlis Mos. Recht IV. p. 12 sq. or Comment. on the Laws of Mos. III. p. 64 sq. — On the baptism of proselytes and its probable antiquity, see Buxt. 1. c. Lightfoot Hor. Heb. ad Matt. iii. 6. Selden de Jure Nat. et Gent. II. 2. Stuart in Bibl. Repos. III. p. 338 sq.

Πρόσκαιρος, ου, ό, ή, adj. (καιρός), *for a season*, i. e. *transient*, *temporary*, enduring for a while, Matt. xiii. 21. Mark iv. 17. 2 Cor. iv. 18 opp. αἰώνιος. Heb. xi. 25. — Jos. Ant. 2. 4. 4. Act. Thom. § 15. Hdian. 1. 1. 6.

Προσκαλέω, ω, f. ἔσω, (καλέω,) *to call to*, *to summon*, *to send for*, Sept. Esth. viii. 1. Xen. Lac. 13. 5. — In N. T. only Mid. προσκαλέομαι, οὔμαι, *to call any one to oneself*, *to call for*, *to summon*, c. acc. of pers. Matt. x. 1 καὶ προσκαλούμενος τοὺς δώδεκα μαθητάς αὐτοῦ. xv. 10, 32. xviii. 2, 32. xx. 25. Mark iii. 13, 23. vi. 7. vii. 14. viii. 34. x. 42. xii. 43. xv. 44. Luke vii. 19. xv. 26. xvi. 5. xviii. 16. Acts v. 40. vi. 2. xiii. 7. xx. 1. xxiii. 17, 18, 23. James v. 14. Sept. for גַּר Gen. xxviii. 1. Esth. iv. 5. — 2 Macc. viii.

1. Luc. Pisc. 39. Xen. An. 7. 7. 1. — Trop. of God, *to call*, *to invite*, sc. men to embrace the gospel, Acts ii. 39. Also *to call one to any office or duty*, i. q. to appoint, to choose; so in perf. Pass. προσκέκλημαι as Mid. Buttm. § 136. 3. Acts xvi. 10. xiii. 2 εἰς τὸ ἔργον [εἰς] δ προσκέκλημαι αὐτούς, where for εἰς omitted see in 'Ος II. 1. c. γ. p. 582. Sept. and גַּר Joel iii. 5 [ii. 32].

Προσκαρτερέω, ω, f. ἤσω, (καρτερέω,) *to be strong or firm towards any thing*, *to endure or persevere in or with*, i. q. *to be continually in, with, near any person or thing*, intrans. E. g. of a work, business, *to continue in*, *to persevere in*, to be constantly engaged, occupied; seq. dat. as τῇ προσευχῇ Acts i. 14. vi. 4. Rom. xii. 12. Col. iv. 2. τῇ διδασχῇ Acts ii. 42. Seq. εἰς αὐτὸ τοῦτο *for this very purpose* Rom. xiii. 6. — Jos. Ant. 5. 2. 6. Pol. 1. 55. 4. Xen. H. G. 7. 5. 14. — Of place, ἐν τῷ ἱερῷ Acts ii. 46. — Susann. 6 ἐν τῇ οἰκίᾳ. — Of person, i. q. *to remain near*, *to wait upon*, so as to be in readiness, c. dat. Mark iii. 9 ἵνα πλοιάριον προσκαρτερῇ αὐτῷ. By impl. *to attend upon*, *to adhere to any one*, c. dat. Acts viii. 13 τῷ Φιλίππῳ. x. 7. — Pol. 24. 5. 3. Dem. 1386. 16. For the dat. after πρὸς in comp. see Matth. § 402.

Προσκαρτερέησις, εως, ή, (προσκαρτερέω,) *perseverance*, *continuance in any thing*. Eph. vi. 18 ἐν πάσῃ προσκαρτερήσει καὶ δέήσει, i. q. *προσκαρτεροῦντες τῇ δέήσει*.

Προσκεφάλαιον, ου, τό, (προσκεφάλαιος, κεφαλή,) a *pillow*, pp. *cushion for the head*, Mark iv. 38. Sept. for גִּיהָרָא Ex. xiii. 18, 20. — Esdr. iii. 8. Theophr. Char. 2.

Προσκληρόω, ω, f. ὠσω, (κληρόω,) *to give or assign by lot*, *to allot to any one*, e. g. as fortune, destiny, Luc. Amor. 3. Diod. Sic. 3. 18. In N. T. aor. 1 Pass. προσεκληρώθην as Mid. *to allot oneself to any one*, q. d. ‘to join one’s lot to his lot,’ *to consort with*, *to adhere to*, c. dat. Acts xvii. 4 ἐπέισθησαν καὶ προσεκληρώθησαν τῷ Παύλῳ κ. τ. λ. Comp. Buttm. § 136. 2. For the dat. after πρὸς in comp. see Matth. § 402. — Philo de Fortit. p. 741. C, τῷ ποιητῇ

καὶ πατρὶ τῶν ὄλων προσκεκληρωμένοι. Leg. ad Cai. p. 1001. D, τῶν μὲν τούτῳ, τῶν δ' ἐκείνῳ προσκεκληρωμένων, de Monarch. p. 827. E.

Προσκλίνω, f. νῶ, (κλίνω,) to incline or lean a thing towards or upon another, Hom. Od. 21. 138, 165. Intrans. and trop. to incline towards, to favour, c. dat. Pol. 4. 51. 5.—In N. T. aor. 1 Pass. προσεκλίσην as Mid. to incline oneself towards, trop. to join oneself to one's party, to adhere to, c. dat. Acts v. 36 ὃ προσεκλίσθη ἀριζμός in later edit. Text. rec. προσεκολλήθη. Comp. Buttm. § 136. 2; and for the dat. Matth. § 402.

Πρόσκλησις, εως, ἡ, (προσκλίνω,) inclination towards, pp. a leaning against, e. g. πρόσκλησις τοῦ ζῶον πρὸς τὸ δένδρον Diod. Sic. 3. 27. In N. T. trop. a leaning towards, partiality, 1 Tim. v. 21.—Clem. Rom. Ep. ad Cor. 47. Pol. 5. 51. 8. ib. 6. 10. 10.

Προσκολλάω, ὦ, f. ἦσω, (κολλάω,) to glue one thing to another, Pass. to become glued, to adhere to any thing, e. g. ὑπὸ τοῦ αἵματος προσκολληθῆναι τὴν ῥομφαίαν αὐτοῦ τῇ δεξιᾷ, Jos. Ant. 7. 12. 4. to join to, to unite with, τὴν βασιλικὴν τῇ ἀγορᾷ προσεκόλλησεν Plut. J. Caes. 29. In N. T. aor. 1 Pass. προσεκολλήθη as Mid. Buttm. § 136. 2, to join oneself to any one, as a companion, follower, c. dat. Acts v. 36 in text. rec. For the dat. see Matth. § 402. Sept. for רָצַף Ruth ii. 23.—Ecclus. vi. 34. Plato de Legg. 5. p. 839. E, as quoted in Wets. N. T. I. p. 447.—So Fut. Pass. προσκολληθήσεται, to be joined with, or to join oneself unto, after the analogy of the aor. 1, from which it is formed, i. q. to cleave unto, e. g. a husband to his wife, c. dat. Matt. xix. 5 προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, quoted from Gen. ii. 24 where Sept. for רָצַף. Seq. πρὸς γυναῖκα id. Mark x. 7. Eph. v. 31. Comp. Winer § 56. p. 364.

Πρόσκομμα, τος, τό, (προσκόπτω,) a stumbling, e. g. ἔξλον προσκόμματος a stumbling-block Ecclus. xxxiv. 7. In N. T. only trop. as λίθος προσκόμματος a stone of stumbling, spoken of Christ as the occasion of fall and perdition to those

who reject him, Rom. ix. 32, 33. 1 Pet. ii. 8. Comp. Is. viii. 14, and see more under Λίθος b.--Meton. i. q. a stumbling-block, i. e. trop. a cause of falling, an occasion of sinning, Rom. xiv. 13 μὴ τίθῃναι πρόσκομμα τῷ ἀδελφῷ. 1 Cor. viii. 9. Rom. xiv. 20 διὰ προσκόμματος, see in Διά I. 4. a. So Sept. for שָׁרִיז Ex. xxiii. 33. xxxiv. 12.—Ecclus. xvii. 25. xxxix. 24.

Προσκοπή, ῆς, ἡ, (προσκόπτω,) pp. a stumbling, trop. offence, i. e. a being offended, indignation, Pol. 6. 7. 8. ib. 30. 20. 8. In N. T. meton. offence, i. e. cause of offence, occasion of falling into sin, 2 Cor. vi. 3 μὴ διδόντες προσκοπήν, i. e. giving no occasion for contemning and rejecting the Gospel.

Προσκόπτω, f. ψω, (κόπτω,) to beat towards i. e. upon any thing, to strike against, e. g.

a) genr. intrans. c. dat. Matt. vii. 27 καὶ [οἱ ποταμοὶ καὶ οἱ ἄνεμοι] προσέκοψαν τῇ οἰκίᾳ ἐκείνῳ. Comp. Matth. § 402.—Theophr. Hist. Pl. 4. 8. 8 μὴ προσκόψῃ τῷ ὀφθαλμῷ.

b) Spec. to strike the foot against any thing, i. q. to stumble, absol. John xi. 9, 10. (Sept. Prov. iii. 23. Tob. xi. 10. c. dat. Xen. Eq. 7. 6.) Seq. acc. et πρὸς c. acc. Matt. iv. 6 et Luke iv. 11 μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου, quoted from Ps. xci. 12 where Sept. for רָצַף. Comp. Winer § 56. p. 364.—comp. Aristoph. Vesp. 275 ἢ προσέκοψ' ἐν τῷ σκότῳ τὸν δάκτυλόν σου.—Trop. to stumble at any thing, to take offence at, so as to fall into error and sin, absol. 1 Pet. ii. 8 οἱ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες. Seq. dat. comp. Matth. l. c. Rom. ix. 32 τῷ λίθῳ. Seq. ἐν ᾧ Rom. xiv. 21.—Ecclus. xxxv. [xxxii.] 21. To be indignant, Pol. 1. 31. 7. Diod. Sic. 13. 80.

Προσκυλίω, f. ἴσω, (κυλίω,) to roll to or upon any thing, as λίθον ἐπὶ τὴν θύραν Matt. xxvii. 60. Mark xv. 46.—Dion. Hal. Ant. Rom. 8. 53.

Προσκυνέω, ὦ, f. ἦσω, Buttm. § 114. p. 288, (κυνέω to kiss,) pp. to kiss towards any one, i. e. to kiss one's own hand and extend it towards a person in token of respect and homage. The ancient oriental and espec. Persian mode

of salutation was, between persons of equal rank, to kiss each other on the lips; when the difference of rank was slight, they kissed each other on the cheek; when one was much inferior, he fell upon his knees and touched his forehead to the ground, or prostrated himself, kissing at the same time his hand towards the superior. This latter mode Greek writers express by προσκυνῶ, see espec. Hdot. 1. 134 . . ἦν δὲ πολλῶν ᾧ οὐτερος ἀγενέστερος, προσπίπτων προσκυνεῖ τὸν ἕτερον. Xen. Cyr. 5. 3. 18 ἐξῆλθε πρὸς τὸν Κύρον, καὶ τῷ νόμῳ προσκυνήσας, εἶπε. Comp. Luc. Encom. Demosth. 49 καὶ τὴν χεῖρα τῷ στόματι προσ-αγαγόντος, οὐδὲν ἀλλ' ἢ προσκυνεῖν, ὑπελάμβανον. Comp. Wetstein N. T. I. p. 242. Jahn § 175.—Hence in N. T. and genr. *to do reverence or homage* to any one, usually by kneeling or prostrating oneself before him. Sept. every where for ΠΥΠΩΠ to bow down, to prostrate oneself in reverence, homage, e. g. Gen. xix. 1. xlviii. 12. Comp. Gesen. Lex. art. ΠΥΠ.

a) genr. towards a person as superior, to whom one owes reverence and homage, or from whom one implores aid. E. g. absol. with words expressing prostration added, Acts x. 25 ὁ Κορνῆλιος πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν. Simpl. Matt. xx. 20 προσκυνούσα καὶ αἰτούσα.—Sept. Gen. xxxiii. 6, 7. Xen. An. 1. 6. 10.—Seq. dat. of pers. in later usage Lob. ad Phr. p. 463. Winer § 31. p. 171. So with words expressing prostration, Matt. ii. 11 καὶ πεσόντες προσεκύνησαν αὐτῷ sc. τῷ παιδίῳ. iv. 9 ἰὰν πεσὼν προσκυνήσῃς μοι sc. Satan. xviii. 26. xxviii. 9 ἐκράτησεν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. Mark xv. 19 τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. Simpl. Matt. ii. 2 καὶ ἡλθομεν προσκυνῆσαι αὐτῷ. ver. 8. viii. 2. ix. 18. xiv. 33. xv. 25. xxviii. 17. Mark v. 6. John ix. 38. So Sept. for ΠΥΠΩΠ Gen. xxvii. 29. xliii. 26, 28. sēp.—Heliodor. IX. 366. Pol. 5. 86. 10. Comp. below in b.—Seq. acc. in the earlier Greek usage, Matth. § 412. Lob. l. c. Luke xxiv. 52 καὶ αὐτοὶ προσκυνήσαντες αὐτόν. So Sept. for ὁΠΩΠ Gen. xxxvii. 6, 8.—Jos. Ant. 2. 2. 2. ib. 6. 13. 4 ἐπιστραφέντος δὲ τοῦ

βασιλέως προσκυνεῖται αὐτὸν πεσὼν ἐπὶ πρόσωπον, ὡς ἔθος. Ael. V. H. 1. 21. Pol. 10. 17. 8. Xen. Cyr. 8. 3. 14.—From the Heb. construed seq. ἐνώπιόν τινος Luke iv. 7. ἐνώπιον τῶν ποδῶν τινος Rev. iii. 9. So Sept. for עֲבָדָהּ ΠΥΠΩΠ Ps. xxii. 30. lxxxvi. 9.

b) spoken of those who pay reverence and homage to the Deity, render divine honours, etc. *to worship, to adore*, primarily with the idea of prostration, which however is often dropped; comp. Sept. and ΠΥΠΩΠ Gen. xlvii. 31. 1 K. i. 47.—(α) Ὁς God, absol. John iv. 20 bis οἱ πάτερες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν κ. τ. λ. ver. 24 δεῖ προσκυνεῖν. xii. 20. Acts viii. 27. xxiv. 11. Rev. xi. 1. Sept. and ὁΠΩΠ Ps. xcv. 6. cxxxviii. 2. (Jos. Ant. 8. 4. 4.) Prægn. Heb. xi. 21 καὶ προσεκύνησαν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, *he worshipped* [leaning] *upon the top of his staff*, in allusion to Gen. xlvii. 31 where Sept. for ΠΥΠΩΠ, comp. 1 K. i. 47. Seq. dat. see above in a; so with words expressing prostration, 1 Cor. xiv. 25 πεσὼν ἐπὶ πρόσωπον προσκυνῆσαι τῷ Θεῷ. Rev. iv. 10. v. 14 in text. rec. vii. 11. xi. 16. xix. 4. Simply, John iv. 21 προσκυνήσετε τῷ πατρί. ver. 23. Rev. xiv. 7. xix. 10 τῷ Θεῷ προσκύνησον. xxii. 9. So Sept. and ὁΠΩΠ Gen. xxiv. 26. 1 Sam. i. 19. Is. xxvii. 13. (Jos. Ant. 6. 7. 5 τῷ Θεῷ.) Seq. accus. see above in a. Matt. iv. 10 τὸν Θεόν σου προσκυνήσεις. Luke iv. 8. John iv. 22 bis, 23, 24. (Jos. Ant. 6. 4. 2 τὸν Θεόν. Xen. An. 3. 2. 9 τὸν Θεόν.) Seq. ἐνώπιόν σου Rev. xv. 4, see above in a, fin.—(β) Of the Messiah, c. dat. Heb. i. 6.—(γ) Of angels, with ἐπίσσην ἔμπροσθεν, c. dat. Rev. xix. 10. absol. xxii. 8.—(δ) Of false gods, idols; seq. dat. see in a. Acts vii. 43 οὐς ἐποίησατε προσκυνεῖν αὐτοῖς. Rev. xvi. 2. xix. 20. xx. 4. Seq. accus. see in a. Rev. ix. 20 προσκυνήσωσι τὰ δαιμόνια. xiii. 4 bis, 8, 12, 15. xiv. 9, 11.—Xen. An. 3. 2. 13 τοὺς Θεούς.

Προσκυνήτης, ου, ὁ, (προσκυνῶ,) *a worshipper* of God, John iv. 23.—Chandler Inscript. Append. X. 3 τοῖς προσκυνηταῖς sc. of Augustus.

Προσλαλέω, ὦ, f. ἤσω, (λαλέω,) *to speak to or with* any one, c. dat. Acts

xiii. 43. absol. xxviii. 20. Comp. Matth. § 402.—Wisd. xiii. 18. Luc. Nigr. 7. Plut. ed. R. VIII. p. 377 pen.

Προσλαμβάνω, f. λήψομαι, (λαμβάνω,) *to take thereto*, in addition, Xen. Mem. 3. 14. 4. *to receive besides*, Xen. An. 7. 3. 13. *to take to or with oneself*, in one's company, Xen. Cyr. 1. 4. 16.—In N. T. Mid. προσλαμβάνομαι, *to take to oneself*; also semi-pass. *to receive to oneself*; see in Λαμβάνω.

1. *to take to oneself*, e. g. food, c. gen. Acts xxvii. 36 και αὐτοὶ προσελάβοντο τροφῆς. v. 34 in text. rec. Comp. Buttm. § 132. 4. 2. d. Seq. acc. μηδέν Acts xxvii. 33.—Comp. Xen. Mem. 3. 14. 4.—Seq. acc. of pers. *to take to oneself*, q. d. *to take by the hand and draw aside*, Matt. xvi. 22. Mark viii. 32. *So to take to one's company, intercourse, house, etc.* Acts xvii. 5 και προσλαβόμενοι . . . τινὰς ἀνδρας πονηροῦς. xviii. 26. xxviii. 2.—2 Macc. viii. 1. Jos. B. J. 2. 21. 1. Xen. Cyr. 4. 5. 26.

2. *to receive to oneself*, i. e. *to admit to one's society and fellowship*, *to receive and treat with kindness*, c. acc. of pers. Rom. xiv. 1 τὸν δὲ ἀσθενούντα τῇ πίστει προσλαμβάνεσθαι. v. 3 xv. 7 bis. Philem. 12, 17. So Sept. for בִּרְרִי Ps. lxxv. 4.—2 Macc. x. 15.

Πρόσληψις, εως, ἡ, (προσλαμβάνω,) *a taking to oneself, assumption*, in a syllogism, Cic. de Divin. 2. 53. Diog. Laert. 7. 82. In N. T. *a receiving, admission*, Rom. xi. 15.

Προσμένω, f. νῶ, (μένω,) *to remain at a place, with a person*, q. d. *to remain there*; of place, absol. Acts xviii. 18. ἐν Ἐφέσῳ 1 Tim. i. 3.—Jos. de Vit. 12. Hdian. 4. 15. 15. Xen. H. G. 2. 4. 7.—Of persons, *to continue with any one*, c. dat. Matt. xv. 32. Mark viii. 2. Trop. *to remain faithful to any one, to adhere to*, Acts xi. 23. For the dat. after πρὸς, see Matth. § 402.—Wisd. iii. 9. Jos. Ant. 14. 2. 1.—Metaph. *to continue in any thing, i. q. to be constant in, to persevere*, c. dat. 1 Tim. v. 5 ταῖς δεήσεσι. Acts xi. 23 in later edit. for ἐπιμένειν in text. rec.

Προσορμίζω, f. ἴσω, (ὀρμίζω *to bring a ship to anchorage*, from ὄρμος,)

to bring a ship to anchor at or near a place, q. d. *to cast anchor, to land at*, c. dat. Plut. Parall. 2. VII. p. 217. 2 Reisk. Ξίρεως . . . Ἀρτεμισίῳ προσορμίσας.—In N. T. Mid. *to come to anchor, to draw in to shore*, absol. Mark vi. 23.—Arr. Exped. Al. M. 6. 4. 3. ib. 6. 20. 7 προσορμίσαις τῷ αἰγιαλῷ. Æl. V. H. 8. 5.

Προσopheίλω, f. ἴσω, (ὀφείλω,) *to owe besides*, in addition, Philem. 19 σεαυτὸν μοι προσοφείλεις—Dem. 650. 23. Xen. Cyr. 3. 2. 16.

Προσοχθίζω, f. ἴσω, (ὀχθίζω v. ὀχθίω *to be burdened, grieved, indignant*, from ἄχθος,) *to be grieved towards any one, to be indignant, angry at*, implying detestation, loathing, c. dat. Matth. § 402. Heb. iii. 10, 17, διὸ προσώχθισα τῇ γενεᾷ ἱκεῖνη, in allusion to Ps. xcv. 10 where Sept. for שִׂנְא *to loathe*. Sept. also for שָׂנְא Lev. xxvi. 15, 43.—Ecclus. vi. 25. xxv. 2

Πρόσπεινος, ου, ὁ, ἡ, (πρὸς intens. πείνα,) *very hungry*, Acts x. 10.—Not found elsewhere.

Προσπήγνυμι, f. ἤξω, (πήγνυμι,) *to fix or fasten to any thing, to affix*, trans. Acts ii. 23 τοῦτον . . . προσπήξαντες [τῷ σταυρῷ] ἀνέλιτε.

Προσπίπτω, f. πεσοῦμαι, (πίπτω,) *to fall towards or upon any thing, to strike against*, Xen. Eq. 7. 6. In N. T. with the idea of purpose :

a) *to fall upon*, i. q. *to rush upon, to dash against*, as the wind, q. d. *to assault*, c. dat. Matth. vii. 25 οἱ ἀνεμοὶ προσέπιπτον τῇ οἰκίᾳ. Comp. Matth. § 402.—Of a hostile assault, c. dat. Jos. Ant. 15. 8. 4. Pol. 1. 28. 9. Xen. H. G. 3. 2. 3.

b) of persons, *to fall down to, or before any one*, i. e. *at his feet or knees in reverence or as a suppliant*; seq. dat. of pers. Mark iii. 11 προσέπιπτε αὐτῷ. v. 33. Luke viii. 28, 47. Acts xvi. 20. Seq. τοῖς γόνασιν τινος Luke v. 8. Sept. c. αὐτῷ for γὰρ Ps. xcv. 6.—2 Macc. v. 10. Pol. 10. 18. 7. τοῖς γόνασι Diog. Sic. 17. 13. absol. Xen. Cyr. 4. 6. 2.—Seq. πρὸς τοὺς πόδας τινός Mark vii. 25. So Sept. for γὰρ Ex. iv. 25.

Προσποιέω, ὦ, f. ἴσω, (ποιέω,) *to make to or for any one, to gain for,*

Dem. 1393. 15. Xen. H. G. 4. 8. 28 φιλὴν Λέσβον τῇ πόλει. Usually depon. Mid. προσποιόμαι, οὔμαι, *to make to oneself, to acquire for oneself*, Hdot. 9. 37. Thuc. 1. 8. Xen. H. G. 4. 8. 28 Χαλχηδονίους φίλους. Also *to make to oneself, or make pretension to be so and so*, i. q. *to claim or arrogate to oneself*, Xen. An. 2. 1. 7.—Hence in N. T. depon. Mid. *to make as if, to make a show of being or doing any thing, to feign*, seq. inf. Luke xxiv. 28 προσποιεῖτο πορρώτερῳ πορεύεσθαι.—Jos. Ant. 7. 8. 1 νοσεῖν. Plut. Timol. 5 χαιρείν. Xen. Cyr. 2. 2. 5, 12.

Προσπορεύομαι, οὔμαι, f. εὔσομαι, depon. Pass. (πορεύω q. v.) *to go or come to any one*, c. dat. Mark x. 35. Comp. Matth. § 402. Sept. for שָׁרָא Ex. xxiv. 14.—Eccclus. xii. 18. Pol. 4. 3. 13.

Προσρήγνυμι, f. ῥέω, (ῥήγνυμι q. v.) *to break or burst towards or upon any thing, to dash against*, as waves, intrans. c. dat. Matth. § 402. Luke vi. 48, 49 προσήρῃξεν ὁ ποταμὸς τῇ οἰκίᾳ.—Trans. Aquil. Ps. ii. 9 Jos. Ant. 6. 9. 3. ib. 9. 4. 6.

Προστάτης, ἴδος, ἡ, (προΐσταμαι q. v.) fem. *to preside*, a presider, prefect, magistrate, Sept. 2 Chr. viii. 10. Xen. Mem. 1. 2. 32; a curator, guardian, patron, Jos. Ant. 7. 14. 2. Dem. 199. 21. Xen. H. G. 5. 1. 36. espec. Plut. Romul. 13. Hence fem. προστάτης, genr. *a patroness, helper, succourer*, Rom. xvi. 2.—Luc. Charid. 10 Σεὰ . . . προστάτης οὔσα. Bis accus. 29.

Προστᾶσσω v. ττω, f. ξω, (τάσσω,) *to arrange or set in order towards, to any person or thing; hence i. q. to order towards or to any one, to command, to prescribe to; seq. dat. of pers.* Matth. i. 24 ὡς προσέταξεν αὐτῷ ὁ ἄγγελος. xxi. 6. impl. Luke v. 14. Seq. accus. et dat. in Pass. constr. Acts x. 33 πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ. c. dat. impl. Matth. viii. 4 ὃ προσέταξε Μωϋσῆς. Mark i. 44. Seq. inf. c. acc. Acts x. 48. Sept. for פָּרַס c. dat. Gen. i. 2. Num. v. 2. acc. et dat. Lev. x. 1. Deut. xvii. 3. c. inf. Esth. iii. 2.—c. dat. Dem. 363. 26. c. acc. et dat. Xen. Lac. 6. 2.

c. inf. 2 Macc. xv. 5. inf. et dat. Plut. Galb. 8. Xen. Cyr. 1. 2. 2.—Spoken of times or seasons, *to prescribe or appoint to any one*, c. dat. impl. Acts xvii. 26 ὀρίσας προστεταγμένους καιροὺς. Text. rec. προτεταγμένους.

Προστίθηναι, f. θήσω, (τίθηναι,) imperf. προσετίθην Acts v. 14, also 3 pers. προσετίθει Acts ii. 47. Æl. V. H. 3. 18. comp. Buttm. § 106. n. 6.—*To set, put, lay unto or with any thing, trans.*

a) pp. seq. πρὸς c. acc. Acts xiii. 36 καὶ προσετίθει πρὸς τοὺς πατέρας αὐτοῦ, sc. Δαβίδ. So Sept. for שָׁרָא Judg. ii. 10.—1 Macc. ii. 69. Comp. Winer § 58. p. 364. Buttm. § 147. n. 12.

b) genr. i. q. *to join unto, to add unto*, e. g. persons, c. acc. et dat. Acts ii. 47 ὁ δὲ κύριος προσετίθει τοὺς σωζ. καθ' ἡμ. τῇ ἐκκλησίᾳ. v. 14 et xi. 24 τῷ κυρίῳ. impl. ii. 41. Sept. for פָּרַס Num. xviii. 2. Is. xiv. 1. (1 Macc. ii. 43. Jos. Vit. § 25.) Of things, c. acc. et dat. Luke xvii. 5 πρόσθετε ἡμῖν πίστιν. Pass. c. dat. Matt. vi. 33 καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. [Mark iv. 24.] Luke xii. 31. Heb. xii. 19. Seq. acc. et ἐπὶ c. dat. Lukeiii. 20. ἐπὶ c. acc. Matt. vi. 27. Luke xii. 25. Pass. absol. Gal. iii. 19 in text. rec. Sept. for שָׁרָא Lev. xxvi. 21. Deut. xix. 9. ἐπὶ τι Deut. xii. 32. 2 K. xx. 6.—Dion. Hal. Ant. 6. 88. Plut. Galb. 8. Xen. Cyr. 2. 4. 14. ἐπὶ τι Eccclus. iii. 26.—Hence by Hebraism like שָׁרָא before an infin. or sometimes a finite verb, *to add to do any thing*, i. q. *to do again, to do further*, etc. see Gesen. Lex. Heb. art. שָׁרָא no. 3. E. g. Mid. aor. 2 προσετέδμεν seq. inf. Luke xx. 11, 12 καὶ προσέδετο πέμψαι ἕτερον, τρίτον, i. e. *again he sent*, etc. Acts xii. 3 προσέδετο συλλαβεῖν καὶ Πέτρον *he further seized also Peter*. So part. προσθεῖς before a finite verb, Luke xix. 11 προσθεῖς εἶπε παραβολήν. Comp. Winer § 58. 5. So Sept. and שָׁרָא Gen. iv. 2. xviii. 29. xxv. 1. sœp.—Eccclus. xviii. 4. Jos. Ant. 6. 13. 4 προσδεμένους διώκειν. Pol. 31. 7. 4 προσδεμένος ἐξηγείτο.

Προστρέχω, aor. 2 προσέδραμον, (τρέχω,) *to run to or towards any one*, i. q. *to run up*, absol. Mark ix. 15. x. 17. Acts viii. 30. Sept. for פָּרַס Gen.

xviii. 2. xxxiii. 4.—1 Macc. xvi. 21. Hdian. 4. 13. 11. Xen. Cyr. 7. 1. 15.

Προσφάγιον, ου, τό, (προσφαγεῖν,) pp. 'what is eaten thereto,' i. e. along with bread; hence *meat, fish*, i. q. ὄψον, and also *fish*, i. q. ὀψάριον q. v. John xxi. 5.—The Attic word was ὄψον, while προσφάγιον is found only in late writers, Eustath. ad Il. λ. 629. p. 867. 54. Mæris p. 274 ὄψον Ἀττικῶς προσφάγιον Ἑλληνικῶς. Thom. Mag. p. 668. See Sturz de Dial. Alex. p. 191.

Πρόσφατος, ου, ὁ, ἡ, adj. (obsol. φάω i. q. φίνω, πέφνον, ἐπέφνον, to kill, Buttm. § 114,) pp. *slain thereto or thereby*, i. e. *newly killed, just dead*, Hom. Il. 24. 757. Hdot. 2. 89. Hence of flesh, *just killed, fresh*, as κρέα Hippoc. de Vict. Ac. L.X. 317; of vegetables, *fresh, recent*, as ἀλφίτα Hipp. de Vict. San. II. 5. ἄνθος Plut. Alex. M. 36.—In N. T. genr. *recent, new*, as ὁδὸς πρόσφατος Heb. x. 20. Sept. for שָׁרֵף Ecce. i. 9.—Plut. Otho 8. Pol. 1. 21. 9. Dem. 551. 15. See more in Lob. ad. Phr. p. 374 sq.

Προσφάτως, adv. (πρόσφατος q. v.) *recently, lately*, Acts xviii. 2.—2 Macc. xiv. 36. Pol. iii. 37. 11.

Προσφέρω, (φέρω,) aor. 1 προσήνεγκα, aor. 2 imperat. προσένεγκε Matt. viii. 4. al. perf. προσενήνοχα, Heb. xi. 17; see Buttm. § 114 φέρω, p. 305.—*To bear or bring to any place or person.*

a) genr. e. g. of things, c. acc. et dat. of place, i. q. *to bring near or put to*, John xix. 29 προσήνεγκαν αὐτοῦ τῷ στόματι sc. τὸν σπόγγον. (Luc. D. Deor. 5. 3. Xen. Eq. 6. 7.) So c. dat. of pers. *to bring a thing to any one*, Matt. xxii. 19 οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. Seq. acc. simpl. Matt. xxv. 20 προσήνεγκαν ἅλλα πέντε τάλαντα. Sept. and שָׁרֵף Gen. xxvii. 31. Ex. xxxvi. 6.—τί τιני Xen. Cyr. 6. 4. 2. τί Jos. B. J. 1. 24. 7. Plut. Galb. 12. Xen. Conv. 5. 2.—Of persons, seq. acc. et dat. e. g. the sick as brought to Jesus, Matt. iv. 24 προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας. viii. 16. ix. 2. 32. xii. 22. xiv. 35. xvii. 16. παιδία Matt. xix. 13. Mark x. 13 bis. βρέφη Luke xviii. 15. (Xen. Ag. 2. 13 τετραμένος προσνήχθη πρὸς τὴν φάλαγγα.) So *to bring*

or *conduct to or before any one*, c. acc. et dat. Matt. xviii. 24. Luke xxiii. 14. ἐπὶ τινα xii. 11.

b) i. q. *to offer, to present to any one*, c. acc. et dat. e. g. ὄζος Luke xxiii. 36; χρήματα money Acts viii. 18. δῶρα gifts Matt. ii. 11. So Sept. προσφ. δῶρα for שָׁרֵף Gen. xliii. 26. Judg. iii. 7.—Xen. Mem. 3. 11. 14.—Of things *offered to God, oblations, sacrifice, etc.* seq. acc. et dat. τῷ Θεῷ, etc. e. g. θυσίας Acts vii. 42. Heb. xi. 4. λατρείαν John xvi. 2. ἐαυτὸν Heb. ix. 14. Once πρὸς τὸν Θεόν, sc. δεήσεις, Heb. v. 7. Elsewhere with τῷ Θεῷ or πρὸς τὸν Θεόν impl. seq. acc. simpl. Matt. v. 23, 24 πρόσφερε τὸ δῶρόν σου viii. 4. Heb. viii. 3 bis, 4. ix. 25. x. 1, 11. xi. 17 bis. Pass. Heb. ix. 9, 28. x. 2, 8. The person or thing *for or on account of* which offering is made, is put with ὑπέρ v. περί, e. g. ὑπέρ τινος c. acc. Heb. v. 1 προσφ. δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν. ix. 7. x. 12. c. acc. impl. v. 3. Pass. Acts xxi. 26. περί τινος c. acc. Mark i. 44 προσενέγκε περί τοῦ καθαρισμοῦ σου ἃ κ. τ. λ. c. acc. impl. Luke v. 14. Heb. v. 3. So Sept. genr. for שָׁרֵף Lev. ii. 8. Mal. i. 13. שָׁרֵף Lev. ii. 11, 12. Num. xv. 4. xxxi. 50.—Jos. B. J. 3. 8. 3. προσφ. τῷ Θεῷ εὐχήν. Ant. 3. 9. 3 ἔριπον.

c) Mid. c. dat. trop. *to bear oneself towards any one*, i. e. *to conduct towards, to deal with any one so and so.* Heb. xii. 7 ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός.—Jos. B. J. 7. 8. 1. Hdian. 7. 4. 5. Xen. Mem. 3. 11. 11.

Προσφιλής, έος, οὗς, ὁ, ἡ, adj. (πρός, φιλέω,) pp. *dear to any one, beloved*, Jos. Ant. 1. 18. 1. Ἰάκωβος δὲ τῇ μητέρι προσφιλής ἦν. Hdot. 1. 163. In N. T. of things, *acceptable, grateful, pleasing*, Phil. iv. 8.—Hdian. 5. 1. 7. Pol. 22. 5. 7. Xen. Ec. 15. 4.

Προσφορά, ᾱς, ἡ, (προσφέρω,) an offering, oblation, i. e.

a) pp. the act of offering to God. Heb. x. 10 διὰ τῆς προσφορᾶς τοῦ σώματος I. Χρ. ver. 14. trop. Rom. xv. 16.—Ecclus. xlv. 16 ἐν προσφορᾷ ἄρνους γαλαθηνοῦ.

b) meton. for the thing offered, an offering, oblation, strictly without blood, opp. to θυσία and ὀλοκαυτώματα, Eph

v. 2 προσφ. καὶ θυσία. Heb. x. 5, 8. So Sept. for פִּתְּחָה Ps. xl. 7.—Song of 3 Child. 14.—Also *a sacrifice*, with blood, i. q. θυσία, Acts xxi. 26 ἕως οὗ προσηνέχθη . . . ἢ προσφορά, see Num. vi. 13 sq. Acts xxiv. 17, coll. xxi. 26. So προσφορά περὶ ἁμαρτίας Heb. x. 18; comp. Lev. c. 4. c. 9.—Eccles. xxxi. 18, 19.

Προσφωνέω, ὦ, f. ἦσω, (φωνέω,) pp. *to utter sounds towards* any one, i. e. *to speak to or address* any one.

a) genr. c. dat. expr. or impl. Luke xliii. 12 προσεφώνησε καὶ εἶπεν αὐτῷ. xxiii. 20. Acts xxi. 40. xxiii. 2.—Esdr. ii. 21. Diod. Sic. 4. 48 init.—In the sense *to call out to* any one, *to exclaim*, c. dat. Matt. xi. 16. Luke vii. 32.—The earlier construction was προσφωνεῖν τινα, Matth. § 402. b, note. Diod. Sic. 4. 48 pen.

b) i. q. *to call* any one *to oneself*, seq. acc. Luke vi. 13 προσεφώνησε τοὺς μαθητάς.—Jos. Ant. 7. 7. 4 προσφωνήσας ἕνα τῶν οἰκετῶν.

Προσχύσεις, εως, ἡ, (πρόσχέω *to pour out towards* or upon, *to sprinkle towards*, Sept. Ex. xxiv. 6,) *a pouring out towards*, i. q. *affusion, sprinkling*, π. τοῦ αἵματος Heb. xi. 28. Comp. Ex. xii. 7, 22.

Προσψαύω, f. αὖσω, (ψαύω,) *to touch to or upon* any thing, intrans. c. dat. Luke xi. 46 οὐ προσψάυετε τοῖς φορτίοις.—Soph. Philoct. 1054 or 1068.

Προσωποληπτέω, ὦ, f. ἦσω, (προσωπολήπτῃς,) *to respect the person* of any one, *to shew partiality*, absol. James ii. 9.—Found only in N. T. and i. q. πρόσωπον λαμβάνειν Luke xx. 21. Sept. for Heb. פָּנֶיךָ נִשְׁכַּח Lev. xix. 15. Mal. ii. 9. See in Λαμβάνω c. β.

Προσωπολήπτῃς, ου, ὁ, (πρόσωπον, λαμβάνω,) *a respecter of persons*, Acts x. 34 οὐκ ἔστι πρ. ὁ Θεός.—Found only in N. T. see in Προσωποληπτέω.

Προσωποληψία, ας, ἡ, (προσωποληπτέω q. v.) *respect of persons, partiality*, Rom. ii. 11, Eph. vi. 9. Col. iii. 25. James ii. 1.—Found only in N. T.

Πρόσωπον, ου, τό, (πρός, ὦψ), pp. *the part towards, at, around the eye*; hence genr. *the face, visage, countenance*;

comp. Germ. *Angesicht*. Sept. every where for Heb. פָּנֶיךָ. Not found in the writings of John.

a) pp. Matt. vi. 16, 17 τὸ πρόσωπόν σου νύχαι. xvii. 2. xxvi. 67. Mark xiv. 65 περικαλύπτειν τὸ πρ. αὐτοῦ. Luke ix. 29. xxii. 64. xxiv. 5. Acts vi. 15 bis. 2 Cor. iii. 7 bis, 13, 18. iv. 6 coll. iii. 7. xi. 20. Gal. i. 22 ἀγνωστὸς τῷ προσώπῳ unknown by face, Engl. by sight. James i. 23. Rev. iv. 7. ix. 7 bis. x. 1. So Sept. and פָּנֶיךָ Gen. xxxviii. 15. xl. 7. xliii. 31.—Jos. Ant. 6. 7. 2. Hdian. 1. 7. 8. Xen. Cyr. 2. 2. 29.—In phrases: πίπτειν ἐπὶ πρόσωπον, Matt. xvii. 6. xxvi. 39. Luke v. 12. xvii. 16. 1 Cor. xiv. 25. Rev. vii. 11. xi. 16; see in Πίπτω b. πρόσωπον πρὸς πρόσωπον *face to face*, with nothing intervening, 1 Cor. xiii. 12; so Sept. and פָּנֶיךָ לְפָנֶיךָ Gen. xxxii. 31, comp. Deut. xxxiv. 10. So κατὰ πρόσωπον ἔχειν, *before the face*, i. q. *face to face*, present, Acts xxv. 16. 2 Cor. x. 1, opp. ἀπὼν. 2 Cor. x. 7 τὰ κατὰ πρόσωπον pp. *things before the face*, i. e. external things. (Jos. Ant. 5. 1. 15. Diod. Sic. 19. 46. Pol. 25. 5. 2. comp. Sept. Deut. xxxiv. 10.) κατὰ πρόσωπον αὐτῷ ἀντίστην Gal. ii. 11, see in Ἀντίστημι and comp. Gesen. Heb. Lex. פָּנֶיךָ no. 1. b.—Trop. and by Hebr. Luke ix. 51 καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἰστήριξε τοῦ πορεύεσθαι κ. τ. λ. *he steadfastly set his face to go*, i. q. *he set forth with fixed purpose*; comp. Sept. and Heb. פָּנֶיךָ נִשְׁכַּח seq. inf. Jer. xlii. 15. 17. xlv. 12. 2 K. xii. 18. Gesen. Lex. פָּנֶיךָ no. 1. c. Ellipt. in the same sense, Luke ix. 53 τὸ πρ. αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. So 1 Pet. iii. 12 πρ. τοῦ κυρίου ἐπὶ ποιοῦντας κακά, see in Ἐπὶ III. 1. b. β. p. 303. comp. Lev. xxvi. 17. Jer. xxi. 10. Gesen. Lex. פָּנֶיךָ no. 1. e. f.—Trop. in antith. with καρδία, as 1 Thess. ii. 17 προσώπῳ, οὐ καρδία, pp. *in face, not in heart*, i. e. *in body, not in spirit*. 2 Cor. v. 12 ἐν προσώπῳ καυχώμενος, καὶ οὐ καρδία, i. e. externally, in appearance, and not in reality.

b) meton. *face*, i. q. *presence, person*, chiefly in phrases borrowed from the Hebrew: (a) With prepositions and followed by a genit. of pers. it forms like Heb. פָּנֶיךָ a periphrasis for a simple preposition, c. g. ἀπὸ προσώπου

τινός, *from the face, presence of any one*, i. q. *from before, from*. Acts iii. 19 ὅπως ἂν ἔλθωσι καιροὶ ἂν. ὑπὸ προσώπου τοῦ κ. v. 41 ἀπὸ πρ. τοῦ συνεδρίου. vii. 45. 2 Thess. i. 9. Rev. vi. 16. xii. 14. xx. 11. So Sept. and פְּנֵי Gen. xvi. 6. Deut. ii. 22. פְּנֵי Gen. xli. 46. 1 Chr. xix. 18. εἰς πρόσωπον τῶν ἐκκλησιῶν, i. q. *before or to the churches*, 2 Cor. viii. 24. ἐν προσώπῳ Χριστοῦ *in the presence of Christ*, i. e. *before him*, as a formula of asseveration, 2 Cor. ii. 10. So Sept. and פְּנֵי Prov. viii. 30. κατὰ πρόσωπόν τινος, *in the presence of any one*, i. q. *before him*, Luke ii. 31. Acts iii. 13 κατὰ πρ. Πιλάτου. So Sept. for פְּנֵי Gen. xxxii. 21. פְּנֵי-לֵךְ Gen. xxv. 18. (Test. XII Patr. p. 683.) μετὰ τοῦ προσώπου σου, *with or in thy presence*, i. q. *with thee*, Acts ii. 28, quoted from Ps. xvi. 11 where Sept. for פְּנֵי פָנֶיךָ. πρὸ προσώπου τινός *before the face of any one*, i. q. simpl. πρὸ τινος, *before any one*; so of place, Matt. xi. 10 ἀποστέλλω τὸν ἀγγελόν μου πρὸ προσώπου σου. Mark i. 2. Luke i. 76. vii. 27. ix. 52. x. 1; once of time, Acts xiii. 24. See fully in Πρό no. 1, and 2. β. Winer p. 488. Comp. genr. Gesen. Lex. פָּנֶיךָ lett. A, B, C, etc.—(β) In construction with verbs, with or without an intervening preposition, and with a genit. of pers. expr. or implied; here too it forms a periphrasis for *the person* designated by the genitive. So in the phrase ὁρᾶν v. ἰδεῖν τὸ πρόσωπόν τινος, *to see the face of any one*, i. q. *to see him face to face, to see and converse with any one*, Acts xx. 25, 38. Col. ii. 1. 1 Thess. ii. 17. iii. 10. So Sept. ὁψ. τὸ πρ. αὐτοῦ for פְּנֵי פָנָיו Gen. xxxii. 20. Comp. in Ὁράω a. β. Εἶδω I. a. γ. Hence also βλέπειν v. ὁρᾶν τὸ πρόσωπον τοῦ Θεοῦ, *to behold the face of God*, i. q. *to have access to God, to be admitted to his presence*, Matt. xviii. 10. Rev. xxii. 4; see fully in Βλέπω no. 2. a. Ὁράω a. β. In a like sense, Heb. ix. 24 ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν, q. d. *before God*; see more in Ἐμφανίζω a. Elsewhere including the idea of external condition and circumstances; so βλέπειν εἰς πρ. τινος, *to regard the person* i. e. *the external appearance of any one*, Matt. xxii. 16. Mark xii. 14; see in Βλέπω

no. 2. b. θαυμάζειν πρόσωπόν τινος Jude 16, see in θαυμάζω b. λαμβάνειν πρόσωπόν τινος, Luke xx. 21. Gal. ii. 6; see fully in λαμβάνω no. 1. e. β.—(γ) Once absol. as in the later Greek, *a person*, 2 Cor. i. 11 ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα, *the gift to us from many persons*.—Pol. 5. 107. 3 ἐζήτουν ἡγεμόνα καὶ πρόσωπον. 15. 25. 8. Longin. § 14. Artemid. 2. 36. See Lob. ad Phryn. p. 380.

c) of things, *face, surface*, Luke xxi. 35 ἐπὶ πρόσωπον πάσης τῆς γῆς. Acts xvii. 26. So Sept. and פְּנֵי Gen. ii. 6. xi. 4, 8.—Hence i. q. *the exterior, external appearance*, Matt. xvi. 3 τὸ μὲν πρ. τοῦ οὐρανοῦ. Luke xii. 56. James i. 11. So Sept. and פְּנֵי Ps. civ. 30.

Προτάσσω v. ττω, f. ξω, (τάσσω,) *to arrange or set in order before*, in front, Jos. Ant. 2. 16. 3. Xen. H. G. 2. 4. 15. In N. T. of time, *to appoint before*, Pass. perf. part. καιροὶ προτεταγμένοι *times before appointed*, proscribed, Acts xvii. 26 in text. rec. Comp. in Προτάσσω fin. —2 Macc. viii. 36.

Προτείνω, f. ενῶ, (τείνω,) *to protend, to stretch forth or out*, e. g. the hand, Dem. 332. 9. Xen. 7. 5. 39. *to stretch forward, to prolong*, e. g. a bridge, Pol. 3. 46. 2. In N. T. *to stretch out or extend before any one*, e. g. a person bound with thongs in order to be scourged, c. acc. et dat. of instr. Acts xxii. 25 ὥς δὲ προτείναν αὐτὸν τοῖς ἱμασίν, see in Ἰμάς. Comp. Adam's Rom. Ant. p. 272.—Soph. Aj. 1270. Xen. Eq. 6. 11.

Πρότερος, a, ον, comparat. formed from πρὸ, Buttm. § 69. 2. Matth. § 132; *before, fore, forward*, of place Hom. Od. 19. 228 πόδες πρότεροι the fore-feet. In N. T. and comm. of time, *before, former, prior*.

a) pp. Eph. iv. 22 κατὰ τὴν προτέραν ἀνατροφήν. Sept. for פְּנֵי Jer. xxviii. 8. פְּנֵי Lev. xxvi. 45. Deut. iv. 32.—Hdian. 4. 14. 18. Xen. Vect. 4. 12.

b) Neut. πρότερον as adv. *before, first*. Comp. Buttm. § 115. 4. (a) genr. John vii. 51 ἰὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον. 2 Cor. i. 15. 1 Tim. i. 13. Heb. iv. 6. vii. 27. Sept. for פְּנֵי Neh. xiii. 5. פְּנֵי Deut. ix. 18. x. 3.—Jos.

Ant. 7. 11. 1. Pol. 2. 55. 5. Xen. An. 1. 3. 18.—(β) With the art. ὁ, ἡ πρότερον as adj. *former*, Buttm. § 125. 6. Heb. x. 32 τὰς πρότερον ἡμέρας. 1 Pet. i. 14 ταῖς πρ. ἐπιθυμίαις.—Sept. Num. vi. 12. Luc. de Sacrif. 5. Diod. Sic. 17. 69.—Neut. τὸ πρότερον as adv. *before*, *formerly*, John vi. 62 ὅπου ἦν τὸ πρότερον. ix. 8. Gal. iv. 13.—Sept. Deut. ii. 12. Josh. xi. 10. Xen. Mem. 3. 8. 1. Comp. in 'O, ἡ, τό, B. b. β. p. 554.

Προτίθημι, f. θέσω, (τίθημι,) *to set or put before any one*, 2 Macc. i. 8. Hdot. 1. 207. In N. T. only Mid. προτίθεται, i. e.

a) trop. *to set before oneself, to propose to oneself*, i. q. *to purpose*, seq. inf. Rom. i. 13 προεβίβην ἐλθεῖν πρὸς ὑμᾶς. c. acc. Eph. i. 9.—Jos. c. Ap. 2. 40. Pol. 6. 12. 8.

b) *to set forth before the world, publicly*, sc. on one's own part, c. acc. Rom. iii. 25 ὃν προέδειτο θεὸς ἰλαστήριον.—So προτίθημι Ael. V. H. 14. 8. Hdian. 8. 6. 6. Diod. Sic. xvi. 27.

Προτρέπω, f. ψω, (τρέπω,) *to turn forward*, q. d. *to propel, to impel*, morally, Soph. Electr. 1193. Xen. Mem. 1. 2. 64. In N. T. and comm. Mid. προτρέπομαι, *to cause one to turn himself forward*, q. d. *to propel, to impel*, and hence *to exhort*, absol. Acts xviii. 27.—2 Macc. xi. 6. Jos. Ant. 7. 11. 1. Pol. 2. 22. 2. Xen. Mem. 1. 2. 32.

Προτρέχω, aor. 2 προέδραμον, (τρέχω,) *to run before*, in advance; seq. gen. with comparat. John xx. 4 προέδραμε τάχιον τοῦ Πέτρου. Sept. for יָרַח לִפְנֵי 1 Sam. viii. 11.—Antiph. 122. 1. Xen. An. 5. 2. 4.—Pleonast. Luke xix. 4 προέδραμεν ἔμπροσθεν. So Tob. xi. 2. comp. προπορεύεσθαι ἔμπροσθεν Xen. Cyr. 4. 2. 23. Lob. ad Phr. p. 10.

Προϋπάρχω, f. ξω, (ὑπάρχω q. v.) pp. *to begin before, to do first*, Dem. 314. 9. Thuc. 3. 40. *to be or exist before, to precede in time*, Hdian. 1. 14. 4. Thuc. 1. 138. In N. T. only with a participle of another verb, thus forming a periphrasis for a finite tense of that verb; comp. in Ὑπάρχω, and Matth. § 551. e. § 559. a. Viger p. 308. So Luke xxiii. 12 προϋπῆρχον ἐν ἰχθῶρ ὄντες, pp. *who*

before were being in enmity, i. q. *who before were at enmity*. Acts viii. 9 προϋπῆρχεν μαγεύων *who before practised sorcery*.—Jos. Ant. 4. 6. 5 ἄτε προϋπῆρξεν ἐν τοῖς ἔμπροσθεν χρόνοις γενόμενα τοῖς ἀνθρώποις.

Πρόφασις, εως, ἡ, (προφαίνω *to shew before*,) pp. 'what is shewn or appears before any one,' i. e. *shew, pretence, pretext*, put forth in order to cover one's real intent. Matt. xxiii. 14 προφάσει μακρὰ προσευχόμενοι. Mark xii. 40. Luke xx. 47. Acts xxvii. 30 προφάσει ὡς κ. τ. λ. Phil. i. 18. 1 Thess. ii. 5 οὐτε ἐν προφάσει πλεονεξίας i. e. *a pretext for covetousness*.—Sept. Hos. x. 4. Jos. Vit. § 14. Hdian. 3. 9. 1. Xen. An. 1. 2. 1.—So προφ. ἔχειν *to have a pretext*, i. e. a pretended excuse, John xv. 22 πρόφασιν οὐκ ἔχουσι περὶ τῆς ἀμ.—Dem. 526. 18. Xen. Cyr. 3. 1. 27.

Προφέρω, f. προοίσω, (φέρω,) *to bear or bring forth*, sc. out of any place or thing, seq. acc. et ἐκ c. gen. Luke vi. 45 bis.—Sept. Prov. x. 4. Tob. ix. 5. Anthol. Gr. IV. p. 211 εἰς φανερόν. Isocr. p. 11. E, ὥσπερ ἐκ ταμείου προφέρειν.

Προφητεία, ας, ἡ, (προφητεύω,) *a prophesying, prophecy*, i. e.

a) pp. *a foretelling of future events, prediction*, but including also from the Heb. the idea of prophetic revelations, declarations, exhortations, warnings, uttered by the prophets while acting under divine influence; see in Προφήτης. E. g. of the prophecies of the O. T. Matt. xiii. 14 ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαίου. 2 Pet. i. 20 πᾶσα προφητεία γραφῆς. ver. 21. So of the revelations and warnings of the Apocalypse, Rev. i. 3 τοὺς λόγους τῆς προφητείας. xxii. 7, 10, 18, 19. Rev. xix. 10 see in Μαρτυρία b. So Sept. and מְנַבְּרִים 2 Chr. xv. 8. Neh. vi. 12.—Ecclus. xxxix. 1. xlv. 3. Jos. Ant. 7. 9. 5. ib. 10. 7. 2. B. J. 3. 8. 3 τὰς προφητείας τῶν ἱερῶν βίβλων.—In 1 Tim. i. 18 et iv. 14 προφητεία seems to refer to the prophetic revelations or directions of the Holy Spirit, by which persons were designated as officers and teachers in the primitive church; comp. Acts xiii. 2. xx. 28. 1 Cor. xii. 4—8 sq.

Comp. also 1 Cor. xiv. 24, 31, with ver. 30. So Chrysost. and Theophyl. διὸ τὸ παλαιὸν ἀπὸ τῆς προφητείας ἐγίνοντο οἱ ἱερεῖς, τουτέστιν ἀπὸ πνεύματος ἁγίου οὕτω ὁ Τιμόθεος ὑρέθη ἐπὶ τὴν ἱερωσύνην.

b) *prophecy*, i. q. the prophetic office, the prophetic gift, spoken in N. T. of the peculiar Charisma or spiritual gift imparted to the primitive teachers of the church; see in Προφήτης c. Rom. xii. 6 ἔχοντες δὲ χαρίσματα . . . εἴτε προφητείαν. 1 Cor. xii. 10. xiii. 2, 8. xiv. 22.—genr. Eccclus. xlv. 1. Jos. Ant. 3. 8. 1 Ἰακώβου διὰ τε τὸ γένος καὶ τὴν προφητείαν. B. J. 1. 2. 8. Plut. Pelop. 16 τὴν προφητείαν ἔχεκράτους ἔχοντος, i. e. having Echecrates as prophet, sc. of Apollo. Luc. Alex. 60.

c) meton. a *prophesying*, the exercise of the prophetic office, the acting as an ambassador of God and the interpreter of his mind and will, Rev. xi. 6. So Sept. and עֲזָרָא Ezra vi. 14.—Eccclus. xlv. 20.—Spec. the exercise of the prophetic gift or Charisma in the primitive church, 1 Cor. xiv. 6. 1 Thess. v. 20.

Προφητεύω, f. εἰσω, (προφήτης,) *to act as prophet, to prophesy*, intrans.

a) pp. *to foretell* future events, *to predict*; but often including also from the Heb. the idea of exhorting, reproving, threatening, or indeed the whole utterance of the prophets while acting under divine influence as ambassadors of God and interpreters of his mind and will; see in Προφήτης. Sept. everywhere for נָבִי, נְבִיָּה, see Gesen. Lex. So of the prophets of the O. T. Matt. xi. 13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν. xv. 7 et Mark vii. 6 περὶ ὑμῶν. 1 Pet. i. 10. Jude 14. In a like sense, of persons acting by a divine influence as prophets and ambassadors of God, under the N. T. Rev. x. 11 δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς κ. τ. λ. xi. 3. Also Acts ii. 17, 18, quoted from Joel iii. 1 [ii. 28] where Sept. for נָבִי. So Sept. genr. for נָבִי, נְבִיָּה, 1 K. xxii. 12, 18. Ezra v. 1. Jer. xi. 21. Ex. xi. 4. sæp.—Eccclus. xlvii. 1. Jos. Ant. 7. 9. 5. ib. 10. 2. 2.—Once of the high-priest, with whose office the gift of prophecy was supposed to be connected, John xi. 51. See Jos. B. J.

1. 2. 8. comp. Ant. 3. 8. 1. As including the idea of praise to God accompanied by prediction, Luke i. 67; comp. Sept. and נָבִי, נְבִיָּה, 1 Sam. x. 5, 6, 11. xix. 20, 21.—Of false prophets, Matt. vii. 22. Sept. and נָבִי Jer. xiv. 14, 15. So of heathen prophets, Diod. Sic. 17. 51 ὁ μὲν προφητεύων ἀνὴρ i. e. the prophet or interpreter of the god. Hdtian. 5. 5. 21. Plut. de Def. Orac. 5 Ἐχεκράτους προφητεύοντος, T. III. p. 141. Tauchn.—Spoken in mockery by the soldiers to Jesus, q. d. *to divine, to give a response*, c. dat. Matt. xxvi. 68. Mark xiv. 65. Luke xxii. 64.—Comp. προφητεία Jos. Ant. 6. 4. 1, spoken of the response of the prophet to Saul respecting the lost asses.

b) spec. of the prophetic gift or Charisma imparted by the Holy Spirit to the primitive Christians, Acts xix. 6 ἡλθε τὸ πν. ἄγ. ἐπ' αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ προεφήτεον. xxi. 9. 1 Cor. xi. 4, 5. xiii. 9. xiv. 1, 3, 4, 5 bis, 24, 31, 39. See in Προφήτης c.

Προφήτης, ου, ὁ, (πρόφημι to foretell,) a *prophet*, pp. a *foreteller* of future events; so in Greek writers, Anac. xliii. 11. Plato Charmid. 46. p. 174. C, τοὺς δὲ ὡς ἀληθῶς μάντις . . . προφῆτας τῶν μελλόντων. Hence i. q. μάντις, pp. one who utters raving the responses of an oracle, as Plato l. c. Luc. D. Deor. 13. 1. Hdot. 8. 36, 37. comp. Diod. Sic. 16. 28. Also an *interpreter* of the gods or of ὁ μάντις, i. e. one who explains the obscure oracles uttered by ὁ μάντις, Dion. Hal. Ant. 2. 73; espec. Plato Tim. p. 72. B, or VII. p. 76. Tauchn. comp. Diod. Sic. 1. 2. In Sept. and N. T. προφήτης corresponds to Heb. נָבִי, pp. one who speaks from a divine influence, under inspiration, whether as foretelling future events, or as exhorting, reproving, threatening individuals or nations, i. e. as the ambassador of God and the interpreter of his will to men; comp. Ez. c. 2. Gesen. Lex. art. נָבִי. With the Jewish use of נָבִי and προφήτης was connected the idea, that the prophet spoke not his own thoughts, but what he received from God, retaining however his own consciousness and self-possession; see Philo Opp. IV. p. 116.

Pfeiff. *προφήτης* γὰρ ἴδιον μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπηχοῦντος ἑτέρου. Comp. Ex. vii. 1. 2 Pet. i. 20, 21. espec. 1 Cor. xiv. 32. In a wider sense Heb. נָבִי, Sept. *προφήτης*, is put for any friend of God, to whom God makes known his will, e. g. of Abraham, Gen. xx. 7; of the patriarchs Ps. cv. 15.—Hence in N. T.

a) of the prophets of the O. T. (α) pp. as Isaiah, Matt. i. 22. iii. 3. Luke iii. 4. John i. 23. al. Jeremiah, Matt. ii. 17. xxvii. 9; Joel, Acts ii. 16; Micah, Matt. ii. 5; Jonah, Matt. xii. 39. Luke xi. 29; Zechariah, Matt. xxi. 4; Daniel, Matt. xxiv. 15. Mark xiii. 14. So of Samuel, Acts xiii. 20; David, Acts ii. 30; Elisha, Luke iv. 27; Asaph, Matt. xiii. 35; also of Balaam, 2 Pet. ii. 16; comp. Num. c. 22. Plur. genr. Matt. ii. 23. v. 12. xxiii. 29sq. Mark viii. 28. Luke i. 70. Rom. i. 2. Heb. i. 1. James v. 10. 1 Pet. i. 10. al. So Sept. and נָבִי 1 K. xvi. 7, 12. Is. xxxviii. 1. Jer. i. 5. sæp.—Ecclus. xlviii. 1, 22.—2 Macc. xv. 14. Jos. Ant. 6. 2. 1. ib. 6. 3. 1 ὁ δὲ *προφήτης* Σαμουήλ.—

(β) Meton. the *prophetic books* of the O. T. i. q. αἱ γραφαὶ τῶν προφητῶν Matt. xxvi. 56. So genr. Matt. v. 17 καταλῦσαι τὸν νόμον, ἢ τοὺς προφῆτας. Mark i. 2. Luke xvi. 29, 31. xxiv. 27, 44. Acts xxviii. 23. Rom. iii. 21. Acts viii. 28 ἀνεγίνωσκε τὸν προφ. Ἡσαΐαν. By synecd. put for the doctrines, etc. contained in the prophetic books, Matt. vii. 12. xxii. 40. Acts xxvi. 27.—Here ὁ νόμος καὶ οἱ προφῆται comprise the whole O. T. and the latter therefore include the Psalms; which elsewhere are also distinguished, as Luke xxiv. 44 νόμος καὶ προφῆται καὶ ψαλμοί. See in Νόμος c. β. 2 Macc. xv. 9.

b) genr. of persons acting by a divine influence as prophets and ambassadors of God under the new dispensation, i. q. a teacher sent from God; e. g. Matt. x. 41 ὁ δεχόμενος *προφήτην* εἰς ὄνομα *προφήτου* κ. τ. λ. xiii. 57. Mark vi. 4. Luke iv. 24. xiii. 33. John vii. 52. Rev. xi. 10. xvi. 6. xviii. 20, 24. al. Spec. of John the Baptist, Matt. xi. 9. xiv. 5. Mark xi. 32. Luke i. 76. xx. 6. al. Of Jesus, Matt. xxi. 11 οὗτός ἐστιν ὁ Ἰ. ὁ *προφήτης*. ver. 46. Luke vii. 16, 39. xxiv. 19. John ix. 17. Of the Messiah as ὁ *προ-*

φήτης ὁ ἐρχόμενος εἰς τὸν κόσμον John vi. 14, in allusion to Deut. xviii. 15. So John i. 21, 25. vii. 40. Acts iii. 22, 23. vii. 37. Comp. 1 Macc. iv. 46. xiv. 41.

a) Spec. of those who possessed the prophetic gift or Charisma imparted by the Holy Spirit to the primitive churches, a *prophet*, i. e. a class of instructors or preachers who were next in rank to the apostles, and before the teachers, διδάσκαλοι, 1 Cor. xii. 28. They seem to have differed from the διδάσκαλοι in this, that while the latter spoke in a calm, collected, didactic, discourse, adapted to instruct and enlighten the hearers, the prophet spoke more from the impulse of sudden inspiration, from the light of a sudden revelation at the moment, (ἀποκάλυψις 1 Cor. xiv. 30,) and his discourse was probably more adapted by means of powerful exhortations to awaken the feelings and conscience of the hearers. The idea of speaking from an immediate *revelation* seems here to be fundamental, as relating either to future events or to the mind of the Spirit in general; comp. Acts xi. 27. xxi. 10. So Acts xiii. 1 *προφήται* καὶ διδάσκαλοι. 1 Cor. xii. 28 ἔξετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον *προφῆτας*, τρίτον διδασκάλους κ. τ. λ. ver. 29. xiv. 29, 32, 37. Eph. ii. 20. iii. 5. iv. 11. See Neander Gesch. der Pflanz. u. Leit. der Kirche, 1. p. 169 sq. or in Bibl. Repos. IV. p. 247 sq.

d) perh. a *poet*, *minstrel*, spoken of the Greek poet Epimenides, Tit. i. 12. Poets were held to be inspired of the Muses; comp. Virg. Ecl. 9. 32 'Et me fecere poetam Pierides . . . me quoque dicunt vatem pastores.' Varro Ling. Lat. 6. 3 'vates poetæ dicti sunt.' Comp. נָבִי, Sept. *προφῆτης*, spoken of Miriam, Ex. xv. 20.—But Epimenides might well be called *προφήτης* in the Greek usage as above given, (see init.) since he was reckoned among the seven wise men of Greece, was sent for by Solon to aid in the preparation of his laws, and especially was also θεοφιλής καὶ σοφὸς περὶ τὰ θεῖα, τὴν ἐνθουσιαστικὴν καὶ τελεστικὴν σοφίαν, Plut. Solon. 12. AL.

Προφητικός, ἢ, ὄν, (*προφήτης*),

prophetic, uttered by prophets, Rom. xvi. 26. 2 Pet. i. 19.

Προφήτις, ἰδος, ἡ, (fem. to *προφήτης*), *a prophetess*, i. e. in the Greek sense *the interpreter* or priestess of a god, oracle, Diod. Sic. 16. 26. Plut. de Pyth. Orac. 7. In Sept. and N. T. i. q. **נְבִיאָה**, comp. in *Προφήτης* init.

a) pp. as speaking and acting from a divine influence, an ambassadress from God, Rev. ii. 20. So Sept. and **נְבִיאָה** Judg. iv. 4. 2 K. xxii. 14. 2 Chr. xxxiv. 22.

b) spoken of a female friend of God, one who lives in communion with God, to whom God reveals himself by his Spirit, Luke ii. 36.—So Abraham is called *προφήτης* **נְבִיאָה**, Gen. xx. 7, comp. Ps. cv. 15. Tob. iv. 12.

Προφθάνω, f. *άσω*, (φθάνω,) *to come or get before* any one, *to anticipate* one in doing any thing, e. g. in speaking, c. acc. Matt. xvii. 25. So Sept. for **נָחַם** 2 Sam. xxii. 19. Ps. xvii. 13. cxix. 148.—1 Macc. x. 4, 23. Æschyl. Agam. 1028 or 1037 *προφθάσασα καρδία γλώσσαν*.

Προχειρίζομαι, f. *ίσομαι*, depon. Mid. (*χειρίζω*, *χειρ*), *to hand forth*, *to cause to be at hand*, ready, Dem. 45. 10. Diod. Sic. 15. 15. In N. T. trop. i. q. *to appoint*, *to choose*, *to destine*, c. acc. et inf. Acts xxii. 14 *προχειρισάτο σε γινῶναι τὸ θέλημα αὐτοῦ*. xxvi. 16 *προχειρίσασθαι σε [εἶναι] ὑπηρετήν*. Perf. Pass. in passive sense, c. dat. Acts iii. 20 in later edit. comp. Buttm. § 113. n. 6. Sept. for **נָחַם** Josh. iii. 12.—2 Macc. iii. 7. Pol. 1. 11. 3. Diod. Sic. 12. 27. Perf. pass. Pol. 3. 40. 14.

Προχειροτονέω, ὤ, f. *ήσω*, (*χειροτονέω*, q. v.) *to choose before*, first, Dem. 703. 18. Æschin. 4. 11. In N. T. *to choose beforehand*, Pass. Acts x. 41 *μάρτυσι τοῖς προχειροτονημένοις ὑπὸ τοῦ θεοῦ*, i. e. *fore-chosen*.

Πρόχορος, ου, ὁ, *Prochorus*, pr. n. of one of the seven primitive deacons at Jerusalem, Acts vi. 5.

Προύμνα, ης, ἡ, (pp. fem. of *πρυμνός*, ἡ, ὅν, last, hindmost,) i. q. ἡ *πρυμνή ναῦς*, *the hindmost part of a ship*, *the stern*, Mark iv. 38. Acts xxvii. 29, 41.—

Pol. 1. 49. 11. Xen. An. 5. 8. 20. Comp. Lob. ad Phr. p. 331.

Πρωΐ, adv. (πρό), *early, in the morning*, Lat. *mane*.

a) pp. and absol. Matt. xvi. 3. Mark i. 35. xi. 20. xvi. 2, 9. John xx. 1. So Sept. for **נָחַם** 1 K. iii. 21. Is. v. 11; oftener τὸ πρωΐ Ex. viii. 20. Is. xxxvii. 36. al.—Jos. Vit. § 17. Æl. V. H. 3. 23. Xen. Mem. 1. 1. 10. τὸ πρ. H. G. 1. 1. 30.—With prepositions: ἄμα πρωΐ Matt. xx. 1, see in ἄμα b. ἀπὸ πρωΐ Acts xxviii. 23, see in ἄπό II. c. ἐπὶ τὸ πρωΐ Mark xv. 1, comp. Buttm. § 125. 7. So Sept. εἰς τὸ πρ. Ex. xvi. 19. Lev. vii. 5. ἐν τῷ πρ. Ecc. xi. 6. Comp. Lob ad Phryn. p. 46 sq.

b) meton. for *the morning watch*, which ushers in the dawn, Mark xiii. 35. See in *Φυλακή*.

Πρωΐα, see in *Πρώιος*.

Πρωΐμος, η, ον, (πρωΐ), *early*, spoken of the early rain, ὑετός πρ. James v. 7; see in Ὀψιμος.—So Sept. ὁ πρ. for **נָחַם** **נָחַם** Deut. xi. 14. Jer. v. 24—Arr. Peripl. Eryth. p. 157. Xen. Cæc. 17. 4. A poetic and later form instead of Att. *πρώιος*, Lob. ad Phr. p. 52.

Πρωϊνός, ἡ, ὅν, (πρωΐ), *early, morning*, Rev. ii. 28 τὸν ἀστέρα τὸν πρωϊνόν. Rev. xxii. 16 in later edit. for ὀρθρινός in text. rec. Sept. for **נָחַם** Ex. xxix. 49. 1 Sam. xi. 11. Hos. vi. 4.—Athen. 1. 41. Plut. Symp. VIII. qu. 6. § 5. p. 899 Reisk. A late form, Lob. ad Phr. p. 52.

Πρώιος, ἴα, ἴον, (πρωΐ), *early, morning*, Aristoph. Pax. 1001, 1164. Hdot. 8. 6. Comp. Lob. ad Phr. p. 52.—In N. T. only ἡ πρωΐα sc. ὥρα, *the morning hour, morning*, Matt. xxi. 18 *πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν*. xxvii. 1. John xviii. 28. xxi. 4. Sept. for **נָחַם** 2 Sam. xxiii. 4. Lam. iii. 23.—Jos. Ant. 7. 8. 1. fully Luc. Amor. 39 *πρωΐας ὥρας*.

Πρώρα, ας, ἡ, (πρό), *the forward part of a ship, the prow*, Acts xxvii. 30, 41.—Hdian. 1. 11. 12. Xen. An. 5. 8. 20.

Πρωτεύω, f. *εύσω*, (πρώτος), *to be first, chief*, i. q. *to hold the first rank*, highest dignity, ἐν πᾶσιν Col. i. 18.—

2 Macc. vi. 18. Hdian. 8. 7. 3. Xen. Mem. 1. 2. 24.

Πρωτοκαθεδρία, ας, ἡ, (πρώτος, καθέδρα q. v.) *the first seat, the chief seat*, Matt. xxiii. 6. Mark xii. 39. Luke xi. 43. v. 46.—Not found in the classics.

Πρωτοκλισία, ας, ἡ, (πρώτος, κλισία q. v.) pp. *the first place of reclining at table, the chief place at a banquet*, usually the middle place on the middle triclinium, Matt. xxiii. 6. Mark xii. 39. Luke xiv. 7, 9. xx. 46. See in Ἀνάκειμαι no. 2. Calmet art. *Eating*. Adam's Rom. Ant. p. 436. Jahn § 146.

Πρώτος, η, ον, superlat. from πρό, compar. πρότερος q. v. Butt. § 69. 2; *foremost, hence first, the first*.

1. Genr. as adj. a) Spoken of place, order, time; (α) pp. and without art. Mark xvi. 9 πρώτη σαββάτου sc. ἡμέρα. Phil. i. 5 ἀπὸ πρώτης ἡμέρας. Luke ii. 2 see in Κυρήνιος. Eph. vi. 2. 1 Cor. xv. 3 ἐν πρώτοις, i. q. first of all. Seq. δεύτερος Acts xii. 10. So Sept. for ἰησῆς, Ex. xii. 15. Josh. xxi. 10. ἐν πρώτοις Gen. xxxiii. 2. 1 Chr. xi. 6.—Hdian. 4. 15. 10. Dem. 328. 25.—With the art. comp. in 'Ο, ἡ, τό, A. 2. b. δ. p. 553. Matt. xxvi. 17 τῇ δὲ πρώτῃ τῶν ἀζύμων, sc. ἡμέρα. Mark xiv. 12 τῇ πρ. ἡμέρᾳ τῶν ἀζ. (Sept. Lev. xxiii. 35, 40. Xen. H. G. 3. 1. 17. An. 4. 8. 1.) Acts i. 1 τὸν πρῶτον λόγον. 1 Cor. xv. 45. Heb. ix. 2 ἡ πρώτη σκηνή. vers. 6, 8. Rev. i. 17 ὁ πρῶτος καὶ ὁ ἔσχατος, see in Ἐσχατος b. γ. Rev. iv. 1, 7. viii. 7. al. οἱ πρῶτοι *the first* Matt. xx. 8, 10. xxi. 36. τὰ πρῶτα pp. *the first things*, i. e. the first or former state, condition, Matt. xii. 45. 2 Pet. ii. 20. Rev. xxi. 4. Also 1 Tim. v. 12 ἡ πρῶτη πίστις, i. e. first or originally professed. Rev. ii. 4 ἀγάπην τὴν πρώτην. ver. 5. Opp. καινός Heb. viii. 13. Rev. xxi. 1. Sept. for ἰησῆς 2 Chr. iii. 3. Dan. viii. 21. 2 Sam. xviii. 27.—Hdian. 1. 17. 17. Xen. An. 6. 5. 2, 5.—So in division or distribution, ὁ πρῶτος . . ὁ δεύτερος Matt. xxii. 25. ὁ πρῶτος . . ὁ ἕτερος Luke xiv. 18. xix. 16. Where only two are spoken of, Matt. xxi. 28. John xix. 32. 1 Cor. xiv. 30. Heb. viii. 7.—Diod. Sic. 1. 50 fin. Xen. H. G. 3. 1. 17.—(β) In an adverbial sense, comp. Butt. § 123. n.

3. Matt. x. 2 πρῶτος, Σίμων κ. τ. λ. John i. 42 εὕρισκει οὗτος πρῶτος τὸν ἀδελφόν κ. τ. λ. viii. 7. Acts xxvi. 23. Rom. x. 19. 1 John iv. 19.—Hdian. 1. 8. 4. Diod. Sic. 1. 50 init. Xen. Cyr. 1. 4. 2.—(γ) Put for the comparative, πρότερος, adverbially as in δ; so seq. gen. John i. 15, 30 ὅτι πρῶτός μου ἦν. xv. 18 ἐμὲ πρῶτον ὑμῶν. Comp. Herm. ad Vig. p. 718. Matth. § 464. Passow in πρῶτος no. 3. Winer § 36. n. 4. p. 201.—Themist. Orat. XI. Schol. ad Aristoph. Nub. 552. p. 242. ed. Dindorf.

b) trop. of rank, dignity, *first, chief*; so without the art. Matt. xx. 27 ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος. xxii. 38. Mark xii. 30. Acts xvi. 12. Eph. vi. 2. Seq. gen. partit. Mark x. 44. xii. 28 πρώτη πάντων ἐντρολή. vers. 29, 30. 1 Tim. i. 15. —Sept. Ez. xxvii. 22. Dem. 1263. 25. Xen. Cyr. 2. 3. 6. c. gen. part. Ael. V. H. 7. 14. Dem. 13. 38.—With the art. Acts xvii. 4 γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. Luke xv. 22. (Sept. Jer. lii. 21. Pol. 11. 10. 2.) So ὁ πρῶτος, οἱ πρῶτοι, *the first, the chief*, seq. gen. of a country or people; Acts xxviii. 7 τῇ πρώτῃ τῆς νήσου. Mark vi. 21 τοῖς πρώτοις τῆς Γαλιλαίας. Luke xix. 47 οἱ πρῶτοι τοῦ λαοῦ. Acts xiii. 50. xxv. 2. xxviii. 17. So Sept. for ἰησῆς Neh. xii. 45.—Jos. Ant. 7. 9. 8. ib. 10. 4. 5. Pol. 1. 31. 5. Xen. Ven. 1. 9.—In the proverbial phrase: πολλοὶ ἔσονται πρῶτοι, ἔσχατοι· καὶ ἔσχατοι, πρῶτοι, also ἔσονται οἱ ἔσχατοι, πρῶτοι· καὶ οἱ πρῶτοι, ἔσχατοι, *the first shall be last, and the last first*, etc. i. e. those who seem or claim to be first, shall be last, Matt. xix. 30. xx. 16. Mark x. 31. Luke xiii. 30.

2. Neut. πρῶτον as adverb, Butt. § 115. 4. a) pp. of place, order, time, usually without the article. (α) genr. Matt. xvii. 27 τὸν ἀναβάναρα πρῶτον ἰχθύν. xvii. 10, 11. Mark vii. 27. Luke ix. 59, 61. John xviii. 13. Acts xv. 14. 1 Cor. xi. 18. 1 Pet. iv. 17. 2 Tim. ii. 6, comp. Winer § 65. p. 458. So Acts vii. 12 i. q. *the first time*.—Pol. 1. 43. 2. Hdian. 1. 11. 3. Xen. An. 3. 4. 32.—(β) Emphat. i. q. *first of all, before all*, Matt. xxiii. 26 καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου. Acts xiii. 46. Rom. i. 8 πρῶτον μὲν εὐχαριστῶ τῷ θεῷ. 1 Cor. xi. 18.—Hdian. 2. 1. 8. Xen. Cyr. 4. 1. 2.—(γ) In di-

vision or distribution, as referring to a series or succession of circumstances and followed by other adverbs of order or time expressed or implied; here some assign to it a comparative sense, i. q. πρότερον, but unnecessarily; see Herm. ad Vig. p. 718. E. g. seq. δεύτερον 1 Cor. xii. 28. εἶτα, Mark iv. 28 πρῶτον χόρτον, εἶτα σάχυν, εἶτα κ. τ. λ. ἐπειτα 1 Thess. iv. 16. James iii. 17. μετὰ ταῦτα Mark xvi. 9, coll. ver. 12. καὶ τότε Matt. v. 24. vii. 5. Mark iii. 27. Luke vi. 42. John ii. 10. In a like sense, πρῶτον . . καί, Rom. i. 16. ii. 9, 10. 2 Cor. viii. 5. πρῶτον . . δέ Matt. xiii. 30. Luke x. 5. 2 Tim. i. 5.—Seq. εἶτα Hdian. 2. 1. 22. ἐπειτα Xen. Cyr. 7. 2. 24. Hi. 11. 8. μετὰ ταῦτα Xen. An. 6. 1. 5, coll. 7. δέ Cyr. 8. 1. 16.—(δ) Rarely c. art. τὸ πρῶτον, *first, at first*, formerly, comp. Butt. § 126. n. 5. John x. 40 ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων. xii. 16. xix. 39.—Hdian. 6. 3. 11. Xen. Cyr. 1. 5. 1.

b) trop. of dignity, importance, *first*, i. q. *first of all, chiefly, especially*, Matt. vi. 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ. Rom. iii. 2. 2 Pet. i. 20. iii. 3. πρῶτον πάντων 1 Tim. ii. 1. AL.

Πρωτοστάτης, ου, ὁ, (πρῶτος, ὅστις,) pp. *one who stands first*, in the first rank of an army, Sept. Job xv. 24. Pol. 18. 12. 5. Xen. Cyr. 3. 3. 57.—In N. T. trop. *a leader*, q. d. *ringleader*, τῆς αἰρέσεως Acts xxiv. 5.

Πρωτοτόκια, ων, τά, (πρωτοτόκος,) *the rights of the first-born, birth-right*, Heb. xii. 16. Sept. Vatic. for בְּכֹרֶת Gen. xxv. 32—34. Other copies πρωτοτόκια.—On the rights of the first-born son, see Jahn § 165.

Πρωτοτόκος, ου, ὁ, ἡ, (πρῶτος,) *first-born*, i. e.

a) pp. the first-born of a father or mother; Matt. i. 25 υἱὸν αὐτῆς τὸν πρωτότοκον. Luke ii. 7. Including also the first-born of animals, Heb. xi. 28. Sept. for בְּכֹרֶת Gen. xxvii. 19, 32; also of animals Ex. i. 5. xii. 12, 29.—Anthol. Gr. IV. p. 236. Isidor. 3. 31, in Wetstein N. T. II. p. 282.—On the rights of the first-born, see Jahn 165.

b) trop. *first-born*, i. q. *the first, the*

chief, one highly distinguished and pre eminent; so of Christ, as the beloved Son of God before the creation, Col. i. 15, coll. ver. 16. Heb. i. 6, coll. ver. 5. Or in relation to his followers, Rom. viii. 29 εἰς τὸ εἶναι αὐτὸν πρῶτ. ἐν πολλοῖς ἀδελφοῖς, comp. Col. i. 18. Or as the first to rise from the dead, the leader and prince of those who shall arise, Col. i. 18. Rev. i. 5. So Sept. for בְּכֹרֶת of the Messiah, Ps. lxxxix. 27.—Of the saints in heaven, prob. those formerly most distinguished on earth by the favour and love of God, as patriarchs, prophets, apostles, etc. Heb. xii. 23 ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν τοῖς οὐρανοῖς. So Sept. for בְּכֹרֶת of Israel Ex. iv. 22; of Ephraim Jer. xxxi. 9.—Psalt. Salom. xiii. 8. xviii. 4.

Πταίω, f. ἴσω, *to stumble, to fall*, intrans. Hdian. 5. 6. 18. Sept. for שָׁן 1 Sam. iv. 2. 2 Sam. xviii. 7.—In N. T. only trop. *to stumble*, i. e.

a) *to err, to fail in duty, to offend*, seq. ἐν c. dat. James ii. 10. iii. 2 εἰ τις ἐν λόγῳ οὐ πταίει. Absol. Rom. xi. 11 μὴ ἔπταισαν, ἵνα πέσωσι; c. πολλά ad v. James iii. 2. Sept. for שָׁן Deut. vii. 25.—Ecclus. xxxvii. 12. M. Antonin. 7. 15 ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς πταίοντας.

b) i. q. *to fail, to fail of success and happiness*, 2 Pet. i. 10.—Pol. 1. 35. 3. Xen. Cyr. 3. 1. 26.

Πτέρυα, ης, ἡ, *the heel*, John xiii. 18 ἐγὼ εἶμι ἐν τῇ πτέρυν, see in Ἐπαίρω, quoted from Ps. xli. 10 where Heb. קַרְנָא, Sept. πτερνισμόν. Sept. for קַרְנָא Gen. iii. 15. xxv. 26.—Hom. II. 22. 397. Dem. 86. 2.

Πτερύγιον, ἰον, τό, (dimin. from πτέρυξ wing,) *a little wing, winglet*, Sept. for קַרְנָא 1 K. vi. 23; and so of the feather of an arrow Pol. 27. 9. 4. Then of any thing shaped like a wing, running out to a point, e. g. *a fin*, Sept. for קַרְנָא Lev. xi. 9, 10, 12; *the corner or skirt* of a garment, Sept. for קַרְנָא Num. xv. 36. 1 Sam. xxiv. 5.—In N. T. *a pin-nacle*, spoken of the highest point of the temple, prob. the apex of Solomon's porch, see in Ἱερόν d. Matt. iv. 5. Luke iv. 9.

Πτέρυξ, υγος, ἡ, *a pinion, wing*, Matt. xxiii. 27. Luke xiii. 34. Rev. iv. 8.

ix. 9. xii. 14. Sept. for אָרַר Ps. lv. 7.
 חָרַר Ex. xix. 4. Ez. i. 6.—Dem. 1259.
 21. Xen. An. 1. 5. 3.

Πτηνός, ἡ, ὄν, (πτηναι, πτόμαι,)
flying, winged, Xen. Cyr. 1. 4. 11 καὶ αἱ
 μὲν ἑλαφοί, ὥσπερ πτηναί. In N. T. neut.
 plur. τὰ πτηνά, i. e. *birds, fowls*, 1 Cor.
 xv. 39.—Hdian. 3. 9. 10. Xen. H. G.
 4. 1. 16.

Πτοέω, ὦ, f. ἦσω, *to terrify, to put*
in trepidation; Pass. *to be terrified, to be*
in trepidation, Luke xxi. 9 μὴ πτοησῇτε.
 xxiv. 37. Sept. for פָּתַח Ex. xix. 16.
 פָּתַח 1 Chr. xxviii. 30. Jer. i. 17.—1 Macc.
 vii. 30. Jos. B. J. 1. 30. 4. Pol. 10. 42. 4.

Πτόσις, εως, ἡ, (πτοίω,) *terror,*
trepidation, fear, 1 Pet. iii. 6 μὴ φοβοῦ-
 μενοι μηδεμίαν πτόσιν, i. e. *doing well,*
and fearing not; i. q. φοβ. φόβον μέγαν
 in Mark iv. 41. Comp. Buttm. § 131. 3.
 Sept. for פָּתַח Prov. iii. 25.—1 Macc. iii.
 25. Diod. Sic. 20. 66.

Πτολεμαίς, ἰδος, ἡ, *Ptolemais,*
a maritime city of Palestine belonging
to Galilee, on the bay north of Mount
Carmel, Acts xxi. 7. Heb. צֶיֶת, Sept.
 'Ακχώ, Judg. i. 31; called also by the
 Greeks 'Ακη Diod. Sic. 19. 93. Strabo
 16. 2. 25. The name *Ptolemais* was
 prob. introduced about the time of the
 Romans; Strabo l. c. Jos. B. J. 2. 10.
 2. Now *Acre, St. Jean d' Acre*. See
 Reland Palæst. p. 534 sq. Rosenm.
 Bibl. Geog. II. ii. p. 60.

Πτύον, ον, τό, (πτύω,) *a fan, win-*
nowing shovel, with which grain is
 thrown up against the wind in order to
 cleanse it, Matt. iii. 12. Luke iii. 17.—
 Hesych. πτύον. Σπρίαξ, ξύλον ἐν ᾧ διαχω-
 ρίζουσι τὸν σίτον ἀπὸ τοῦ ἀχύρου. Artemid.
 2. 24. Theocr. 7. 156.

Πτύρω, f. ρῶ, (kindr. with πτόεω,)
to terrify, to put in trepidation, Pass.
 Phil. i. 28.—Plut. Fab. Max. 3. Diod.
 Sic. 17. 34, 57, 58.

Πτύσμα, ατος, τό, (πτύω,) *spittle,*
what is spit out, John ix. 6.—Pol. 8. 14. 5.

Πτύσσω, f. ἔω, *to fold, to fold or roll*
together, e. g. τὸ βιβλίον q. v. Luke iv.
 20.—Jos. Ant. 10. 1. 4. Hdian. 1. 17. 1.

Πτύω, f. σω, *to spit, to spit out*, absol.
 Mark vii. 33. εἰς τι viii. 23. χαμαὶ John
 ix. 6. Sept. c. εἰς τι for פָּתַח Num. xii.
 4.—εἰς τι Jos. Ant. 5. 9. 4. Luc. Navig.
 15. absol. Xen. Cyr. 8. 1. 42.

Πτώμα, ατος, τό, (πίπτω,) *a fall,*
Æl. V. H. 9. 31. trop. downfall, ruin,
 Sept. Job xviii. 12. Jos. B. J. 6. 1. 4.
 Plut. Agesil. 33. Meton. *any thing fallen,*
ruins, e. g. of a wall, building, Pol. 16.
 31. 8. Diod. Sic. 18. 70 bis.—In N. T.
a body fallen, i. e. *a dead body, carcase,*
corpse. Matt. xxiv. 28 ὅπου γὰρ ἐὰν ᾖ τὸ
 πτώμα, ἐκεῖ συναχθῶσονται οἱ αἱετοί. Mark
 vi. 29. Rev. xi. 8, 9. Sept. for פָּתַח
 Ez. vi. 5.—Jos. Ant. 7. 1. 3. Hdian. 4.
 6. 2. Dion. Hal. Ant. 4. 39. Eurip.
 Orest. 1195. Phrynichus says this word
 was used absol. in this sense only in late
 writers, instead of the earlier πτώμα νεκ-
 ροῦ, comp. Phryn. et Lob. p. 375 sq.
 Thom. Mag. p. 765.

Πτώσις, εως, ἡ, (πίπτω,) *a fall,*
downfall, crash, e. g. of a falling build-
 ing, Matt. vii. 27.—Diod. Sic. 3. 57. Pol.
 2. 16. 3.—Trop. *downfall, ruin*, Luke
 ii. 34 εἰς πτώσιν i. e. *a cause of fall and*
ruin, comp. in 'Ανάστασις no. 1.—Eccclus.
 i. 21. v. 13 γλῶσσα ἀνθρώπου πτώσις
 αὐτῷ. So genr. Sept. Jer. vi. 15. Ec-
 clus. iii. 31. Anth. Gr. III. p. 130, 137.

Πτωχεία, ας, ἡ, (πτωχός,) *begging,*
beggary, Lys. 898. 9. In N. T. *poverty,*
want; 2 Cor. viii. 2 ἡ κατὰ βάθος πτωχεία
 i. e. *deep poverty*. So of a state of poverty
 and humiliation, 2 Cor. viii. 9. Rev. ii. 9.
 Sept. for פָּתַח Deut. viii. 9. וְיָי 2
 Chr. xxii. 14.—Ecc. x. 31. xi. 14. Test.
 XII Patr. p. 619.

Πτωχεύω, f. εὔσω, (πτωχός,) *to beg,*
to be a beggar, Æschin. Dial. Socr. 2. 7.
 Plut. Apothegm. Lac. II. p. 169. Tauchn.
 In N. T. *to be or become poor*, to be in a
 state of poverty and humiliation, intrans.
 2 Cor. viii. 9; comp. Phil. ii. 7. Sept.
 for לָלַךְ Ps. lxxix. 8. וְיָי Ps. xxxiv.
 11.—Tob. iv. 21.

Πτωχός, ἡ, ὄν, (πτώσω *to cower,*
to crouch,) *begging, beggarly, poor*, pp.
crouching, cringing in the manner of
beggars.

a) pp. and often as Subst. (α) ὁ πτω-
 χός, *a beggar, mendicant*, Luke xiv. 13,

21. xvi. 20 πτωχός δὲ τις ἦν ὀνόματι Λάζαρος. ver. 22. John ix. 8. in some edit. Trop. Rev. iii. 17.—Luc. Somn. s. Gall. 14. Dem. 574. 19. Xen. Mem. 1. 2. 29 προσαιτεῖν ὥσπερ τοὺς πτωχοὺς. — (β) οἱ πτωχοί, *the poor*, i. e. needy, destitute of the necessities of life and subsisting on the alms of others. Matt. xix. 21 δὲς πτωχοῖς. xxvi. 9 δοῦναι τοῖς πτωχοῖς. ver. 11. Mark x. 21. xiv. 5, 7. Luke xviii. 22. xix. 8. John xii. 5, 6, 8. xiii. 29. So Sept. and יְהִיבֵם Esth. ix. 22. Prov. xxxi. 20. שֶׁנֶּאֱמָר Prov. xxviii. 27.—(γ) Genr. *poor, needy*, i. q. *πίνης*, spoken of honest poverty as opp. to the rich, without the idea of mendicancy; e. g. μία χήρα πτωχή Mark xii. 42, 43. Luke xxi. 3. So Rom. xv. 26. 2 Cor. vi. 10. Gal. ii. 10. James ii. 2, 3, 5, 6. Rev. xiii. 16. So Sept. and לֵבָד Lev. xix. 15. Prov. xxix. 14. שֶׁנֶּאֱמָר Prov. xxii. 7.—Eccles. xiii. 3. xxx. 14.

b) by impl. and from the Heb. *poor*, i. e. *low, humble*, of low estate, including also the idea of being *afflicted, distressed*. Luke iv. 18 ἔχριστέ με εὐαγγελίσασθαι πτωχοῖς, quoted from Is. lxi. 1 where Sept. for עֲנָוִים. So Matt. xi. 5 et Luke vii. 22 πτωχοὶ εὐαγγελίζονται. Sept. for יְהִיבֵם Ps. cix. 16. יָגֵן Ps. lxi. 33. Is. xxix. 19. —Trop. Matt. v. 3 οἱ πτωχοὶ τῷ πνεύματι, *the poor in spirit*, those who feel themselves spiritually poor, the lowly in mind and heart, Luke vi. 20. Comp. יָגֵן Sept. ταπεινός, Is. lxvi. 2.

c) trop. of things, *beggarly, poor, imperfect*, Gal. iv. 9 πτωχὰ στοιχεῖα.

Πυγμή, ἥς, ἡ, (πύξ,) *the fist*, Sept. for הִרְבֵּה Ex. xxi. 8. Is. lviii. 4. Hom. Il. 23. 669; also *fisting, boxing*, i. q. *πυγμαχία*, Xen. Mag. Eq. 8. 7.—In N. T. Mark vii. 3 ἐὰν μὴ πυγμῇ νίβονται τὰς χεῖρας, lit. *unless they wash their hands* (rubbing them) *with the fist*, i. e. ad sensum, *sedulously, carefully, diligently*; so the Syr. Version, using the same word by which it expresses *ἐπιμελῶς* in Luke xv. 8. Vulg. has *crebro*, as if from a reading πυκνῇ i. q. πυκνά or πυκνῶς, of which there is no other trace. An early interpretation makes it i. q. *to the elbow*, Theophylact. ad loc. νίπτεισθαι πυγμῇ, *τουτίστιν ἄκρῳ τοῦ ἀγκῶνος*. Euthym. ad Matt. xv. 1. Comp. Fritzsche IV Evang. Vol. II. ad loc.

Πύθων, ὢνος, ὁ, *Python*, in Greek mythology the name of a serpent or dragon slain by Apollo, Æl. V. H. 3. 1; then transferred to Apollo himself, Anthol. Gr. 1. p. 55; later, spoken of *diviners, soothsayers*, held to be inspired of the Pythian Apollo, Plut. de Defect. Orae. c. 9. T. VII. p. 632. 14. Reisk. τοὺς ἱγαστριμύθους, Εὐρυκλίας πάλαι, νυνὶ Πύθωνας προσαγορευομένους. These Πύθωνες, i. e. ἱγαστριμύθοι or *ventriloquists*, were so called, because the god or spirit was supposed to be in them and to speak from their bellies without any motion of the lips; Plutarch l. c. τὸν θεὸν αὐτὸν . . . ἐνδύομενον εἰς τὰ σώματα τῶν προφητῶν ὑποφθέγγεσθαι. Galen. Glossar. Hippoc. ἱγαστριμύθοι οἱ κεκλεισμένου τοῦ στόματος φθεγγόμενοι, διὰ τὸ δοκεῖν ἐκ τῆς γαστρὸς φθέγγεσθαι. Comp. Aristoph. Vesp. 1014 or 1020. Hence Sept. ἱγαστριμύθος for Heb. בִּיטָן Lev. xix. 31. 1 Sam. xxviii. 3, 8, 9. al. comp. Gesen. Lex. art. בִּיטָן. —In N. T. Acts xvi. 16 ἔχουσα πνεῦμα πύθωνος *having a spirit of Python*, i. e. of a diviner, i. q. a *soothsaying demon*.

Πυκνός, ἡ, ὄν, (kindr. with πύξ,) *thick, firm, solid*, 3 Macc. iv. 10. Hom. Od. 14. 12. *thick, dense, close together*, Hdian. 8. 1. 13. Xen. An. 2. 3. 3. In N. T. *frequent, often*, 1 Tim. v. 23 διὰ τὰς πυκνάς σου ἀσθενείας.—Thuc. 1. 23. Xen. Eq. 9. 6.—Neut. plur. πυκνά as adv. *frequently, often*, Luke v. 33 νηστεύουσι πυκνά. Comparat. πυκνότερον adv. Acts xxiv. 26. Comp. Butt. § 115. 5.—πυκνά Æl. V. H. 2. 21. Xen. Conv. 2. 26. πυκνότερον 2 Macc. viii. 8. Dem. 1035. 14.

Πυκτεύω, f. *εύσω*, (πύξ *the fist*), *to fist, to box*, to fight as a boxer, intrans. 1 Cor. ix. 26 οὕτω πυκτεύω, ὡς οὐκ ἄρα ἔρω, i. e. as a boxer I strike no blow in vain; comp. in Ἀήρ.—Dem. 51. 24. Xen. Lac. 4. 6.

Πύλη, ἥς, ἡ, *a door gate*, pp. the large door or entrance of an edifice, city, etc. diff. from ἡ θύρα a common door. E. g. of the temple, *ὡραία πύλη τοῦ ἱεροῦ* Acts iii. 10; of a prison, *xxii. 10*; of a city, Luke vii. 12 τῇ πύλῃ τῆς πόλεως, Acts ix. 24. Heb. xiii. 12. Sept. of π

building, for $\pi\eta\rho$ Jer. xliii. 9; of a city, for $\eta\eta\tau$ Josh. vi. 26. 2 Chr. viii. 5. $\gamma\gamma\psi$ Gen. xxxiv. 20, 24.—So of an edifice, Hdian. 7. 10. 9. Xen. Cyr. 7. 5. 27; of a city Dion. Hal. Ant. 2. 50. Xen. Mem. 3. 9. 7.—Symbol. Matt. vii. 13 bis, 14. Luke xiii. 24. Comp. Cebet. Tab. 15. —Also $\pi\acute{\upsilon}\lambda\alpha\iota$ $\tilde{\alpha}\delta\omicron\upsilon$, *the gates of Hades*, by meton. for Hades itself, see in "Αἰδης, i. e. Hades with its powers, Satan and his hosts. Matt. xvi. 18 $\tau\eta\eta$ $\epsilon\kappa\epsilon\lambda\eta\sigma\iota\alpha\nu$, $\kappa\alpha\iota$ $\pi\acute{\upsilon}\lambda\alpha\iota$ $\tilde{\alpha}\delta\omicron\upsilon$ $\omicron\upsilon$ $\kappa\alpha\tau\iota\sigma\chi\acute{\upsilon}\sigma\omicron\upsilon\sigma\iota\nu$ $\alpha\eta\tau\tilde{\eta}\varsigma$. The Hebrews, as well as the Greeks and Romans, ascribed gates to Sheol or Hades; so Heb. לְשַׁעַר שְׁאוֹל , Sept. $\pi\acute{\upsilon}\lambda\alpha\iota$ $\tilde{\alpha}\delta\omicron\upsilon$, Is. xxxviii. 10, comp. Ps. ix. 14; also Wisd. xvi. 13. 3 Macc. v. 51. Hom. Il. 5. 646. Eurip. Alcest. 124 or 126 Luc. Necom. 6. comp. Diod. Sic. 1. 96. So Lucret. 3. 67 *Lethi portas*.

Πυλών, ὦνος, ὁ, (πύλη,) *a large door, gate*, sc. at the entrance of a building or city.

a) genr. e. g. of a house, Acts x. 17 $\epsilon\pi\epsilon\sigma\tau\eta\sigma\alpha\nu$ $\epsilon\pi\iota$ $\tau\omicron\nu$ $\pi\upsilon\lambda\omega\nu\alpha$. xii. 13 see in $\theta\acute{\upsilon}\rho\alpha$. ver. 14 bis. Of a city, Acts xiv. 13. Rev. xxi. 12 bis, 13 quater, 15, 21 bis, 25. xxii. 14. So Sept. for $\pi\eta\rho$ of a building, 1 K. xiv. 27. 2 Chr. xii. 10; of a city 1 K. xvii. 10. 1 Chr. xix. 9.—Jos. Ant. 18. 2. 2. Luc. Hermot. 11. Plut. Timol. 12 fin.

b) synecd. *a gate-way, portal, vestibule*, the deep arch under which a gate opens, Matt. xxvi. 71. Luke xvi. 20. Sept. for $\gamma\gamma\psi$ Judg. xviii. 16, 17.—Jos. Ant. 8. 3. 2. Ceb. Tab. 1. Pol. 4. 18. 2.

Πυνθάνομαι, f. πένσομαι, aor. 2 $\epsilon\pi\upsilon\nu\theta\acute{\omicron}\mu\eta\nu$, depon. Mid. *to ask, to inquire*.

a) pp. et seq. $\pi\alpha\rho\acute{\alpha}$ $\tau\iota\nu\omicron\varsigma$ *from or of any one*, e. g. c. acc. John iv. 52 $\epsilon\pi\acute{\upsilon}\theta\epsilon\tau\omicron$ $\omicron\upsilon\nu$ $\pi\alpha\rho'$ $\alpha\upsilon\tau\omega\nu$ $\tau\eta\eta$ $\omega\rho\alpha\nu$ κ. τ. λ. or also c. interr. indir. Matt. ii. 4 $\epsilon\pi\upsilon\nu\theta\acute{\omicron}\nu\epsilon\tau\omicron$ $\pi\alpha\rho'$ $\alpha\upsilon\tau\omega\nu$, $\pi\omicron\upsilon$ ὁ Χρ. $\gamma\epsilon\nu\iota\nu\acute{\alpha}\tau\alpha\iota$. Acts x. 18. Sept. for $\psi\eta\tau$ Gen. xxv. 22.—acc. Jos. Vit. § 39. Xen. Cyr. 4. 1. 3. Mem. 1. 1. 9. indir. Luc. Nigr. 1.—Absol. c. interr. dir. Acts iv. 7. x. 29 $\pi\upsilon\nu\theta\acute{\omicron}\nu\omicron\mu\alpha\iota$ $\omicron\upsilon\nu$, $\tau\iota\nu\iota$ $\lambda\acute{\omicron}\gamma\omicron\upsilon$ κ. τ. λ. xxiii. 19. So before an indir. interrog. with the Opt. after a præter, comp. Winer § 42. 4. c. p. 247. Luke xv. 26 $\epsilon\pi\upsilon\nu\theta\acute{\omicron}\nu\epsilon\tau\omicron$, $\tau\iota$ $\epsilon\eta\tau\alpha\upsilon\tau\alpha$; xviii. 36. John xiii. 24. Acts xxi. 33.—Xen. An. 7. 1. 14.—In a judicial sense, *to inquire, to examine*, seq.

acc. et $\pi\epsilon\rho\iota$ $\tau\iota\nu\omicron\varsigma$, Acts xxiii. 20.—Pol. 23. 14. 2. Lys. 909. 8.

b) i. q. *to inquire out, to find out* by inquiry, *to learn, to hear*, seq. $\tilde{\upsilon}\tau\iota$, Acts xxiii. 34 $\pi\upsilon\theta\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$, $\tilde{\upsilon}\tau\iota$ $\alpha\pi\acute{\omicron}$ $\kappa\iota\lambda\iota\kappa\iota\alpha\varsigma$.—Palæph. 41. 4. Hdian. 2. 1. 11. Xen. H. G. 1. 1. 11.

Πῦρ, ῥός, τό, *fire*, a) pp. and genr. Matt. iii. 10 $\kappa\alpha\iota$ $\epsilon\iota\varsigma$ $\pi\acute{\upsilon}\rho$ $\beta\acute{\alpha}\lambda\lambda\epsilon\tau\alpha\iota$. ver. 12. vii. 19. xiii. 40. xvii. 15. Mark ix. 22. Luke iii. 9, 17. xxii. 55. John xv. 6. Acts xxviii. 5. Heb. xi. 34. James iii. 5. v. 3. 1 Pet. i. 7. 2 Pet. iii. 7. Rev. iii. 18. viii. 5 $\epsilon\kappa$ $\tau\omicron\upsilon$ $\pi\upsilon\rho\acute{\omicron}\varsigma$ $\tau\omicron\upsilon$ $\theta\upsilon\sigma\iota\alpha\sigma\tau\eta\rho\iota\omicron\nu$ i. e. *upon the altar*. ver. 8. ix. 17, 18. xi. 5. xiv. 18. xv. 2. xvi. 8. xvii. 16. xviii. 8. Sept. for $\psi\eta$ Gen. xxii. 6, 7. Ex. xxxii. 19.—Jos. B. J. 3. 4. 1. Pol. 5. 8. 9. Xen. Mem. 4. 3. 7.—Genit. $\pi\upsilon\rho\acute{\omicron}\varsigma$ often takes the place of an adj. Buttm. § 123. n. 4. Winer § 34. 2. So $\phi\lambda\acute{\omicron}\varsigma$ $\pi\upsilon\rho\acute{\omicron}\varsigma$ *flame of fire*, i. q. *fiery flame*, Acts vii. 30. Heb. i. 7. Rev. i. 14. ii. 18. xix. 12. Once vice versa $\epsilon\nu$ $\pi\upsilon\rho\iota$ $\phi\lambda\omicron\gamma\acute{\omicron}\varsigma$ id. 2 Thess. i. 8. Sept. for $\psi\eta$ $\eta\eta\tau$ Is. xxix. 6. $\eta\eta\tau$ $\psi\eta$ Ps. civ. 4. So $\alpha\nu\theta\rho\alpha\kappa\alpha\varsigma$ $\pi\upsilon\rho\acute{\omicron}\varsigma$ *burning coals* Rom. xii. 20, comp. in $\alpha\nu\theta\rho\alpha\kappa\epsilon$ and Sept. Lev. xvi. 12. $\gamma\lambda\omega\sigma\sigma\alpha\iota$ $\omega\sigma\epsilon\iota$ $\pi\upsilon\rho\acute{\omicron}\varsigma$ Acts ii. 3. $\lambda\alpha\mu\pi\acute{\alpha}\delta\epsilon\varsigma$ $\pi\upsilon\rho\acute{\omicron}\varsigma$ Rev. iv. 5. $\sigma\acute{\upsilon}\lambda\omicron\iota$ $\pi\upsilon\rho\acute{\omicron}\varsigma$ *fiery pillars* Rev. x. 1; comp. Sept. Ex. xiii. 21, 22.—Spoken of fire from heaven, lightning, etc. e. g. $\alpha\pi\acute{\omicron}$ $\tau\omicron\upsilon$ $\omicron\upsilon\rho\alpha\nu\omicron\upsilon$ Luke ix. 54. xvii. 29. $\epsilon\kappa$ $\tau\omicron\upsilon$ $\omicron\upsilon\rho$. Rev. xiii. 13. xx. 9. absol. Heb. xii. 18. Rev. viii. 7. Acts ii. 19 quoted from Joel iii. 3 [ii. 30] where Sept. for $\psi\eta$.—Eurip. Phœn. 1182 or 1191 $\pi\acute{\upsilon}\rho$ $\Delta\iota\acute{\omicron}\varsigma$.

b) symbolically: (α) of God as inflicting punishment, Heb. xii. 29 ὁ $\theta\epsilon\acute{\omicron}\varsigma$ $\eta\mu\acute{\omega}\nu$ $\pi\acute{\upsilon}\rho$ $\kappa\alpha\tau\alpha\nu\alpha\lambda\iota\sigma\kappa\omicron\nu$. Comp. Deut. iv. 24.—(β) Of strife, disunion, Luke xii. 49. So of the tongue as kindling strife and discord, James iii. 6.—(γ) Of evils, calamities, trials, which purify the faith and hearts of professed Christians, as the fire tries and purifies the precious metals; comp. 1 Pet. i. 7 et Rev. iii. 18. Sept. Is. x. 17. Se Mark ix. 49 see in Ἀλίζω. 1 Cor. iii. 13 bis, $\epsilon\nu$ $\pi\upsilon\rho\iota$ $\alpha\pi\omicron\kappa\alpha\lambda\acute{\upsilon}\pi\tau\epsilon\tau\alpha\iota$ $\kappa\alpha\iota$ $\epsilon\acute{\kappa}\alpha\sigma\tau\iota\omicron\nu$ $\tau\acute{\omicron}$ $\epsilon\rho\gamma\omicron\nu$ $\omicron\pi\omicron\iota\omicron\nu$ $\epsilon\sigma\tau\iota$, $\tau\acute{\omicron}$ $\pi\acute{\upsilon}\rho$ $\delta\omicron\kappa\iota\mu\acute{\alpha}\sigma\epsilon\iota$, i. e. the fiery trials and conflicts to which Christian teachers and their doctrines are sub-

jected, will test their truth and value; the system of teaching being here represented under the figure of a building, of which only the solid parts can withstand the fire. Hence also of the teacher [builder] himself, ver. 15 αὐτὸς δὲ σωθήσεται οὕτω δὲ ὡς διὰ πυρός *he shall be saved so as through the fire*, i. e. as escaping through the fire which destroys his work. The expression is proverbial, implying 'with difficulty, scarcely;' comp. Aristid. in Apell. p. 126 ἐκ μέσου πυρός τὸν ἄνδρα σώζειν. So Jude ver. 23. see in Ἀρπάζω b.—(δ) Of the infernal fire, the place of punishment and abode of demons and the souls of wicked men in Hades, represented under various images, e. g. ὁ κάμνος τοῦ πυρός *a fiery furnace* Matt. xiii. 42, 50, in allusion to Dan. iii. 6, 11, 15 sq. where Sept. for Chald. ܐܝܬܐ ܢܝܪܐ. ἡ γέεννα τοῦ πυρός, see in Γέεννα, Matt. v. 22. xviii. 9. Mark ix. 47. τὸ πῦρ τὸ ἄσβεστον γ. οὐ σβέννυται Mark ix. 43, 44, 45, 46, 48; comp. Is. lxvi. 24. τὸ πῦρ τὸ αἰώνιον Matt. xviii. 8. xxv. 41. Jude 7. ἡ λίμνη τοῦ πυρός Rev. xix. 20. xx. 10, 14, 15. xxi. 8. Simpl. Rev. xiv. 10; and so Matt. iii. 11 et Luke iii. 16, see in Βαπτίζω no. 2. b.—Judith xvi. 17. Ecclus. vii. 17.

c) Trop. *ardour, vehemence*; Heb. x. 27 πυρός ζήλος. see in Ζήλος b. β.

Πυρά, ἄς, ἡ, (πῦρ,) *a fire*, i. e. as kindled and burning, burning fuel, Acts xxviii. 2, 3.—Judith vii. 5. 2 Macc. i. 22. Hdian. 4. 8. 12. Of a burning funeral pile, Xen. An. 6. 4. 9.

Πύργος, ου, ὁ, (comp. Germ. *Burg*;) *a tower*.

a) pp. for defence, as in the wall of a city, Luke xiii. 4 ὁ πύργος ἐν τῇ Σιλωάμ. i. e. in the wall of the city near Siloam. Comp. on the towers of Jerusalem, Jos. B. J. 5. 4. 2, 3. Sept. for ܡܕܢܝܐ Judg. ix. 46 sq.—Jos. l. c. Hdian. 8. 3. 7. Xen. H. G. 3. 1. 22.—Spoken of the watch-tower or turret of a vineyard, Matt. xxi. 33. Mark xii. 1. So Sept. and ܡܕܢܝܐ Is. v. 2. Comp. Jahn § 67.

b) meton. of any building with one or more towers, *a castle, fortress, palace*, Germ. *Burg*, Luke xiv. 28.—Hom. II. 22. 447, coll. 440. Pol. 26. 4. 1. So Lat. *turris* Liv. 33. 48.

Πυρίσσω γ. ττω, f. ξω, (πυρετός,) *to be feverish, to be sick of fever*, intrans. Matt. viii. 14. Mark i. 30.—Luc. Quom. Hist. conser. 1. Æschin. 69 pen.

Πυρετός, οὔ, ὁ, (πῦρ,) *fiery heat*, as of Sirius, Hom. II. 22. 31. In N. T. *a fever*, Matt. viii. 15. Mark i. 31. Luke iv. 38, 39. John iv. 52. Acts xxviii. 8. Sept. for ܡܕܢܝܐ Deut. xxviii. 22.—Jos. Vit. § 11. Xen. Mem. 3. 8. 3.

Πύρινος, η, ου, (πῦρ,) *fiery, burning*, Sept. for ܡܕܢܝܐ Ez. xxviii. 14, 16. ἱππων πυρίνων Ecclus. xlviii. 9, comp. 2 K. ii. 11. —In N. T. by impl. *flaming, glittering*, Rev. ix. 17 θώρακες πυρίνους.—Comp. θώρακες πεπυρωμένοι Hdian. 8. 4. 27.

Πυρόω, ὦ, f. ὦσω, (πῦρ,) *to fire*, i. e. to set on fire, 2 Macc. x. 3. Eurip. Phœn. 584. Hdot. 8. 102. In N. T. only Pass. πυρόμαι, οῦμαι, *to be fired, set on fire, kindled*, i. q. *to burn, to flame*.

a) pp. Eph. vi. 16 see in Βίλος. 2 Pet. iii. 12 οὐρανοὶ πυρούμενοι λυθίσονται. Rev. i. 15.—Apollod. Bibl. 2. 4 βέλη πεπυρωμένα. Æschin. Dial. Socr. 3. 21. —Trop. *to burn, to be inflamed*, e. g. with anger, i. q. to be incensed, 2 Cor. xi. 29. (2 Macc. iv. 38. xiv. 45.) With lust, 1 Cor. vii. 9 κρεῖσσον γαμήσαι ἢ πυροῦσθαι. So ἐκπυροῦσθαι εἰς τὸ μοιχεύειν Sept. Hos. vii. 4. edit. Vatic. Comp. πῦρ Ecclus. xxiii. 16. φλέγομαι Dion. Hal. Ant. 11. 28. Lat. *uror* Virg. Æn. 4. 68.

b) by impl. *to be tried with fire, purified*, as metals, Rev. iii. 18. Sept. for ܡܕܢܝܐ Prov. x. 20. ܡܕܢܝܐ Zech. xiii. 9. Ps. xi. 7.

Πυρράζω, f. ἄσω, (πυρρός,) *to be fire-coloured, fire-red*, intrans. Matt. xvi. 2 π. ὁ οὐρανός, ver. 3.—Not found elsewhere.

Πυρρός, ἄ, ὄν, (πῦρ,) *fire-coloured, fiery-red, red*, Rev. vi. 4 ἱππος. xii. 3 δράκων. Sept. for ܡܕܢܝܐ Zech. i. 8. Num. xix. 2.—Diod. Sic. 1. 88. Xen. Venat. 4. 7.

Πύρρος, ου, ὁ, *Pyrrhus*, pr. n. m. Σώπατρος Πύρρον *Sopater* [son] of *Pyrrhus* Acts xx. 4 in later edit. Text. rec. omits Πύρρον.

Πύρωσις, εως, ἡ, (πυρώ,) *a being on fire, burning, conflagration*, Rev. xviii. 9, 18.—Jos. Ant. 1. 11. 4.—Trop. *fiery trial, calamity, suffering*, 1 Pet. iv. 12, comp. in Ξενίζω no. 2. Sept. pp. for 𐤒𐤁 a furnace, fining-pot, Prov. xxvii. 21.

Πω, enclit. partic. *yet, even*, only in composition; see Μήπω, Μηδέπω, Οὐπω, Οὐδέπω, also Πώποτε.

Πωλέω, ὦ, f. ἤσω, (kindr. with πῖλω, πῖλομαι,) pp. *to trade away wares, to barter*; hence genr. *to sell*, c. acc. Matt. xiii. 44 ὅσα ἔχει πωλεῖ. xix. 21. xxi. 12 τῶν πολοῦντων τὰς περιστεράς. Mark x. 21. xi. 15. Luke xii. 33. xviii. 22. xxii. 36. John ii. 14, 16. Acts v. 1. Pass. seq. gen. of price; comp. Butt. m. § 132. 6. 2. Matt. x. 29 οὐχὶ δυνὸ στρουθία ἀσπαρίου πωλεῖται; Luke xii. 6. Absol. Matt. xxi. 12 τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. xxv. 9. Mark xi. 15. Luke xvii. 28. xix. 45. Acts iv. 34, 37. 1 Cor. x. 25. Rev. xiii. 17. Sept. for 𐤒𐤁 Neh. v. 8. Joel iii. 3. Ez. vii. 13. Dem. 784. 9. Xen. Cyr. 2. 4. 32. c. gen. of price, Æl. V. H. 10. 9. Xen. Mem. 3. 10. 10.

Πῶλος, ον, ὁ, ἡ, *a foal*, Lat. *pul-lus*, i. e. genr. *a young animal, youngling*, Sept. Prov. v. 19. Æl. V. H. 4. 9. Spec. of the horse, *a colt*, Æl. V. H. 7. 13. Xen. An. 4. 5. 24.—In N. T. of an ass, *a foal, a colt*, joined with ὄνος etc. Matt. xxi. 2, 5, 7. John xii. 15. absol. Mark xi. 2, 4, 5, 7. Luke xix. 30, 33 bis, 35. So Sept. for 𐤒𐤒 Gen. xxxii. 16. Judg. x. 4. xii. 14. 𐤇𐤓𐤇𐤍𐤒𐤗 Zech. ix. 9.

Πώποτε, adv. (πω, ποτέ,) *yet, ever, ever, at any time*, in N. T. only after a negative, *not yet even, never*. Luke xix. 30 ἐφ' ὃν οὐδεὶς πώποτε ἐκάθισε. John i. 18. v. 37. vi. 35. viii. 33. 1 John iv. 12.—Sept. 1 Sam. xxv. 28. Xen. Cyr. 1. 6. 4.

Πωρώ, ὦ, f. ὠσω, (πῶρος *a kind of stone*, also Lat. *callus*), pp. *to make hard like stone*, Suid. *πωρώ καὶ λιθοποιῶ*. Then genr. *to make hard, callous, to indurate*, e. g. ὁστία Dioscor. 1. c. 90. διὰ τῆς πεπωρωμένης σαρκός Æl. V. H. 9. 13.—In N. T. only trop. *to harden, to make dull, stupid*, e. g. τὴν καρδίαν John

xii. 40. Pass. *to be hardened, dull, stupid*, e. g. ἡ καρδία Mark vi. 52. viii. 17. τὰ νοήματα 2 Cor. iii. 14. So of persons, Rom. xi. 7.—Sept. of the eyes, Job xvii. 7.

Πωρώσις, εως, ἡ, (πωρώ,) pp. *a hardening, induration*, Lat. *callus*, Hesych. πώρωσις. ἔξ ὁστέων σύμφυσις καὶ σύνδεσμος.—In N. T. only trop. *hardness of heart or mind, dullness, stupidity*, πῶρ. τῆς καρδίας Mark iii. 5. Eph. iv. 18. absol. id. Rom. xi. 25.

Πως, enclit. part. indef. *any how, in any way*, in some way or other, only in the compounds Εἴπως, Μήπως, q. v. Comp. Πῶς.

Πῶς, interrog. adv. correl. to πως, ὥς, ὅπως, Butt. m. § 116. 4; *how?* in what way or manner? by what means?

a) pp. in a *direct* question. (α) With the *Indicat.*—(1) genr. and simply, Luke x. 26 πῶς ἀναγινώσκεις; John vii. 15. ix. 10 πῶς ἀνεψύχησάν σοι οἱ ὀφθαλμοί; 1 Cor. xv. 35. Mark ix. 12 καὶ πῶς γέγραπται κ. τ. λ. in text. rec. where others read καὶ ὥς, see Fritzsche IV. Evang. ad loc.—Ceb. Tab. 34. Luc. D. Deor. 22. 1. Xen. Cyr. 1. 4. 13.—(2) Implying surprise, wonder, admiration, Matt. xxii. 12 πῶς εἰσηλθες ὧδε; John iii. 9. vi. 52. So with the fut. expressing what *may* or *can* take place, Winer § 41. 6. Matt. vii. 4 πῶς ἔρεῖς τῷ ἀδελφῷ σου. Luke i. 34. With intensive particles, e. g. καὶ πῶς *and how?* John xii. 34. xiv. 9; see in Καί no. 1. e. γ. πῶς οὖν John vi. 42, see in οὖν no. 2. d.—In the same expression of surprise, etc. πῶς may often be rendered *how is it that? how comes it? why?* see Stallbaum ad Plat. Phileb. p. 133. Mark xii. 35 πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χρ. κ. τ. λ. Luke xx. 41. John iv. 9. 1 Cor. xv. 12. Gal. ii. 14. iv. 9. So καὶ πῶς Acts ii. 8. πῶς οὖν Matt. xxii. 43. John ix. 19. πῶς οὐ, Matt. xvi. 11 πῶς οἱ νοεῖτε; Mark iv. 40. Luke xii. 56.—Luc. D. Deor. 4. 1. Plat. Phileb. p. 133. ed. Stallb. πῶς οὖν Luc. D. Deor. 2. 2. Xen. Conv. 2. 10. πῶς οὐ Plato Crito 1. Xen. Ag. 9. 7.—(3) Often in questions which serve to affirm the contrary, e. g. a negative, Matt. xii. 29, 34 γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν; t.

e. ye cannot. Mark iii. 23. John iii. 4. 1 John iii. 17. iv. 20. καὶ πῶς intens. Luke xx. 44. John xiv. 5. So with the fut. see above in a; Luke xi. 18 πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; Rom. iii. 6. 1 Cor. xiv. 7, 9. Heb. ii. 3.—Plut. de aud. Poet. § 12. T. 1. p. 76. Tauchn.—Hence πῶς οὐχί implying strong affirmation, Rom. viii. 32. 2 Cor. iii. 8. Comp. Matth. § 610. 6. Viger. pr. 444.—Xen. Hi. 1. 36. ib. 6. 4.—(β) With the *Subjunctive*, in a question expressing doubt, comp. Matth. § 516. 2, 3. Winer § 42. 4. p. 235. Matth. xxiii. 33 πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γέεννης; xxvi. 54.—(γ) With the *Optative c. ἄν*, expressing a negative subjectively, as Acts viii. 31 πῶς γὰρ ἂν δυναίμην; for *how can I?* Comp. Buttm. § 139. 13. Matth. § 514 fin. Winer § 43. 1. b. For πῶς γὰρ emphat. see Matth. § 611. 4. Kœn. ad Greg. Cor. p. 144. ed. Schæf.—Hdian. 4. 3. 18. Xen. Cyr. 1. 6. 22, 36.

b) in an *indirect* question, with the Indicative expressing what is real and of actual occurrence; comp. Winer § 42. 4. Matth. § 507. 3. John ix. 15 ἡρώτων αὐτὸν . . . πῶς ἀνέβλεψεν; Plut. Apoph. II. p. 20. Tauchn. Xen. Mem. 1. 6. 15.—Often in oblique discourse after verbs of considering, finding out, knowing, making known, and the like; here the interrogative force is dropped, and πῶς is equiv. to its correlative ὅπως *how, in what way*, see "Ὅπως no. I.

Buttm. § 116. 4. E. g. (α) With the *Indic.* as above, see Winer, and Matth. II. cc. Matth. vi. 28 καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει. xii. 4 οὐκ ἀνέγνωτε . . . πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ κ. τ. λ. Mark v. 16. xii. 41. Luke viii. 18, 36. xii. 27. xiv. 7. Acts ix. 27. xi. 13. xii. 17. xv. 36. 1 Cor. iii. 10. 1 Thess. i. 9. Rev. iii. 3.—Palæph. 21. 3. Plut. de Pueror. educ. § 8. Tom. I. p. 12. Tauchn. Xen. Cyr. 1. 6. 16. Mem. 1. 2. 37.—(β) With the *Subjunct.* where any thing is expressed as objectively possible, see Winer l. c. Herm. ad Vig. p. 741. Matth. x. 19 μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε. Mark xiv. 1 ἐξήτουν . . . πῶς αὐτὸν ἀποκτείνωσιν. ver. 11. Luke xii. 11. xxii. 2, 4. Acts iv. 21.—(γ) With the *future Indic.* instead of the *Subjunct.* as above, Matth. § 516. n. 2. Herm. ad Vig. p. 747. Mark xi. 18 ἐξήτουν πῶς αὐτὸν ἀπολείουσιν. 1 Cor. vii. 32, 33, 34.—Hdian. 5. 4. 16 ἡγνόουν τε, πῶς χρήσονται τῷ πράγματι. Plut. Mor. II. p. 399. Tauchn.

c) as an intensive exclamation, *how. how very! how greatly!* E. g. before an adj. or adv. Mark x. 24 πῶς δύσκολόν ἐστι κ. τ. λ. Matth. xxi. 20 πῶς παραχρῆμα ἐξηράνθη ἡ συκῇ. Mark x. 23. Luke xviii. 24. Before a verb, Luke xii. 50 πῶς σὺνίχομαι ἕως οὗ τελεσθῇ. John xi. 36 ἴδε, πῶς ἐφίλει αὐτόν.—c. adj. Palæph. 31. 5. M. Antonin. 6. 27. Xen. Cyr. 1. 2. 11. c. adv. Xen. Mem. 4. 2. 23. AL.

P.

Ῥαάβ, ἡ, indec. *Rahab*, Heb. רַחַב, pr. n. of a harlot at Jericho, Heb. xi. 31. James ii. 25. See Josh. c. 2.—Jos. Ant. 5. 1. 2 Ῥαάβη. See more in Ῥαχάβ.

Ῥαββί, ὁ, indec. *Rabbi*, later Heb. רַבִּי, i. q. a doctor, teacher, master, a title of honour in the Jewish schools, continued also in modern times, Matth. xxiii. 7, 8. xxvi. 25, 49. Mark ix. 5. xi. 21. xiv. 45. John i. 39, 50. iii. 2. 26.

iv. 31. vi. 25. ix. 2. xi. 8. In Matth. xxiii. 8 it is explained by καθηγητής, in John i. 39 by διδάσκαλος, in reference to usage rather than to signification.—Heb. רַבִּי is pp. *one great, a chief, a master*, see Gesen. Heb. Lex. רַב no. 2, c, d. This was introduced as a title into the Jewish schools under a threefold form, viz. רַב *Rab*, as the lowest degree of honour; c. Suff. 1 pers. רַבִּי, Ῥαββί, *Rabbi*, i. e. *my master*, of higher dignity; and רַבִּנִּי, Gr. as if c. Suff. Ῥαββονί, *Rabboni*,

q. d. *my great master*, the most honourable of all, which was publicly given to only seven persons, all of the school of Hillel and of great eminence. See Buxtorf. Lex. Chald. Rab. Talm. 2176 sq. Lightfoot Hor. Heb. ad Matt. xxiii. 7. Jahn § 108.

ῥαββονί v. ῥαββουνί, indec. *Rabboni*, a title of high honour in the Jewish schools, see in ῥαββί. Mark x. 51. John xx. 16.

ῥαβδίζω, f. ἴσω, (ράβδος,) *to beat with rods, to scourge*, Absol. xvi. 22. 2 Cor. xi. 25 τρις ἑρραβδίσθη, where on ver. 24, comp. Deut. xxv. 3 and Jos. Ant. 4. 8. 21, 23. Sept. for חָבַד Judg. vi. 11. Ruth ii. 17.—Diod. Sic. 19. 101.

ῥάβδος, ου, ἡ, *a rod, wand, staff*, c. g.

a) genr. Heb. ix. 4 ἡ ῥάβδος Ἀαρών. Rev. xi. 1. So Sept. and מִזְבֵּן Ex. iv. 2, 4. Num. xvii. 2 sq.—Ceb. Tab. 4. Luc. D. Mort. 23. 3.—For chastising, scourging, 1 Cor. iv. 21. So Sept. and מִזְבֵּן Is. ix. 3. מִזְבֵּן Prov. x. 13. Ex. xxi. 20.—Plut. Poplic. 6. Xen. Eq. 8. 4.—For leaning upon, walking, Matt. x. 10. Mark vi. 8. Luke ix. 3. Heb. xi. 21 ἐπὶ τὸ ἄκρον τῆς ῥάβδου, in allusion to Gen. xlvii. 31 where Sept. as for מִזְבֵּן, not מִזְבֵּן as the Hebrew reads. Sept. also for מִזְבֵּן Gen. xxxviii. 13. מִזְבֵּן Ex. xx. 19. Zech. viii. 4.

b) spec. *a sceptre*, q. d. *staff or wand of office*, Heb. i. 8 bis, ῥάβδος ἐξουότητος ἡ ῥάβδος τῆς βασιλείας σου; quoted from Ps. xlv. 7, where Sept. for מִזְבֵּן. Rev. ii. 27. xii. 5. xix. 15. So Sept. and מִזְבֵּן Ps. ii. 9. מִזְבֵּן Ps. cx. 2.

ῥαβδούχος, ου, ὁ, (ράβδος, ἔχω,) pp. *a rod-holder*, i. e. *a lieter*, an officer or sort of sergeant who attended on the magistrates of Roman cities and colonies and executed their decrees; so called as bearing the Roman *fusces* or bundle of rods; comp. Adam's Rom. Ant. p. 178. Acts xvi. 35, 38.—Dion. Hal. Ant. 4. 5. Plut. Marcell. 29. Hdian. 7. 8. 10.

ῥαγαῦ, ὁ, indec. *Ragau*, Heb. רָגַו רֵעוּ, pr. n. m. Luke iii. 35. Comp. Gen. xi. 18 sq.

ῥαδιούργημα, ατος, τό, (ραδιουργ-

γίω, ῥαδιουργός, from ῥάδιος, ἔργον,) pp. 'what is done easily,' *light-work, levity*; hence in a bad sense, *wickedness, crime*, Acts xviii. 14.—Luc. Calumn. non. tem. cred. 20. Plut. Pyrrh. 6.

ῥαδιουργία, ας, ἡ, (comp. ῥαδιούργημα,) *ease or lightness of doing*, Xen. Cyr. 1. 6. 34. *levity in doing, indolence, effeminacy*, Xen. Ag. 11. 6. Lac. 14. 4. In N. T. *wickedness, profligate cunning, subtilty*, Acts xiii. 10.—Pol. 12. 10. 5. Diod. Sic. 5. 11. Plut. Cato Min. 16.

ῥακά, indec. *Raca*, a word of contempt, prob. from Chald. רָקָא used in the same manner, i. q. Heb. רֵיקָא, *empty, worthless, foolish*, Matt. v. 22. See Tholuck Bergpred. ad loc. Buxtorf. Lex. Chald. 2254.

ῥάκος, εος, ους, τό, (ρήσσω, ῥήγνυμι,) *a piece torn off, a rag*, torn garment, Sept. Is. lxiv. 6. Ceb. Tab. 10. Aristoph. Plut. 540. In N. T. genr. *a piece, remnant*, sc. of cloth; Matt. ix. 16 et Mark ii. 21 ἐπίβλημα ῥάκους ἀγνάφου, i. q. ἐπίβλημα ἱματίου καινοῦ in Luke v. 36.

ῥαμά, ἡ, indec. *Ramah*, Heb. רָמָה (a height), pr. n. of a city of Benjamin, a few miles north of Jerusalem between Gibeah and Bethel. Matt. ii. 18, quoted from Jer. xxxi. 15. See in Παχὴλ. —Comp. Josh. xviii. 25. Judg. iv. 5. xix. 13. Jos. Ant. 8. 2. 3 ῥαμαθῶν, πόλις σταδίου ἀπέχουσα Ἱεροσολύμων τεσσαράκοντα. § 4. Miss. Herald, 1826. p. 254.

ῥαντίζω, f. ἴσω, (i. q. ῥαίνω,) *to sprinkle, to besprinkle*, c. acc. Heb. ix. 13 σκοδὸς δαμάλεως ῥαντίζουσα τοὺς κοινωνωμένους, in allusion to Num. xix. 2 sq. 17. comp. Jahn § 386. So Heb. ix. 19, 21, comp. Ex. xxiv. 6, 8. Sept. for רָחַק Lev. vi. 20 [27]. 2 K. ix. 33.—Symbol. i. q. *to purify, to cleanse*, in a moral sense, Heb. x. 22 ἑρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, for the accus. comp. Butt. § 131. 6. So Sept. for רָחַק Ps. li. 9.

ῥαντισμός, οῦ, ὁ, (ῥαντίζω,) pp. *a sprinkling*, meton. *purification, cleansing*. Heb. xii. 24 αἵματι ῥαντισμοῦ,

blood of sprinkling, i. e. for sprinkling, cleansing. So Sept. ὕδωρ ῥαντισμοῦ for Heb. כֶּתֶם Num. xix. 9. xiii. 20, 21.—1 Pet. i. 2 ἐλεγκτοῖς . . . εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰ. Χρ. i. e. to sprinkling with the blood of Jesus, to cleansing through his blood. Comp. Winer § 19. 2. p. 119. fin.—Not found in profane writers.

ῥαπίζω, f. ἰσω, (ῥαπίς rod. i. q. ῥάβδος,) to beat with rods, to scourge, Hdot. 7. 35. ib. 8. 59. Later and in N. T. to smite with the open hand, to cuff, to slap, spec. the cheeks or ears, c. acc. Matt. v. 39 ὅστις σε ῥαπίζει ἐπὶ τὴν δεξιάν σου. absol. Matt. xxvi. 67.—Sept. Hos. xi. 4. Esdr. iv. 30. Jos. Ant. 8. 15. 4. Luc. D. Meretr. 8. 1, 2. Dem. 787. 23. Comp. Lob. ad Phr. p. 175 sq.

ῥάπισμα, ατος, τό, (ῥαπίζω,) a blow with the open hand, cuff, slap, spec. on the cheeks or ears, Mark xiv. 65 οἱ ὑπηρέται ῥάπισμασι αὐτὸν ἔβαλλον. John xviii. 22. xix. 3.—Sept. Is. l. 6. Aleiphr. III. Ep. 6, 70. Luc. D. Meretr. 8. 2. Found only in late writers, Phryn. et Lob. p. 175 sq.

ῥαφίς, ἰδος, ἡ, (ῥάπτω, to sew,) a needle, Matt. xix. 24. Mark x. 25. Luke xviii. 25.—Hippocr. de Morb. lib. 2. c. 26. Nicet. Annal. 8. 4. p. 136. A. The earlier word was βελόνη, see Lob ad Phryn. p. 90.

ῥαχάβ, ἡ, indec. *Rachab*, Heb. רַחַב *Rahab*, the wife of Salmon, Matt. i. 5. Most probably she is the same with Rahab of Jericho, see in ῥαάβ; since Nahshon the father of Salmon was the leader of the tribe of Judah at the breaking up from Mount Sinai, Num. x. 14, comp. ver. 11 sq. and therefore his son would be contemporary with the fall of Jericho about forty years later. The express mention of ἡ ῥαχάβ in the genealogical table, as afterwards of ἡ ῥούθ, is in favour of this supposition.

ῥαχήλ, ἡ, indec. *Rachel*, Heb. רַחֵל (ewe-lamb), the younger wife of Jacob, and mother of Joseph and Benjamin. Matt. ii. 18 φωνή ἐν Παμὰ ἡκούσθη . . . ῥαχήλ κλαίουσα τὰ τέκνα αὐτῆς, quoted

from Jer. xxxi. 15 where Rachel, whose sepulchre seems to have been not far from Ramah, Gen. xxxv. 17, 19. 1 Sam. x. 2, 3), is introduced as bewailing the captivity of her descendants, i. e. of Ephraim, as the representative of the ten tribes.

ῥεβέκκα, ης, ἡ, *Rebecca*, Heb. רִבְקָה (a noose, snare,) the wife of Isaac, Rom. ix. 10.

ῥέδα v. ῥέδη, ης, ἡ, Lat. *rheda*, i. e. a carriage with four wheels for travelling, a chariot, Rev. xviii. 13.—So *rheda* Cic. pro Mil. 10. The word is of Gallic origin, Quintil. 1. 5. Comp. Adam's Rom. Ant. p. 554.

ῥεμφάν v. ῥεφάν, ὁ, indec. *Remphan*, *Rephan*, Acts vii. 43, quoted from Amos v. 26 where Sept. ῥαιφάν for Heb. כִּיּוּן *Chiun*, a name for the planet Saturn, i. q. Μολόχ where see more. The forms ῥαιφάν, ῥεμφάν, are the Egyptian or Coptic name for the same planet, Gesen. Lex. art. כִּיּוּן. Jablonski Opusc. II. p. 1. ed. te Water.

ῥέω, f. ῥεύσω, instead of Att. fut. ῥεύσομαι, Winer § 15. p. 80. Buttm. § 114. p. 300. comp. Lob. ad Phr. 379; to flow, intrans. John vii. 38 ποταμοὶ . . . ῥεύσουσιν ὕδατος ζῶντος. Sept. for רַבִּי Lev. xv. 3. רַבִּי Jer. ix. 17.—Hdian. 7. 1. 17. Xen. An. 1. 2. 7, 8.

ῥέω obsol. to speak, see in Εἶπον.

ῥήγιον, ου, τό, *Rhegium*, a city on the coast near the S. W. extremity of Italy, now *Rheggio*, opposite Messina in Sicily. Acts xxviii. 13.—Comp. Diod. Sic. 4. 85.

ῥήγμα, ατος, τό, (ῥήγνυμι,) a rending, breach, ruin, Luke vi. 49. Sept. for רִעָה Am. 6. 11.—Pol. 13. 6. 8. Dem. 294. 21.

ῥήγνυμι, f. ξω, also pres. ῥήσσω, a poetic and later form, Mark ii. 22. ix. 18; also Sept. 1 K. xi. 31. Hom. Il. 18. 571. comp. Moeris p. 337. Thom. Mag. p. 788.—To rend, to tear, to break.

a) of things, to rend, to burst, e. g. leather bottles or skins, c. acc. Mark ii. 22. Luke v. 37 ῥήξει ὁ νεὸς οἶνος τοὺς ἀσκούς. Pass. Matt. ix. 17. Sept. for

קָרָע Num. xvi. 31. Josh. ix. 13. קָרָע Job ii. 12—Luc. D. Deor. 17. 1. Diod. Sic. 12. 59. Xen. Cyr. 1. 6. 16.

b) of persons, *to rend, to tear, to lacerate*, e. g. as dogs, Matt. vii. 6.—Also i. q. *to tear down, to dash to the ground*, as a demon one possessed, Mark ix. 18. Luke ix. 42 ἐρήξεν αὐτὸν τὸ δαιμόνιον καὶ συνεισπάραξεν. So Sept. for רָצַח Is. xliii. 16.—Wisd. iv. 19. Artemid. 1. 60 ῥῆξαι τὸν ἀντίπαλον, of a wrestler.

c) Trop. and absol. *to break forth*, sc. into rejoicing and praise, Gal. iv. 27 ῥῆξον καὶ βόησον κ. τ. λ. quoted from Is. liv. 1 where Sept. for רָצַח.—Usually c. acc. of manner or instrum. as Sept. ῥῆξαι εὐφροσύνην for רָצַח פֶּצַח Is. xlix. 13. lii. 9. ῥῆξαι φωνήν, Lat. *rumpere vocem*, Hdot. 5. 93. Artemid. 2. 12. Aris-toph. Nub. 960 or 963.

Ῥῆμα, αὖτος, τό, (ῥέω, see in Εἶπον,) pp. 'that which is spoken,' *word*.

a) pp. *a word*, as uttered by the living voice, plur. τὰ ῥήματα, *words*. Acts vi. 11 ῥήματα βλάσφημα. ver. 13. x. 44. xxvi. 25. Heb. xii. 19. Sept. for דְּבָרִי Gen. xxvii. 34, 42. מִקֶּדֶם Ps. v. 1.—Hdian. 1.8.12. Dem. 1457.18. Xen. Mem. 2. 1. 34.

b) collect. *word*, also plur. *words*, i. q. *saying, speech, discourse*. (a) genr. Matt. xii. 36 πᾶν ῥῆμα ἀργόν, see in Ἀργός c. xxvi. 75 καὶ ἰμνήσῃς ὁ Π. τοῦ ῥήματος τοῦ Ἰησοῦ. Mark ix. 32. xiv. 72. Luke i. 38. ii. 17, 19, 50, 51. vii. 1. ix. 45 bis. xviii. 34. xx. 26. xxiv. 8, 11. John viii. 20. Acts ii. 14. xi. 16. xvi. 38. xxviii. 25. 2 Cor. xii. 4. Rom. x. 18 quoted from Ps. xix. 5 where Sept. for מְלִיץ. So Sept. and דְּבָרִי Job xv. 3. xxxi. 40.—Palæph. 50. 1. Dem. 1462. 2. Xen. Cyr. 8. 4. 15.—Hence, in the N. T. usage, often like Heb. דְּבָרִי, in special senses depending on the adjuncts or context; comp. in Εἶπον b. E. g. (β) i. q. *charge, accusation*, Matt. v. 11. xxvii. 14. So Matt. xviii. 16 et 2 Cor. xiii. 1, in allusion to Deut. xix. 15 where Sept. for דְּבָרִי. Comp. Num. xiv. 36.—(γ) i. q. *prediction, prophecy*, e. g. ῥήματα προφητικά, 2 Pet. iii. 2. Jude 17. So ῥήματα τοῦ Θεοῦ Rev. xvii. 17 in text. rec.—(δ) *promise*, e. g. from God, Luke ii. 29. Heb. vi. 5 καλὸν γενεσάμενοι Θεοῦ ῥῆμα. So Sept. and דְּבָרִי 1 K. viii. 20. xii.

16.—(ε) *command*, Luke v. 5. ῥῆμα τοῦ Θεοῦ, *word of God*, his omnipotent decree, Heb. xi. 3. impl. Heb. i. 3. Also Matt. iv. 4 et Luke iv. 4 οὐκ ἐπ' ἄρτον μόνον ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ, i. e. meton. upon every thing which God decrees, quoted from Deut. viii. 3 where Sept. for הָיָה מִן־הַמָּן לֶחֶם, spoken in reference to the manna. Sept. for דְּבָרִי Josh. i. 13. 1 Sam. xvii. 29. comp. Ex. xxxiv. 28. קָרָעָה Prov. iii. 1.—(ζ) Spoken of a teacher, *word*, i. e. *teaching, precept, doctrine*, e. g. τὰ ῥήματα τῆς ζωῆς Acts v. 20, see in Ζωή c. β. Acts x. 22 ἀκοῦσαι ῥήματα παρὰ σοῦ. xi. 14 ὅς λαλήσει ῥήματα πρὸς σε. xiii. 42. So ῥῆμα, ῥῆμα τῆς πίστεως, ῥῆμα Θεοῦ v. κυρίου, *the word, word of faith, word of God*, i. e. the doctrines and promises revealed and taught from God, the Gospel as preached, Rom. x. 8 bis, (comp. Deut. xxx. 14 where Sept. for דְּבָרִי of the Mosaic dispensation.) Acts x. 37 coll. 36. Rom. x. 17. Eph. vi. 17. 1 Pet. i. 25 bis; so prob. Eph. v. 26. Of Jesus, τὰ ῥήματα, John v. 47 πῶς τοῖς ἰμοῖς ῥήμασι κ. τ. λ. vi. 63, 68. x. 21. xii. 47, 48. xiv. 10. xv. 7. τὰ ῥήματα τοῦ Θεοῦ, words or doctrine received from God, John iii. 34. viii. 47. xvii. 8.—(η) Luke iii. 2 ἰγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννῃ, *the word of God*, i. q. *an oracle, effatum*, from God, corresponding to Heb. דְּבָרִי יְהוָה, Sept. ῥῆμα, Gen. xv. 1. Jer. vi. 10, comp. i. 1; oftener Sept. λόγος Jer. i. 4, 11. Eccl. iii. 16. vi. 1.

c) meton. from the Heb. *thing spoken of*, i. e. genr. *thing, matter, affair*. Luke ii. 15 ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός. i. 65 διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. Acts v. 32. So Sept. and דְּבָרִי Gen. xxi. 11. 1 Sam. iv. 17. xii. 16. plur. Gen. xx. 8. xl. 1. Ezra vii. 1.—1 Macc. v. 37.—So οὐ . . . πᾶν ῥῆμα, the neg. οὐ being joined with the verb, see in Οὐ a. γ, equiv. to *nothing at all*, nothing whatever. Luke i. 37 οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα. Comp. Sept. Gen. xviii. 14. Deut. xvii. 8.

Ῥησά, ὁ, indec. *Rhesa*, pr. n. m. Luke iii. 27.

Ῥήσω, see in Ῥήγνυμι.

Ῥήτωρ, ὁ, (obsol. ῥέω,) a

speaker, orator, advocate, Acts xxiv. 1. — *Æl. V. H.* 9. 19. *Dem.* 303. 15. *Xen. Mem.* 4. 6. 15.

Ῥητῶς, *adv.* (ῥητός said, expressed in words, *obso.* ῥέω,) *in express words, expressly*, 1 Tim. iv. 1.—*Sext. Empir. adv. Log.* 1. 8 ὁ Ξενοφῶν ῥητῶς φήσιν. *Strabo I.* p. 4. *B. Pol.* 2. 23. 5.

Ῥίζα, *acc.* ἡ, *a root.* a) pp. *Matt.* iii. 10 et *Luke* iii. 9 ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται. *Mark* xi. 20 ἐκ ῥιζῶν *from the roots*, i. e. wholly. So οὐ ἔχουν ῥίζαν *to have no root*, q. d. to not take deep root, *Matt.* xiii. 6. *Mark* iv. 6; *trop.* of those not rooted and established in faith and doctrine, *Matt.* xiii. 21. *Mark* iv. 17. *Luke* viii. 13. *Sept.* for שָׁחַץ *Ez.* xvii. 6, 7, 9. ἐκ ῥιζῶν *Job* xxviii. 9. xxxi. 12.—*Luc. Amor.* 33. *Æl. V. H.* 2. 14. *Xen. CEC.* 17. 12, 13.—*Trop. cause*, source of any thing, 1 Tim. vi. 10 ῥίζα τῶν κακῶν. (*Eccles.* i. 6, 20. *Wisd.* xv. 3.) Also retaining the figure of a root, *Rom.* xi. 16—18 bis, where Paul makes Abraham and the Jewish people *the root* from which the gospel dispensation with its blessings has sprung, into which root and stem the Gentiles are engrafted. *Heb.* xii. 15 ῥίζα πικρίας, i. e. a wicked person whose example is poisonous, in allusion to *Deut.* xxix. 17 where *Sept.* for שָׁחַץ. *Comp.* in *Πικρία*.

b) *meton.* from the *Heb.* *a sprout, shoot*, sc. from the root; only *trop. off-spring, a descendant.* *Rom.* xv. 12 ἡ ῥίζα τοῦ Ἰησοῦ, in allusion to *Is.* xi. 10 where *Sept.* and שָׁחַץ *comp.* *Is.* xi. 1. *So Rev.* v. 5. xxii. 16.—*Eccles.* xlvii. 22. 1 *Macc.* i. 11.

Ῥιζόω, *ω*, f. ῥώω, (ῥίζα,) *to root, to let take root*; *Pass.* or *Mid.* *to be or become rooted, to take root*, *Theophr. Hist.* Pl. 2. 5. 6. ib. 8. 5. 4. *Later intrans. to take root*, *Sept.* for *Po.* שָׁחַץ *Is.* xl. 24. *Jer.* xii. 2. In *N. T.* only *Pass. trop. to be rooted*, i. q. strengthened with roots, *to be firmly fixed, constant.* *Eph.* iii. 18 ἐν ἀγάπῃ ἑρριζομένοι. *Col.* ii. 7.—*Hdot.* 1. 60. 64. *Plut. de Puer. educ.* 9 ἀλλ' ὅταν τις ῥιζώσῃ τὴν δύναμιν κ. τ. λ. *comp.* *Plut. Demosth.* 1. de *Profect.* in *Virt.* 10.

Ῥιπή, *ῆς*, ἡ, (ῥίπτω,) *a throw, cast, jerk*, as of a stone or weapon, *Hom.* Il. 12. 462. *Apoll. Rh. Argon.* 4. 851. *impetuous, gust* of wind, *Hom.* Il. 15. 171. *Soph. Antig.* 137. *Plut. ed. R. X.* p. 539. 12. In *N. T.* *a jerk* of the eye, i. e. *a wink, twinkling*, 1 *Cor.* xv. 52 ἐν ῥιπῇ ὀφθαλμοῦ, i. q. *a moment of time*, *Germ. Augenblick*; *comp.* *Luke* iv. 5.—*Eustath.* in *Il.* 6. p. 1024. 24 ἐν βραχυτάτῳ χρόνῳ ῥιπῇ.

Ῥιπίζω, f. ἴσω, (ῥιπίς from ῥίπτω, *a fan, blower*, e. g. for kindling fire *Aristoph. Ach.* 888, for ladies *Anthol. Gr. I.* p. 247. 3. *comp.* in Ῥιπή,) *to fan, to blow*, e. g. fire, fuel, *Aristot. de Admirand.* τινὰς λίθους οἱ καίονται, . . ῥιπιζόμενοι σβέννυνται ταχέως. *Anthol. Gr. III.* p. 20. 6. *to fan a person*, *Anthol. Gr. III.* p. 42. 5. *Plut. M. Anton.* 26. In *N. T.* *genr. to move to and fro, to toss, to agitate*, as waves, *James* i. 6 κλύδωνι θαλάσσης. . . ῥιπιζόμενῳ.—*Philo* in *Wetst. N. T.* ad loc. εἰ μὴ πρὸς ἀνέμου ῥιπιζοῖτο τὸ ὕδωρ. *Dio Chrysost.* 33. p. 368. B.

Ῥιπτέω, *ω*, only in *pres.* and *imperf.* as a frequentative from ῥίπτω, i. q. *to throw or cast repeatedly*, *Hdot.* 4. 188. *Pol.* 1. 47. 4. *Xen. Conv.* 2. 8. See *Buttm.* § 112. n. 4. § 114. p. 300. *Passow* sub *voc.* In *N. T.* only *Acts* xxii. 23 ῥιπτοῦντων τὰ ἱματία, i. e. prob. *throwing up or tossing their outer garments* in the air, as also dust, in approbation and furtherance of the uproar. This was customary in theatres and other assemblies, e. g. *Luc. de Salt.* 83 τόγε θέατρον ἅπαν . . ἐπήδων καὶ ἰβόων καὶ τὰς ἐσθῆτας ἀπερρίπτουν. *Aristænet.* I. 26 ὁ δὲ δῆμος ἀνέστηκε . . καὶ τῷ χεῖρει κινεῖ, καὶ τὴν ἐσθῆτα σοβεῖ. *Ovid. Amor.* 3. 274 'et date jactatis undique signa togis.'

Ῥίπτω, f. ψω, *to throw or cast*, with a sudden motion, *to hurl, to jerk*, c. acc.

a) pp. et seq. εἰς, *Luke* iv. 35 ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον. xvii. 2. ἐν τῷ ναφί *Matt.* xxvii. 5. Seq. ἐκ c. *gen. to cast out*, *Acts* xxxvii. 29 ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας. ver. 19, sc. ἐκ τοῦ πλοίου impl. For *Acts* xxii. 23 see in Ῥιπτέω. *Sept.* for שָׁחַץ *Gen.* xxxvii. 19, 23. *Ex.* i. 22. *Judg.* ix. 53.—c. εἰς *Ceb. Tab.*

10. Xen. An. 3. 3. 1. ἐκ Luc. D. Deor. 13. 2. Dem. 798. 25.—In a gentler sense, i. q. *to put or lay down*, as sick persons, c. acc. Matt. xv. 30 ἐβρύσαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰ. Comp. Sept. and פָּלְשָׁה 2 K. ii. 16.—Wisd. xi. 14. Dem. 413. 11 οὐκ ἔχειν ὕπον τὰ ἑαυτοῦ οἶπται.

b) i. q. *to cast forth, to throw apart, to scatter*, Pass. part. perf. ἐβρύμινος *cast forth, scattered*, Matt. ix. 36.—Diod. Sic. 13. 9 τῶν Συρακουσίων . . κατὰ τὸν διωγμὸν ἐβρύμινον. Pol. 5. 48. 2.—Others i. q. *to neglect*, comp. Luc. Amor. 33. Necyom. 17.

Ῥοβοάμ, ὁ, indec. *Roboam*, Heb. רְחֹבָם (he enlarges the people) *Rehoboam*, pr. n. of the son and successor of Solomon, from whom the ten tribes revolted, Matt. i. 7 bis. Comp. 1 K. c. 12. Jos. Ant. 8. 8. 1 sq.

Ῥόδη, ης, ἡ, *Rhoda*, pr. n. of a handmaid, Acts xii. 13.

Ῥόδος, ον, ἡ, *Rhodes*, a celebrated island, the south-easternmost of the Sporades, lying off the coast of Caria in Asia Minor. Its capital was also called Rhodes, and was remarkable for the famous Colossus. Acts xxi. 1.

Ῥοιζηδόν, adv. (ροῖζω, ροῖζος noise, rushing, as of winds and waves, Plut. de aud. Poet. § 3. VI. p. 63. Reisk.) *with great noise*, q. d. with a crash, 2 Pet. iii. 10.—Hesych. ροιζηδόν σφοδρῶς ἡχητικόν. Hero ap. Musæum 339 ροιζηδόν προκάρηνος ἀπ' ἡλιβάτου πέσε πύργου.

Ῥομφαία, ας, ἡ, *a sword, sabre*, pp. a long and broad sword used espec. by the Thracians, and carried on the right shoulder, Plut. Paul. Æmil. 18 πρῶτοι δὲ οἱ Θράκες . . ὀρθὰς δὲ ρομφαίας βαρυσιδήρους ἀπὸ τῶν δεξιῶν ὤμων ἐπισειόντες.—In N. T. genr. Rev. i. 16 ρομφαία δίστομος δεξιά. ii. 12, 16. vi. 8. xix. 15, 21. Trop. Luke ii. 35 σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ρομφαία, i. e. anguish of soul shall come upon thee. Sept. for רָחַב Ex. xxxii. 26. Ez. v. 1.—Jos. Ant. 6. 12. 4 ἡ ρομφαία τοῦ Γολιαθοῦ. 7. 12. 1.

Ῥουβήν, ὁ, indec. *Reuben*, Heb. רְאוּבֵן, pr. n. of the eldest son of Jacob, born of Leah, Gen. xxix. 32 sq. In N. T. the tribe of Reuben, Rev. vii. 5.

Ῥούθ, ἡ, indec. *Ruth*, Heb. רוּת (beauty or friend), pr. n. of a Moabitess, afterwards the wife of Boaz, Matt. i. 5.

Ῥοῦφος, ον, ὁ, *Rufus*, pr. n. of a Christian, Mark xv. 21. Rom. xvi. 13.

Ῥύμη, ης, ἡ, (obsol. ῥύω, i. q. ἰρύω,) *impetus, impulse, onset*, i. q. ὁρμή, Jos. Ant. 7. 10. 2. Dion. Hal. Ant. 5. 15. Thuc. 7. 70. Xen. Cyr. 7. 1. 31.—In the later usage and N. T. *a street, lane, alley* of a city, in distinction from ἡ πλατεία q. v. Matt. vi. 2. Luke xiv. 21 εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως. Acts ix. 11. xii. 10. Sept. for רֶחֶץ Is. xv. 3.—Tob. xiii. 18 coll. 17. Ecclus. ix. 7. Pol. 6. 29. 1. See Lob. ad Phryn. p. 404. Sturz de Dial. Macc. p. 29. Wetstein N. T. I. p. 319.

Ῥύομαι, f. ῥύσσομαι, depon. Mid. (obsol. ῥύω i. q. ἰρύω,) pp. *to draw or snatch to oneself*; hence genr. *to draw or snatch from danger*, i. q. *to rescue, to deliver*; see Passow sub v. Buttm. § 114. p. 281. Aor. 1 ἐῤῥύσθη as Pass. Luke i. 74. al. see Buttm. § 113. n. 6.—E. g. seq. acc. simpl. Matt. xxvii. 43 ῥυσάσθω νῦν αὐτόν. 2 Pet. ii. 7. Absol. Rom. xi. 26 ὁ ῥυόμενος *the deliverer*, quoted from Is. lix. 20 where Sept. for רָצַץ Sept. genr. for רָצַץ Is. xlvi. 20. רָצַץ Ez. ii. 19. Is. v. 30.—Æl. V. H. 4. 5. Hdian. 1. 15. 12.—With an adjunct from whence e. g. seq. ἀπὸ c. gen. comp. in Ἀπὸ I. 2. d. Matt. vi. 13 ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, [Luke xi. 4.] Rom. xv. 31. 1 Thess. i. 10. 2 Thess. iii. 2. 2 Tim. iv. 18. So Sept. for רָצַץ 2 Sam. xix. 9. Prov. xi. 4. רָצַץ Ez. xxxvii. 23. Comp. Matth. § 353. 2, note. p. 665. Seq. ἐκ c. gen. comp. Matth. i. c. Rom. vii. 24 τίς με ῥύσεται ἐκ τοῦ σώματος κ. τ. λ. 2 Cor. i. 10 ter. Col. i. 13. 2 Tim. iii. 11. 2 Pet. ii. 9. Pass. Luke i. 74. 2 Tim. iv. 17. So Sept. for רָצַץ Gen. xlviii. 16. רָצַץ Judg. viii. 34. 2 Sam. xxii. 49.—c. ἐκ Jos. Vit. § 15. Diod. Sic. 12. 53. Hdor. 5. 49.

ῥυπαρεύομαι, depon. Mid. (ῥυπαρός), *to be filthy*, trop. Rev. xxii. 11 in later edit.—Of doubtful authority, see Passow.

ῥυπαρία, ας, ἡ, (ῥυπαρός,) *filth, filthiness*, trop. in a moral sense, James i. 21.—Plut. Precept. conjug. § 28. VI. p. 536. 13. Reisk.

ῥυπαρός, ά, όν, (ῥύπος,) *filthy, foul*, James ii. 2 πτωχός ἐν ῥυπαρῇ ἐσθῆτι. Trop. in a moral sense, Rev. xxii. 11 in later edit. Sept. for נִיץ Zech. iii. 3, 4.—Jos. Ant. 7. 11. 3 ῥυπαρὰν ἐσθῆτα. Ceb. Tab. 10. AEL. V. H. 14. 10. Trop. Act. Thom. § 13 ῥυπαρὰ ἐπιδυμία.

ῥύπος, ου, ό, *filth, filthiness*, 1 Pet. iii. 21 οὐ σαρκός ἀπόδεσις ῥύπου. Sept. for נֶפֶשׁ Job xiv. 4. נֶפֶשׁ Is. iv. 4.—Luc. Anachar. v. Gymnas. 29. Pol. 32. 7. 8.

ῥυπόω, ω, f. ὠσω, (poet. for ῥυπάω, fr. ῥύπος,) *to be filthy*, in text. rec. Rev. xxii. 11 bis ό ῥυπῶν, ῥυπωσάτω ἐτι.—Hom. Od. 6. 87. Aristoph. Av. 1271 or 1283. Act. Thom. § 52 ἐσθῆς ῥεϋπωμένη.

ῥύσις, εως, ἡ, (ῥέω q. v.) *a flowing, flux*, e. g. τοῦ αἵματος Mark v. 25. Luke viii. 43, 44. Sept. for רִיחַ Lev. xv. 24 sq.—AEL. V. H. 6. 6 τὴν ῥ. τοῦ αἵματος. Pol. 2. 16. 6 of a current.

ῥυτίς, ἰδος, ἡ, (obsol. ῥύω i. q. ἱρῶ,) *a wrinkle*, sc. as drawn together, contracted; trop. Eph. v. 27.—Aristoph. Plut. 1051. Diod. Sic. 4. 51.

ῥύω, see ῥύομαι.

ῥωμαϊκός, ἡ, όν, (ῥώμη,) *Roman*, Luke xxiii. 38.—Jos de Vit. § 71. Hdian. 5. 5. 6.

ῥωμαῖος, ου, ό, (ῥώμη,) *a Roman, a Roman citizen*, Acts ii. 10. xvi. 21, 37, 38. xxii. 25—27, 29. xxiii. 27. Genr. οἱ ῥωμαῖοι *the Romans* John xi. 48. Acts xxv. 16. xxviii. 17.—Sing. Hdian. 4. 10. 11. Plur. Jos. Vit. § 71. Hdian. 1. 12. 11. Plut. Pomp. 1.

ῥωμαῖστί, adv. (ῥώμη), *in the Roman tongue, in Latin*, John xix. 20. On the signification of adverbs in -ιστί see. Buttm. § 110. 15. c.

ῥώμη, ης, ἡ, *Rome*, the city, Acts xviii. 2. xix. 21. xxiii. 11. xxviii. 14, 16. Rom. i. 7, 15. 2 Tim. i. 17.—Hdian. 2. 14. 10. Plut. Pomp. 27.

ῥώννυμι, f. ῥώσω, *to strengthen, to make firm*, Plut. Camill. § 37 ῥώσας τὸ σῶμα διαγωνίσασθαι. Pass. Plut. Coriol. § 24 εὐθὺς ἤσθετο ῥωννύμενον αὐτοῦ τὸ σῶμα. id. Romul. § 25. More usually perf. Pass. ἑρῶμαι as present, *to be strong, well*, 3 Macc. iii. 13. Luc. Somn. s. Gall. 23. Xen. Oec. 10. 5. Comp. Buttm. § 113. 6. § 114. p. 300.—In N. T. only imperat. ἑρῶσο, as a formula at the end of epistles, like Lat. *vale*, Engl. *farewell*. Acts xxiii. 30 ἑρῶσο. xv. 29 ἑρῶσθε.—2 Macc. xi. 21. Xen. Cyr. 4. 5. 33. Artemid. 3. 44 ἰδιον πάσης ἐπιστολῆς τὸ χαῖρε καὶ ἑρῶσο λέγειν.

Σ.

Σαβαχθάνι, *sabachthani*, Chald. שַׁבַּחְתָּנִי, *thou hast forsaken me*, from r. שָׁחַב to leave, to forsake, 2 pers. Sing. c. Suff. Matt. xxvii. 46 et Mark xv. 34 quoted from Ps. xxii. 2, where Chald. for Heb. שַׁחַבְתָּ id. from r. שָׁחַב.

Σαβαώθ, *Sabaoth*, Heb. שַׁבְּאוֹתָי,

i. e. *hosts, armies*, plur. of שָׁבַע host. Hence κύριος σαβαώθ, i. q. Heb. הוֹשִׁיעַנוּ, *Lord of Hosts*, i. e. of the angelic hosts, comp. 2 Chr. xviii. 18. Ps. ciii. 21. Luke ii. 13.—In N. T. James v. 4. Rom. ix. 20 quoted from Is. i. 9 where Sept. for Heb. שָׁבְאוֹתָי, as also ii. 12. vi. 3. al. The general sense is

Jehovah Omnipotent, and the LXX often translate it by παντοκράτωρ q. v. See more in Gesen. Heb. Lex. art. סַבְּבָ.

Σαββατισμός, οὖ, ὁ, (σάββατον, σαββατίζω to keep sabbath Ex. xvi. 30,) pp. *a keeping sabbath*, i. e. *rest*, *a lying by* from labour, in N. T. only of an eternal rest with God, Heb. iv. 9. The Rabbins employ the same figure, see Schoettg. Hor. Heb. ad. h. l.—Plut. de Superst. 3.

Σάββατον, ον, τό, *Sabbath*, Heb. שַׁבָּת, pp. *rest*, *a lying by* from labour, see Gesen. Heb. Lex. r. שַׁבָּת. Plur. τὰ σάββατα, often for the Sing. perh. originally an imitation of the Aramæan form שַׁבְּתָא, comp. Winer p. 150. Dat. plur. τοῖς σάββασιν, Matt. xii. 1, 5. al. Meleag. 83. 4, in Anth. Gr. I. p. 25; as if from a nominat. σάββατ, comp. Passow s. voc. Buttm. § 56. n. 8. Matth. § 92. 3. Winer p. 60; see below in a. β.

a) pp. *the sabbath*, i. e. *the Jewish sabbath*, the seventh day of the week, kept originally by a total cessation from all labour, even to the kindling of a fire, but apparently without any public solemnities except an addition to the daily sacrifice in the tabernacle and the changing of the shew-bread; comp. Ex. xx. 8 sq. xxxi. 12 sq. Lev. xxiv. 8. Num. xv. 32 sq. xxviii. 9. Jos. Ant. 13. 1. 3. ib. 13. 8. 4. ib. 14. 2. B. J. 1. 7. 3. The custom of reading the scriptures in the public assemblies and synagogues, appears to have been introduced after the exile; comp. Neh. c. 8. Luke iv. 16 sq. Jahn § 346—349. E. g. (α) Sing. τὸ σάββατον as nom. Mark ii. 27 τὸ σάβ. διὰ τὸν ἄνθρ. Luke xxiii. 54. John v. 9, 10. ix. 14; as accus. Matt. xii. 5 τὸ σάβ. βεβηλοῦσι. Mark ii. 27 οὐχ ὁ ἄνθρ. διὰ τὸ σάββατον. Luke xxiii. 56. John v. 18. ix. 16. Acts xiii. 27, 42. xv. 21. xviii. 4. τοῦ σαββάτου Matt. xii. 8. Mark ii. 28. vi. 2. xvi. 1. Luke vi. 5. Acts i. 12 see in 'Οδός b. β. ἡμέρα τοῦ σαββάτου Luke xiii. 14, 16. xiv. 5. John xix. 31. τῇ σαββάτῳ Luke xiii. 14, 15. xiv. 1, 3. Acts xiii. 44. ἐν σαββάτῳ Matt. xii. 2. xxiv. 20. Luke vi. 1, 6, 7. John v. 16. vii. 22, 23 bis. xix. 31. So genr. Sept. for שַׁבָּת

Ex. xxxi. 13. 2 K. iv. 23. Neh. x. 31. xiii. 15.—Jos. B. J. 2. 17. 10. de Vit. § 32.—(β) Plur. in a plural signif. Acts xvii. 2 ἐπὶ σάββατα τρία. Col. ii. 16. (Sept. Is. i. 13. Hos. ii. 11.) Elsewhere only in Gen. and Dat. i. q. Sing. e. g. τῶν σαββάτων, Matt. xxviii. 1 ὅψι δὲ σαββάτων see in 'Οψί b. ἡμέρα τῶν σαββάτων Luke iv. 16. Acts xiii. 14. xvi. 13. Dat. τοῖς σάββασιν, see above, Matt. xii. 1, 5, 10—12. Mark i. 21. iii. 2, 4. Luke vi. 9. ἐν τοῖς σάββασιν Mark ii. 23, 24. Luke iv. 31. vi. 2. xiii. 10.—Jos. Ant. 1. 1. 1. ἡμέρα τῶν σαβ. Ex. xxxv. 3. Deut. v. 12. 1 Macc. ii. 34. Jos. Ant. 12. 6. 2. τοῖς σάββασιν 1 Macc. ii. 38. Jos. Vit. § 54. Ant. 13. 8. 4. B. J. 1. 7. 3; but Sept. τοῖς σαββάτοις Num. xxviii. 10. 2 Chr. ii. 4. viii. 13.

b) meton. i. q. *a period of seven days*, *a week*, *se'nnight*. Sing. Mark xvi. 9 πρώτη σαββάτον. Luke xviii. 12 δις τοῦ σαβ. Plur. Matt. xxviii. 1 εἰς μίαν σαββάτων. Mark xvi. 2. Luke xxiv. 1. John xx. 1, 19. Acts xx. 7. 1 Cor. xvi. 2.—So Heb. שַׁבְּתוֹת Sept. ἐβδομάδας Lev. xxiii. 15, comp. Deut. xvi. 9.

Σαγήνη, ης, ἡ, (σαγή, σάρτω,) *a net*, *drag-net*, *seine*, used in fishing and drawn to the shore, Matt. xiii. 47. Sept. for סָרְסָר Ez. xxvi. 5, 14. xlvi. 11.—Artem. 2. 14. Luc. Pisc. 51. Æl. H. A. 11. 12.

Σαδδουκαῖος, ον, ὁ, *a Sadducee*, Plur. οἱ Σαδδουκαῖοι *the Sadducees*, a sect of the Jews, in opposition to the Pharisees and Essenes, Jos. B. J. 2. c. 8. Some derive the name from Heb. צַדִּיק or צִדִּיק, q. d. *the Just*; the Talmudists refer it to a certain קִדְצָה *Sadok*, who according to them lived about three centuries before Christ and was the founder of the sect. The Sadducees rejected all traditions and unwritten laws, which the Pharisees prized so highly; and held the Scriptures to be the only source and rule of the Jewish religion. They denied the existence of angels and spirits, as well as an overruling providence; and held that the soul of man dies with the body, rejecting of course the idea of a future state of rewards and punishments. In their lives and morals they were more strict than the Pharisees; and although their

tenets were not generally acceptable among the common people, yet they were adopted by many of the higher ranks. See espec. Jos. l. c. and also Ant. 13. 5. 9. ib. 13. 10. 6. ib. 18. 1. 4. ib. 20. 9. 1. B. J. 2. 8. 14. Descendants of the Sadducees are apparently the modern Karaites; see Henderson's Bibl. Researches and Travels in Russia, p. 233 sq. 306 sq. Bibl. Repos. IV. p. 662 sq. 671.—Matt. iii. 7. xvi. 1, 6, 11, 12. xxii. iv. 34. Mark xii. 18. Luke xx. 27. Acts 23, 1. v. 17. xxiii. 6—8.

Σαδῶκ, ὁ, indec. *Sadok*, Heb. סָדוֹק, pr. n. of one of Jesus' ancestors, Matt. i. 14 bis.

Σαίνω, f. ανῶ, (kindr. with σείω,) *to wag, to move to and fro*, pp. of dogs and other animals which wag their tails in fondness, Æl. V. H. 13. 41 or 42. Luc. D. Deor. 12. 2. Hom. Od. 10. 217. Trop. *to caress, to flatter*, Luc. Merc. Cond. 20. Æschyl. Chæph. 194. In N. T. trop. *to move in mind, to disturb*, Pass. 1 Thess. iii. 3 τῷ μηδὲνα σαίνεισθαι ἐν ταῖς θλίψεσι ταύταις.—Diog. Laert. 8. 1. 21 οἱ δὲ σαινόμενοι τοῖς λεγομένοις ἐδάκρυον. Eurip. Rhes. 55 σαίνει μ' ἐννευχος φρυκτωρία.—Others render, *to be seduced*.

Σάκκος, ου, ὁ, Heb. שָׂק, *sack-ing, sack-cloth*, i. e. coarse black cloth commonly made of hair (Rev. vi. 12) and used for straining (Heb. שָׂק), for sacks, and for mourning-garments; in the latter case it was worn instead of the ordinary garments, or bound around the loins, or spread under a person on the ground; comp. Jos. Ant. 8. 14. 4. ib. 5. 1. 12. ib. 10. 1. 3. ib. 7. 7. 4. Sept. Gen. xxxvii. 34. 1 K. xx. 32. Is. lviii. 5. Joel i. 8. Jon. iii. 5 sq. Jahn § 135. Such garments were also worn by prophets and ascetics, Is. xx. 2. Zech. xiii. 4. comp. 2 K. i. 8. Matt. iii. 4.—Hence in N. T. genr. Rev. vi. 12 ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, comp. Is. 1. 3. Ecclus. xxv. 17. Of mourning-garments, Matt. xi. 21 ἐν σάκκῳ καὶ σποδῷ. Luke x. 13. Of a prophet's garment, Rev. xi. 3. So Sept. genr. for שָׂק ll. cc.—Aristoph. Acharn. 745, 822. The correct orthography is every where σάκκος, not σάκος,

Lob. ad Phryn. p. 257. comp. Thom. M. p. 789. Moëris p. 354.

Σαλά, ὁ, indec. *Sala*, Heb. סָלָא, pr. n. of a son or grandson of Arphaxad, Luke iii. 35. Comp. Gen. x. 24. xi. 13, and see in Καϊνάν.

Σαλαθιήλ, ὁ, indec. *Salathiel*, Heb. שְׁלֹמִיָּהּ (I asked of God) *Shealtiel*, pr. n. of a son of Jecheoniah, Matt. i. 12 bis. Luke iii. 27. Comp. 1 Chr. iii. 17. Ezra iii. 2.

Σαλαμίς, ἴνος, ἡ, *Salamis*, one of the chief cities of Cyprus, on the S. E. coast of the island, Acts xiii. 5. Afterwards called *Constantia*, and still later *Famagusta*.

Σαλείμ, ἡ, indec. *Salm*, p. n. of a place, John iii. 23. Jerome in Onomast. art. *Salim*: "In octavo quoque lapide à Scythopoli in campo vicus Salumias appellatur."

Σαλεύω, f. εὔσω, (σάλος,) *to move to and fro, to shake*, trans. i. e. to put into a state of waving, rocking, vibratory motion.

a) pp. c. acc. Luke vi. 48. Heb. xii. 26 οὐ ἡ φωνὴ τὴν γῆν ἐσάλειψε. Pass. Matt. xi. 7 et Luke vii. 24 κάλαμον ὑπὸ ἀνέμου σαλευόμενον. Matt. xxiv. 29. Mark xiii. 25. Luke xxi. 26. Acts iv. 31. xvi. 26. Luke vi. 38 μέτρον σεσαλευμένον i. e. shaken down. Sept. for שָׁק Ps. xviii. 18. שָׁק 1 Chr. xvi. 30. Ps. lxxxii. 5.—Ecclus. xvi. 19. Test. XII Patr. p. 548. Jos. Ant. 8. 5. 2. Diod. Sic. 12. 47. intrans. Xen. Œc. 8. 17.—Trop. of things ready to fall and perish, Heb. xii. 27 bis τὰ σαλευόμενα *things shaken*, perishable, i. e. the Mosaic dispensation, while τὰ μὴ σαλευόμενα i. e. the Christian dispensation.—Comp. Plut. Dion. 8 τὴν τυραννίδα σαλεύουσιν. Hdian. 5. 1. 7.

b) metaph. *to move in mind, to agitate, to disturb*, c. acc. Acts xvii. 13 τοὺς ὄχλους σαλεύειν, *to excite the people*, to cause a tumult. Pass. 2 Thess. ii. 2. Acts ii. 25 quoted from Ps. xvi. 8 where Sept. for שָׁק.—1 Macc. vi. 8. Ecclus. xxix. 18. xlvi. 19.

Σαλήμ, ἡ, indec. *Salem*, Heb. שֶׁלֶם, the ancient name of Jerusalem, Heb. vii.

1, 2. See in Ἱερουσαλήμ.—Jos. Ant. 1. 10. 2 Σόλυμα.

Σαλμών, ὁ, indec. *Salmon*, Heb. יְרֵמְיָה (clothed), pr. n. of the father of Boaz, Matt. i. 4, 5. Luke iii. 32. Comp. in Ῥαχάβ.

Σαλμώνη, ἡ, *Salmonē*, pr. n. of a promontory, the eastern extremity of the island of Crete, Acts xxvii. 7.—Strabo X. p. 727. B.

Σάλος, ον, ὁ, pp. *motion to and fro, agitation, tossing*, i. e. any waving, rocking, vibratory motion; in N. T. only of the sea, and hence put for *the rolling sea, billows*, Luke xxi. 25. Sept. for ἡγῆ Jonah i. 15; for σεισμός of an earthquake Is xxiv. 20.—Luc. Tox. 19. Plut. Thes. 20. Diod. Sic. 20. 74.

Σάλπιγξ, ἡ, *a trumpet, trumpet*, 1 Cor. xiv. 8. Rev. i. 10. iv. 1. viii. 2, 6, 13. ix. 14. As announcing the approach or presence of God, Heb. xii. 19, comp. Ex. xix. 13, 16, 19, coll. 1 K. i. 34, 39; or also the final advent of the Messiah, Matt. xxiv. 31. 1 Cor. xv. 52 ἐν τῇ ἐσχάτῃ σάλπιγγι. 1 Thess. iv. 16 σ. Θεοῦ, see in Θεός α. β. Sept. for שְׁרִיף Ex. i. c. 1 Sam. xiii. 3. שְׁרִיף 2 K. xii. 14.—Jos. Ant. 7. 14. 6. Ael. V. H. 2. 44. Xen. An. 4. 2. 1.

Σαλπίζω, f. ἴσω, (σάλπιγξ,) aor. 1 ἐσάλπισα, earlier fut. and aor. σαλπίζω, ἐσάλπιγξα Xen. An. 1. 2. 17; comp. Lob. ad Phr. p. 191. Buttm. p. 300. Winer p. 80.—*To trumpet, to sound a trumpet, to sound*, intrans. Matt. vi. 2 μὴ σαλπίζετε ἔμπροσθέν σου. Rev. viii. 6—8, 10, 12, 13. ix. 1, 13, x. 7. xi. 15. Of angels sounding the trumpet before the Messiah, the subject (ὁ σαλπιστής) being implied, 1 Cor. xv. 52 σαλπίζει γάρ. Comp. Buttm. § 129. 8. Winer p. 207. Sept. for שְׁרִף Num. x. 3 sq. Is. xxvii. 13. Joel ii. 1.—Jos. Ant. 7. 11. 6. Ael. V. H. 1. 26. Pol. 12. 4. 4.

Σαλπιστής, οὗ, ὁ, (σαλπίζω,) *a trumpeter*, Rev. xviii. 22.—Theophr. Char. 29 or 25. Dion. Hal. Ant. 4. 17. The earlier and better form was σαλπικτής Dem. 284. 26. Xen. An. 4. 3. 29. See Lob. ad Phryn. p. 191.

Σαλώμη, ἡ, *Salome*, pr. n. of

the wife of Zebedee, the mother of the apostles James and John, Mark xv. 40. xvi. 1. Comp. Matt. xx. 20 et xxvii. 56.

Σαμάρεια, ἡ, *Samaria*, Heb. שְׁרֵמְיָה (watch-height), pr. n. of a celebrated city situated near the middle of Palestine, built by Omri king of Israel on a mountain or hill of the same name. It was the metropolis of the kingdom of Israel or the ten tribes; and after being several times destroyed and restored, it was enlarged and beautified by Herod the Great, and named by him *Sebaste* in honour of Augustus. It is now an inconsiderable village, still called Sebaste. See 1 K. xvi. 24. 2 K. xvii. Am. vi. 1. Mic. i. 5 sq. Jos. Ant. 8. 12. 5. ib. 13. 10. 2, 3. ib. 14. 5. 3. ib. 15. 7. 7. ib. 15. 8. 5. Calmet. p. 807. Rosenm. Bibl. Geog. II. ii. p. 112 sq.—In N. T.

a) pp. the city Samaria, Acts viii. 5. Meton. for the inhabitants, Acts viii. 14.

b) in a wider sense, *the region of Samaria*, the district of which Samaria was the chief city, lying between Judea and Galilee or the plain of Esdraelon; see Jos. B. J. 3. 3. 4. E. g. Luke xvii. 11. John iv. 4, 5, 7. Acts i. 8. viii. 1, 9. ix. 31. xv. 3. So Sept. and שְׁרֵמְיָה 2 K. xvii. 26. xxiii. 19.—Jos. Ant. 13. 2. 3.

Σαμαρείτης, ον, ὁ, *a Samaritan*, an inhabitant of the city or country of Samaria; spoken in N. T. of the descendants of a people, sprung originally from an intermixture of the remnant of the ten tribes with the heathen colonists sent into the country by Shalmanezzer, 2 K. xvii. 24. Jos. Ant. 9. 14. 1. ib. 10. 4. 7. This mixed people, although they retained the books of Moses, and although priests were sent to teach them the Jewish religion, soon fell away into gross idolatry, and were regarded almost as Gentiles by the Jews even before the exile, 2 K. xvii. 26—41. When the Jews after their return from exile, began to rebuild Jerusalem and the temple, the Samaritans also laid claim to a descent from Ephraim and Manasseh, and requested permission to aid the Jews in their work; but this being refused, they turned against them and calumniated them before the Persian kings; Ezra iv. 1 sq. Neh. iv. 1 sq. Jos. Ant. 11. 4.

3 sq. They afterwards erected a temple on Mount Gerizim, in allusion to Deut. xxvii. 11 sq. and there instituted sacred rites in accordance with the law of Moses, Jos. Ant. 11. 8. 4. From these and other circumstances, the national hatred between the Jews and Samaritans was continually fostered and augmented; the name Samaritan became to the Jews a term of reproach, and intercourse with them was carefully avoided; see John iv. 9. viii. 48. comp. Jos. Ant. 11. 8. 6. ib. 12. 5. 5. ib. 13. 3. 4. The temple on Gerizim was destroyed by Hyrcanus about 125 B. C. but the Samaritans still held the mountain as sacred and the proper place of national worship, John iv. 20, 21. The same is the case with the small remnant of the Samaritans existing at the present day; who still go three times a year from Naplous, the ancient Sychar, to worship on Mount Gerizim; see Miss. Herald 1824. p. 310. Calmet p. 810. The Samaritans, like the Jews, expected a Messiah, John iv. 25; and many of them became the disciples of Jesus, comp. John iv. 39 sq. Acts ix. 31. xv. 3.—On the Samaritan Pentateuch and the Samaritans generally, see Gesen. de Pent. Sam. etc. Hal. 1815. Winer de Vers. Pent. Sam. etc. Lips. 1817. Stuart on Samar. Pent. and Lit. in Bibl. Repos. II. p. 681. Cellarii Collectan. Hist. Samarit. Cizæ 1688. De Saey Correspondence des Samaritaines, in Notices et Extraits des MSS. etc. T. XI. Paris 1829.—In N. T. Matt. x. 5. Luke ix. 52. x. 33. xvii. 16. John iv. 9, 39, 40. viii. 48. Acts viii. 25.

Σαμαρείτις, ἰδος, ἡ, *a Samaritan woman*, John iv. 9 bis.

Σαμοθράκη, ἡς, ἡ, *Samothrace*, an island in the N. E. part of the Ægean sea, above the Hellespont, with a lofty mountain, Acts xvi. 11. It was anciently called *Dardana*, *Leucania*, and also *Samos*; and to distinguish it from the other Samos, the name of Thrace was added, i. e. Σάμος Θράκης, whence contr. Σαμοθράκη. The island was celebrated for the mysteries of Ceres and Proserpine, and was a sacred asylum. Now called, *Samandrachi*. See Diod. Sic. 3. 55. ib.

5. 47. Plin. H. N. 5. 12. Miss. Herald 1836. p. 246.

Σάμος, ου, ἡ, *Samos*, an island of the Ægean, near the coast of Lydia in Asia Minor. It was celebrated for the worship of Juno, for its valuable pottery, and as the birth-place of Pythagoras. Acts xx. 15.—Diod. Sic. 5. 81. Strabo XIV. p. 944. C.

Σαμουήλ, ὁ, indec. *Samuel*, Heb. שְׁמוּאֵל (heard of God, or name of God, pr. n. of the celebrated Hebrew prophet, the son of Elkanah and Hannah, the last of the שופטים or judges, who anointed Saul and after him David as king; see his history in 1 Sam. 1—25.—Acts iii. 24. xiii. 20. Heb. xi. 32.

Σαμψών, ὁ, indec. *Sampson*, Heb. שִׁמְשׁוֹן (sun-like) pr. n. of a שופט or judge of Israel, famous for his strength, Heb. xi. 32. Comp. Judg. c. 1. 13—16.

Σανδάλιον, ου, τό, (dim. of σάνδαλον Æl. V. H. 1. 18,) *a sandal*, i. e. a sole of wood or hide, covering the bottom of the foot, and bound on with thongs, Mark vi. 9. Acts xii. 8. Sept. for ὑγῖ Josh. ix. 5. Is. xx. 2.—Jos. Ant. 4. 8. 23. Hdot. 2. 91. Luc. Herod. 5 ὁ δέ τις, μάλα δουλικῶς ἀφαιρεῖ τὸ σανδάλιον ἐκ τοῦ ποδὸς, ὡς κατακλίνοιτο ἤδη. Comp. in Ὑπόδημα.

Σανίς, ἰδος, ἡ, *a board, plank*, e. g. of a ship, Acts xxvii. 44. Sept. for πῆλ Cant. viii. 9. Ez. xxvii. 5.—Jos. Ant. 8. 5. 2. Pol. 2. 5. 5.

Σαούλ, ὁ, indec. *Saul*, Heb. שְׂאוּל (asked, desired), pr. n. a) of the first king of Israel, Acts xiii. 21. Comp. 1 Sam. c. 9 sq.—b) the Jewish name of the apostle Paul, which with a Greek ending became Σαῦλος q. v. Acts ix. 4, 17. xxii. 7, 15. xxvi. 14.

Σαπρός, ἄ, ὄν, (σῆπω,) *bad, rotten, putrid*.

a) pp. of vegetable or animal substances, as a tree and its fruit, fish, etc. Matt. vii. 17, 18. xii. 33 bis. xiii. 48. Luke vi. 43 bis.—Arr. Diss. Epict. 4. 4. 25. Dem. 615. 11.

b) trop. in a moral sense, *corrupt, foul*, e. g. ἄλογος Eph. iv. 29.—Arr. Epict. 3. 22. 61 δόγμα. Comp. Lob. ad Phr. p. 377 sq.

Σαπφείρη, ης, ἡ, *Sapphira*, pr. n. of the wife of Ananias, Acts v. 1.

Σάπφειρος, ου, ἡ, *sapphire*, a precious stone, next in hardness and value to the diamond, mostly of a blue colour in various shades, Rev. xxi. 19. Sept. and Heb. יָסָפִיר Ex. xxiv. 10. xxviii. 18. —Jos. Ant. 3. 7. 5. Ael. V. H. 14. 34. See Rees' Cycl. art. *Gems*.

Σαργάνη, ης, ἡ, (comp. Heb. שָׂרָף, Aram. שָׂרָף, to interweave, to braid,) pp. any thing braided, twisted, interwoven, e. g. a cord Aeschyl. Suppl. 788 or 801. In N. T. a rope-basket, network of cords, 2 Cor. xi. 33; comp. Acts ix. 25 σπυρίς. —Suid. σαργάνη· οἱ μὲν σχοινίον τι, οἱ δὲ πλέγμα τι ἐκ σχοινίου. Athen. III. p. 119. B. IX. p. 407. E.

Σάρδεις, ων, αἱ, *Sardis*, the metropolis of Lydia in Asia Minor, situated at the foot of Mount Tmolus on the banks of the river Pactolus, celebrated for its wealth and voluptuous debauchery. Rev. i. 11. iii. 1, 4. —Diod. Sic. 13. 70. Xen. Cyr. 7. 2. 11, 12.

Σάρδιος, ου, ὁ, i. q. σάρδιος q. v. Rev. iv. 3 in text. rec..

Σάρδιος, ου, ὁ, *sardius*, *sardian*, a precious stone of a blood-red or sometimes of a flesh-colour, more commonly known by the name of *carnelian*. Rev. iv. 3 in later edit. xxi. 20. Sept. σάρδιον for Heb. שָׂרָף Ex. xxviii. 17. Ez. xxviii. 13. See Rees' Cycl. art. *Sardian* and *Gems engraved*.

Σαρδόνυξ, υχός, ἡ, *sardonyx*, a precious stone exhibiting a milk-white variety of the onyx or chalcedony, intermingled with shades or stripes of sardian or carnelian, Rev. xxi. 20. —Jos. Ant. 3. 7. 5. Plin. H. N. 37. 12. See Rees' Cycl. art. *Sardonyx* and *Gems engraved*.

Σάρεπτα, ων, τά, *Sarepta*, Heb. זָרֶפֶת *Zarephath*, now *Sarfend*, a Phœnician town mid-way between Tyre and Sidon, Luke iv. 26. Comp. 1 K. xvii. 9, 10. Obad. 20. —Jos. Ant. 8. 13. 2.

Σαρκικός, ἡ, ὄν, (σάρξ,) found only in the Epistles, and not extant in profane writers; *fleshy*, *carnal*, pertain-

ing to the flesh or body, opp. πνευματικός. Comp. in Σάρξ no. 2.

a) genr. of things, τὰ σαρκικά, i. q. *things corporeal, external, temporal*, Rom. xv. 27. 1 Cor. ix. 11.

b) as implying weakness, frailty, imperfection, e. g. of persons, *carnal, worldly*, 1 Cor. iii. 1 ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ. ver. 3 bis, 4. Of things, *carnal, human*, 2 Cor. i. 12 οὐκ ἐν σοφίᾳ σαρκικῇ. x. 4 ὅπλα οὐ σαρκικά, ἀλλὰ δυνατὰ κ. τ. λ. Heb. vii. 16 οὐ κατὰ νόμον ἐντολῆς σαρκικῆς, i. e. frail, transient, temporary, opp. κατὰ δύναμιν ζωῆς ἀκαταλύτου. —In 1 Cor. iii. 1 et Heb. vii. 16 some read σάρκινος in the same sense.

c) as implying sinfulness, sinful propensity, *carnal*, e. g. of persons, Rom. vii. 14 ἐγὼ δὲ σαρκικός εἰμι, i. e. under the influence of carnal desires and affections. Of things, 1 Pet. ii. 11 τῶν σαρκικῶν ἐπιθυμιῶν *carnal desires*, i. e. having their seat in the carnal nature. Comp. in Σάρξ no. 2. 2.

Σάρκινος, η, ου, (σάρξ,) *fleshy, corpulent*, Pol. 39. 2. 7. In N. T. *fleshy, of flesh*, and therefore soft, yielding to an impression, opp. λίθινος, 2 Cor. iii. 3 ἐν πλαξὶ καρδίας σαρκίνας. Comp. Sept. καρδία σαρκινή, Heb. לֵבָר, Ez. xi. 19. xxxvi. 26. —Plut. adv. Colot. 27 init. —On 1 Cor. iii. 1 et Heb. vii. 16 see in Σαρκικός b.

Σάρξ, σαρκός, ἡ, Ael. σύρξ, (perh. σαίρω, σύρω, to strip off,) *flesh*, sc. of a living man or animal, in distinction from that of a dead one, which is κρέας.

1. pp. *flesh*, Sing. as one of the constituent parts of the body, Luke xxiv. 39 πνεῦμα σάρκα καὶ ὅσπερ οὐκ ἔχει. 1 Cor. xv. 39 quater. So Sept. for שָׂרָף Gen. ii. 21. 2 K. v. 10, 14. (Hom. Od. 19. 450. Ael. V. H. 4. 28. ib. 9. 13.) More commonly plur. αἱ σάρκες, q. d. *fleshy parts*, comp. Passow s. v. Rev. xix. 18 quinq. ἵνα φάγητε σάρκας βασιλέων κ. τ. λ. ver. 21; trop. and hyperbol. i. q. *to consume, to destroy*, James v. 3; *to maltreat* Rev. xvii. 16. So Sept. for שָׂרָף Gen. xli. 2, 3. 2 K. ix. 36. —Ael. V. H. 9. 13. Diod. Sic. 3. 16. Plato Phædo 45.

2. meton. *flesh*, i. q. *the body, corpus*, the animal or external nature, as distinguished from the spiritual or inner man,

τὸ πνεῦμα. This usage of σάρξ is far more frequent in N. T. than in profane writers, prob. in imitation of Heb. רֶפֶשׁ.

a) genr. and without any good or evil quality implied. (α) opp. to πνεῦμα expr. 1 Cor. v. 5 εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ κ. τ. λ. 2 Cor. vii. 1. Col. ii. 5. 1 Pet. iv. 6. Comp. Sept. and רֶפֶשׁ opp. נֶפֶשׁ Is. x. 18. Job xiv. 22. Also σὰρξ καὶ αἷμα as a periphrasis for the whole animal nature or man, Heb. ii. 14. (Ecclus. xiv. 18.) Simply, John vi. 52, comp. below. 2 Cor. xii. 7 σκόλοψ τῇ σαρκί, prob. external trials. Col. i. 24. ii. 1 πρόσωπόν μου ἐν τῇ σαρκί. ver. 23. Heb. ix. 10, 13. 1 Pet. iii. 21. Jude 8, 23. Acts ii. 26, 31 ἡ σὰρξ μου, my body, i. e. I, quoted from Ps. xvi. 9 where Sept. for רֶפֶשׁ. Metaph. John vi. 51 καὶ ὁ ἄρτος . . . ἡ σὰρξ μου ἐστίν, i. e. Jesus himself is the principle of life and nutrition to the regenerated soul. ver. 53, 54, 55, 56. Comp. Matt. xxvi. 26 et parall. where it is σῶμα. Sept. genr. for רֶפֶשׁ Ez. xxvi. 36. Prov. xiv. 30.—Jos. B. J. 6. 1. 5. Arr. Epict. 3. 7. 2 sq. Plut. adv. Colot. 20. T. VI. p. 249. Tauchn. μέχρι τῶν περὶ σάρκα τῆς ψυχῆς δυνάμεων.—Spec. mortal body, in distinction from a future and spiritual existence. 2 Cor. iv. 11 ἡ ζωὴ . . . ἐν τῇ θνητῇ σαρκί ἡμῶν. Gal. ii. 20. Phil. i. 22, 24. 1 Pet. iv. 2.—(β) Put for that which is merely external or only apparent, in opp. to what is spiritual and real. John vi. 63 τὸ πνεῦμά ἐστι τὸ ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν. viii. 15. 1 Cor. i. 26 σοφοὶ κατὰ σάρκα. 2 Cor. v. 16 bis. Eph. vi. 5 et Col. iii. 22 κυρίως κατὰ σάρκα, i. e. externally, as to outward circumstances. Philem. 16. So of outward affliction, trials, 1 Cor. vii. 28 θλίψιν δὲ τῇ σαρκί ἔχουσιν. 2 Cor. vii. 5. Gal. iv. 13, 14. 1 Pet. iv. 1.—Spec. of circumcision in the flesh, i. e. the external rite. Rom. ii. 28 οὐδὲ ἡ ἐν τῷ φανερωῷ, ἐν σαρκί, περιτομή· ἀλλ' . . . περιτομή καρδίας, ἐν πνεύματι κ. τ. λ. iv. 1 εὐρηκέναι κατὰ σάρκα, i. e. in respect to circumcision. 2 Cor. xi. 18. Eph. ii. 11 περιτομῆς ἐν σαρκί. Gal. iii. 3 νῦν σαρκί ἐπιτελεῖσθε; i. e. by circumcision, external rites, Judaism, comp. ver. 2. Gal. vi. 12, 13. Phil. iii. 3, 4 bis. Col. ii. 13.—(γ) As the medium of external or natural generation and descent,

and of consequent kindred. John i. 13 οὐδὲ ἐκ θελήματος σαρκὸς . . . ἐγεννήθησαν. Rom. ix. 8 τὰ τέκνα τῆς σαρκός. Heb. xii. 9. Eph. v. 29, 30 ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, in allusion to Gen. ii. 23. xxix. 14, where Sept. and Heb. רֶפֶשׁ. Of one's countrymen, Rom. xi. 14. So κατὰ σάρκα according to the flesh, i. e. as to outward kindred, by natural descent, Acts ii. 30. Rom. ix. 3. 1 Cor. x. 18. Gal. iv. 23, 29. Perh. Rom. i. 3 et ix. 5, comp. in no. 3. ἐν σαρκί id. Eph. ii. 11 ἔθνη ἐν σαρκί. So Sept. and רֶפֶשׁ Gen. xxxvii. 27; comp. Judg. ix. 2. 2 Sam. v. 1. xix. 13, 14.

b) as implying weakness, frailty, imperfection, both physical and moral; e. g. opp. to τὸ πνεῦμα expr. Matt. xxvi. 41 et Mark xiv. 38 τὸ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Also opp. τὸ πν. ἄγιον, John iii. 6 bis τὸ γεγ. ἐκ τῆς σαρκός, σὰρξ ἐστίν· καὶ τὸ γεγ. ἐκ τοῦ πν. κ. τ. λ. Simply, Rom. vi. 19 διὰ τὴν ἀσθενεῖαν τῆς σαρκὸς ὑμῶν. 2 Cor. i. 17. x. 2 ὡς κατὰ σάρκα περιπατοῦντας. ver. 3 bis. So σὰρξ καὶ αἷμα flesh and blood, q. d. frail feeble man, 1 Cor. xv. 50. Gal. i. 16. Eph. vi. 12. Opp. ὁ πατήρ ὁ ἐν οὐρ. Matt. xvi. 17. Sept. genr. for רֶפֶשׁ Gen. vi. 3. Ps. lxxviii. 39.—Ecclus. xxviii. 5. Plut. adv. Colot. 30. T. VI. p. 264. Tauchn. τῆς κατὰ σάρκα ἡδονῆς. ib. Non posse suav. viv. 3. p. 180, μικρὸν εἶναι τὸ τῆς σαρκὸς ἡδύ. ib. 14. p. 198.

c) as implying sinfulness, proneness to sin, the carnal nature, the seat of carnal appetites and desires, of sinful passions and affections, whether physical or moral; so in Paul, 2 Pet. 1 John. Comp. Sept. and Heb. רֶפֶשׁ Ecc. ii. 3. v. 5. A similar influence the Greeks ascribed to τὸ σῶμα, see Plato Phædo 10, 11, 27, 30. Xen. Cyr. 8, 7. 20. comp. Wisd. ix. 15. So as opp. πνεῦμα i. e. the Holy Spirit or his influences, Rom. viii. 1 μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. ver. 4, 5 bis, 6, 9, 13. Gal. v. 16, 17 bis, 19, 24. vi. 8 bis. Simply, Rom. vii. 5 ὅτε γὰρ ἦμεν ἐν τῇ σαρκί. vers. 18, 25. viii. 3 ter, 7, 8, 12 bis. xiii. 14. Gal. v. 13. Eph. ii. 3 bis. Col. ii. 11, 18. 2 Pet. ii. 10, 18. 1 John ii. 16.—Theon. Alex. in Anthol. Gr. III. p. 226 νόον πασέων ἐν τοῖσι πόνοις ἐκάθαρτας, ἔξω σαρκὸς ἔβης κ. τ. λ.

3. meton. *flesh*, i. q. *human nature*, *man*, *homo*; like Heb. בָּשָׂר. Matt. xix. 5, 6, *ἔσονται οἱ δύο εἰς σάρκα μίαν* . . . ἀλλὰ σὰρξ μία. Mark x. 8 bis. 1 Cor. vi. 16. Eph. v. 31. (So Sept. and בָּשָׂר Gen. ii. 24.) Jude 7 *σὰρξ ἑτέρα other flesh*, i. e. not their own, committing adultery with other men's wives, or with foreigners.—Also *πᾶσα σὰρξ all flesh*, *all men*, all mankind, Luke iii. 6. John xvii. 2. Acts ii. 17. 1 Pet. i. 24. οὐ . . . πᾶσα σὰρξ, *no flesh*, *no man*, where οὐ qualifies the intervening verb, see in οὐ a. γ. Matt. xxiv. 22. Mark xiii. 20. Rom. iii. 20. Gal. ii. 16. *μή . . . πᾶσα σὰρξ* id. 1 Cor. i. 29. So Sept. and בָּשָׂר-בָּשָׂר Gen. vi. 12. Ps. lxxv. 3. Is. xl. 5, 7. Jer. xxv. 31. c. *μή* Eccles. xxx. 20, 29.—Spec. of the incarnation of Christ, his incarnate human nature. John i. 14 *ὁ λόγος σὰρξ ἐγένετο*. 1 John iv. 2, 3 *Χρ. ἐν σαρκί ἐληλυθότα*. 2 John 7. Rom. i. 3 *κατὰ σάρκα*. ix. 5. Eph. ii. 15 *ἐν τῇ σαρκί αὐτοῦ*. 1 Tim. iii. 16. Heb. v. 7. x. 20. 1 Pet. iii. 18. iv. 1. Col. i. 22 *ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ*, q. d. in his body incarnate, comp. Buttm. § 123. n. 4. Winer § 34. 2. Comp. Eccles. xxiii. 16.

Σαρούχ, ὁ *Saruch*, see Σερούχ.

Σαρόω, ὦ, f. ὦσω, (σαίρω,) *to sweep*, *to cleanse with a broom*, c. acc. Luke xv. 8 *καὶ σαροῖ τὴν οἰκίαν*. Pass. Matt. xii. 44. Luke xi. 25.—Artemid. 2. 33. p. 119. Pamphil. in Geopon. 13. 15. 4. A later form instead of the earlier *σαίρω*, Lob. ad Phr. p. 83. Sturz. de Dial. Mac. p. 192.

Σάρρα, ας, ἡ, *Sarah*, Heb. סָרָה v. סָרָה (princess), pr. n. of the wife of Abraham, Rom. iv. 19. ix. 9. Heb. xi. 11. 1 Pet. iii. 6.

Σάρων, ωνος, ὁ, *Saron*, Heb. שָׂרֹן *Sharon*, pr. n. of a level tract of Palestine along the sea-coast between Cæsarea and Joppa, celebrated for its rich fields and pastures, Acts ix. 35. Comp. Is. xxxiii. 9. lxxv. 10. 1 Chr. xxvii. 29. See Relandi Palæst. p. 188, 370.

Σατᾶν, ὁ, indec. 2 Cor. xii. 7, elsewhere Σατανᾶς, ᾧ, ὁ, *Satan*, Heb. שָׂטָן pp. *adversary*; in N. T. mostly c. art. *the Adversary*, as the Heb. proper name

for the devil, Gr. ὁ διαβόλος, the prince of the fallen angels; see fully in Διάβολος b, and comp. Buxt. Lex. Chald. 1464, 1495. Matt. iv. 10. x. 26 bis. Mark iv. 15. Luke x. 18 comp. in Δαιμόνιον b. xxii. 3, 31. John xiii. 27. Acts xxvi. 18. al. So Heb. שָׂטָן Sept. διάβολος 1 Chr. xxi. 1. Job i. 6 sq.—Eccles. xxi. 27. Test. XII. Patr. p. 650, 657 ἀπὸ τοῦ σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ.—As present in men tempting them to evil, Matt. xvi. 23 et Mark viii. 33 ἔπαγε ὀπίσω μου, σατανᾶ, comp. Luke xxii. 3. Acts v. 3. Others here refer it directly to Peter in the sense of *adversary*; as Sept. for שָׂטָן 1 K. xi. 14, 23, 25. comp. 2 Sam. xix. 23 where Sept. ἐπιβολουσ. AL.

Σάτον, ου, τό, *satum*, a measure, Heb. סָא *seah*, Aram. סֵא Buxt. Lex. Chald. Rab. 1413, a Hebrew measure for things dry, Matt. xiii. 33. Luke xiii. 21. According to the Rabbins it was i. q. the third part of an ephah, and according to Jerome on Matt. l. c. was equal to a modius and a half; hence equivalent to nearly 1½ peck English Comp. in Μόδιος. Jahn § 114.—Jos. Ant. 9. 4. 5. pen.

Σαῦλος, ου, ὁ, *Saul*, i. q. Σαουλ with a Greek termination, the Jewish name of Paul. Acts vii. 58. viii. 1, 3. ix. 1, 8, 11, 19, 22, 24, 26. xi. 25, 30. xii. 25. xiii. 1, 2, 7, 9.

Σαντοῦ, ἧς, οὔ, see in Σεαντοῦ.

Σβέννυμι, f. σβέσω, *to quench*, *to extinguish*, trans.

a) pp. a light, fire, c. acc. Matt. xii. 20 *λίνον τυφόμενον οὐ σβέσει*, see in Λίνον. Eph. vi. 16. Heb. xi. 34. Pass. *to be quenched*, *to go out*, Matt. xxv. 8 *αἱ λαμπάδες*. Mark ix. 44, 46, 48. Sept. for בָּקָב Is. xlii. 3. Lev. vi. 12, 13. בָּקָב Job. xxi. 17.—Luc. D. Deor. 10. 1. Thuc. 2. 77.

b) trop. i. q. *to damp*, *to hinder*, *to repress*, *to prevent any thing from exerting its full influence*, c. acc. 1 Thess. v. 19 *τὸ πνεῦμα μὴ σβέννυτε*. Sept. σβέσαι τὴν ἀγάπην for בָּקָב Cant. viii. 7.—Jos. B. J. 6. 1. 4 σβ. τὴν χαράν. Æl. V. H. 6. 1 *θυμὸν*. Plut. Lycurg. 20.

Σεαυτοῦ, ἤς, οὖ, also contr. *σαντοῦ*, ἤς, οὖ, (σύ, αὐτός,) reflex. pers. pron. 2 pers. sing. genit. of *thyself*, dat. *σεαυτῷ*, ᾧ, ᾧς to *thyself*, etc. Gen. John i. 22. Acts xxvi. 1. al. Dat. Acts ix. 34. xvi. 28. al. Acc. Matt. iv. 6. viii. 4. Luke x. 27. al. See Buttm. § 74. 3.—Where a special emphasis is to be laid on αὐτός, it is written separately, e. g. Luke ii. 35 καὶ σοῦ δὲ αὐτῆς. See Matth. § 148. n. 2. Buttm. § 127. 3. AL.

Σεβάζομαι, f. ἄσομαι, depon. Mid. (σεβας, σέβομαι,) to be shy of doing any thing, to be timid, to fear, Hom. Il. 6. 167, 417. In N. T. to stand in awe of any one, i. q. to reverence, to venerate, to worship, Rom. i. 25 ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει.—Hesych. ἐσεβάσθησαν σεβάσμασι προσεκύνησαν.

Σέβασμα, τὸς, τό, (σεβάζομαι,) an object of worship, any thing venerated and worshipped, e. g. a god, numen, Acts xvii. 23. 2 Thess. ii. 4.—Wisdom. xiv. 20. Bel and Drag. 27. Dion. Hal. Ant. 1. 30. ib. 5. 1.

Σεβαστός, ἡ, ὄν, (σεβάζομαι,) pp. venerated, august, Lat. *augustus*, Hesych. σεβαστός· προσκνητός, τιμητός. In N. T. as an honorary title, and then pr. n. ὁ Σεβαστός. Lat. *Augustus*.

a) pp. a title first assumed by Cæsar Octavianus, and retained by his successors as a personal appellation; comp. Adam's Rom. Ant. p. 169. Spoken of Nero, Acts xxv. 21, 25.—Philo Leg. ad Cai. p. 1012. D. Hdian. 2. 10. 19.

b) adj. *Augustan*, pertaining to Augustus, as σπειρὴ Σεβαστῆ the *Augustan cohort*, Acts xxvii. 1. Several of the Roman legions also bore this honorary title, comp. Claudian. de Bell. Gild. 422. Ptolem. 2. 3 λεγεὼν δευτέρα Σεβαστή. 4. 3. 9. comp. Tacit. Ann. 14. 15.—Others suppose it to be a Samaritan cohort, so called from Σεβαστή, *Sebaste*, the name given by Herod the Great to Samaria in honour of Augustus. Josephus mentions troops called Σεβαστηνοί, prob. from Sebaste or Samaria, Ant. 20. 6. 1. ib. 20. 8. 7. B. J. 2. 4. 3. ib. 2. 12. 5.

Σέβω, Pind. Olymp. 14. 17. Xen.

Mem. 4. 5. 19; more usually σέβομαι depon. Pass. defect. to be shy, timid, to shame oneself, Hom. Il. 4. 242. In N. T. only depon. to reverence, to venerate, to worship God, c. acc. Matt. xv. 9 et Mark vii. 7 μάτην δὲ σέβονται με, quoted from Is. xxix. 13 where Sept. for נִשְׁתָּחִי. Acts xviii. 13. xix. 27. Sept. for נִשְׁתָּחִי Josh. iv. 24. Job i. 9.—Jos. Ant. 9. 10. 1. Diod. Sic. 1. 35. Xen. Ag. 3. 2.—Spec. part. σεβόμενος, η, ον, obsol. or seq. τὸν Σεόν, i. e. worshipping God, religious, devout, spoken of proselytes to Judaism from the heathen, in distinction from the Jews, Acts xiii. 43, 50. xvi. 14. xvii. 4, 17. xviii. 7. AL.

Σειρά, ἄς, ἡ, (εἶρω necto,) a cord, band, Hdot. 7. 85; in N. T. a chain, 2 Pet. ii. 4, comp. in Ζωφός.—Jos. Ant. 3. 7. 5. Luc. D. Deor. 21. 1. id. Hermot. 3.

Σεισμός, οῦ, ὁ, (σειώ,) motion, a shaking, concussion, e. g.

a) genr. ἐν τῇ θαλάσῳ, i. q. a tempest, tornado, Matt. viii. 24. So Sept. for תִּהְיוּ, תִּהְיוּ, Jer. xxiii. 19. Neh. i. 3.

b) spec. an earthquake, Matt. xxiv. 7 ἔσονται σεισμοὶ κατὰ τόπους. xxvii. 54. xxviii. 2. Mark xiii. 8. Luke xxi. 11. Acts xvi. 26. Rev. vi. 12. viii. 5. xi. 13 bis, 19. xvi. 18 bis. So Sept. for שֶׁנֶּה Is. xxix. 6. Am. i. 1. Zech. xiv. 5.—Jos. Ant. 5. 5. 3 pen. Æl. V. H. 4. 17. Xen. H. G. 3. 2. 24.

Σείω, f. σείσω, to move to and fro, to shake, with the idea of shock, concussion, trans.

a) pp. Rev. vi. 13 σικῇ . . . ὑπὸ μεγ. ἀνέμου σειομένη. Of earthquakes, Matt. xxvii. 51 ἡ γῆ ἐσεισθη. Act. c. acc. Heb. xii. 26 σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν, in allusion to Hag. ii. 6 et Joel iii. 16 where Sept. for שֶׁנֶּה.—Luc. Bæch. 2. Pausan. 3. 5. 8. Xen. H. G. 4. 7. 4.

b) trop. to move in mind, to agitate, to put in commotion and perturbation. Matt. xxi. 10 ἐσεισθη ἡ πόλις. xxviii. 4. Sept. for שֶׁנֶּה Is. xiv. 16.—Ez. xxxi. 16.—Pind. Pyth. 4. 484 πόλιν. Helidor. X. p. 484. Antiph. 146. 22.

Σεκοῦνδος, ον, ὁ, Lat. *Secundus*, pr. n. of a Christian, Acts xx. 4.

Σελεύκεια, ας, ἡ, *Seleucia*, a city,

of Syria, situated west of Antioch on the sea-coast near the mouth of the Orontes; called sometimes *Seleucia Pieria*, from the neighbouring Mount Pierius, and also *Seleucia ad mare*, in order to distinguish it from several other cities of the same name in Syria and the vicinity, are so called from Seleucus Nicanor. Acts xiii. 4.—1 Macc. xi. 8. Jos. Ant. 18. 9. 8. Pol. 5. 59. 1.

Σελήνη, ης, ἡ, (σίλας light, brightness,) *the moon*, Matt. xxiv. 29. Mark xiii. 24. Luke xxi. 25. Acts ii. 20. 1 Cor. xv. 41. Rev. vi. 12. viii. 12. xii. 1. xxi. 23. Sept. for חַדָּשׁ Gen. xxxvii. 8. Jer. xxxii. 37. Joel ii. 31.—Hdian. 5. 6. 11. Xen. Mem. 4. 3. 4.

Σεληνιάζομαι, f. άσομαι, (σελήνη,) *to be moon-struck, lunatic*, in Greek usage, i. q. *to be epileptic, to be afflicted with epilepsy*, the symptoms of which were supposed to become more aggravated with the increasing moon; comp. Luc. Tox. 24 where a certain woman ἐλέγετο δὲ καὶ καταπίπτειν πρὸς τὴν σελήνην αὐξανομένην. This disease in N. T. and elsewhere is ascribed to the influence of unclean spirits, demons, see in Δαιμόνιον, Δαιμονίζομαι. See also Luc. Philops. 16. Act. Thom. § 12. Isidor. Origg. 4. 7 “cadens æger spasmodum patitur. Hos etiam vulgus lunaticos vocat, quod per hunc cursum comitetur eos insania daemonum.”—Matt. iv. 24. xvii. 15 ὅτι σεληνιάζεται καὶ κακῶς πάσχει, comp. ver. 18 et Mark ix. 17 et Luke ix. 39, where it is referred to a δαιμόνιον, πνεῦμα.—Act. Thom. § 12. Manetho 4. 81, 216.

Σεμεῖ, ό, indec. *Semei*, Heb. שְׁמַי *Shemei*, pr. n. m. Luke iii. 26.

Σεμίδαλις, εως, ἡ, *fine flour*, Rev. xviii. 13. Sept. oft. for חֲדָשׁ Ex. xxix. 2, 40. Lev. ii. 1.—Eccles. xxxviii. 11. Jos. Ant. 3. 9. 4. ib. 8. 2. 4. Pol. Onom. I. 247.

Σεμνός, ἡ, όν, (σίβομαι,) *venerable, reverend*, Lat. *venerandus*, 2 Macc. viii. 15. Xen. Cyr. 5. 7. 37. In N. T. of things, *honourable, reputable*, Phil. iv. 8; of persons, *grave, dignified*, 1 Tim. iii. 8, 11. Tit. ii. 2.—Luc. D. Mort. 12. 3. Hdian. 1. 2. 6 σεμνῷ ᾗθει καὶ βίῳ σώφρο-

νι. Diog. Laert. 2. 24 αὐτάρκης δὲ ἦν καὶ σεμνός sc. Socrates.

Σεμνότης, ητος, ἡ, (σεμνός,) *venerableness, sanctity*, 2 Macc. iii. 12. Jos. B. J. 6. 5. 1. In N. T. *gravity, dignity, probity*, 1 Tim. ii. 2 ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. iii. 4. Tit. ii. 7.—Jos. Vit. § 49. Æl. V. H. 2. 13 σεμνότης βίου. Xen. Cyr. 8. 3. 1.

Σέργιοις, ον, ό, *Sergius*, i. e. Sergius Paulus, a Roman proconsul in command at Cyprus, converted under the preaching of Paul and Barnabas, Acts xiii. 7. See in Ἀνδριπάτος.

Σερούχ, ό, indec. *Seruch*, Heb. שְׂרָח *Serug*, pr. n. of the father of Nahor, Luke iii. 35. Comp. Gen. xi. 20. In text. rec. Σερούχ.

Σήθ, ό, indec. *Seth*, Heb. שֵׁת replacing,) pr. n. of the third son of Adam, Luke iii. 38.

Σήμ, ό, indec. *Sem*, Heb. שֵׁם (name, renown) *Shem*, pr. n. of the eldest son of Noah, Luke iii. 36. Comp. Gen. v. 32. x. 1 sq.

Σημαίνω, f. ανῶ, (σῆμα sign, signal,) aor. 1 ἰσήμανα Acts xi. 28. al. instead of the more Attic ἰσήμηνα, as also Esth. ii. 22. Judg. vii. 21. Xen. H. G. 2. 1. 28. Comp. Buttm. § 101. n. 2. Lob. ad Phr. p. 24. Winer p. 81.—*To give a sign or signal*, i. e. public, Sept. for שֵׁמָנָה Num. x. 9. Jos. Ant. 7. 11. 6. Xen. An. 5. 2. 12. In N. T. *to signify*, i. e. *to make known, to declare*, seq. orat. indir. John xii. 33 σημαίνων, ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν, xviii. 32. xxi. 19. seq. acc. et inf. Acts xi. 28. c. acc. simpl. Acts xxv. 27 τὰς κατ' αὐτοῦ αἰτίας σημαίνει. absol. Rev. i. 1. Sept. for שֵׁמָנָה Esth. ii. 22.—Jos. Ant. 4. 6. 3. Pol. 2. 27. 3. Xen. Cyr. 2. 4. 4.

Σημεῖον, ον, τό, (i. q. σῆμα,) *a sign, signal*, Hdian. 4. 11. 8. *an ensign, standard*, Sept. for שֵׁנָה Is. xi. 12. Hdian. 8. 5. 22. Xen. Cyr. 7. 1. 4. *sign* of something past, *a memorial, monument*, Sept. for שֵׁנָה Josh. iv. 6. Jos. B. J. 1. 10. 3. In N. T. *a sign, mark, token*, e. g. a) pp. *a sign*, by which any thing is designated, distinguished, known. Matt.

xxvi. 48 ἔδωκεν αὐτοῖς σημεῖον κ. τ. λ. Rom. iv. 11 σημ. ἔλαβε περιτομῆς, i. e. circumcision as τὸ σημεῖον τῆς διαθήκης, comp. Gen. ix. 12, 13. xvii. 11, where Sept. and ἦν. —Thuc. 6. 31. ib. 4. 111 bis. —Spec. *a sign* by which the character and truth of any person or thing is known, *a token, proof*. Luke ii. 12 τοῦτο ὑμῖν τὸ σημεῖον. 2 Cor. xii. 12 τὰ σημεῖα τοῦ ἀποστόλου. 2 Thess. iii. 17 ὅ ἐστι σημ. ἐν πάσῃ ἐπιστολῇ. So Sept. and ἦν 1 Sam. xiv. 10. 2 K. xix. 29. xx. 8. —Jos. B. J. 1. 9. 5. Æschin. 67. 42. Pol. 3. 30. 2. Xen. Conv. 8. 34.

b) *a sign* by which the divine power and majesty is made known, i. e. a supernatural event or act, *a token, wonder, miracle*, by which the power and presence of God is manifested, either directly or through the agency of those whom he sends. (a) As wrought of God, 1 Cor. xiv. 22 ὥστε αἱ γλῶσσαι εἰς σημεῖον εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις, i. e. a token to the unbelieving of God's presence and power, comp. ver. 25; or perhaps a sign of the divine displeasure, comp. ver. 21. So τὸ σημεῖον Ἰωνᾶ *the sign of Jonah*, i. e. which God wrought in the case of Jonah, Matt. xii. 39, comp. ver. 40. Matt. xvi. 4. Luke xi. 29. Meton. of persons sent from God, whose character and acts are a manifestation of the divine power, Luke xi. 30 καθὼς ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις. ii. 34 οὗτος κεῖται . . . εἰς σημεῖον ἀντιλεγόμενον. Also of signs, wonders, miracles which God is said to do *through* any one, ποιεῖν διὰ τινος, joined with τέρατα, e. g. Acts ii. 22, 43. iv. 30. v. 12. xiv. 3. xv. 12. —So σημεῖα καὶ τέρατα Æl. V. H. 12. 57. Pol. 3. 112. 8. —Spec. as fore-showing future events, *a sign* of future things, *a portent, presage*. Matt. xvi. 3 σημεῖα τῶν καιρῶν, i. e. the miraculous events and deeds which foreshow the coming of the Messiah in his kingdom; comp. Ecclus. xxxiii. [xxxvi.] 6, 8. Matt. xxiv. 3 τί τὸ σημεῖον τῆς σῆς παρουσίας; ver. 30. Mark xiii. 4. Luke xxi. 7, 11 σημεῖα ἀπ' οὐρανοῦ μέγала. ver. 35. Acts ii. 19. Rev. xii. 1, 3. xv. 1. Sept. and ἦν Deut. xiii. 1, 2. —Jos. B. J. proem. § 11. Æl. V. H. 1. 29. Plut. Timol. 8. —(β) Of signs, wonders, *miracles*, wrought by Jesus

and his apostles in proof and furtherance of their divine mission. Matt. xii. 38 θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. ver. 39 bis. xvi. 1, 4 bis. Mark viii. 11 σημεῖον ἀπὸ τοῦ οὐρανοῦ. ver. 10 bis. xvi. 17, 20. Luke xi. 16, 29 bis. xxiii. 8. In John only in this sense, c. ii. 11, 18, 23. iii. 2. iv. 54. vi. 2, 14, 26, 30. vii. 31. ix. 16. x. 41. xi. 47. xii. 18, 37. xx. 30. Acts iv. 16, 22. viii. 6. 1 Cor. i. 22. Joined with τέρατα, δυνάμεις, John iv. 48. Acts vi. 8. vii. 36. viii. 13. Rom. xv. 19. 2 Cor. xii. 12. Heb. ii. 4. Sept. and ἦν Ex. iv. 8 sq. 17, 28, 30. —(γ) Spoken analogically of signs, wonders, wrought by false prophets claiming to act by divine authority, Rev. xiii. 13, 14. xvi. 14. xix. 20. c. τέρατα Matt. xxiv. 24. Mark xiii. 22. 2 Thess. ii. 9.

Σημειῶ, ὦ, f. ὦσω, (σημεῖον, σῆμα,) *to sign, to mark, to note with marks*, Pol. 3. 39. 8. In N. T. only Mid. *to mark for oneself, to note*, c. acc. 2 Thess. iii. 14 τοῦτον σημειοῦσθε, *note that man*, q. d. set a mark upon him as one to be shunned. —Pol. 22. 11. 12. ib. 1. 47. 1. Others in 2 Thess. 1. c. *to signify, to point out*, sc. to me, connecting διὰ τῆς ἐπιστολῆς with it. See Winer p. 93. —Philo de Jos. p. 560. A.

Σήμερον, adv. Att. *τήμερον*, (qs. τῇ ἡμέρᾳ,) *to-day, this day*.

a) pp. Matt. vi. 11 δὸς ἡμῖν σήμερον. ver. 30. xvi. 3. xxi. 28. xxvii. 19. Mark xiv. 30. Luke ii. 11. v. 26. xii. 28. xix. 5, 9. xxii. 34. xxiii. 43. xxiv. 21. Acts xxvii. 33. Heb. xiii. 8. James iv. 13. Luke xiii. 32, 33 σήμερον καὶ αὔριον, see in Αὔριον. Sept. for עֲרִיב Gen. iv. 13. xl. 7. Ex. xvi. 25. —Hdian. 7. 5. 11. Luc. Paras. 8. —With the art. as adj. ἡ σήμερον sc. *ἡμέρα*, i. q. *this very day*, Acts xix. 40. See Buttm. § 125. 6, 7.

b) i. q. *at this time, now*, Luke iv. 21 σήμερον πεπλήρωται ἡ γραφή αὐτή. Acts iv. 9. xiii. 33. xxii. 3. xxiv. 21. xxvi. 2, 29. Heb. i. 5. iii. 7, 13, 15. iv. 7 bis. v. 5. 2 Cor. iii. 15 ἕως σήμερον. So Sept. and עֲרִיב Deut. i. 39. 1 Sam. xii. 17. —the art. as adj. ἡ σήμερον sc. *ἡμέρα*, Buttm. 1. c. Acts xx. 26 ἐν τῇ σήμερον ἡμέρᾳ. So ἄχρι τῆς σήμερον 2 Cor. iii. 14, μέχρι τῆς σήμερον Matt. xi. 23. xxviii. 15, and ἕως τῆς σήμερον Matt. xxvii. 8.

Rom. xi. 8, *unto this day*, i. e. *until the present time, until now*.

Σήπω, f. ψω, *to cause to rot, to corrupt, to destroy*, Sept. for שָׁח Job xl. 12. Dion. Hal. 11. 37. Usually and in N. T. Pass. σήπομαι, 2 perf. σέσηπα, intrans. *to rot, to be corrupted*, i. q. *to perish*; James v. 2 ὁ πλούτος ὑμῶν σέσηπε, i. e. *your hoarded stores*. See Buttm. § 97. 5. n. 5. § 113. n. 3. Sept. for שָׁח Niph. Ps. xxxviii. 6.—Jos. B. J. 6. 2. 9. Ael. V. H. 12. 40. Xen. Œc. 19. 11.

Σηρικός, ἡ, ὄν, (σήρ silk-worm,) *silken, of silk*, Jos. B. J. 7. 5. 4 ἐσθήσει σηρικαῖς. In N. T. neut. τὸ σηρικόν subst. *silh, silken stuffs*, Rev. xviii. 12.

Σής, σητός, ὅ, (Heb. שָׂרָא,) *a moth, cloth-worm*, Matt. vi. 19, 20. Luke xii. 33. Sept. for שָׂרָא Is. li. 8. שָׂרָא Is. l. 9.—Theophr. H. Pl. 1. 16 τοῦτο καὶ πρὸς τοὺς σήτας ἐν τοῖς ἱματίοις ἀγαθόν.

Σητόβρωτος, ου, ὅ, ἡ, adj. (σής, βιβρώσκω,) *moth-eaten*, James v. 2 ἱμάσια ὑμῶν σητόβρωτα. So Sept. for שָׂרָא Job xiii. 28.

Σθενόω, ὦ, f. ὤσω, (σθένος strength,) *to strengthen, to confirm*, absol. 1 Pet. v. 10 σθενώσει, or as in text. rec. Opt. σθενώσαι, comp. Winer p. 273.—Hesych. σθενώσει· ἐνισχύσει, δυναμώσει. A late form, not found elsewhere; comp. H. Planck in Bibl. Repos. I. p. 678.

Σιαγών, ὄνος, ἡ, pp. *the jaw-bone, jaw*, Sept. for שִׁנְיָא Judg. xv. 15 sq. Xen. Eq. 1. 8. In N. T. genr. *the cheek*, Matt. v. 39. Luke vi. 29. So Sept. and שִׁנְיָא 1 K. xxii. 24. Lam. iii. 29. Cant. v. 14.

Σιγάω, ω, f. ἤσω, (σιζω to hist,) *to be silent, still, to keep silence*.

a) genr. intrans. Luke ix. 36 αὐτοὶ ἐσιγησαν. xx. 26. Acts xii. 17. xv. 12, 13. 1 Cor. xiv. 28, 30, 34. Sept. for שָׁח Ex. xiv. 14. שָׁח Ecc. iii. 7.—Dem. 291. 20. Xen. Mem. 3. 5. 6.

b) trans. *to keep in silence, to keep secret*, Pass. Rom. xvi. 25 μυστηρίου χρόνοις αἰωνίοις σιγημένον.—Eurip. Med. 80 or 81 σιγά λόγον. Comp. Hdian. 4. 5. 13.

Σιγή, ἡς, ἡ, (σιγάω,) *silence*, Acts

xxi. 40 πολλῆς σιγῆς. Rev. viii. 1.—Wisd. xviii. 14. Xen. Cyr. 7. 1. 25 πολλῇ σιγῇ.

Σιδήρεος, ἑα, εον, contr. σιδηροῦς, ἄ, οὖν, (σιδηρος,) *iron, of iron*, Acts xii. 10 πύλιν τὴν σιδηρᾶν. Rev. ii. 27. ix. 9. xii. 5. xix. 15. Sept. for שִׁדְרָא Lev. xxvi. 19. Deut. iii. 11.—Dem. 778. 20. Xen. Cyr. 6. 1. 30.

Σίδηρος, ου, ὁ, *iron*, Rev. xviii. 12. Sept. for שִׁדְרָא Gen. iv. 21. 1 K. vi. 7.—Dem. 645. 16. Xen. Cyr. 3. 1. 23.

Σίδων, ὄνος, ἡ, Sidon, Heb. שִׁדְרָא Zidon, a celebrated commercial city of Phenicia, situated on the sea-coast northward of Tyre, and now called *Saïde*; every where coupled with Tyre except twice, Acts xxvii. 3. Luke iv. 26 εἰς Σάριπτα τῆς Σιδωνος, i. e. *the country or territory of Sidon*. So Matt. xi. 21 ἐν Τύρῳ καὶ Σιδῶνι. ver. 22. xv. 21. Mark iii. 8. vii. 24, 31. Luke vi. 17. x. 13, 14.—The name שִׁדְרָא signifies *fishing, fishery*, and such is the etymology given by Justin 18. 8; comp. Gesen. Lex. s. voc. But Josephus derives it from Sidon the eldest son of Canaan, Gen. x. 15. Jos. Ant. 1. 6. 2. Sidon is a very ancient city, Gen. x. 19. xliv. 13; and was assigned by Joshua to the tribe of Asher, but never subdued by them, Judg. i. 31. x. 12. Jos. Ant. 5. 4. 1 ἐκ προγόμων ἔλευθ' ἑα. It afterwards surrendered to Salmanassar king of Assyria; and was destroyed by Artaxerxes Ochus king of Persia about 340 B. C. Jos. Ant. 9. 14. 12. Diod. Sic. 16. 41 sq. It was again rebuilt, and not long after was taken by Alexander the Great, before the siege of Tyre, Jos. Ant. 11. 8. 3. After his death it was subject alternately to the kings of Syria and of Egypt, and then to the Romans. At present the population of Saïde is estimated at from 8,000 to 10,000, mostly Mohammedans. See Rosenm. Bibl. Geogr. II. i. p. 20 sq.

Σιδώνιος, ἑα, ον, Sidonian, and ὁ Σιδωνιὸς *the Sidonians*, citizens of Sidon, Acts xii. 20. In MSS. Luke iv. 26 Σαριπτα τῆς Σιδωνίας sc. χώρας.—Jos. Ant. 17. 12. 1.

Σικάριος, ου, ὁ, Lat. *sicarius*,

(from *sica* dagger,) pp. a *dagger-man*, *assassin*, *robber*, Acts xxi. 38. Comp. Jos. Ant. 20. 8. 6. B. J. 2. xiii. 5.—Bands of robbers of this name and character were common in Judea under the procurators; Jos. B. J. 2. 13. 3 εἶδος ληστῶν οἱ καλούμενοι σικάριοι . . . ταῖς ἐσθήσεσιν ὑποκρύπτοντες μικρὰ ξιφίδια. Ant. 20. 8. 5. Comp. Jos. B. J. 7. c. 8.—11.

Σίκερα, τό, Heb. כַּיֶּסֶר, indec. (genit. σίκερος Euseb. Præp. Evang. 6. 10,) *sikera*, i. e. *strong drink*, any intoxicating liquor, whether wine Num. xxviii. 7, or more usually as prepared from grain, fruit, honey, dates, etc. Luke i. 15 οἶνον καὶ σίκερα οὐ μὴ πίνῃ. So Sept. and כַּיֶּסֶר Lev. x. 9. Deut. xxix. 6. Judg. xiii. 4, 7, 14.—Hieron. ad Nepot. Opp. ed. Martian. IV. p. 364, "*Sikera* Hebræo sermone omnis potio, quæ inebriare potest, sive illa quæ frumento conficitur, sive pomorum succo; aut cum favi decoquantur in dulcem et barbaram potionem; aut palmarum fructus exprimuntur in liquorem, coctisque frugibus aqua pinguior coloratur." Plin. H. N. 14. 19. "Fierent vina et a pomis, primumque e palmis quarum Palæstina feracissima fuit, quo Parthi et Indi utuntur, et Oriens totus." The Egyptians prepared a similar drink from barley, Hdot. 2. 77. Diod. Sic. 1. 20, 31.

Σίλας, see in Σιλονανός.

Σιλονανός, οὗ, ὁ, *Silvanus*, also contr. Σίλας, ᾧ, ὁ, *Silas*, pr. n. of a distinguished Christian teacher, the companion of Paul in his journeys in Asia Minor and Greece. The former name is found only in the Epistles; the latter only in Acts; e. g. Σιλονανός, 2 Cor. i. 19. 1 Thess. i. 1. 2 Thess. i. 1. 1 Pet. v. 12. Σίλας, Acts xv. 22, 27, 32, 34, 40. xvi. 19, 25, 29. xvii. 4, 10, 14, 15. xviii. 5.

Σιλωάμ, ὁ, v. τό, indec. *Siloam*, Heb. שִׁילּוֹחַ (sent, a sending sc. of water,) *Shiloah*, *Siloah*, pr. n. of a fountain in the valley by Jerusalem, John ix. 7, 11 κολυμβήθρα τοῦ Σιλ. Luke xiii. 4 ὁ πύργος ἐν τῇ Σιλ. see in Πύργος. So Sept. for Heb. שִׁילּוֹחַ Is. viii. 6. Josephus usually ἡ Σιλωάμ, once τοῦ Σιλωάμ B. J. 6. 7. 2, and once τοῦ Σιλωά ib. 2. 16. 2.—

Ancient tradition and the testimony of all travellers unite in placing the fountain of Siloam on the south-eastern part of Jerusalem, near the foot of Mount Zion, having Moriah on the north. Here, at the present day, a fountain issues from the rock, at first twenty feet or more below the surface of the ground, into a reservoir, to which there is a descent by two flights of steps; from this place it makes its way several rods under the mountain, and then appears again as a beautiful rill winding its way down into the valley towards the south-east. The water is soft, of a sweetish taste and pleasant; according well with the description of Josephus, γλυκεία καὶ πολλὴ πηγὴ, B. J. 5. 4. 1. See Miss. Herald 1824. p. 66. Calmet p. 854, 565.—Several modern critics, as Gesenius, Tholuck, and others assign the location of Siloam to the south-western side of Mount Zion, in the valley which runs northward from the upper part of the Valley of Hinnom; comp. Miss. Herald 1824. p. 40. This opinion is founded chiefly on two passages of Josephus, which may indeed be so understood, but not necessarily; and no traveller makes mention of any fountain on this side of the city. Jos. B. J. 5. 4. 2. ib. 5. 12. 2. comp. B. J. 6. 7. 2. ib. 6. 8. 5. See Gesen. Lex. art. שִׁילּוֹחַ. Comment. on Is. vii. 3. Tholuck Beytr. z. Erkl. des N. T. p. 123 sq. comp. Relandi Palæstina p. 858. Contra, Rosenm. Bibl. Geogr. II. ii. p. 250. J. Olshausen zur Topogr. des alten Jerus. p. 4 sq. 46 sq.

Σιμικίνθιον, οὐ, τό Lat. *semicinctum*, i. e. an *apron*, prob. of linen, worn by artisans, etc. Acts xix. 12. Comp. Wetst. N. T. ad loc.

Σίμων, ὠνος, ὁ, *Simon*, Heb. שִׁמְעוֹן (a hearing) *Simeon*, pr. n. of several persons. See in Σίμων.

1. *Simon Peter*, the apostle, see in Πέτρος, Matt. xiii. 55. xvii. 25. Luke iv. 38. xxii. 31. al. Elsewhere he is also called Σίμων ὁ λεγόμενος v. ἐπικαλούμενος Πέτρος, Matt. iv. 18. x. 2. Acts x. 18. xi. 13. Σίμων ὄνομα Πέτρος Mark iii. 16, comp. Luke vi. 14. Σίμων Πέτρος Matt. xvi. 16. Luke v. 8. John i. 41.

vi. 8. xiii. 6, 9. al. Σίμων ὁ υἱὸς Ἰωνᾶ
John i. 43. Σίμων Βαρ-Ἰωνᾶ Matt. xvi.
17. Σίμων Ἰωνᾶ John xxi. 15, 16, 17.

2. *Simon Zelotes* Luke vi. 15. Acts i.
13, or ὁ Κανανίτης Matt. x. 4. Mark iii.
18, also an apostle; see in Ζηλωτής and
Κανανίτης.

3. *Simon*, brother of the apostles
James the Less, and Jude, and a kins-
man of Jesus, Matt. xiii. 55. Mark vi. 3.
See in Ἰάκωβος no. 2. Perhaps the
same with Simon Zelotes above.

4. *Simon*, the father of Judas Iscariot,
John vi. 71. xii. 4. xiii. 2, 26.

5. *Simon* a Pharisee, who invited
Jesus to his house, Luke vii. 40, 43, 44.

6. *Simon ὁ λεπρός*, i. e. formerly a
leper, Matt. xxvi. 6. Mark iv. 3.

7. *Simon the Cyrenian*, Κυρηναῖος,
who was compelled to aid in bearing the
cross of Jesus, Matt. xxvii. 32. Mark
xv. 21. Luke xxiii. 26.

8. *Simon ὁ μαγέων*, a sorcerer in
Samaria, Acts viii. 9, 13, 18, 24.

9. *Simon ὁ βυρσεύς*, a tanner at Joppa,
Acts ix. 43. x. 6, 17, 32. AL.

Σινᾶ, τό, indec. *Sinai*, Heb. סיני, Sept. τὸ Σινά Judg. v. 5. Ex. xix. 1, 2,
pr. n. of a mountain or rather cluster
of mountains in the Arabian peninsula
between the two gulfs of the Red Sea,
celebrated as the place where the Mo-
saic law was given. The particular
mountain or summit which probably
bore the name of Sinai, is now called
Djebel Mousa, Mount of Moses. At its
foot is a convent of Catholic monks
situated in a narrow valley. Directly
behind the convent, towards the south-
west, the mountain rises with a steep
ascent; and after three quarters of an
hour there is a small plain or lower
summit, still called *Djebel Oreb*, or Ho-
reb, Heb. חורב; where the law is also
said to have been given, Deut. i. 6. iv.
10, 15. v. 2. al. comp. Ex. xix. 11, 23.
xxiv. 16. From hence a still steeper
ascent of half an hour leads to the peak
of the mountain. On the W. S. W. of
Djebel Mousa lies Mount St. Catharine,
still higher and separated from the
former by a narrow valley. See Burck-
hardt's Travels in Syria, etc. 4to. p. 565
sq. Ruppell's Reisen in Nubien u. dem

petr. Arabien, 1829. Also fully in Bibl.
Repos. II. p. 765 sq. Calmet p. 412 sq.
—Acts vii. 30, 38. Gal. iv. 24, 25.

Σίναπι, εως, τό, *mustard, sinapis
orientalis*, a plant often growing in the
fertile soil of Palestine to a very con-
siderable size, Matt. xiii. 31. Mark iv. 31.
Luke xiii. 19. See Buxt. Lex. Chald.
Rabb. 823. The expression κόκκον σι-
νάπιως, a grain of mustard, is a prover-
bial phrase, i. e. the least, the smallest
particle, Matt. xvii. 20. Luke xvii. 6. So
Rabb. סתם, Buxt. l. c. 822.—
σίναπι Archipp. Comm. Athen. IX. 68.
p. 498. σινάπιως Nicet. Anal. XVII. 5.
p. 337. Other late forms are σίνηπι
Artemid. V. 5. p. 401. σίναπυ Diocles.
Athen. II. 78. p. 264. The early and
Attic form was νάπυ; see Lob. ad Phryn.
p. 288.

Σινδών, όνος, ή, *sindon*, i. e. *fine
linen, muslin*, from India, Hdot. 1. 200.
ib. 2. 95; or of cotton, σινδών βυσσίνη,
Hdot. 2. 86. ib. 7. 181; also genr. *linen
cloth*, used as a signal, Pol. 2. 66. 10.
Passow derives it from Σινδός i. q. Ἰν-
δός; some, as Etym. M. from the city
Σιδών; others from Heb. שִׁטָּן a linen
under-garment, Fischer Prolus. de Vit.
Lexx. p. 75; while Pollux regards it
as of Egyptian origin, Onom. 7. 172.
Comp. Kuinoel ad Matt. xxvii. 59.—In
N. T. *linen cloth, a linen garment*, prob.
of a square or oblong form, worn by
the Orientals at night instead of the
usual garments, Mark xiv. 51 νεανίσκος
... περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ.
ver. 52. Used also for wrapping around
dead bodies, Matt. xxvii. 29. Mark xv.
46 bis. Luke xxiii. 53. Sept. for שִׁטָּן
Judg. xiv. 12, 13. Prov. xxxi. 24.—
Galen. μὴ γυμνὸς κομίζεσθω, ἀλλὰ περιβε-
βλημένος σινδόνα. Hdot. 2. 95 ἦν μὲν ἐν
ἱματίῳ ἐνελιζόμενος εὐδῇ ἢ σινδόνι.

Σινιάζω, f. άσω, (σίσιον a sieve,
riddle,) to sift, to shake, as grain in a
sieve or riddle. Trop. c. acc. of pers.
inpl. Luke xxii. 31 ὁ Σατανᾶς ἐξηγήσατο
ἡμᾶς, τοῦ σινιάσαι ὡς τὸν σίτον, i. e. to
agitate and prove by trials and afflic-
tions.—Hesych. σινιάσαι· σείσαι, κοκκι-
νεῦσαι. Not found in profane writers;
comp. Passow art. σίνιον.

Σιτευτός, ἡ, ὄν, (σιτεύω, σῖτος,) *fed, se. with grain, fattened*, Luke xv. 23 τὸν μόσχον τὸν σιτευτόν. ver. 27, 30. So Sept. for מְרִבָּה לְעֶלְיָ Jer. xlvi. 21. מְרִבָּה 1 K. v. 3 [iv. 23].—Pol. 39. 2. 7. Xen. An. 5. 4. 32.

Σιτίον, ου, τό, (σῖτος,) *grain, corn, provision of grain*, Acts vii. 12 in MSS. for. plur. σῖτα.—plur. τὰ σιτία Jos. Ant 15. 9. 1. Pol. 8. 37. 1.

Σιτιστός, ἡ, ὄν, (σιτίζω,) σῖτος, *fed, se. with grain, fattened*; subst. τὰ σιτιστά *fatlings* Matt. xxii. 4.—Jos. Ant. 8. 2. 4. Athen. XIV. p. 656. c. The form σιτευτός was more Attic, Thom. Mag. p. 794.

Σιτομέτριον, ου, τό, (σῖτος, μετρίω,) *grain measured out, i. q. an allowance, portion, ration*, Luke xii. 42.—Greg. Naz. Orat. 2. 29. Basil. Ep. 393, 404. A word of the later Greek, Lob. ad Phr. p. 383. So σιτομετρία Diod. Sic. 2. 41.

Σῖτος, ου, ὁ, plur. τὰ σῖτα, *wheat*, and genr. for *grain, corn*. Matt. iii. 12 συναίξει τὸν σῖτον αὐτοῦ. xiii. 25, 29, 30. Mark iv. 28. Luke iii. 17. xvi. 7. xxii. 31, comp. in Σιτιάω. John xii. 24. Acts vii. 12 see in Σιτίον. xxvii. 38. 1 Cor. xv. 37. Rev. vi. 6. xviii. 13. Sept. for כֶּבֶד Gen. xli. 49. xlii. 3. כֶּבֶד Gen. xxvii. 28, 37. Is. xxxvi. 17.—Æl. V. H. 6. 12. Pol. 5. 1. 11. Xen. Cæc. 17. 12, 13. Anab. 2. 4. 27.

Σίχαρ, see in Συχάρ.

Σιών, ὁ, v. τό, indec. *Sion*, Heb. צִיּוֹן (sunny) *Zion*, the southernmost and highest of the hills on which Jerusalem was built, containing the citadel, the palace, and the upper city, ἡ ἀνω πόλις v. ἀγορά Jos. B. J. 5. 4. 1. See in Ἱερουσαλήμ.—In N. T. by synecd. for the whole of Jerusalem, as the holy city, the seat of the worship of the true God, where his presence is said to dwell, e. g. ἐπὶ τὸ ὄρος Σιών Rev. xiv. 1. ἐν Σιών Rom. ix. 23. 1 Pet. ii. 6. ἐκ Σιών Rom. xi. 26. θυγάτηρ Σιών Matt. xxi. 5. John xii. 15, see in Θυγάτηρ c. Of the spiritual or celestial Sion, Heb. xii. 22; see in Ἱερουσαλήμ c. β.

Σιωπάω, ὦ, f. ἤσω, (σιωπή *silence, stillness*), *to be silent, still, intrans.*

a) pp. persons, *to keep silence*, to hold one's peace, Matt. xx. 31. xxvi. 63 ὁ δὲ Ἰησοῦς ἐσιώπα. Mark iii. 4. ix. 34. x. 48. xiv. 61. Luke xviii. 39. xix. 40. Acts xviii. 9. Of one unable to speak, dumb, Luke i. 20. Sept. for שָׁמָּה Job xxix. 21. שָׁמָּה Is. xxxvi. 21. שָׁמָּה Is. xlii. 14.—Luc. D. Deor. 21. 2. Dem. 1126. 27. Xen. An. 1. 3. 2.

b) trop. of a sea or lake, *to be still, calm, hushed*, Mark iv. 39 σιῶπα, πεφίμωσο.—Comp. Anth. Gr. I. p. 169. 1 σεσίγηκεν δὲ θάλασσα. Theocr. Id. 2. 38. So *sileat mare*, Valer. Flacc. 8. 452.

Σκανδαλίζω, f. ἴσω, (σκάνδαλον,) *to cause to stumble and fall*, Pass. *to stumble and fall*, not found in profane writers, nor in Sept. Trop. in respect to external circumstances, q. d. *to cause to fall, to bring to ruin*, Aquil. for שָׁבַר, שָׁבַר, Prov. iv. 12. Is. viii. 15. xl. 30. Ps. lxiv. 9; also Ecclus. ix. 5. xxiii. 8. xxxv. 15.—In N. T. trop. in a moral sense, *to be a stumbling-block to any one, to cause to stumble at or in any thing, i. e. to give or cause offence to any one*, trans.

a) genr. i. q. *to offend, to vex*, pp. *to scandalize*, c. acc. of pers. Matt. xvii. 27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς. John vi. 61. 1 Cor. viii. 13 bis. Pass. Matt. xv. 12. Rom. xiv. 21. 2 Cor. xi. 29.—So Pass. σκανδαλιζέσθαι ἐν τινι *to be offended in or at any one, to take offence at his character, words, conduct, so as to desert and reject him*. Matt. xi. 6 μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἑμοί. xiii. 57. xxvi. 31, 33 bis. Mark vi. 3. xiv. 27, 29. Luke vii. 23.

b) causat. *to cause to offend, to lead astray, to lead into sin*, i. e. *to be a stumbling block, or the occasion of one's sinning*; c. acc. of pers. Matt. v. 29 εἰ δὲ ὁ ὀφθαλμός σου σκανδαλίζει σε. ver. 30. xviii. 6 ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων. vers. 8, 9. Mark ix. 42, 43, 45, 47. Luke xvii. 2.—Psalt. Salom. xvi. 7 γυναικὸς πονηρᾶς σκανδαλιζούσης ἄφρονα.—Hence Pass. *to be made to offend, to be led astray or into sin*, i. q. *to fall away from the truth, from the Gospel, etc.* Matt. xiii. 21. xxiv. 10. Mark iv. 17. John xvi. 1.

Σκάνδαλον, ου, τό, a later form for σκανδάληθρον, (σκάζω or σκαμβός,)

pp. *trap-stick*, a crooked stick on which the bait is fastened, which the animal strikes against and so springs the trap, Pollux On. 7. 114 *μνάγρας*, ὡν τὸ ἰστάμενόν τε καὶ σχαζόμενον παττάλιον· τὸ δὲ τῇ σπαρτίνῃ προσηρητῆμενον σκανδάληθρον καλεῖται. ib. 10. 156. Comp. Wetst. N. T. I. p. 302. Hesych. *σκανδαλοθρστας*, καὶ σκάνδαλον τὸ ἐν ταῖς μνάγραις. By synecd. *a trap, gin, snare*, Sept. for *שָׁרֵיז* trop. Josh. xxiii. 13. 1 Sam. xviii. 21. Hence genr. 'any thing which one strikes or stumbles against,' *a stumbling-block, impediment*, as Sept. for *שָׁרֵיז* Lev. xix. 14 ἀπέναντι τυφλοῦ οὐ προσθήσεις σκάνδαλον, comp. Judith v. 1. In N. T. *stumbling-block, offence*, only trop. in a moral sense.

a) genr. as a cause of stumbling, falling, ruin, morally and spiritually. E.g. of Christ, as ἡ πέτρα σκανδάλου *rock of stumbling*, Rom. ix. 33. 1 Pet. ii. 7; see in Πέτρα b. Δίθος b. Also Rom. xi. 9 γεννηθήτω ἡ τράπεζα αὐτῶν . . εἰς σκάνδαλον, quoted from Ps. lxix. 23 where Sept. for *שָׁרֵיז*, comp. above. Sept. for *שָׁרֵיז* Ps. cxix. 165.—Eccles. xxvii. 23. 1 Macc. v. 4.

b) as a cause of offence and indignation, i. q. *offence, a scandal*. Matt. xvi. 23 σκάνδαλόν μου εἶ. 1 Cor. i. 23. Gal. v. 11.—Judith xii. 2.

c) as a cause or occasion of sinning or of falling away from the truth, Matt. xviii. 7 ter. Luke xvii. 1 ἀνευδεκτόν ἐστι μὴ ἐλθεῖν τὰ σκάνδαλα. Rom. xiv. 13. xvi. 17. Rev. ii. 14. 1 John ii. 10 καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἐστίν, i. e. there is in himself nothing to lead him into sin; comp. ver. 11. Meton. of persons, Matt. xiii. 41. Sept. for *שָׁרֵיז* Judg. ii. 3. Ps. cvi. 36.—Wisd. xiv. 11.

Σκάπτω, f. ψω, *to dig*, intrans. Luke vi. 48 ὃς ἔσκαψε καὶ ἐβάθυνε, see in Βαθύνω. xiii. 8. xvi. 3 σκάπτειν οὐκ ἰσχύω. Sept. Is. v. 6, Heb. *קָדַד*.—Aristoph. Av. 1432 σκάπτειν γὰρ οὐκ ἐπίσταμαι. Hdian. 4. 7. 6. Xen. Cc. 16. 14.

Σκάφη, ης, ἡ, (σκάπτω,) pp. 'any thing dug out,' e. g. *a channel, trench*, Hdol. 4. 73. *a bowl*, Bel and Drag. 33. *a bath* Arr. Epict. 3. 22. 71. In N. T. *a skiff, boat*, Acts xxvii. 16, 30, 32.—Dion.

Hal. Ant. 3. 44. Pol. 1. 23. 7. Plut. Mor. II. p. 17. Tauchn.

Σκέλος, εος, ους, τό, plur. τὰ σκέλη, *the leg*, from the hip to the foot, John xix. 31—33. Sept. for *שָׁרֵיז* Lev. xi. 21. Am. 3. 12.—Aristot. H. An. 1. 15. Pol. 1. 80. 13. Xen. An. 4. 2. 20.

Σκέπασμα, ατος, τό, (σκεπάω, σκεπάω, to cover,) *covering, i. e. clothing, raiment*, 1 Tim. vi. 8.—Jos. B. J. 2. 8. 5. ζωσάμενοι σκεπάσμασι λινοῖς. Philo Qu. det. ins. pot. p. 159. A. Aristot. Polit. 7. 17.

Σκευᾶς, ᾶ, ὁ, *Sceva*, pr. n. of a Jew who had been a chief priest, Acts xix. 14. See in Ἀρχιερεῖς b.

Σκευή, ῆς, ἡ, (σκεῦος,) *apparatus, equipment*, e. g. for war, Diod. Sic. 11. 71; *apparel, equipage, trappings*, Hdian. 6. 4. 11. Xen. An. 4. 7. 27. In N. T. of a ship, *apparatus, furniture, implements*; Acts xxvii. 19 τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν.—Diod. Sic. 14. 79. Of household furniture, moveables, Pol. 2. 6. 6.

Σκεῦος, εος, ους, τό, (kindr. with κνέω, κεύθω, to hide, to cover,) *a vessel, utensil, implement*.

a) genr. of furniture, etc. (a) pp. of a hollow vessel for containing things, Luke viii. 16 οὐδεὶς δὲ λύχνον ἄψας, καλύπτει αὐτὸν σκεῦει. John xix. 29. Acts x. 11, 16. xi. 5. So Sept. and *שָׁרֵיז* 2 K. iv. 3, 4, 6. (Æl. V. H. 12. 8. Hdian. 4. 7. 8.) Of a *potter's vessel*, Rom. ix. 21. Rev. ii. 27. Sept. and *שָׁרֵיז* Lev. vi. 28. xiv. 50.—Of any vessel or implement, Mark xi. 16 οὐκ ἦφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. 2 Tim. ii. 20. Heb. ix. 21 τὰ σκεύη τῆς λειτουργίας. Rev. xviii. 12 bis. Sept. and *שָׁרֵיז* 1 Chr. ix. 28. Num. i. 50. Ex. iii. 22. (Diod. Sic. 17. 66. Xen. Mem. 1. 7. 5.) Plur. τὰ σκεύη, *household stuff, goods, furniture*, Matt. xii. 29. Mark iii. 27. Luke xvii. 31 τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ. Sept. Gen. xxxi. 37. Neh. xiii. 8.—Palæph. 38. 3. Hdian. 2. 1. 2. Xen. Cc. 8. 12.—(β) Trop. of the human body as formed of clay, and therefore frail and feeble; 2 Cor. iv. 7 ἔχομεν τὸν θησαυρὸν τοῦτον ἐν ὀστράκι—

νοῖς σκεύουσιν. So of persons in a moral respect, Rom. ix. 22, 23, σκεύη ὀργῆς, σκεύη ἐλείους, i. e. those on whom the divine wrath or mercy is to be exercised; in allusion to the vessels of the potter in ver. 21. Comp. in an active sense, Sept. σκεύη ὀργῆς, Heb. עֲדָיִם לְזָרָה, i. e. instruments of wrath, Jer. l. 25. Genr. 2 Tim. ii. 21.—(γ) In the later Hebrew usage לְזָרָה, Gr. σκεῦος, is put for a wife, as the vessel of her husband; see Schoettg. Hor. Heb. p. 827. Wetst. N. T. II. p. 302. So 1 Pet. iii. 7 ὡς ἀσθενιστέρῳ σκεῦει τῇ γυναικίῳ, the female vessel as the weaker. 1 Thess. iv. 4 τὸ ἐαυτοῦ σκεῦος κτᾶσθαι, see in Κτάομαι; comp. 1 Cor. vii. 2.—Æcumen. τινὲς τὸ ἐαυτοῦ σκεῦος τὴν ὁμόζυγον ἡρμήνευσαν.

b) in respect to use, an implement, instrument. (α) pp. and spec. the mast of a ship, as the chief instrument of sailing, Acts xxvii. 17 χαλάσαντες τὸ σκεῦος, the sails having probably been furled before, comp. ver. 15. Ancient ships had usually but one mast, which was raised or lowered at pleasure; see Adam's Rom. Ant. p. 403. comp. Hom. Il. 1. 434.—So τὰ σκεύη of the implements and tackle of a ship, Poll. On. 10. 13. Xen. Ec. 8. 11, 12.—(β) Trop. of a person as the instrument of any one, Acts ix. 15 σκεῦος ἐκλογῆς, i. e. a chosen vessel, instrument. Comp. Sept. and לְזָרָה Jer. l. 25.—Pol. 13. 5. 7 Δαμοκλῆς . . ὑπηρετικὸν ἦν σκεῦος εὐφυνίς.

Σκηνή, ἥς, ἡ, (kindr. with σκεῦος, σκία,) a booth, hut, tabernacle, tent, pp. any covered or shady place, Heb. מִשְׁכָּה.

a) pp. as built of green boughs and the like, a booth, Matt. xvii. 4 ποιήσωμεν ὧδε τρεῖς σκηνάς. Mark ix. 5. Luke ix. 33. So Sept. for מִשְׁכָּה Gen. xxxiii. 17. Is. i. 8. Jon. iv. 5.—Dem. 284. 24. Xen. Cyr. 2. 1. 25.—Also of skins, etc. a tent, Heb. xī. 9 ἐν σκηναῖς κατοικήσας. So Sept. and מִשְׁכָּה Lev. xxiii. 43. 2 Sam. xi. 11. for מִשְׁכָּה Gen. iv. 19. xviii. 1 sq.—Æl. V. H. 9. 3. Hdian. 2. 11. 3. Xen. An. 3. 3. 1.—Once diminutively of a small house in ruins, Engl. hut, Acts xv. 16 ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν, quoted from Amos ix. 11 where Sept. and מִשְׁכָּה, metaph. for the family or royal

line of David, fallen into weakness and decay.—Genr. for abode, dwelling, Luke xvi. 9 εἰς τὰς αἰωνίους σκηνάς. Rev. xiii. 6 τὴν σκηνὴν αὐτοῦ sc. τοῦ θεοῦ, i. e. heaven. So Sept. and מִשְׁכָּה Job xxxvi. 29. Ps. xviii. 12.

b) spec. the tabernacle, the sacred tent of the Hebrews, in which the ark was kept, the seat of the Jewish worship before the building of the temple. The ark, however, was separated from the tabernacle long before this period, and was kept in Jerusalem, while the tabernacle itself remained in Gibeon; 2 Chr. i. 3, 4, 13, comp. 2 Sam. vi. 17. 1 Chr. xv. 1.—(α) pp. and genr. Heb. viii. 5. ix. 1 in MSS. ix. 21. xiii. 10. Acts vii. 44 ἡ σκ. τοῦ μαρτυρίου, see in Μαρτύριον b. Sept. for מִשְׁכָּה Ex. xxix. 4, 10. xxxiii. 7. מִשְׁכָּה Num. i. 50 sq.—By Synecd. spoken of the outer sanctuary of the tabernacle, Heb. ix. 2, 6, 8; also of the inner sanctuary, the holy of holies, Heb. ix. 3.—(β) Symbolically of the spiritual or celestial tabernacle, from which the material one is said to have been copied, Heb. viii. 2. ix. 11. Comp. viii. 5. ix. 23, 24. Also poetically for the temple in the heavenly Jerusalem, Rev. xv. 5 ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου. xxi. 3.

c) Acts vii. 43 ἡ σκηνὴ τοῦ Μολόχ, the tabernacle of Moloch, quoted from Amos v. 26 where Sept. for Heb. מִשְׁכָּה, i. e. a tabernacle which the idolatrous Israelites constructed in the desert in honour of Moloch, like that in honour of Jehovah; prob. of a small size so as to elude the notice of Moses. Comp. the σκηνὴ ἱερά of the Carthaginians Diod. Sic. 20. 65. Petron. 29 "præterea grande armarium in angulo vidi, in cujus ædícula erant lares argentei positi."

Σκηνοπηγία, ας, ἡ, (σκηνή, πηγνυμι,) pp. a booth-pitching, tent-pitching, i. e. the festival of booths or of tabernacles, the third great annual festival of the Jews, in which all the males were required to appear before God at the tabernacle or temple; the other two being the Passover and Pentecost; Deut. xvi. 16. al. John vii. 2 ἡ ἑορτὴ τῶν Ἰουδαίων, σκηνοπηγία.—So ἡ σκηνοπηγία

για 2 Macc. i. 9, 18. Heb. מִשְׁכָּן דָּוָד, Sept. ἐορτὴ τῆς σκηνοπηγίας Deut. xvi. 16. xxxi. 10. Zech. xiv. 16, 18, 19. So Esdr. v. 51. 1 Macc. x. 21. Jos. Ant. 4. 8. 12. Sept. ἐορτὴ τῶν σκηνῶν Lev. xxiii. 24. Deut. xvi. 13.—This festival was so called from the booths of green boughs and leaves, in which the people dwelt during its continuance, on the roofs of the houses and in the courts and streets. It began on the 15th day of the seventh month Tisri, which commenced with the new moon of October, and was celebrated for eight days; partly as a memorial of the 40 years' wandering in the desert, where the Israelites dwelt in booths, Lev. xxiii. 42, 43; and partly as a season of thanksgiving for the ingathering of the harvest, hence called מִשְׁכָּן דָּוָד festival of in-gathering, Ex. xxiii. 16. xxxiv. 22. It was a season of rejoicing and feasting; particular sacrifices were offered; and portions of the law read in public; Deut. xxxi. 10 sq. Neh. viii. 18. Jos. Ant. 4. 8. 12. To these the later Jews added a libation of water brought from the fountain Siloam, mixed with wine, and poured upon the altar. Comp. genr. Lev. xxiii. 34 sq. 39 sq. Neh. viii. 14. 2 Macc. x. 6 sq. Jos. Ant. 3. 10. 4. ib. 4. 8. 12. ib. 8. 4. 1. Jahn § 366.—The first and eighth days were *Sabbaths* to the Lord, with holy convocations, Lev. xxiii. 35, 36, 39. Num. xxix. 12, 35; and the eighth especially is called the last great day of the festival, John vii. 37, comp. Neh. viii. 18.

Σκηνοποιός, οὗ, ὁ, (σκηνή, ποιῶ,) *a tent-maker*, spoken of Paul, Acts xviii. 3. See in Παῦλος.—Comp. σκηνοποιούμαι Diod. Sic. 3. 27. Hdian. 7. 2. 8.

Σκῆνος, εος, ους, τό, (i. q. σκηνή,) pp. *a booth, tent, tabernacle*, Anthol. Gr. II. p. 162. Hesych. σκήνους· οἰκητηρίου. Usually and in N. T. trop. for the *body*, as the frail and temporary abode of the soul; 2 Cor. v. 1 ἡ ἐπίγειος οἰκία τοῦ σκήνους i. e. *this earthly house, this tabernacle*, the genit. being equivalent to an apposition, as in Hebrew, Gesen. Lehrs. p. 677. 2 Cor. v. 4 οἱ ὄντες ἐν τῷ σκηνί.—Wisd. ix. 15 τὸ γεῶδες σκῆνος. Æschin. Dial. Socr. 3. 5. Max. Tyr. Diss. 38. p. 396. Plat.

Axioch. T. VIII. p. 197. Tauchn. So Plato γήινον σκῆνος, teste Clem. Alex. Stromat. V. p. 593.

Σκηνόω, ὦ, f. ὥσω, (σκῆνος,) *to tent, to pitch tent*, Sept. for בָּנָה Gen. xiii. 12. Jos. Vit. § 47. Hdian. 6. 8. 17. In N. T. *to dwell* as in tents, *to tabernacle*, intrans. seq. ἐν ἡμῖν John i. 14. ἐν c. dat. of place, Rev. xii. 12. xiii. 6. μετὰ c. gen. Rev. xxi. 3. ἐπὶ c. acc. Rev. vii. 15. Sept. c. ἐν for בְּ פָנָי Judg. viii. 11.—Xen. An. 5. 5. 11 σκηνοῦν ἐν ταῖς οἰκίαις.

Σκῆνωμα, τος, τό, (σκηνόω,) *a booth or tent pitched, a tabernacle*, pp. Xen. An. 2. 2. 17; in N. T. for God, q. d. *dwelling, temple*, Acts vii. 46. • So Sept. and בְּשֵׁכֶן Ps. cxxxii. 5. xlv. 4. לִבְּךָ 1 K. ii. 28. viii. 4.—Trop. of the *body*, as the frail tenement of the soul, 2 Pet. i. 13, 14. Comp. in Σκῆνος.

Σκία, ἄς, ἡ, *shadow, shade*. a) pp. Mark iv. 32 ὑπὸ τὴν σκιὰν αὐτοῦ. Acts v. 15. Sept. for בְּצֵל Ez. xvii. 23. Judg. ix. 36.—Æl. V. H. 2. 14. Xen. Cyr. 8. 8. 17.—In the sense of *darkness, gloom*, as σκιά θανάτου *death-shade*, i. e. thickest darkness; see in Θάνατος d. Matt. iv. 16. Luke i. 79. Comp. *umbra mortis* Ovid. Met. 5. 191.

b) metaph. *a shadow*, i. e. *a shadowing forth, adumbration*, in distinction from τὸ σῶμα the body or reality, and ὁ εἰκὼν the full and perfect image; so prefiguring things future and more perfect. Col. ii. 17 ἡ ἐστὶ σκία τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ. Heb. viii. 5. x. 1 σκιὰν γὰρ ἔχων ὁ νόμος . . οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων.—Philostr. Vit. Soph. 1. 20. 1 ὅτι σκία καὶ ὀνειράτα αἱ ἡδοναὶ πᾶσαι. Comp. Cic. Off. 3. 17 “nos veri juris solidam et expressam effigiem nullam tenemus; umbra et imaginibus utimur.”

Σκιρτάω, ὦ, f. ἥσω, *to leap, to spring*, intrans. espec. of animals, Sept. Mal. iv. 2. Wisd. xvii. 19. Luc. D. Marin. 15. 2. In N. T. *to leap for joy, to exult*, Luke vi. 23 χαίrete καὶ σκιρτήσατε. Of the foetus in the womb, Luke i. 41, 44; comp. Sept. Gen. xxv. 22.—Aristoph. Plut. 761 σκιρτᾶτε καὶ χορεύετε. Plut.

ed. R. VI. p. 46 σκιρτώσα νεότης. Hdian. 4. 11. 5.

Σκληροκαρδία, ας, ἡ, (σκληρός, καρδία,) *hardness of heart, obstinacy, perverseness*, Matt. xix. 8. Mark x. 5. xvi. 14. Sept. for כָּבֵד לְבָבְךָ Deut. x. 16. Jer. iv. 4.—Ecclus. xvi. 10. Not found in profane writers.

Σκληρός, á, óν, (σκληρῆναι, σκέλλω,) pp. *dried up*, i. q. *dry, hard, stiff*; so of the voice or sounds, *hoarse, harsh*, σκλη. ἤχος Jos. Ant. 4. 3. 3. σκλη. βρονταί ib. 2. 16. 3. Hdot. 8. 12; or of things, *hard*, not soft, τὰ σκληρὰ καὶ τὰ μαλακὰ Xen. Mem. 3. 10. 1.—Hence in N. T. *hard*, i. e.

a) of winds, *fierce, violent*, James iii. 4 ὑπὲρ σκληρῶν ἀνέμων. Comp. in Engl. 'a *hard* wind, a *stiff* wind.'—Sept. Prov. xxvii. 16 βορέας σκληρὸς ἄνεμος. Æl. V. H. 9. 14 σκλη. ἄνεμοι. Arr. Alex. M. 1. 26. 3.

b) of things spoken, *hard*, i. q. *harsh, offensive*; as λόγος John vi. 60, comp. ver. 61. Jude 15 περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ, q. d. *hard* speeches. So Sept. for פָּקַד Gen. xlii. 7, 30. 1 K. xii. 13.—Eurip. Fragm. 75 πότερα ξείλεις σοι μαλθακὰ ψευδῇ λέγω ἢ σκληρὰ ἀληθῇ.—Of things done, *hard*, i. e. *difficult, grievous*; Acts ix. 5 et xxvi. 14 σκληρόν σοι πρὸς κέντρα λακτίζειν. So Sept. for פָּקַד Ex. i. 14. vi. 9. Deut. xxvi. 6.—Pol. iv. 21. 1. Xen. Mem. 2. 1. 20.

c) of persons, i. q. *harsh, stern, severe*. Matt. xxv. 24 ὅτι σκληρὸς εἰ ἄνθρωπος. So Sept. for פָּקַד 1 Sam. xxv. 3. Is. xlviii. 4.—Luc. Somn. 6. Aristot. Eth. 4. 8 ἀγριεῖ καὶ σκληροὶ δοκοῦσιν εἶναι. Athen. II. pp. 55. E.

Σκληρότης, ητος, ἡ, (σκληρός,) *dryness, hardness, της γῆς* Jos. Ant. 3. 1. 1. *hardiness of the body*, Plut. ed. R. VI. p. 497. 11. In N. T. trop. σκληρότης τῆς καρδίας, *hardness of heart, obstinacy, perverseness*, Rom. ii. 5. Sept. for פָּקַד Deut. ix. 27.

Σκληροτράχηλος, ό, ἡ, adj. (σκληρός, τράχηλος,) *hard-necked, stiff-necked*, i. e. *obstinate, perverse*, Acts vii. 51. Sept. for הָרַג פָּקַד Ex. xxxiii. 3, 5. Deut. ix. 6, 13.—Bar. ii. 22. Ecclus. xvi. 12.

Σκληρύνω, f. υνῶ, (σκληρός,) pp. *to make dry and hard*; trop. *to make hard, heavy, grievous*, Sept. for פָּקַד 2 Chr. x. 4. Judg. iv. 24; of words 2 Sam. xix. 43.—In N. T. of persons in a moral sense, *to harden*, i. e. *to make obstinate, perverse*, c. acc. Rom. ix. 18 ὃν δὲ θέλει, σκληρύνει, comp. ver. 17 et Ex. vii. 3. Pass. Acts xix. 9. Heb. iii. 13. Seq. τὰς καρδίας Heb. iii. 8, 15 et iv. 7, quoted from Ps. xciv. 8 where Sept. for פָּקַד; also for רָחַק Ex. ix. 13. x. 20.—Ecclus. xxx. 12 μήποτε σκληρυνθεῖς ἀπειθήσῃ σοι.—Others in Rom. ix. 18, *to deal hardly with*, comp. Job xxxix. 16.

Σκολιός, á, óν, (σκέλλω,) *crooked, bent*, pp. from dryness, e. g. ξύλον σκολιόν Wisd. xiii. 13. σκ. σιδήρος Hdot. 2. 86. In N. T.

a) pp. of a way, or parts of it, Luke iii. 5 καὶ ἔσται τὰ σκολιὰ εἰς εὐθεΐαν, quoted from Is. xl. 4 where Sept. for רָחַק. Sept. also for פָּקַד Prov. ii. 15. פָּקַדְנָא Is. xlii. 16.—Jos. Ant. 3. 6. 2. Heliodor. 1. 6 σκολιάς γάρ τινας ἀτραπούς.

b) trop. *crooked*, i. e. *perverse, wicked*, as γενεὰ σκολιά Acts ii. 40. Phil. ii. 15. So Sept. γεν. σκολ. for רָחַק Ps. lxxviii. 8. פָּקַד Prov. xxxii. 5.—Wisd. i. 3.—Of masters, i. q. *perverse, unjust, peevish*, opp. ἐπιεικής, 1 Pet. ii. 18. Comp. Sept. for פָּקַדְנָא Prov. xvi. 28.

Σκόλοψ, οπος, ό, pp. 'any thing pointed, sharp,' e. g. *a stake, palisade*, Xen. An. 5. 2. 5. *point of a hook* Luc. Merc. cond. 3. *a thorn, prickle*, Sept. for רָחַק Hos. ii. 6. Luc. Ver. Hist. 2. 30 διὰ τινος ἀκανθώδους καὶ σκολόπων μεστής ἀτραποῦ. Æl. H. An. 10. 13.—In N. T. 2 Cor. xii. 7 σκόλοψ τῇ σαρκί, *a thorn in the flesh*, i. e. something which excites severe and constant pain, prob. some bodily infirmity, ἀσθένεια, comp. ver. 10.—Artemid. III. 33 ἀκναῖ καὶ σκόλοπες δδύνας σημαίνουν διὰ τὸ δξύ.

Σκοπέω, ῶ, f. ἴσω, (σκοπός,) *to look, to watch, to reconnoitre*, absol. Luc. D. Deor. 20. 5. Xen. An. 5. 1. 9. In N. T. *to look at or upon, to behold, to regard*, c. acc. 2 Cor. iv. 18 μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα. Phil. ii. 4.—Seq. acc. of pers. i. q. *to mark, to note*, Rom. xvi. 17. Phil. iii. 17.—2 Macc. iv. 5. Dem

1488. 2. Xen. Cyr. 2. 2. 18.—With a negat. σκοπεῖν μή, pp. to look to it lest, to take heed lest, Luke xi. 35. Gal. vi. 1. —Xen. Mag. Eq. 7. 15.

Σκοπός, οὗ, ὁ, (σκέπτομαι,) pp. 'an object set up in the distance, at which one looks and aims;' e. g. a mark, goal, Phil. iii. 14 κατὰ σκοπὸν διώκω. Sept. for פְּרָמָ Job xvi. 13. Lam. iii. 12.—Jos. Ant. vi. 11. 8. Hdian. 6. 7. 18. Xen. Cyr. 1. 6. 29.

Σκορπίζω, f. ἴσω, to scatter, to disperse, trans. A later word for the earlier σκεδάννυμι, Phryn. et Lob. p. 218. H. Planck in Bibl. Repos. I. p. 680. Passow sub voc.

a) pp. c. acc. John x. 12 ὁ λύκος . . . σκορπίζει τὰ πρόβατα. xvi. 32. Sept. for פְּרָמָ 2 Sam. xxii. 15. Ps. xviii. 15.—1 Macc. vi. 54. Jos. Ant. 6. 6. 3. Æl. V. H. 13. 46. Plut. Timol. 4.—In the proverbial expression, Matt. xii. 30 et Luke xi. 23 ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει, i. e. wastes, acts against me.

b) i. q. to scatter one's gifts, to distribute largely, to be liberal, bountiful, absol. 2 Cor. ix. 9 quoted from Ps. cxii. 9 where Sept. for פְּרָמָ.

Σκορπίος, οὗ, ὁ, a scorpion, Linn. scorpio Afer, a large insect, sometimes several inches long, shaped somewhat like a small lobster, and furnished with a sting at the extremity of its tail. Scorpions are found only in hot countries; where they lurk in decayed buildings and among the stones of old walls. The sting is venomous, producing inflammation and swelling; but is rarely fatal unless through neglect. See Rees' Cyclop. art. Scorpio. Luke x. 19. xi. 12. Rev. ix. 3, 5, 10. Sept. for פְּרָמָ Deut. viii. 15. 1 K. xii. 11, 14.—Eccles. xxvi. 7. Jos. Ant. 8. 8. 2. Æl. H. An. 6. 20. ib. 10. 23.

Σκοτεινός, ἡ, ὅν, (σκότος,) dark, without light; Matt. vi. 23 ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Luke xi. 34, 36. Sept. for פְּרָמָ Job x. 21. xv. 23. פְּרָמָ Ps. lxxxviii. 7.—Ceb. Tab. 10. Xen. Mem. 3. 10. 1.

Σκοτία, ας, ἡ, (σκότος,) darkness,

absence of light; used espec. by late writers for σκότος. Mæris p. 354 σκότος οὐδ' ἐτέρως, Ἀττικῶς. σκοτία, Ἑλληνικῶς. comp. Thom. Mag. p. 800.

a) pp. John vi. 17 σκοτία ἤδη ἐγεγόνει, i. q. it was now dark. xii. 35 ὁ περιπατῶν ἐν τῇ σκοτίᾳ. xx. 1. Sept. for פְּרָמָ Job xxviii. 3.—Eurip. Phœniss. 346.—So ἐν τῇ σκοτίᾳ in darkness, i. e. in a dark place, in private, Matt. x. 27. Luke xii. 3.

b) trop. of moral darkness, the absence of spiritual light and truth, ignorance, blindness, including the ideas of sinfulness and consequent calamity. John viii. 12. xii. 35 ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. ver. 46. 1 John i. 5. ii. 8, 9, 11 ter. Comp. פְּרָמָ Job xxxvii. 19.—Meton. of persons in moral darkness, John i. 5 bis.

Σκοτίζω, f. ἴσω, (σκότος,) to darken, to deprive of light; in N. T. only Pass. to be darkened.

a) pp. Matt. xxiv. 29 ὁ ἥλιος σκοτισθήσεται. Mark xiii. 24. Luke xxiii. 45. Rev. viii. 12. ix. 2. Sept. פְּרָמָ Job iii. 9. Ecc. xii. 2.—Plut. ed. R. X. p. 608. 4. Pol. 12. 15. 10.

b) trop. of moral darkness, ignorance, comp. in Σκοτία b. Eph. iv. 18 ἰσχυροσμένοι τῇ διανοίᾳ. Rom. i. 21. xi. 10 σκοτισθήσωσαν οἱ ὀφθαλμοὶ αὐτῶν, quoted from Ps. lxix. 24 where Sept. for פְּרָמָ.—Test. XII Patr. p. 524 σκοτίζων τὸν νοῦν ἀπὸ τῆς ἀληθείας. p. 577. Comp. Dion. Hal. de Thucyd. 33 ἡ σκοτίζουσα τὴν διάνοιαν ὀχλησις.

I. Σκότος, οὗ, ὁ, darkness, Heb. xii. 18 γνώφῃ καὶ σκότῃ. Comp. Sept. Deut. iv. 11.—Eurip. Hec. 1. Phœniss. 388. Dem. 315. 22. Plut. ed. R. VII. p. 185. 7 et pen. Xen. Cyr. 8. 7. 23. The masc. ὁ σκότος was more frequent in Attic usage than the neut. τὸ σκότος, Passow s. voc. Porson ad Eur. Hec. 825.

II. Σκότος, εος, ους, τό, darkness, the absence of light; see above in no. I. fin.

a) pp. (a) genr. Matt. xxvii. 45 σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν. Mark xv. 33. Luke xxiii. 44. Acts ii. 20 εἰς σκότος. 1 Cor. iv. 5 τὰ κρυπτὰ τοῦ σκότους the hid-

den things of darkness, i. e. done in darkness, secret things. Of the darkness of the blind, Acts xiii. 11. Sept. for $\pi\psi\tau$ Gen. i. 2, 4, 5, al.—Æl. V. H. 3. 18 ὕπὸ σκοτῶν . Dem. 411. 25. Xen. Cyr. 4. 2. 26 σκοτῶν γενομένων .—(β) i. q. a dark place, place where darkness reigns. Matt. viii. 12. xxii. 13. xxv. 30 $\text{ἐκβάλλειν εἰς τὸ σκοτὸς τὸ ἐξώτερον into uttermost darkness, i. e. into the farthest dark prison, as the image of the place of punishment in Hades; comp. in 'Εξώτερος. So 2 Pet. ii. 17 et Jude 13 ζόφος τοῦ σκοτῶν εἰς αἰῶνα, i. e. intens. thick gloom of darkness for ever, thickest and eternal darkness; spoken also of Hades. See in 'Αἰδης b.—So οἶκος σκοτῶν of Joseph's prison Test. XII Patr. p. 710; comp. Lib. Henoch. p. 191. Of Sheol, Sept. Job x. 22 $\gamma\eta\ \sigma\kappa\omicron\tau\omicron\upsilon\varsigma$. Tob. iv. 10. xiv. 10. Of the place of punishment in Hades, Wisd. xvii. 21. Psalt. Salom. xiv. 6. Genr. Xen. An. 2. 5. 7 $\text{εἰς ποῖον ἂν σκοτὸς ἀποδράῃ}$.$

b) trop. of moral darkness, the absence of spiritual light and truth, *ignorance, blindness*, including the idea of sinfulness and consequent calamity, i. q. Σκοτία b.—(α) genr. Matt. iv. 16 $\delta\ \lambda\alpha\omicron\varsigma\ \delta\ \kappa\alpha\theta\eta\mu\epsilon\nu\omicron\varsigma\ \epsilon\nu\ \sigma\kappa\omicron\tau\epsilon\iota\ \epsilon\iota\delta\epsilon\ \phi\omega\varsigma\ \mu\acute{\iota}\gamma\alpha$, quoted from Is. ix. 1 where Sept. for $\pi\psi\tau$. Luke i. 79, comp. Sept. and $\pi\psi\tau$ Ps. cvii. 10. Matt. vi. 23 bis. Luke xi. 35. John iii. 19 $\eta\ \gamma\acute{\alpha}\pi\eta\sigma\alpha\nu\ \mu\acute{\alpha}\lambda\lambda\omicron\nu\ \tau\omicron\ \sigma\kappa\omicron\tau\omicron\varsigma\ \eta\ \tau\omicron\ \phi\omega\varsigma$. Acts xxvi. 18. Rom. ii. 19, comp. vers. 17, 20. Rom. xiii. 12 et Eph. v. 11 $\epsilon\rho\gamma\alpha\ \tau\omicron\upsilon\ \sigma\kappa\omicron\tau\omicron\varsigma\ \textit{works of darkness, wicked deeds. 2 Cor. iv. 6 } \delta\ \delta\epsilon\omicron\varsigma\ \delta\ \epsilon\iota\pi\omega\nu\ \epsilon\kappa\ \sigma\kappa\omicron\tau\omicron\varsigma\ \phi\omega\varsigma\ \lambda\acute{\alpha}\mu\psi\alpha\iota$, in allusion to Gen. i. 3. 2 Cor. vi. 14. 1 Thess. v. 4, 5. 1 Pet. ii. 9. 1 John i. 6. Sept. and $\pi\psi\tau$ Mich. vii. 8.—Act. Thom. § 28. § 34.—(β) Abstr. for concr. of persons in a state of moral darkness, *wicked men* under the influence of Satan; e. g. $\eta\ \epsilon\lambda\chi\omicron\sigma\iota\alpha\ \tau\omicron\upsilon\ \sigma\kappa\omicron\tau\omicron\varsigma$, Luke xxii. 53; perh. for Satan himself Col. i. 13. Also Eph. v. 8 $\eta\tau\epsilon\ \gamma\acute{\alpha}\rho\ \pi\acute{o}\tau\epsilon\ \sigma\kappa\omicron\tau\omicron\varsigma$. vi. 12.

Σκοτώ, ω , f. $\omega\sigma\omega$, (σκοτός,) *to darken, to cover with darkness*; Pass. Rev. xvi. 10 $\kappa\alpha\iota\ \epsilon\gamma\epsilon\nu\epsilon\tau\omicron\ \eta\ \beta\alpha\sigma\iota\lambda\epsilon\iota\alpha\ \alpha\upsilon\tau\omicron\upsilon\ \epsilon\sigma\kappa\omicron\tau\omega\mu\epsilon\nu\eta$, i. e. emblematic of distress, calamity, destruction. Sept. pp. for

$\pi\psi\tau$ Ps. cv. 28.—Ecclus. xxv. 17. Of vertigo Pol. 10. 13. 8. Plut. ed. R. VII. p. 908. 8.

Σκύβαλον, ου, τό, (Suid. $\kappa\upsilon\sigma\iota\beta\alpha\lambda\omicron\nu\ \tau\iota\ \delta\omicron\nu\ \tau\alpha\ \tau\omicron\iota\varsigma\ \kappa\upsilon\sigma\iota\ \beta\alpha\lambda\lambda\acute{o}\mu\epsilon\nu\omicron\nu$), *dregs, refuse, recrement*, q. d. what is thrown to the dogs as worthless; spoken of the refuse of grain, *chaff*, Philo de Carit. p. 712. A; of the refuse of a table, slaughtered animals, etc. *offal*, Anthol. Gr. II. p. 180. Philo de Ab. et Cain. fin. $\mu\eta\delta\epsilon\nu\ \epsilon\lambda\omega\ \tau\rho\omicron\phi\eta\varsigma\ \sigma\kappa\upsilon\beta\acute{\alpha}\lambda\omega\nu\ \kappa\alpha\iota\ \delta\epsilon\rho\mu\alpha\text{-}\tau\omicron\varsigma$. Of excrement, *dung*, Jos. B. J. 5. 13. 7. Artemidor. 1. 69. Plut. de Is. et Osir. 4. Trop. *filth* of mind, Ecclus. xxvii. 4.—In N. T. once Phil. iii. 8 $\tau\alpha\ \pi\acute{\alpha}\nu\tau\alpha\ \dots\ \eta\gamma\omicron\upsilon\mu\alpha\iota\ \sigma\kappa\upsilon\beta\alpha\lambda\alpha\ \epsilon\iota\nu\alpha\iota$, i. e. *as dregs, refuse, things worthless*.

Σκύθης, ου, ό, a *Scythian*, Col. iii. 11. The name *Scythian* in ancient geography is applied sometimes to a people, and sometimes to all the nomadic tribes, which had their seat on the north of the Black Sea and Caspian, stretching indefinitely eastward into the unknown regions of Asia; having much the same latitude as the modern names *Mongols* and *Tartars*, and like them synonymous with *barbarian*, $\beta\acute{\alpha}\rho\text{-}\beta\alpha\rho\omicron\varsigma$. See Rosenm. Bibl. Geogr. I. i. p. 272.—2 Macc. iv. 47. Jos. c. Ap. 2. 37 $\Sigma\kappa\upsilon\theta\alpha\iota\ \delta\epsilon\ \phi\acute{o}\nu\omicron\iota\varsigma\ \chi\alpha\iota\rho\omicron\nu\tau\epsilon\varsigma\ \alpha\nu\theta\rho\omega\pi\omicron\iota$, $\kappa\alpha\iota\ \beta\rho\alpha\chi\upsilon\ \tau\omega\nu\ \theta\eta\rho\iota\omega\nu\ \delta\iota\alpha\phi\epsilon\rho\omicron\nu\tau\epsilon\varsigma$. Luc. Tox. 5 sq.

Σκυθρῶπός, ου, ό, ή, adj. ($\sigma\kappa\upsilon\theta\rho\acute{o}\varsigma\ \text{grim, stern, fr. } \sigma\kappa\upsilon\zeta\omicron\mu\alpha\iota, \acute{\omega}\psi$), pp. *grim-visaged*, i. e. *of a stern, gloomy, sad countenance*; either affected Matt. vi. 16; or real Luke xxiv. 17. Sept. for $\gamma\eta$ Gen. xl. 7.—Ecclus. xxv. 23. Luc. D. Deor. 14. 1. Xen. Mem. 2. 7. 12.

Σκύλλω, f. $\nu\lambda\omega$, pp. *to strip off the skin, to flay, to lacerate*, whence $\tau\omicron\ \sigma\kappa\upsilon\text{-}\lambda\omicron\nu$, and Aeschyl. Pers. 577. In N. T. trop. *to harass, to trouble, to weary*, c. acc. Mark v. 35 et Luke viii. 49 $\mu\eta\ \sigma\kappa\upsilon\lambda\lambda\omicron\nu$. Pass. part. Matt. ix. 36 $\text{ὅτι ἦσαν ἐσκυλμένοι}$.—Hdian. 4. 13. 8. ib. 7. 3. 9.

Σκύλον, ου, τό, (σκύλλω,) pp. *skin, hide, as stripped off*, Hesych. $\sigma\kappa\upsilon\lambda\omicron\nu$, $\delta\epsilon\rho\mu\alpha$, $\kappa\acute{\omega}\delta\iota\omicron\nu$. Comp. $\sigma\kappa\upsilon\lambda\acute{o}\epsilon\iota\sigma\theta\omicron\varsigma$. Dem.

781. 18. Usually and in N. T. *spoil, booty*, as stripped from an enemy, Luke xi. 22. Sept. for זָבַח Zech. xiv. 1. Is. liii. 12.—Hdian. 8. 4. 28. Thuc. 6. 71.

Σκωληκόβρωτος, ου, ό, ή, adj. (σκόληξ, βιβρώσκω), *worm-eaten, devoured of worms*, spoken of φθειρίασις the disease of Herod Agrippa, Acts xii. 23. Comp. Jos. Ant. 19. 8. 2, coll. 2 Macc. ix. 9. Wetstein N. T. II. p. 535 sq. Elsner. Obs. Sacr. I. p. 417.—Theophr. H. Pl. 3. 12. Caus. Pl. 5. 9. 1.

Σκώληξ, ηκος, ό, a *worm*, sc. as feeding on dead bodies. Mark ix. 44, 46, 48 όπου ό σκώληξ αύτων ου τελευτά και το πύρ ου σβέννυται, in allusion to Is. lxvi. 24, the language of the prophet being applied to the place of punishment of the wicked; comp. in Γέννα fin. The same image is found Judith xvi. 17. Ecclus. vii. 17. Sept. for נֶחֱלֶה Is. l. c. Deut. xxviii. 39. John iv. 8.—2 Macc. ix. 9. Luc. Asin. 25. Rom. II. 13. 654.

Σμαράγδινος, η, ου, (σμάραγδος,) of *smaragdus, of emerald*, Rev. iv. 3 όμοία όράσει σμαραγδίνω sc. λίθω.—So σμαράγδος Palæph. 31. 7.

Σμάραγδος, ου, ό, *smaragdus*, a name under which the ancients appear to have comprehended all gems of a fine green colour, including *the emerald*. Rev. xxi. 19. Sept. for סַמְרָגְדִּין Ex. xxviii. 17. סַמְרָגְדִּין xxviii. 9. xxxv. 25.—Ecclus. xxxv. 6. Plut. M. Anton. 75. See Rees' Cyclop. art. *Emerald and Gems*.

I. Σμύρνα, ης, ή, *myrrh*, Heb. מִיָּרְרָה a substance distilling in tears spontaneously or by incisions from a small thorny tree growing in Arabia, and especially in Abyssinia; these tears soon harden into a bitter aromatic gum, which was highly prized by the ancients, and used in incense and perfumes; comp. Dioscor. I. 77, et ibi Sprengel. Plin. H. N. 12. 15 sq. Rees' Cyclop. art. *Myrrh*.—Matt. ii. 11 λίβανον και σμύρναν. John xix. 39. Sept. for מִיָּרְרָה Ps. xlv. 9. Cant. iii. 6. v. 5.—Diod. Sic. 2. 49. Theophr. H. Pl. 9. 3, 4. Hdot. 2. 40.

II. Σμύρνα, ης, ή, *Smyrna*, an Ionian city situated at the head of a deep

gulf on the western coast of Asia Minor, still known as a commercial place, though greatly fallen from its ancient wealth and power. It was anciently frequented by great numbers of Jews. Rev. i. 11. ii. 8 in later edit.—Strabo XIV. p. 956. Hdot. 1. 16.

Σμυρναίος, α, ου, *Smyranean*, of Smyrna; οι Σμυρναίοι the *Smyrneans*, Rev. ii. 8 in text. rec.—Hdot. 1. 143.

Σμυρνίζω, f. ισω, (σμύρνα,) *to myrrh, to mingle with myrrh*; Pass. Mark xv. 23 ιδίδουν αυτώ πιειν ισμυρνισμένον οίνον, i. e. wine mingled with myrrh and bitter herbs; see fully in Όζος.—Hesych. ισμυρνισμένον· χρίσματα έχον σμύρνης.

Σόδομα, ων, τά, *Sodom*, Heb. סְדוֹמָה (burning,) pr. n. of one of the four cities of the vale of Siddim destroyed in the time of Abraham and covered by the Dead Sea; comp. Gen. xviii. 17 sq. c. 19.—Matt. x. 15. xi. 23, 24. Mark vi. 11. Luke x. 12. xvii. 29. Rom. ix. 29. 2 Pet. ii. 6. Jude vii. Rev. xi. 8.

Σολομών, also in text rec. Σολομών, Luke xii. 27. Acts vii. 47; Gen. ώνος in later edit. and Jos. Ant. 8. 1. 1, 2. al. also ώντος in text. rec. see Winer p. 63; Heb. שְׁלֹמֹה (pacific; *Solomon*, pr. n. of the son and successor of David, celebrated for his wisdom, wealth, and splendour, Matt. i. 6, 7. vi. 29. xii. 42 bis. Luke xi. 31 bis. xii. 27. John x. 23. Acts iii. 11. v. 12. vii. 47.—Comp. 1 K. c. 1 sq. 1 Chr. c. 28, 29. 2 Chr. c. 1 sq.

Σορός, οὔ, ό, (prob. σωρός,) a *coffer, coffin, urn*, any receptacle for a dead body, Luc. D. Mort. 6. 4. Æschin. 20. 34. ib. 21. 29. Sept. for מִצְבָּה a *mummy-chest* Gen. 1. 26.—In N. T. an *open coffin, bier*, on which the dead were carried to burial, Luke vii. 14. Comp. מִצְבָּה Sept. κλίνης 2 Sam. ii. 31. Jahn § 205. Adam' Rom. Ant. p. 475.

Σός, σή, σόν, pron. poss. Buttm. § 72. 4; *thy, thine; tuus, a, um*; spoken of what belongs to any one, or is in any way connected with him; e. g. by possession, acquisition, Matt. vii. 3 εν τῷ σῷ ὀφθαλμῷ. ver. 22. xiii. 27 εν τῷ σῷ ἀγρῷ.

Luke xv. 31. Acts v. 4. 1 Cor. viii. 11. τὸ σόν, τὰ σά, *thine, thine own*, i. e. what is thine, Matt. xx. 14. xxv. 25. Luke vi. 30. So of society, companionship, Luke v. 33 οἱ δὲ σοιμαθηταί. Mark ii. 18. John xvii. 6, 9, 10 bis. xviii. 35. οἱ σοί, *thy kindred, thy friends*, Mark v. 19. Of origin, as proceeding from any one, Matt. xxiv. 3 τῆς σῆς παρουσίας. Luke xxii. 42 τὸ σόν sc. θέλημα. John iv. 42. xvii. 17 ὁ λόγος ὁ σός. Acts xxiv. 3, 4. 1 Cor. xiv. 16. Philem. 14. — Hdian. 2. 1. 18. Xen. Cyr. 2. 1. 2.

Σουδάριον, ου, τό, Lat. *sudarium*, pp. *a sweat-cloth*, genr. *a handkerchief, napkin*, Luke xix. 20. John xi. 44. xx. 7. Acts xix. 12.—Pollux On. 7. 71. Rabb. אררר Buxt. Lex. Chald. 1442.

Σουσάννα, ης, ἡ, *Susanna*, Heb. שושנה (lily), pr. n. of a Hebrew woman, Luke viii. 3.

Σοφία, ας, ἡ, (σοφός,) *wisdom*, pp. *skill, tact, expertness* in any art; e. g. ἡ σοφία τοῦ τέκτονος Hom. Il. 15. 412; espec. in the fine arts, as music, poetry, painting, Pind. Ol. 9. 16. Xen. Mem. 1. 4. 2, 3. An. 1. 2. 8 λέγεται Ἀπόλλων ἐκδεῖραι Μαρσίαν, νικήσας ἱριζοντά οἱ περὶ σοφίας. Lys. 198. 11. Comp. Heb. חכמה Sept. σοφία Ex. xxviii. 3. xxxvi. 1, 2.—In N. T. *wisdom*, i. e.

a) *skill* in the affairs of life, *practical wisdom, wise management*, as shown in forming the best plans and selecting the best means, including the idea of judgment and sound good sense. Acts vi. 3 ἄνδρας ἐπὶ πλήρεις πν. ἀγ. καὶ σοφίας. vii. 10. Col. i. 28. iii. 16. iv. 5 coll. 6. Luke xxi. 15 στόμα καὶ σοφίαν q. d. wise utterance. Sept. for חכמה 1 K. ii. 6.—Hdian. 1. 5. 23. Plut. Thes. 3. Xen. Mem. 3. 9. 4, 5.

b) in a higher sense, *wisdom*, i. q. *deep knowledge, natural and moral, insight, learning, science*; implying cultivation of mind and an enlightened understanding. Jos. de Macc. 2 σοφία δὴ τοίνυν ἐστὶν γνῶσις θείων καὶ ἀνθρωπίνων πραγμάτων καὶ τῶν τούτων αἰτίων. Cic. de Off. 1. 43 “sapientia, quam σοφίαν Græci vocant, . . rerum est divinarum et humanarum scientia.” — (α) genr. Matt. xii. 42 et Luke xi. 31 τὴν

σοφίαν Σολομῶνος, comp. 1 K. iv. 29. Gesen. Heb. Lex. art. חכמה. Acts vii. 22 πάσῃ σοφίᾳ Αἰγυπτίων. (Jos. Ant. 2. 13. 3.) Implying learned research, λόγον μὲν ἔχοντα σοφίας Col. ii. 23; also a knowledge of hidden things, of enigmatic and symbolic language, Rev. xiii. 18. xvii. 9. Sept. for חכמה Job xi. 6. Prov. i. 2. Dan. i. 17. — Hdian. 4. 77. Æl. V. H. 2. 31. Xen. Mem. 4. 6. 7.—

(β) Spec. of the *learning and philosophy* current among the Greeks and Romans in the apostolic age, which stood in contrast with the simplicity of the Gospel, and tended to draw away the minds of men from divine truth; hence called by Paul σαρκική 2 Cor. i. 12. ἡ σοφία τοῦ κόσμου 1 Cor. i. 20. iii. 19. τῶν ἀνθρώπων ii. 5. τῶν σοφῶν i. 19. So 1 Cor. ii. 4, 13 λόγοι τῆς ἀνθρωπίνης σοφίας. i. 21 ὁ κόσμος διὰ τῆς σοφίας. ver. 22. So 1 Cor. i. 17 οὐκ ἐν σοφίᾳ λόγον *not in wisdom of words*, i. e. not with mere philosophy and rhetoric. 1 Cor. ii. 1.—Hdian. 1. 60. Æl. V. H. 14. 23. Xen. Conv. 3. 4. (γ) In respect to divine things, *wisdom*, i. e. *knowledge, insight, deep understanding*, represented every where as a divine gift, and including the idea of practical application; thus distinguished from ἡ γνῶσις or theoretical knowledge; comp. Neander in Bibl. Repos. IV. p. 252. Matt. xiii. 54 πόθεν οὕτω ἡ σοφία αὐτῇ; Mark vi. 2. Acts vi. 10. Eph. i. 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει. ver. 17. Col. i. 9. 2 Pet. iii. 15. 1 Cor. xii. 8 φ μὲν δίδοται λόγος σοφίας, ἄλλῃ δὲ λόγος γνῶσεως. Spec. of insight imparted from God in respect to the divine counsels, 1 Cor. ii. 6 bis, σοφίαν λαοῦμεν . . σοφίαν οὐ τοῦ αἰῶνος τούτου. ver. 7. Meton. of the author and source of this wisdom, 1 Cor. i. 30.—As conjoined with *purity* of heart and life, James i. 5. iii. 13, 15, 17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστὶν κ.τ.λ. Luke ii. 40, 52.

c) ἡ σοφία τοῦ Θεοῦ, *the divine wisdom*, including the ideas of infiniteskill, insight, knowledge, purity. Rom. xi. 33 ὁ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ. 1 Cor. i. 21, 24 coll. 22. Eph. iii. 10. Col. ii. 3. Rev. v. 12. vii. 12. —Of the divine wisdom as revealed and manifested in Christ and his Gos-

pel, Matt. xi. 19 et Luke vii. 35 καὶ ἐδου-
καίωδῃ ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς,
comp. in Δικαίω b. So Luke xi. 49 ἡ
σοφία τοῦ Θεοῦ εἶπεν, i. e. the divine wis-
dom as manifested in me, Christ; comp.
Matt. xxiii. 34 where it is ἐγώ. Others
here take it in the Jewish sense of a
divine nature, i. q. ὁ Λόγος, comp. in
Λόγος III.

Σοφίζω, f. ἰσω, (σοφός,) to make
wise, i. e. skilful, expert; Pass. to be
skilled, expert, e. g. τῆς ναυτιλίας Hes.
Ἔργ. 647 or 652, comp. 658 or 662.—In
N. T.

a) Act. to make wise, to enlighten, sc.
in respect to divine things, c. acc. of
pers. 2 Tim. iii. 15 τὰ ἰ. γράμματα . . τὰ
δυνάμενά σε σοφίσαι εἰς σωτηρίαν. So
Sept. for עֲרִיבֵי Ps. xix. 8. cv. 22.—
Theoph. ad Autol. 2. p. 82 οἱ προφηταὶ
ὑπὸ τοῦ Θεοῦ σοφισθέντες. Plut. ed. R.
V. p. 601. 4.

b) Mid. σοφίζομαι as Depon. c. acc. of
thing, to make wisely, to devise skilfully,
artfully, Hdot. 2. 66 πρὸς ταῦτα σοφίζον-
ται τὰδε. ib. 8. 27. In N. T. Part.
perf. as passive, σεσοφισμένοι μῦθοι skil-
fully devised fables, 2 Pet. i. 16. Comp.
Buttm. § 113. n. 6.—In profane writers
also c. acc. of pers. i. q. to deceive, to
delude, Jos. B. J. 4. 2. 3. Dem. 567.
19.

Σοφός, ἡ, ὄν, wise, i. e.

a) skilful, expert, 1 Cor. iii. 10 σοφός
ἀρχιτέκτων. Sept. for עֲרִיבֵי Is. iii. 3. 1
Chr. ii. 7.—Luc. D. Deor. 20. 1. Æs-
chin. Dial. Socr. 1. 1.

b) skilled in the affairs of life, discreet,
judicious, practically wise; comp. in
Σοφία a. 1 Cor. vi. 5 σοφός, ὃς ἐννήσε-
ται διακρίναι κ. τ. λ. So Sept. and עֲרִיבֵי
Deut. i. 13. 2 Sam. xiii. 3. Is. xix. 11.
—Hdot. 7. 130. Xen. Cyr. 1. 1. 1. An.
1. 10. 2.

c) skilled in learning, i. e. learned, in-
telligent, enlightened, in respect to things
human and divine; comp. in Σοφία b.
—(a) genr. as to human things, Matt.
xi. 25 Luke x. 21 ἀπὸ σοφῶν καὶ συνε-
τῶν. Matt. xxiii. 34. Rom. i. 14 σοφοῖς
τε καὶ ἀνοήτοις. xvi. 19. 1 Cor. i. 25.
Sept. for עֲרִיבֵי Prov. i. 6. Ecc. ii. 14, 16.
—Palæph. 53. 6. Hdian. 1. 2. 7. Xen.
Mem. 1. 6. 11. — (β) Spec. as to the

philosophy current among the Greeks
and Romans; see in Σοφία b. β. Rom. i.
22 φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν. 1
Cor. i. 19, 20, 26, 27. iii. 18 bis, 19, 20.
—Xen. Mem. 1. 6. 14. ib. 3. 9. 5.—(γ)
In respect to divine things, wise, en-
lightened, as conjoined with purity of
heart and life; comp. in Σοφία b. γ. Eph
v. 15. James iii. 13, comp. ver. 17.

c) spoken of God, wise, as being in-
finite in skill, in sight, knowledge, purity.
Rom. xvi. 27 μόνῃ σοφῇ θεῷ. 1 Tim. i.
17. Jude 25.—Comp. Ecclus. i. 1.

Σπανία, ας, ἡ, Spain, Lat. His-
pania, pr. n. of the Spanish peninsula,
including modern Spain and Portugal
as constituting a province of the Ro-
man empire. It was the native coun-
try of Quinctilian, Lucan, Martial, and
other Latin writers; and many Jews
appear to have settled there. Rom. xv.
24, 28.

Σπαράσσω v. ττω, f. ξω, to tear,
to rend, to lacerate, Plut. ed. R. VI. p.
292. Diod. Sic. 5. 30. In N. T. i. q. to
convulse, to throw into spasms, like epi-
lepsy, spoken of the effects of demoni-
cal possessions, c. acc. Mark i. 26. ix.
20, 26. Luke ix. 39.—Plut. de Gen.
Socr. 22. ed. R. VIII. p. 339. Max.
Tyr. Diss. 23.

Σπαργανόω, ὦ, f. ὠσω, (σπάργανον
swathing-band, fr. σπάργω,) to swathe, to
wrap in swaddling-clothes, trans. Luke ii.
7, 12. Sept. pass. for Pu. עֲרִיבֵי Ez. xvi.
4.—Aristot. H. An. 7. 4. Plut. Quæst.
Rom. 5.

Σπαταλάω, ὦ, f. ἦσω, (σπατάλη
luxury in eating and drinking, fr. σπα-
τάω,) to live in luxury, voluptuously, in-
trans. 1 Tim. v. 6. James v. 5.—Ecclus.
xxi. 15. Hesych. σπαταλάω. τρυφάω. So
κατασπαταλάω, Sept. Prov. xxix. 21.
Anthol. Gr. II. p. 22. The earlier Greeks
used σπάδαω, Alberti Obs. Philol. p.
398.

Σπάω, ὦ, f. ἄσω, to draw, i. e. to
pull, Xen. Eq. 7. 1; to draw in the air,
to breathe, Wisd. vii. 3. In N. T. to draw
out, e. g. a sword; Mid. σπασάμενοι τὴν
μάχαιραν drawing HIS sword, Mark xiv.
17. Acts xvi. 27. Sept. for עֲרִיבֵי Num.

xxii. 31. Judg. ix. 54.—Plut. C. Mar. 14. Xen. Cyr. 7. 3. 15.

Σπείρα, ας, ἡ, also Ion. gen. ης, Acts x. 1. al. Arr. Tact. p. 73. Buttm. § 34. n. IV. 1; pp. any thing wound, wreathed, spiral, a coil, Lat. *spira*, Anth. Gr. IV. p. 176. Jos. Ant. 8. 3. 6; a cord, rope, Loc. Tox. 19. Diod. Sic. 3. 36.—In N. T. a band, troop, company.

a) spoken of Roman foot-soldiers, prob. a cohort, of which there were ten in every legion, each containing three maniples or six centuries, but varying in the number of men at different times and according to circumstances, from perhaps 300 to 1000 or more; comp. Adam's Rom. Ant. p. 367. So Matt. xxvii. 27. Mark xv. 16. Acts x. 1. xxi. 31. xxvii. 1 see in Σεβαστός b.—So Jos. B. J. 3. 4. 2 where of eighteen σπείραι five are said to contain each 1000 men, and the others 600. ib. 3. 2. 1. Ant. 19. 2. 3. Plut. Marcell. c. 25, 26. Perh. a legion, Jos. B. J. 2. 11. 1.—In Polybius ἡ σπείρα is every where a maniple, manipulus, the third part of a cohort; e. g. Pol. 11. 23. 1 τρεῖς σπείρας τοῦτο δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν παρὰ Ῥωμαίοις κοόρτις. comp. 4. 24. 5.

b) spoken of a band from the guards of the temple, John xviii. 3, 12. These were Levites, who performed the menial offices of the temple and kept watch by night, Ps. cxxxiv. 1. 2 K. xii. 9. xxv. 18; espec. 1 Chr. ix. 17, 27 sq. They were under the command of officers called στρατηγοί, see in Στρατηγός b; or also χιλιάρχοι Esdr. i. 9, comp. Sept. 2 Chr. xxxv. 8, 9. Jos. B. J. 6. 5. 3 δραπεμόντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἡγγεῖλαν τῇ στρατηγῇ.—Some understand here a band of Roman soldiers; but these would rather have led Jesus directly to their own officers, and not to the chief priests; and besides, this was not a band of regularly armed troops; comp. Matt. xxvi. 55. Luke xxii. 52.—genr. Judith xiv. 11. 2 Macc. viii. 23.

Σπείρω, f. σπερῶ, to sow, to scatter seed.

a) pp. absol. Matt. vi. 26 τὰ πετεινά . . . οὐ σπείρουσιν. xiii. 3, 4. Mark iv. 3, 4. Luke viii. 5 bis. xii. 24. Part. ὁ σπείρων the sower Matt. xiii. 3, 18. Mark iv. 3, 14.

Luke viii. 5. 2 Cor. ix. 10. Seq. acc. of the seed sown, Matt. xiii. 24 σπείρουσι καλὸν σπέρμα. vers. 25, 27, 31, 37, 39. 1 Cor. xv. 36, 37 bis. Pass. trop. of a single seed or grain, Mark iv. 31, 32 κόκκον σινάπεως . . . ὅταν σπαρῇ. So by analogy, of the body as committed to the earth, 1 Cor. xv. 42, 43 bis, 44. With prepositions of place, e. g. εἰς c. acc. Matt. xiii. 22. Mark iv. 18. ἐν c. dat. Matt. xiii. 31. ἐπὶ c. gen. Mark iv. 31. ἐπὶ c. acc. Matt. xiii. 20, 23. παρὰ c. acc. ver. 19 παρὰ τὴν ὁδόν. Sept. genr. for γῆ Ecc. xi. 4. Gen. xxvi. 12. c. acc. Ecc. iv. 6. Jer. xii. 13. c. ἐν Ex. xxiii. 16. c. ἐπὶ Hos. ii. 23.—Hdot. 3. 100. Æl. V. H. 3. 18. Xen. Mem. 2. 1. 13. c. acc. of seed Hdot. 4. 17. Xen. Æc. 17. 5. Elsewhere also c. acc. of the field, Sept. Ex. xxiii. 10. Xen. Cyr. 8. 3. 38.—Hence in proverbial expressions; Matt. xxv. 24, 26, et Luke xix. 21, 22, θεριζων ὅπου οὐκ ἐσπειρας κ. τ. λ. John iv. 37 ἄλλος ἐστὶν ὁ σπείρων κ. τ. λ. 2 Cor. ix. 6 bis ὁ σπείρων φειδομένως κ. τ. λ. Gal. vi. 7 ὁ γὰρ ἐὰν σπείρῃ ἀνθρώπος κ. τ. λ. for all which see in θεριζω a. Also trop. 1 Cor. ix. 11 τὰ πνευματικά σπείρειν, i. q. to disseminate, to impart. Gal. vi. 8 bis ὁ σπείρων εἰς τὴν σάρκα . . . ὁ σπ. εἰς τὸ πνεῦμα, i. q. whoever liveth to the flesh, or to the Spirit. See in θεριζω b.—Comp. Prov. xxii. 8. Aristot. Rhet. 3. 3. 18 σὺ δὲ ταῦτα αἰσχροῦς μὲν ἐσπειρας, κακῶς δὲ ἐθέρισας. Cic. de Or. 2. 65 “ut sementem feceris, ita metes.”

b) trop. of a teacher, to sow the word of life, to disseminate instruction, John iv. 36. Mark iv. 14 τὸν λόγον σπείρει. Pass. iv. 15 bis, ὅπου σπείρεται ὁ λόγος, κ. τ. λ. vers. 16, 20. Matt. xiii. 19 τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ. James iii. 18.

Σπεκουλάτωρ, ορος, ὁ, Lat. *speculator*, v. *spiculator*, (from ‘spicula,’) Engl. a pike-man, halberdier, a kind of soldiers forming the body-guard of kings and princes, who also according to Oriental custom acted as executioners, Mark vi. 27.—Senec. de Benef. 3. 25. de Ira 1. 16 “centurio supplicio præpositus condere gladium speculatorem jubet.” Jul. Firmic. 8. 26. Sueton. Claud. 35. Tac. Ann. 2. 12. 2. Comp. Wetst. N. T. I. p. 580. Rabb.

ܪܝܫܐܢܐ, see Buxt. Lex. Chald. 1533. Heb. חָבַט see Gesen. Lex. s. v. Greek δορυφόρος Hdian. 1. 4. 10.

Σπένδω, f. σπείσω, to pour out, to make a libation, Sept. for חָבַט Gen. xxxv. 14. Hdian. 4. 8. 12. Xen. Cyr. 7. 1. 1. In N. T. trop. Mid. σπένδομαι to pour out oneself, i. e. one's blood, to offer up one's strength and life, 2 Tim. iv. 6. ἐπὶ τινι upon or for any thing, Phil. ii. 17.—Comp. Liv. 21. 29 libare vires.

Σπέρμα, ατος, τό, (σπείρω,) seed, as sown, scattered, whether of grains, plants, trees.

a) pp. Matt. xiii. 24 σπείρειν καλὸν σπέρμα. vers. 27, 32, 37, 38. Mark iv. 31. 1 Cor. xv. 38. 2 Cor. ix. 10. Sept. for חָבַט Gen. i. 11. xlvii. 23.—Æl. V. H. 9. 25. Xen. Œc. 17. 10.—Metaph. 1 John iii. 9 σπέρμα αὐτοῦ sc. τοῦ Θεοῦ i. e. a seed from God, a germ of the divine life, the inner man as renewed by the Spirit of God.

b) trop. of the semen virile, Heb. xi. 11, see fully in Καταβολή. So Sept. and חָבַט Lev. xv. 16sq. xviii. 21.—M. Antonin. 4. 36. Arr. Epict. 1. 13. 3.—Hence meton. seed, i. q. children, offspring, pp. Matt. xxii. 24, 25 μὴ ἔχων σπέρμα. Mark xii. 19—22. Luke xx. 28. So Sept. and חָבַט 1 Sam. i. 11. ii. 22. Genr. i. q. posterity, Luke i. 55 τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ. John vii. 42. viii. 33, 37. Acts iii. 25. vii. 5, 6. xiii. 23. Rom. i. 3. iv. 13, 18. ix. 7 bis. xi. 1. 2 Cor. xi. 22. Gal. iii. 16 ter, 19. 2 Tim. ii. 8. Heb. ii. 16. xi. 18. Rev. xii. 17. Trop. also Christians from the Gentiles are called the seed of Abraham as having the same faith; Rom. iv. 16 τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ. ix. 8. Gal. iii. 29. Sept. and חָבַט Gen. iii. 15. xiii. 16. xv. 5.—Jos. Ant. 8. 7. 6. Soph. Elect. 1508. Thuc. 5. 16. This usage in N. T. comes rather from the Hebrew; comp. Winer p. 30.

c) by impl. i. q. a remnant, a few survivors, like seed kept over from a former year; Rom. ix. 29 εἰ μὴ κύριος σαβαώθ ἠγατέλιπεν ἡμῖν σπέρμα, quoted from Is. i. 9 where Sept. for חָבַט.—Jos. Ant. 11. 5. 3. Plato Tim. p. 1044

ἐξ ὧν πᾶσα ἡ πόλις ἐστὶ τανῦν ὁμῶν, περιλειφθέντος πότε σπέρματος βραχέος.

Σπερμολόγος, ου, ὁ, ἡ, (σπέρμα, λέγω,) seed-gathering, seed-picking, as birds, ὀρνίθων σπερμολόγων Plut. De metr. 28. Subst. a seed-picker, as a name for crows and rooks, Aristoph. Av. 233, 579 or 582. Artemid. 2. 20. In N. T. put for a trifler, babbler, chatterer, who picks up and retails trifling things, Acts xvii. 18.—Athen. 8. p. 344. C. Dem. 269. 19. σπερμολογίη Philostr. Vit. Apoll. 5. 20. Comp. Wetstein N. T. II. p. 564.

Σπεύδω, f. εὔσω, trans. to urge on, to hasten, Hom. Il. 13. 236. Hdot. 1. 38, 206. Oftener and in N. T. intrans. to urge oneself on, to hasten, to make haste, having respect simply to time, and thus differing from σπουδάζω q. v. So Acts xxii. 18. c. inf. Acts xx. 16 ἐσπευδε γὰρ . . γενέσθαι εἰς Ἱερουσαλὴμ.—Jos. Ant. 7. 9. 7. Hdian. 6. 8. 15. Xen. H. G. 3. 1. 17.—By Hebraism Part. σπεύσας is put with a verb of motion adverbially, i. q. hastily, quickly, e. g. Luke ii. 16 ἦλθον σπεύσαντες. xix. 5, 6. So Sept. and חָבַט Gen. xlv. 9. Ex. xxxiv. 8. Josh. viii. 19. See Gesen Lex. חָבַט Pi. no. 1 b.—With an accus. i. q. to hasten after any thing, to await with eager desire. 2 Pet. iii. 12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν κ. τ. λ. For the accus. see Matth. § 423. p. 779. Sept. c. acc. for חָבַט Is. xvi. 5.—Pind. Isth. 4. 22 σπεύδειν ἀρετάν. Dion. Hal. Ant. 1. 81. Thuc. 6. 39, 79.

Σπήλαιον, ου, τό, (σπέος,) a cave, cavern, den, Lat. spelunca, Matt. xxi. 13. Mark xi. 17. Luke xix. 46. John xi. 38. Heb. xi. 38. Rev. vi. 15. Sept. for חָבַט Gen. xix. 30. Josh. x. 16, 17.—Jos. Ant. 14. 15. 5. Luc. D. Deor. 4. 1. Æl. V. H. 12. 39.

Σπίλας, ἄδος, ἡ, a rock by or in the sea, a cliff, breaker, on which vessels are shipwrecked, Jos. B. J. 3. 9. 3. Pol. 1. 37. 2. Diod. Sic. 3. 44.—In N. T. trop. of false teachers who cause others to make shipwreck of their faith, Jude 12. Comp. 1 Tim. i. 19.

Σπίλος, ου, ὁ, a spot, stain, trop.

in a moral sense, Eph. v. 27. 2 Pet. ii. 13.—pp. Jos. Ant. 13. 11. 3. Luc. Amor. 15. Plut. ed. R. VIII. p. 618. A late word used for the Attic κηλῖς, Lob. ad Phr. p. 28.

Σπιλόω, ὦ, f. ὦσω, (σπίλος,) *to spot, to stain, to defile*, c. acc. James iii. 6 γλῶσσα ἡ σπιλοῦσα ὄλον τὸ σῶμα. Pass. Jude xxiii.—Wisd. xv. 4. Dion. Hal. 9. 6. Luc. Amor. 15. A late word, Lob. ad Phr. p. 28.

Σπλαγχνίζομαι, f. ἰσθῆσομαι, (σπλάγχνον,) *depon. Pass. to feel the bowels yearn, to have compassion, to pity*, absol. Matt. xx. 34 σπλαγνισθεῖς δὲ ὁ Ἰησοῦς. Mark i. 41. Luke x. 33. Luke v. 20. Seq. ἐπὶ c. dat. Matt. xiv. 14. Luke vii. 13. ἐπὶ c. acc. Matt. (xiv. 14.) xv. 32. Mark vi. 34. viii. 2. ix. 22. περὶ c. gen. Matt. ix. 36. Seq. gen. simpl. like Lat. *miseret*, Matt. xviii. 27 σπλαγνισθεῖς . . . τοῦ δούλου ἐκείνου.—Symm. Deut. xiii. 8. Gr. Anon. 1 Sam. xiii. 21. ἐπισπλαγχνιζόμενος Sept. Prov. xvii. 5. Elsewhere only in later books, Test. XII Patr. p. 640, 641, 642. c. εἰς p. 642 bis. c. ἐπὶ τινα p. 636, 641. Act. Thom. § 38. —Act. σπλαγχνίζω occurs once in the sense of σπλαγχνεύω, *to eat the inwards* of victims sacrificed, 2 Macc. vi. 8.

Σπλάγχνον, ου, τό. *an intestine, bowel*, Eurip. Med. 220. Soph. Aj. 995. Plut. adv. Colot. 33 σιδηροῦν σπλάγχνον. X. p. 632. Reisk. Usually and in N. T. only Plur. τὰ σπλάγχνα, *the inwards, bowels, viscera*; in profane writers chiefly spoken of the upper viscera of victims, as the hearts, lungs, liver, which were eaten during or after the sacrifice, Hom. Od. 3, 9, 461. Plut. Marcell. 5. Hdian. 5. 5. 20.—In N. T. of persons, *genr. the inwards, bowels*.

a) pp. Acts i. 18 ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ, *comp. in Ἀπάγωω*.—2 Macc. ix. 5. For the womb Pind. Ol. 6. 73.

b) trop. *the inward parts*, as in Engl. the breast, the heart, as the seat of the emotions and passions, e.g. anger, Aris-toph. Ran. 844 or 868 πρὸς ὀργὴν σπλάγχνα θερμύνει. ib. 1006. Soph. Aj. 995; in N. T. of the gentler emotions, as *compassion, tender affection*, like Heb.

רִמְיָהּ; put for *the mind, the soul, the inner man*. E. g. (α) *genr.* 2 Cor. vi. 12 στενοχωρεῖσθε ἐν τοῖς σπλάγχνοις ὑμῶν, parallel with ἡ καρδία in ver. 11. Philem. 7 τὰ σπλ. τῶν ἁγίων ἀναπέπνυται διὰ σοῦ. ver. 20. 1 John iii. 17. So Sept. and רִמְיָהּ Prov. xii. 10. *comp.* רִמְיָהּ Gen. xliii. 30. 1 K. iii. 26.—Eccelus. xxx. 7. Plut. de Virt. et Vit. 2. ed. R. VI. p. 381. Test. XII Patr. p. 553, 641.—(β) Meton. for *inward affection, compassion, pity, love*. 2 Cor. vii. 15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν. Phil. i. 8 ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰ. Χρ. i. e. in my ardent love to Christ. ii. 1. Intensive, Luke i. 78 διὰ τὰ σπλ. ἐλέους θεοῦ. Col. iii. 12 σπλ. οἰκτιρμοῦ. *Comp.* Gesen. Lehrs. p. 671. 3. Stuart § 456. So *genr.* רִמְיָהּ Sept. ἔλεος Deut. xiii. 18. Is. xlvii. 6.—Test. XII Patr. 641, 643 ἔχειν σπλάγχνα ἐλέους.—(γ) Put for the *object of affection*, e.g. Philem. 12 τὰ ἐμὰ σπλάγχνα, *my bowels*, as in Engl. *my heart*, spoken of a person and implying strong affection; here parall. with τὸ ἑμὸν τέκνον in ver. 10.—Philostr. Vit. Soph. 2. 3 οὐκ ἐπαποδύσομαι τοῖς ἐμοῦ σπλάγχνοις. Artemid. 1. 46 οἱ παῖδες σπλάγχνα λέγονται, ὡς καὶ ἐντόσθια. Philo de Jos. II. p. 45. 30.

Σπόγγος, ου, ὁ, *a sponge*, Matt. xxvii. 48. Mark xv. 36. John xix. 29.—Hom. Od. 1. 111. Plut. ed. R. VI. p. 374. 10. Luc. Ver. Hist. 1. 41.

Σποδός, οὔ, ὁ, *ashes*, Heb. ix. 13 σποδὸς δαμάλεως. Matt. xi. 21 et Luke x. 13 ἐν σάκκῳ καὶ σποδῷ . . . μετενόησαν. To lie down in ashes, or to cast ashes or dust on the head was a rite of oriental mourning; *comp.* Sept. and רָפָה Esth. iv. 1, 3. Is. lviii. 5. Jer. vi. 26. Jon. iii. 6. Also 1 Macc. iii. 47. iv. 39. Jos. Ant. 7. 9. 2. See Wetst. N. T. I. 384 sq. Jahn § 211.—*genr.* Eccelus. x. 9. Hom. Od. 9. 375. Luc. D. Mort. 20. 4.

Σπορά, ᾧς, ἡ (σπείρω,) *a sowing, seed-time*, Sept. for שָׁרָה 2 K. xix. 29. *green sprout, grain* as growing, 1 Macc. x. 30. Jos. Ant. 2. 14. 4. In N. T. i. q. σπέρμα, *seed, semen virile*, (pp. Justin. Mart. Apol. 2. p. 93,) trop. for *generation, birth*. 1 Pet. i. 23 ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς.—Act. Thom.

§ 31 ποίας σποράς καὶ ποίου γίνους ὑπάρχεις. Justin. Mart. Apol. 1. p. 51. Comp. Soph. Antig. 1154.

Σπόριμος, ου, ὁ, ἡ, adj. (σπείρω), *sown, for sowing*, e. g. σπέρμα, Gen. i. 29. Lev. xi. 37. ἡ γῆ i. e. land fit for sowing, Diod. Sic. 1. 36. Xen. H. G. 3. 2. 10. In N. T. neut. plur. τὰ σπόριμα, *sown fields, fields of grain*, Matt. xii. 1. Mark ii. 23. Luke vi. 1.

Σπόρος, ου, ὁ, (σπείρω,) *a sowing, seed-time*, Sept. for שָׁרַר Ex. xxxiv. 21. Xen. Cœc. 7. 20. *green sprout, grain*, as growing, Eccus. xl. 22.—In N. T. i. q. σπέρμα, *seed*, Mark iv. 26 βάλλῃ τὸν σπόρον ἐπὶ τῆς γῆς. ver. 27. Luke viii. 5, 11. trop. 2 Cor. ix. 10. Sept. for שָׁרַר Deut. xi. 10.

Σπουδάζω, f. ἄσω, 2 Pet. i. 15, (σπουδή,) earlier fut. σπουδάσονται Buttm. § 113. n. 7; *to speed, to make haste*, intrans. pp. as manifested in diligence, earnestness, zeal; comp. in Σπεύδω.

a) genr. c. infin. 2 Tim. iv. 9 σπουδασὼν ἵλασθαι πρὸς με ταχέως. ver. 21. Tit. iii. 12. Sept. for שָׁרַר Job xxxi. 5.—Judith xiii. 12.

b) i. q. *to give diligence, to be in earnest, to be forward*, c. inf. Gal. ii. 10 ὁ καὶ ἐσπουδάσα αὐτὸ τοῦτο ποιῆσαι. Eph. iv. 3. 1 Thess. ii. 17. 2 Tim. ii. 15. Heb. iv. 11. 2 Pet. i. 10, 15. iii. 14.—Sept. Is. xxi. 3. Diod. Sic. 1. 58. Xen. Apol. 22.

Σπουδαῖος, α, ον, (σπουδή,) *speedy, hasty*, i. q. *earnest, diligent, forward*. 2 Cor. viii. 17, 22 bis, σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον. Neut. comparat. σπουδαιότερον as adv. *earnestly, diligently*, 2 Tim. i. 17.—Diod. Sic. 1. 51. Xen. Mem. 4. 2. 2.

Σπουδαίως, adv. (σπουδαῖος), *speedily*, i. e. *earnestly, diligently, eagerly*, Luke vii. 4 παρεκάλουν αὐτὸν σπουδαίως. Tit. iii. 13. Comparat. σπουδαιότερως. *the more speedily*, Phil. ii. 28. See Buttm. § 115. 5.—Æl. V. H. 2. 2. Xen. Cyr. 1. 3. 9.

Σπουδή, ἡς, ἡ, *speed, haste*, as manifested in earnestness, diligence, zeal.

a) genr. e. g. μετὰ σπουδῆς *with haste*, i. e. *hastily, eagerly*, Mark vi. 25. Luke i. 39. So Sept. for שָׁרַר Ex. xii. 11.

—Wisd. xix. 2. Hdian. 3. 4. 1. Xen. Cyr. 2. 4. 6.

b) i. q. *diligence, earnest effort, forwardness*. Rom. xii. 8 προιστάμενος ἐν σπουδῇ. ver. 11. 2 Cor. vii. 11. viii. 7, 8. 2 Pet. i. 5. Jude 3 πᾶσαν σπουδὴν ποιούμενος. So in behalf of any one, e. g. ὑπὲρ τινος 2 Cor. vii. 12. viii. 16. c. πρὸς final Heb. vi. 11.—Jos. Ant. 20. 9. 2. Xen. Conv. 1. 6. πρὸς τινα Jos. Ant. 12. 3. 3. περὶ τῇ Hdian. 1. 13. 15. Diod. Sic. 1. 81.

Σπυρίς, ἴδος, ἡ, (σπείρα,) *a basket, for storing grain, provisions, etc.* Matt. xv. 37. xvi. 10. Mark viii. 8, 20. Acts ix. 25.—Arr. Epict. 4. 10. 21 σπυρίσι δειπνίσαι. Alciph. 3. 56. Hdot. 5. 16. Comp. Wetst. N. T. I. p. 426.

Στάδιος, ου, ὁ, (στάω, ἵστημι,) also τὸ στάδιον in profane writers; *a stadium*, pp. 'the standard' sc. measure.

a) pp. as a measure of distance containing 600 Greek feet, or 625 Roman feet, equivalent to about 604½ feet or 201½ yards English; the proportion of the Greek foot to the English being nearly as 1007 to 1000, and that of the Roman foot nearly as 970 to 1000, or about 11.6 English inches. The Roman mile, μῖλιον, contained eight stadia; and ten stadia are equivalent to the modern geographical mile of 60 to the degree. See Passow s. v. Rees' Cyclop. art. Measures. Adam's Rom. Ant. p. 503. So Luke xxiv. 13. John vi. 19. xi. 18. Rev. xiv. 20. xxi. 16.—So ὁ στάδιος Jos. B. J. 7. 6. 6. Pol. 2. 14. 9. Xen. Cyr. 7. 1. 5. τὸ στάδιον Pol. 3. 17. 2. Hdot. 2. 149. Xen. Mem. 1. 4. 17.

b) prob. τὸ στάδιον, *a stadium, circus*, in which public games were exhibited; so called because the Olympic course was a stadium in length. 1 Cor. ix. 24 οἱ ἐν σταδίῳ τρέχοντες. Comp. Potter's Gr. Ant. I. p. 39. Adam's Rom. Ant. p. 340, 567.—Jos. B. J. 2. 9. 3 ἐν σταδίῳ. Pind. Ol. 13. 42 σταδίου δρόμον. Also τὸ στάδιον Æl. V. H. 13. 43. Pol. 18. 29. 4. Xen. H. G. 1. 2. 1.

Στάμνος, ου, ὁ v. ἡ, (ἵστημι,) *an earthen jar, jug*, e. g. for keeping wine, στάμνοι οἶνου Dem. 933. 25. Aristoph. Plut. 545. In N. T. *a pot, vase*, in

which the manna was laid up in the ark. Heb. ix. 4 *στάμνος χρυσῆ*. See Ex. xvi. 33, where Sept. for *חֲבִיתִים*.—*Mæris* p. 44 *ἀμφορέα· τὸν δῶτον στάμνον, Ἀττικῶς· στάμνον, Ἑλληνικῶς*. Comp. Lob. ad Phr. p. 400.

Στάσις, *εως*, ἡ, (ἴστημι,) Act. *a setting up, erection*, as of a statue, Dion. Hal. Ant. 5. 35. Usually and in N. T. Pass. *a standing*, i. e.

a) the act of standing, as *στάσιν ἔχειν to have a standing*, i. q. to stand, Heb. ix. 8 *ἐτι τῆς πρώτης σκηνῆς ἰχούσης στάσιν*.—Dion. Hal. Ant. 6. 95 *μέχρις ἂν οὐρανός τε καὶ γῆ τὴν αὐτὴν στάσιν ἔχωσι*. Comp. Pol. 5. 5. 3.

b) i. q. *an upstand, uproar*. (a) pp. of a popular commotion, *sedition, insurrection*. Mark xv. 7 *οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν*. Luke xxiii. 19, 25. Acts xix. 40. xxiv. 5.—Jos. Vit. § 17. Hdian. 3. 2. 13. Xen. Mem. 1. 2. 63.—(β) In a more private sense, *dissension, contention, controversy*, with the idea of violence, Acts xv. 2 *γενομένης οὖν στάσεως καὶ ζητήσεως*. xxiii. 7, 10. Sept. for *כִּי* Prov. xvii. 14.—Pol. 6. 44. 6. Xen. Mem. 4. 4. 11.

Στάτηρ, ἥρος, ὁ, (ἴστημι to weigh,) pp. weight; also *stater*, an Attic silver coin, Matt. xvii. 27. It was equal to four Attic silver drachmæ, or about 66½ cents; but was prob. current among the Jews as equivalent to the shekel or 56 cents; see in *Δραχμή* and *Ἀργύριον* c. Boeckh. Staatsh. der Ath. I. p. 16.—Aquil. et Symm. for *שֶׁטֶר* Ex. xxxviii. 24. Num. iii. 47. Josh. vii. 21. Æl. V. H. 12. 1. Xen. H. G. 5. 2. 21.—There was also a *στάτηρ* of gold, Jos. Ant. 7. 14. 10. Dinarch. 101. 31.

Σταυρός, ὄυ, ὁ, *apointed stake, pale, palisade*, Hom. Il. 24. 453. Jos. B. J. 3. 7. 19. Thuc. 7. 25. Xen. An. 7. 4. 14. Later and in N. T. *a cross*, i. e. a stake with a cross-piece, on which malefactors were nailed for execution, or crucified. This mode of punishment was known to the Persians, Ezra vi. 11. Esth. vii. 10. Hdot. 6. 30. ib. 7. 194; and also to the Carthaginians, Pol. I. 86. 4; but was most common among the Romans for slaves and criminals;

and by them was introduced among the later Jews, Jos. Jos. B. J. 2. 14. 9. ib. 5. 11. 1. Persons about to be crucified were first scourged, and then made to bear their own cross to the place of execution; comp. Jos. II. cc. Artemid. 2. 56 *ὁ μέλλων αὐτῷ [σταυρῷ] προσηλοῦσθαι, πρότερον αὐτὸν βαστάζει*. A label or title was usually placed on the breast or over the criminal. Comp. Adam's Rom. Ant. p. 274. Jahn § 261 sq.—Spoken

a) pp. Matt. xxvii. 32 *τοῦτον ἡγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ*, i. e. Jesus being faint under the weight of his cross, Simon was compelled to aid him in bearing it. xxvii. 40, 42. Mark xv. 21. 30, 32. Luke xxiii. 26. John xix. 17, 19, 25, 31. Phil. ii. 8. Col. i. 20. ii. 14.—Philo in Flacc. II. p. 527, 36. C. Luc. de Mort. Pergr. 45. Diod. Sic. 2. 18.—Trop. in the phrases *αἶρειν, βαστάζειν, λαμβάνειν τὸν σταυρὸν, to take up or bear one's cross*, i. e. to undergo suffering, trial, punishment; to expose oneself to contumely and death; so c. *αἶρειν* Matt. xvi. 24. Mark viii. 34. x. 21. Luke ix. 23. *βαστάζειν* Luke xiv. 27. *λαμβάνειν* Matt. x. 38.

b) meton. *the cross* for its punishment, *crucifixion*, spoken only of the death of Christ upon the cross, Eph. ii. 16. Heb. xii. 2 *ὑπέμεινε σταυρόν*. So *ὁ σταυρὸς τοῦ Χρ.* 1 Cor. i. 17. Gal. vi. 12, 14. Phil. iii. 18. *ὁ λόγος τοῦ σταυροῦ* 1 Cor. i. 18. absol. Gal. v. 11.

Σταυρόω, ὦ, f. ὦω, (σταυρός,) *to stake, to drive stakes, pales, palisades*, Thuc. 7. 25. Later and in N. T. *to crucify, to nail to the cross*, c. acc. expr. or impl. Matt. xx. 19 *μαστιγῶσαι καὶ σταυρῶσαι*. xxiii. 34. xxvi. 2. xxvii. 22 sq. Mark xv. 13 sq. Acts ii. 36. al. Sept. for *כָּרַץ* Esth. vii. 10.—Jos. Ant. 17. 10. 10. Luc. Prometh. 1. Pol. 1. 86. 4.—Trop. i. q. *θανατῶω*, Gal. v. 24 *σταυροῦν τὴν σάρκα, to crucify the flesh*, i. e. to vanquish, mortify, destroy the power of the carnal nature. vi. 14 *ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ*, i. q. the world is dead to me and I to the world, I have renounced the world and the world me. AL.

Σταφυλή, ῆς, ἡ, *a grape, cluster*

of grapes, Matt. vii. 16 μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν. Luke vi. 44. Rev. xiv. 18. Sept. for כַּבֵּן Gen. xli. 11. Is. v. 2.—Diod. Sic. 4. 5. Xen. Œc. 19. 19.

I. Στάχυς, υος, ὁ, an ear of grain, Matt. xii. 1 τῶν στάχυν. Mark ii. 23. iv. 28 bis. Luke vi. 1. Sept. for כַּבֵּן Gen. xli. 6, 7. Ruth ii. 1.—Eurip. Hec. 593 or 597. Anth. Gr. 1. p. 2. Luc. Saturn. 7.

II. Στάχυς, υος, ὁ, Stachys, pr. n. of a Christian, Rom. xvi. 9.

Στέγη, ης, ἡ, (στέγω,) a covering, roof, Matt. viii. 8. Luke vii. 6 Mark ii. 4 ἀπεστέγασαν τὴν στέγην, comp. in Ἀποσπεγάζω. Jahn § 34. Sept. for כַּבֵּן Gen. viii. 13.—Esdr. vi. 4. Æl. V. H. 9. 18. Xen. Cyr. 6. 1. 14.

Στέγω, f. ξω, to cover, trans. Luc. Tim. 18. Thuc. 4. 34. In N. T. to cover over in silence, i. e.

a) genr. i. q. to conceal, not to make known, c. acc. 1 Cor. xiii. 7 ἀγάπη . . . πάντα στέγει, i. e. hides the faults of others. So some; but Pauline usage would refer it rather to b.—Ecclus. viii. 17 λόγον στέξει. Pol. 4. 8. 2. Thuc. 6. 72.

b) i. q. to hold out as to any thing, to forbear, to bear with, to endure, c. acc. 1 Cor. ix. 12. xiii. 7. absol. 1 Thess. iii. 1, 5.—Diod. Sic. 11. 32 τὴν βίαν. Pol. 3. 53. 2.

Στείρος, α, ον, (στερρός, στερεός firm, solid, fr. ἴσθημι,) sterile, barren, spoken only of females, Luke i. 7, 36. xxiii. 29. Gal. iv. 27. Sept. for כַּבֵּן Gen. xi. 30. Judg. xiii. 2, 3.—Luc. D. Mort. 28. 2 bis. Dion. Hal. Ant. 2. 25 fin. βοῦς στείρα Hom. Od. 10. 522. ib. 11. 30.

Στέλλω, f. στέλω, pp. Germ. stellen, i. q. to set, to place, to make stand in order, e. g. soldiers in battle-array, Hom. Il. 4. 294; trop. to put in order, to prepare, to fit out, as τινὰ εἰς μάχην Hom. Il. 12. 325. νῆα Od. 287. στρατιὰν Hdot. 3. 141; also to fit or furnish with garments etc. i. q. to deck, to clothe, Hdot. 3. 14; and so Pass. Luc. D. Mort. 3. 2. Xen. An. 3. 2. 7. Hence, from the idea of motion into a place, comes the usual Greek signif. to send, to despatch, implying a previous fitting

out, and thus differing from πέμπω e. g. Jos. Ant. 4. 6. 4. Thuc. 3. 86. Pass. or Mid. to be sent, to go, to go a journey, Jos. Ant. 1. 19. 1. Hdot. 3. 53. Xen. An. 5. 1. 5. Further, from the idea of motion back to a former place, comes the signif. to put or send back, to draw in, to contract, e. g. ἱστία στέλλειν to send in or draw in the sails, i. q. to furl, Hom. Od. 3. 11; also of astringent medicines, Alex. Aphrod. τὰ στέλλοντα τὴν κοιλίαν. Trop. to repress, to diminish, to assuage, Sept. for כַּבֵּן of the waters Gen. viii. 1. Jos. Ant. 5. 8. 3 λύπην σταλῆναι. ib. 9. 10. 2 ὁ χειμῶν ἐστάλη. Philo de Vit. Mos. III. p. 668. E. τὴν φουσῶσαν οἴησιν . . . στέλλειν καὶ καθελεῖν. Of persons, to repress, to restrain, c. ἀπὸ from any thing, Philo de Spec. Leg. p. 772. E, ἀπὸ τῶν ὑψηλῶν καὶ ὑπερόγκων ἀντισπῶσα καὶ στέλλουσα. Mid. absol. Plut. ed. R. VII. p. 953. 6 οἱ κατὰ ψυχὴν χειμῶνες, στείλασθαι τὸν ἀνδρωποῦν οὐκ ἐῶντες.—Hence

In N. T. Mid. or Pass. trop. of persons contracting or repressing themselves from fear, surprise, etc. i. q. to shrink from, to withdraw from, to avoid, c. acc. 2 Cor. viii. 20 στελλόμενοι τοῦτο. Seq. ἀπὸ, 2 Thess. iii. 6 στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ κ. τ. λ.—Pol. 8. 22. 4 τὴν ἐκ τῆς συνηθείας καταξίωσιν στέλλεσθαι. Seq. ἀπὸ Sept. Mal. ii. 5 ἀπὸ προσώπου ὀνόματός μου στέλλεσθαι αὐτόν, for Heb. יִרְאֵה מִפְּנֵי. Hesych. στέλλεται φοβεῖται.

Στέμμα, ατος, τό, (στέφω,) a fillet, garland, wreath. Acts xiv. 13 ταύρους καὶ στέμματα, i. e. victims adorned with fillets and garlands, as was customary in heathen sacrifices; comp. Potter Gr. Ant. I. p. 225 sq. Adam's Rom. Ant. p. 323.—Hom. Il. I. 28. Luc. Alex. 27. Pol. 16. 33. 5.

Στεναγμός, οῦ, ὁ, (στενάζω,) a groaning, sighing, e. g. of the oppressed, Acts vii. 34, quoted from Ex. ii. 24 where Sept. for כַּבֵּן, as also Ex. vi. 5. כַּבֵּן Judg. ii. 18. Also of prayers to God, not expressed in articulate words, Rom. viii. 26. Sept. for כַּבֵּן Ps. xxxviii. 10. Eurip. Phœn. 1054. Luc. Jup. Trag. 2. Æschin. Dial. Soc. 3. 3.

Στενάζω, f. ξω, (στένω, στενός,) *to groan, to sigh*, intrans. e. g. of persons in distress, affliction, Rom. viii. 23 καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν. 2 Cor. v. 2, 4. Heb. xiii. 17; or from impatience, ill humour, i. q. *to murmur*, κατ' ἀλλήλων James v. 9. Also of those who offer silent prayer, Mark vii. 34 ἀναβλέψας . . . ἐστέναξε. Sept. genr. for פָּתַח Is. xiv. 7. Lam. i. 22.—Wisd. 5. 3. Plut. ed. R. IX. p. 97. 8 οὐ στενάξαντος. Dem. 835. 12.

Στενός, ἡ, ὄν, *strait, narrow*, e. g. ἡ πυλὴ ἡ στενή Matt. vii. 13, 14. Luke xiii. 24. Comp. 2 Esdr. vii. 6 sq. Sept. for נָר Is. xlix. 20.—Ceb. Tab. 10. Hdian. 3. 3. 2. Xen. Mem. 3. 5. 25.

Στενοχωρέω, ὦ, f. ἦσω, (στενοχωρός, from στενός, χώρα,) *to crowd into a narrow space, to straiten as to room*, Sept. Josh. xvii. 15. Luc. Nigr. 13. Pass. Hdian. 7. 9. 18. Diod. Sic. 20. 29. In N. T. Pass. trop. *to be straitened, distressed*, not able to turn oneself, 2 Cor. iv. 8. vi. 12 bis, opp. πλατώνω in ver. 11.—Arr. Epict. 1. 25. 28 ἐαυτοὺς θλίβομεν καὶ στενοχωροῦμεν κ. τ. λ.

Στενοχωρία, ας, ἡ, (στενοχωρέω,) *straitness of place, want of room*, Diod. Sic. 18. 42. Thuc. 4. 26. In N. T. trop. *straits, distress, anguish*, as ἡ θλίψις καὶ στενοχ. Rom. ii. 9. viii. 35. 2 Cor. vi. 4. ἐν ἀνάγκαις . . . ἐν στενοχωρίαις xii. 10. Sept. for פָּתַח Is. viii. 22.—Ecclus. x. 26. Arr. Epict. 1. 25. 26. Pol. 1. 67. 1.

Στερεός, ἁ, ὄν, (στερρός, kindr. with ἵστημι,) *stable, firm, solid*, e. g. as opp. to a liquid, στερεὰ τροφή *solid food*, antith. τὸ γάλα milk, Heb. v. 12, 14.—Arr. Epict. 2. 16. 39 οὐ θέλεις ἤδη ὡς τὰ παῖδια ἀπογαλακτισθῆναι καὶ ἄπτεσθαι τροφῆς στερεωτέρας. Diod. Sic. 2. 4. γῆ Jos. Ant. 7. 2. 1. λίθος Hom. Od. 19. 494.—Trop. *firm, strong, immovable*, 2 Tim. ii. 19 θεμέλιος τοῦ θεοῦ. 1 Pet. 2. 9 στερεοὶ τῇ πίστει. Sept. for רָחַץ Ps. xxxv. 12. Jer. xxxi. 11.—Æl. V. H. 5. 8. Dion. Hal. Ant. 8. 40.

Στερεόω, ὦ, f. ὦσω, (στερεός,) *to make stable, firm, strong, to strengthen*, trans. Acts iii. 7, 16 τοῦτον . . . ἐστερέωσε τὸ ὄνομα αὐτοῦ. Sept. for רָחַץ Ps. xxxiii.

6. γῆ Is. xlv. 24.—Diod. Sic. 1. 7. Xen. Cyr. 8. 8. 8.—Trop. *to confirm, to establish*, sc. in faith, τῇ πίστει Acts xvi. 5.—Sept. 1 Sam. ii. 1. Prov. xx. 18.

Στερέωμα, ατος, τό, (στερεόω,) any thing *firm, solid; the firmament*, Sept. for שָׁרָף Gen. i. 6 sq. Ez. i. 22 sq. *firm support*, Esdr. viii. 81. In N. T. *stability, firmness, steadfastness*, e. g. τῆς πίστεως Col. ii. 5.—1 Macc. ix. 14.

Στεφανᾶς, ᾶ, ὁ, *Stephanas*, pr. n. of a Christian at Corinth, 1 Cor. i. 16. xvi. 15, 17.

I. Στέφανος, ου, ὁ, (στέφω,) a *circlet, chaplet, crown*, encircling the head.

a) as the emblem of royal dignity, Rev. vi. 2. xii. 1 στέφανος ἀστέρων δώδεκα. xiv. 14 στέφ. χρυσοῦν. Ascribed to saints in heaven, elsewhere called *kings*, Rev. iv. 4, 10. ix. 7. Comp. in Βασιλεύω b. Of the crown of thorns set upon Christ in derision, as king of the Jews, Matt. xxvii. 29. Mark xv. 17. John xix. 2, 5. Sept. for כִּימָה 2 Sam. xii. 30. Esth. viii. 15.—2 Macc. xiv. 4. Æl. V. H. 11. 4. Hdian. 5. 3. 12.

b) as the prize conferred on victors in the public games and elsewhere, a *chaplet, wreath*. 1 Cor. ix. 25 φθαρτὸν στέφ. λάβωσιν.—Judith xv. 13. Jos. B. J. 7. 1. 3. Ceb. Tab. 21. Xen. H. G. 1. 7. 36.—Hence trop. as an emblem of the rewards of a future life, i. q. *prize, reward*. 2 Tim. iv. 8 ὁ τῆς δικαιοσύνης στέφανος. James i. 12 στέφ. τῆς ζωῆς. 1 Pet. v. 4. Rev. ii. 10. iii. 11. Comp. Sept. for כִּימָה Jer. xiii. 18. Lam. v. 16.—So i. q. reward, Diod. Sic. 13. 16.

c) trop. i. q. *ornament, honour, glory*, that in which one may glory. Phil. iv. 1 ἀδελφοί μου . . . χαρὰ καὶ στέφανός μου. 1 Thess. ii. 19. So Sept. and כִּימָה Prov. xii. 4. xvi. 31. xvii. 6.—Philostr. Vit. Soph. 1. 21. 2. Lys. 154. 17 στέφ. τῆς πατρίδος εἶναι τὰς ἐαντῶν ψυχὰς.

II. Στέφανος, ου, ὁ, *Stephen*, pr. n. of one of the seven primitive deacons, the first Christian martyr. Acts vi. 5, 8, 9. vii. 59. viii. 2. xi. 19. xxii. 20.

Στεφανόω, ὦ, f. ὦσω, (στέφανος,) *to crown*, trans. e. g. a victor in the pub-

lic games, etc. 2 Tim. ii. 5. Sept. for $\tau\omega\gamma$ Cant. iii. 11.—Judith xv. 13. Ceb. Tab. 21. Xen. Ag. 2. 11.—Trop. i. q. *to adorn, to decorate*. Heb. ii. 7. 9, $\delta\acute{o}\xi\eta$ καὶ τιμῇ ἱσπεφάνωσας αὐτόν, in allusion to Ps. viii. 6 where Sept. for $\tau\omega\gamma$.—Jos. B. J. 4. 4. 4 $\sigma\tau\epsilon\phi.$ τὰς πύλας. Diod. Sic. 20. 84.

Στήθος, εος, ους, τό, (ἴστημι, στή-
ναι,) *the breast*, Plut. τὰ στήθη. Luke
xviii. 13 $\epsilon\upsilon\tau\upsilon\pi\omicron\nu$ εἰς τὸ στήθος. xxiii. 48
John xiii. 25. xxi. 20. Rev. xv. 6. Sept.
for Chald. ܣܬܗܐ Dan. ii. 32. ܣܬܗܐ Ex. xxviii.
23, 26.—Luc. D. Deor. 19. 1. Hdian. 4.
4. 7. Thuc. 2. 49. Of animals Xen. Ven.
4. 1.

Στήκω, a late form found only in
the present, corrupted from ἴστηκα I
stand Perf. of ἴστημι, Buttm. § 107. II.
2, marg.—*To stand*, intrans. Mark xi.
25 $\epsilon\upsilon\tau\alpha\upsilon$ στήκετε προσευχόμενοι. Else-
where only trop. i. q. *to stand firm* in
faith and duty, *to be constant, to perse-
vere*; c. dat. commodi, Rom. xiv. 4 τῷ
ἰδίῳ κυρίῳ στήκει ἢ πίπτει *to his own
master he standeth or falleth*, i. e. it is
for his own master, not for you, to judge
whether he is faithful or unfaithful.
Seq. dat. of thing, Gal. v. 1 τῇ ἐλευθερίᾳ.
Seq. ἐν c. dat. 1 Cor. xvi. 13 στήκετε ἐν
τῇ πίστει. Phil. i. 27. iv. 1 ἐν κυρίῳ, i. e.
in the faith and profession of Christ. 1
Thess. iii. 8. absol. 2 Thess. ii. 15.—
Sept. for ܣܬܗܐ Ex. xiv. 13 in Cod.
Alex. et Compl.

Στηριγμός, οῦ, ὁ, (στηρίζω,) *a set-
ting fast, fixedness, a standing still*, e. g.
of the stars Diod. Sic. 1. 81. genr. Plut.
ed. R. VI. p. 284. 11. In N. T. trop.
fixedness, steadfastness in mind and faith,
2 Pet. iii. 17.

Στηρίζω, f. ἴζω, (ἴστημι,) *to set fast,
steadfast, to fix firmly*, trans.

a) pp. Pass. perf. Luke xvi. 26 χάσμα
μῆλα ἱσθήρικται, i. e. is set fast, stands
fixed.—Sept. κλίμαξ ἱσθηριγμένη for
 ܣܬܗܐ Gen. xxviii. 12.—Ecclus. iii. 8. Luc.
D. Marin. 10. 1 τὴν νῆσον. Hesiod.
Theog. 498 λίθον. Hom. Il. 11. 28. In-
trans. Plut. Marcell. 15.—From the
Heb. Luke ix. 51 τὸ πρόσωπον αὐτοῦ
ἱσθήριζε τοῦ πορεύεσθαι κ. τ. λ. comp. in
Πρόσωπον α.

b) trop. *to make steadfast* in mind,
to confirm, to strengthen. Luke xxii. 32
στήριξον τοὺς ἀδελφοὺς σου. Rom. i. 11.
xvi. 25. 1 Thess. iii. 2, 13. 2 Thess. iii. 3.
James v. 8. 2 Pet. i. 12. Rev. iii. 2. 1
Thess. ii. 17 et 1 Pet. v. 10 $\sigma\tau\eta\rho\acute{\iota}\xi\alpha\iota$ Opt.
in text. rec. where later edit. fut. $\sigma\tau\eta\rho\acute{\iota}\xi\epsilon\iota$.
Comp. Winer p. 273. So Sept.
for ܣܬܗܐ Ps. li. 14. cxii. 8.—Ecclus. vi.
40. xxii. 17.

Στίγμα, ατος, τό, (στίζω *to stick,
to prick*, also *to brand*, Hdot. 7. 35. Plut.
Peric. 26,) *stigma*, i. e. *a mark, brand*,
as pricked or burnt in upon the body,
in allusion to the marks with which
slaves and sometimes prisoners were
branded; trop. Gal. vi. 17 τὰ στίγματα
τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματί μου
βαστάζω. Comp. 2 Cor. iv. 10 et xi. 23
sq. also Rev. xiv. 9. See Wetst. N. T.
II. p. 237. Adam's Rom. Ant. p. 37.
Potter's Gr. Ant. I. p. 64 sq.—pp. Luc.
Pisc. 46 ἐπὶ τοῦ μετώπου στίγματα. AEL.
V. H. 2. 9. Plut. Peric. 26. Diod. Sic.
14. 30.

Στιγμή, ἥς, ἡ, (στιζω,) *a prick,
point*, Diog. Laert. 7. 135 στιγμή δ' ἐστὶ
γραμμῆς πέρας, ἥτις ἐστὶ σημείον ἐλάχι-
στον. Trop. for the minutest particle,
Dem. 552. 7. In N. T. trop. *point* of
time, i. q. *a moment, instant*, Luke iv. 5
ἐν στιγμῇ χρόνου. Sept. for ܣܬܗܐ Is.
xxix. 5.—2 Macc. ix. 11. Plut. de Puer.
educ. 17 στιγμή χρόνου πᾶς ὁ βίος ἐστί.
Anth. Gr. I. p. 172. Comp. Wetst. N. T.
I. p. 679.

Στίλβω, f. ψω, *to shine, to be bright,
to glitter*, intrans. Mark ix. 3 ἱμάτια στίλ-
βοντα. Sept. for ܣܬܗܐ Ezra viii. 26. ܣܬܗܐ
Nah. iii. 3.—1 Macc. vi. 39. Pol. 11. 9.
4. Plato Phædo 59.

Στοά, ᾶς, ἡ, (ἴστημι,) pp. a pillar,
column, comp. περίστυον i. q. περίστυ-
λον; in ordinary usage a portico, porch,
piazza, surrounded and supported by
columns, e. g. ἡ στοά Σολομῶνος John
v. 2. x. 23. Acts iii. 11. v. 12. Comp.
in Ἱερὸν d. This is called by Josephus
τὸ ἔργον Σολομῶνος, prob. in reference
only to its foundations; it was re-
paired by Agrippa the younger, to whom
the emperor Claudius committed the
charge of the temple; Jos. Ant. 20. 9. 7.

comp. B. J. 5. 5. 1. ib. 6. 5. 1.—genr. Dem. 776. 20. Xen. CEC. 7. 1.

Στοιβάς, ἄδος, ἡ, found only in N. T. prob. a corrupted form for *στειβάς, ἄδος, ἡ*, from *στείβω*, Lat. *stipo*, to tread, Aor. 2 *ἔστιβον*; which latter form is read in several MSS. Comp. Fritzsche IV Evang. Vol. II. p. 474. Pp. 'any thing trodden,' and hence 'any thing strewn to lie upon,' a couch of tender boughs, leaves, grass, etc. Aristoph. Plut. 541 *στιβάδα σχοίνων*. Pol. 5. 48. 4. Diod. Sic. 17. 85. Xen. Cyr. 5. 2. 15.—In N. T. meton. a green bough, branch, Mark xi. 8 *στοιβάδας ἔκοπτον ἐκ τῶν δένδρων*, i. q. in Matt. xxi. 8 *ἔκοπτον κλάδους*. Comp. Wetst. N. T. 1. p. 609.

Στοιχεῖον, ου, τό, (dim. of *στοῖχος* a row, series, fr. *στείχω* to go up by steps,) pp. a little step, a pin, peg, standing upright, e. g. the gnomon of a dial, meton. Aristoph. Ecclus. 648 or 652. Trop. an element, e. g. elementary sound, a letter, Pol. 10. 45. 7. Luc. Jud. Voc. 12.—In N. T. plur. *τὰ στοιχεῖα, elements*, e. g.

a) genr. the elements of nature, the component parts of the physical world. 2 Pet. iii. 10, 12 *στοιχεῖα καυσόμενα*. Comp. Minuc. Felix 34. 2 "Stoicis . . . et Epicuræis de elementorum conflagratione et mundi ruina eadem ipsa sententia est." Senec. de Consol. ad Marc. 26.—Wisd. xix. 17. Jos. Ant. 3. 7. 7. Luc. Parasit. 11. Hadian. 3. 1. 12.

b) spoken of elementary instruction, the elements, the rudiments, e. g. of Christian instruction, Heb. v. 12 *τὰ στοιχεῖα τῆς ἀρχῆς* i. e. the first rudiments, principles; comp. Buttm. § 123. n. 4. Winer § 34. 2.—Plut. de Puer. educ. 16 *στοιχεῖα τῆς ἀρετῆς*.—Spoken of philosophy, and espec. of the Jewish religion in contrast with Christianity, i. q. the mere rudiments, Gal. iv. 3, 9. Col. ii. 8, 20.

Στοιχέω, ὦ, f. ἦσω, (*στοῖχος* a row,) to stand or go in order, to advance in rows, ranks, Xen. Cyr. 6. 3. 34. Mag. Eq. 5. 7. In N. T. trop. to walk orderly, seq. dat. of rule, i. q. to live according to any rule or duty, to follow;

Gal. vi. 16 *ἵσσοι τῷ κανόνι τοῦτω στοιχήσουσι*. v. 25. Phil. iii. 16. Rom. iv. 12. absol. Acts xxi. 24.—Sext. Empir. 1. 10. 233 *στοιχεῖν τῷ συνηθείᾳ*. Pol. 28. 5. 6 *στοιχεῖν τῇ τῆς συγκλήτου προθέσει*.

Στολή, ἥς, ἡ, (*στέλλω* q. v.) pp. 'a fitting out,' i. e. apparatus, implements, Æl. V. H. 3. 43. armature, arms, harness, ib. 3. 24. Xen. Cyr. 3. 3. 42. apparel, attire, dress, Æl. V. H. 13. 1 med. 14. 7.—In N. T. i. q. Lat. *stola*, a robe, vestment, i. e. a long flowing robe reaching to the feet, worn by kings Sept. Jon. iii. 6. Æl. V. H. 7. 1; by priests Sept. Ex. xxviii. 2 sq. Jos. Ant. 3. 7. 1. Hadian. 5. 5. 5; and in N. T. generally by persons of rank and distinction, Mark xii. 38. xvi. 5. Luke xv. 22. xx. 46. Rev. vi. 11. vii. 9, 13, 14 bis. Sept. for *ἱμάς* Ex. xxviii. 2 sq. 2 Chr. xviii. 9. *ἱμάς* 1 Chr. xv. 27.—Ceb. Tab. xviii. Diod. Sic. 2. 6. Xen. Cyr. 1. 4. 26.

Στόμα, ατος, τό, the mouth, of men and animals.

a) pp. e. g. of animals, Matt. xvii. 27. 2 Tim. iv. 17, comp. in *Λέων*. Heb. xi. 33 comp. Judg. xiv. 8. James iii. 3. Rev. ix. 17 sq. xii. 15 al. So Sept. and *ἱεῖ* Gen. viii. 11. Ps. xxii. 22.—Palæph. 52. 2. Xen. Eq. 6. 9.—Of persons, as the organ of breathing, blowing, 2 Thess. ii. 8 *τῷ πνεύματι τοῦ στόματος αὐτοῦ* sc. τοῦ θεοῦ, comp. Ps. xxxiii. 6. Rev. i. 16. ii. 16. xi. 5. So Sept. and *ἱεῖ* 2 K. iv. 34. As receiving food and drink, Matt. xv. 11, 17. John xix. 29. Acts xi. 8. Rev. x. 9, 10. So Sept. and *ἱεῖ* Neh. ix. 20. (Pol. 12. 9. 4. Xen. Mem. 3. 14. 5.) Chiefly as the instrument of speech, Matt. xii. 34 *τὸ στόμα λαλεῖ*. Acts xiii. 2. Rom. iii. 14, 19. x. 8 sq. Col. iii. 8. James iii. 10. al. Sept. and *ἱεῖ* Ex. iv. 15. Is. i. 20. (Luc. Calumn. 8. Xen. Mem. 3. 6. 9.) So the mouth as speaking, or perh. meton. for words, sayings, discourse, Matt. xv. 8, comp. Is. xxix. 13. Matt. xviii. 16 et 2 Cor. xiii. 1 *ἐπὶ στόματος δύο μαρτύρων*, quoted from Deut. xix. 5, where Sept. for *ἱεῖ* *ἕξ*. Luke xi. 54. xix. 22 *ἐκ τοῦ στόματος σου κρινῶ σε*. xxi. 15 *δώσω ὑμῖν στόμα καὶ σοφίαν* q. d. wise utterance. Comp. *ἱεῖ* Sept. λόγος 1 Sam. xv. 24.—Soph. CEd. Tyr. 427, 699 or 701.—In phrases borrowed

mostly from the Hebrew :—(1) ἀνοίγειν τὸ στόμα to open one's mouth, to speak, and so trop. of the earth as rent in chasms Rev. xii. 16 ; see fully in Ἀνοίγω.

(2) τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, i. e. words uttered, sayings, discourse, Matt. xv. 11, 18 ; comp. Sept. Num. xxx. 3, xxxii. 24. So τὸ ἐκπορ. διὰ τοῦ στόματος sc. τοῦ Θεοῦ, word, precept, Matt. iv. 4, in allusion to Deut. viii. 3 where Sept. for פֶּה.

(3) λαλεῖν v. εἰπεῖν διὰ στόματος τινος, to speak through the mouth of any one, to speak by his intervention, as God by a prophet, messenger, Luke i. 70 καὶ ὡς ἐλάλησε διὰ στόματος τῶν ἁγίων προφητῶν. Acts i. 16. iii. 18, 21. iv. 25. xv. 7. So Sept. and Heb. פֶּה 2 Chr. xxxvi. 21, 22. (4) στόμα πρὸς στόμα λαλεῖν, to speak mouth to mouth, orally, without the need of writing, 2 John 12. 3 John 14. Sept. for פֶּה-בְּפֶה פֶּה Num. xii. 8. comp. Jer. xxxii. 4.—Jos. Ant. 10. 8. 2 λαλεῖν κατὰ στόμα.

b) trop. i. q. edge, point, as of a weapon ; the figure being taken from the mouth as armed with teeth and biting, or as being in beasts the front or foremost part ; also of the front of an army, Xen. H. G. 4. 3. 4. An. 3. 4. 42. In N. T. of a sword, στόμα μαχαίρας Luke xxi. 24. Heb. xi. 34. So Sept. for Heb. פֶּה Gen. xxxiv. 16. Judg. xx. 37, 38.—Eccles. xxviii. 18. Philostr. Heroic. 19. 4 στόμα τῆς αἰχμῆς. Soph. Aj. 651. Hom. Il. 15. 389. AL.

Στόμαχος, ου, ὁ, (στόμα,) pp. a mouth, opening, hence, the throat, gullet, Hom. Il. 3. 292. ib. 19. 266. In N. T. the stomach, 1 Tim. v. 23.—Luc. Chronosol. 17. Hdian. 1. 17. 23.

Στρατεία, ας, ἡ, (στρατεύω,) military service, warfare, Hdian. 4. 9. 9. Xen. Cyr. 8. 8. 6. a military expedition, campaign, Pol. 2. 22. 2, 6. Xen. H. G. 7. 4. 19. In N. T. metaph. of the apostolic office, as connected with hardships, dangers, trials, a warfare ; 2 Cor. x. 4 τὰ γὰρ ὕπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. 1 Tim. i. 18, see in Στρατεύω b. α.—Jos. de Macc. § 9 ἱερὰν καὶ εὐγενῆ στρατείαν.

Στρατεύμα, ατος, τό, (στρατεύω,)

a military expedition, campaign, i. q. στρατεία, Hdot. 3. 49. In N. T. meton. an army, forces, troops, host, genr. Matt. xxii. 7. Rev. ix. 16. xix. 14, 19 bis.—1 Macc. ix. 34. Hdian. 2. 12. 1. Xen. An. 1. 2. 18.—By synecd. a band or detachment of troops, e. g. the garrison in the fortress Antonia, Acts xxiii. 10, 27 ; also of Herod's body-guard Luke xxiii. 11.—Hdian. 4. 6, 11, spoken of a part of the praetorian cohort.

Στρατεύω, f. εὔσω, (στρατός camp, army,) to serve in war, to be a soldier, Xen. Cyr. 4. 4. 11. to wage war, to make an expedition, campaign, Pol. 2. 2. 7. Diod. Sic. 1. 68. Xen. An. 2. 1. 14.—Often and in N. T. only Mid. depon. στρατεύομαι, to serve in war, to war, to be a soldier, warrior, intrans.

a) pp. 1 Cor. ix. 7 τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ ; 2 Tim. ii. 4. Part. ὁ στρατευόμενος a soldier Luke iii. 14.—Arr. Epict. 2. 14. 17. Hdian. 8. 7. 20. Xen. Mem. 1. 6. 9.

b) trop. to war, spoken (α) of the apostolic office as connected with hardships, trials, dangers, 2 Cor. x. 3. c. acc. of kindred noun, 1 Tim. i. 18 ἵνα στρατεύῃ τὴν καλὴν στρατείαν, comp. Buttm. § 131. 3.—Jos. de Macc. § 9 ἱερὰν καὶ εὐγενῆ στρατείαν στρατεύσασθαι ὑπὲρ τῆς εὐσεβείας.—(β) Spoken of desires and lusts which war against right principles and moral precepts, James iv. 1. 1 Pet. ii. 11.

Στρατηγός, ου, ὁ, (στρατός, ἄγω,) pp. leader of an army, commander, general, Jos. B. J. 3. 8. 8. Hdot. 7. 83. Diod. Sic. 2. 21, 22. Xen. Mem. 3. 1. 3 sq. Ag. 3. 5. So of the ten Athenian commanders chosen annually, with whom the πολέμαρχος was joined, Hdot. 6. 109. Ael. V. H. 3. 17. Potter's Gr. Ant. II. p. 53. Afterwards only one or two were sent abroad with the army, as circumstances required, and the others had charge of military affairs at home, i. q. war-minister, Dem. 238. 13 ὁ ἐπὶ τῶν ὕπλων στρατηγός καὶ ὁ ἐπὶ τῆς διοικήσεως. ib. 282. 10. ib. 400. 26. Ael. V. H. 3. 8. In other Greek cities i. q. chief-magistrate, prefect, Diod. Sic. 16. 56 Φάλακος ὁ Φωκίων στρατηγός. ib. 14. 93. Luc. Tox. 17 ἔωθεν οἱ στρατη-

γὰι παρῆσαν sc. τῶν Ἐφεσίων, comp. § 12.—Spoken of Roman officers, i. q. *consul*, ὑπατος, Pol. 1. 7. 12. ib. 1. 52. 5. Oftener of the Roman *prætor*, Diod. Sic. T. VI. p. 222 Tauchn. τῶν κατὰ πόλιν [Ῥώμην] στρατηγῶν. Plut. Cato Min. 44, comp. 39. Arr. Epict. 2. 1. 26. Gruter Inscript. p. 503 στρατηγὸς κατὰ πόλιν καὶ ἐπὶ ξένων i. e. *prætor urbanus et peregrinus*. Comp. Adam's Rom. Ant. p. 119 sq. In Roman colonies and municipal towns, the chief magistrates were usually two in number, called *duumviri*, (occasionally four or six, *quatuorviri, seviri*, Minut. in Cic. ad Div. 13. 76. Gruter Inscript. p. 416. 8. p. 565. 3,) who also were sometimes styled *prætors*, i. p. Greek στρατηγοί. Cic. de Leg. Agrar. II. 34 "cum ceteris coloniis *duumviri* appellentur, hi se *prætores* appellari volebant." Adam's Rom. Ant. p. 74.—Hence in N. T.

a) of the *duumviri, prætors, magistrates* of Philippi, where was a Roman colony, Acts xvi. 20, 22, 35, 36, 38.—Sept. for סגנן i. e. magistrates of the Jewish people under Ezra and Nehemiah, Ezra ix. 2. Neh. ii. 16. iv. 14. xiii. 11.

b) στρατηγὸς τοῦ ἱεροῦ, a *captain, governor, prefect of the temple*, spoken genr. of the chief officers of the priests and Levites who kept guard in and around the temple; one of whom perhaps held the chief command; see in Σπεῖρα b, comp. Jer. xx. 1. E. g. fully, Luke xxii. 52 στρατηγὸς τοῦ ἱεροῦ. Acts iv. 1 ὁ στρ. τοῦ ἱεροῦ. v. 24. absol. Luke xxii. 4. Acts v. 26.—Jos. B. J. 6. 5. 3 δράμοντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἡγγέλαν τῷ στρατηγῷ. Ant. 20. 6. 2. B. J. 2. 17. 2 ὁ στρατηγῶν. Called also by other names, e. g. Sept. ὁ ἡγοούμενος οἴκου Θεοῦ for Heb. מְהַלְלֵי בֵּית יְהוָה 1 Chr. ix. 11. 2 Chr. xxxi. 13. Jer. xx. 1. ἐπιστάται τοῦ ἱεροῦ Esdr. i. 8. ἱεροστάται vii. 2. χιλιάρχοι i. 9, comp. 2 Chr. xxxv. 8, 9.

Στρατιά, ἄς, ἡ, (στρατός,) an *army, host*, Sept. for מִלְחָמָה 2 Sam. iii. 23. 1 K. 11. 15. Hdian. 6. 5. 16. Xen. Cyr. 1. 4. 17. In N. T. only by Hebr. στρατιά οὐράνιος v. τοῦ οὐρανοῦ, i. q. מַלְאָכֵי מִלְחָמָה, *host of heaven*, viz.

a) i. q. *angels, the angelic host*, Luke

ii. 13. So Sept. for מַלְאָכֵי 1 K. xxii. 19. comp. 2 Chr. xviii. 18. Ps. cxlviii. 2. ciii. 21.

b) i. q. *the sun, moon, stars*, the whole host of the firmament, Acts vii. 42. So Sept. and מַלְאָכֵי 2 Chr. xxxiii. 3, 5. Jer. xix. 13. Zech. i. 5.

Στρατιώτης, ου, ὁ, (στρατιά,) a *soldier, warrior*, spoken of common soldiers, Matt. viii. 9. Mark xv. 16. Luke vii. 8. John xix. 23 sq. Acts xii. 4. al.—2 Macc. xiv. 39. Hdian. 2. 7. 10. Xen. An. 7. 1. 3.—Trop. of a Christian teacher, 1 Tim. ii. 3 ὡς καλὸς στρατιώτης Ἰ. Χρ. See in Στρατεία. AL.

Στρατολογέω, ῶ, f. ἦσω, (στρατολόγος, from στρατός, λέγω, to collect an army, to levy, to enlist; Part. ὁ στρατολογήσας one who holds a levy, i. q. commander, general, 2 Tim. ii. 4.—Plut. C. Mar. 9. Diod. Sic. 18. 12. Trop. to enlist, i. q. to incite, Jos. B. J. 1. 27. 6. ib. 5. 9. 4 bis.

Στρατοπεδάρχης, ου, ὁ, (στρατόπεδον, ἄρχων,) *prefect of the camp*, an officer to whose charge Paul was committed at Rom, Acts xxviii. 16. Many understand here the *praefectus praetorio* (comp. Phil. i. 13) or commander of the emperor's body-guards, as having the general charge of all prisoners sent to Rome; but this is perhaps too broad an inference from the single known instance where the younger Agrippa was once imprisoned by this officer at the express command of the emperor Tiberius; comp. Jos. Ant. 18. 6. 6, coll. 10. Krebs Obs. in loc. See Adam's Rom. Ant. p. 149, 563.—genr. Luc. Quom. Hist. conser. 22. Spoken of the *centurio primipili* or standard-bearer of a legion, Dion. Hal. Ant. 10. 36 bis, comp. ib. 9. 10. Adam's Rom. Ant. p. 370.

Στρατόπεδον, ου, τό, (στρατός, πέδον,) pp. 'camping-ground of an army,' i. e. a *camp, encampment*, Jos. Ant. 7. 9. 6. Cebet. Tab. 1. Xen. Cyr. 3. 3. 27. In N. T. meton. an *army encamped, host*, Luke xxi. 20. Sept. for מַחֲנֵה Jer. xxxiv. 1.—2 Macc. viii. 12. Hdian. 7. 8. 8. Thuc. 4. 94. Xen. H. G. 1. 1. 21.

Στρεβλόω, ῶ, f. ὥσω, (στρεβλή, a windlass, winch, instrum. of torture, fr.

στρεβλός, στρέφω,) *to roll or wind on a windlass*, Hdot. 7. 36. *to wrench, to turn awry*, Hdot. 3. 129; espec. by torture, 3 Macc. iv. 14. Æl. V. H. 7. 18. Pol. 2. 59. 1.—In N. T. trop. *to wrest, to pervert*, e. g. the sense of a writing, trans. 2 Pet. iii. 16. Comp. Sept. Pass. for ἑστρέφω *to show oneself perverse*, 2 Sam. xxii. 27.

Στρέφω, f. ψω, pp. i. q. τρέπω, the first and third consonants of the root being strengthened by the sibilant and aspirate; *to turn, to turn about*, trans. Mid. στρέφωμαι and Aor. 2 pass. ἐστράφην as Mid. *to turn oneself, to turn about*, intrans. comp. Buttm. § 136. 2.

a) pp. Act. c. acc. et dat. of pers. *to-wards whom*, Matt. v. 39 στρέφον αὐτῷ καὶ τὴν ἄλλην, comp. Winer § 31. 2. p. 174. Mid. Part. absol. στραφεῖς, στραφέντες, Matt. vii. 6. xvi. 23 ὁ δὲ στραφεῖς εἶπε τῷ Πέτρῳ. Luke ix. 55. xiv. 25. xxii. 61. John i. 38. xx. 16. c. dat. τινὶ Luke vii. 9. πρὸς τινα Luke vii. 44. x. 23. xxiii. 28. Also Mid. c. εἰς τινα Acts xiii. 46 στρεφόμεθα εἰς τὰ ἔθνη *we turn* [and go] *to the Gentiles*. Seq. εἰς c. acc. of place, Acts vii. 39 ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, *in their hearts they turned back to Egypt*. John xx. 14 ἐστράφη εἰς τὰ ὀπίσω. Sept. Act. for ἑστρέφω Jer. xlviii. 39. Mid. c. εἰς τὰ ὀπίσω for ἑστρέφω Ps. cxiv. 3. 5.—Act. Æl. V. H. 14. 15. Epict. Ench. 38. Xen. Lac. 11. 9. Mid. Pol. 1. 40. 13. Xen. An. 3. 5. 1. c. πρὸς τινα Luc. Alex. 8. εἰς τὰ δεξιὰ Xen. Eq. 7. 12.

b) trop. trans. *to turn into any thing*, i. q. *to convert, to change*, e. g. Act. c. εἰς, Rev. xi. 6 τὰ ὕδατα εἰς αἷμα. So Sept. for ἑστρέφω Ps. cxiv. 8. Jer. xxxi. 13. Ex. vii. 15.—Mid. of persons, *to turn in mind, to be converted, changed, to become as it were another man*. Matt. xviii. 3 ἰὰν μὴ στραφῇτε καὶ γίνησθε ὡς παῖδια. Comp. Sept. στραφήσιν εἰς ἄνδρα ἄλλον, Heb. ἑστρέφω, 1 Sam. x. 7.—Once Act. στρέφω intrans. or c. ἐαυτόν impl. *to turn oneself, to turn, to change one's mind and conduct*; see Buttm. § 130. n. 2. Winer § 39. 1. Acts vii. 42 ἐστρέψε ὁ θεός. Comp. Sept. Is. lxiii. 10.—pp. Xen. H. G. 4. 3. 5.

Στρηνιάω, ὦ, f. ἄσω, (στρήνος q. v.)

pp. 'to live strenuously, rudely,' as in Engl. 'to live hard,' i. e. *to revel, to run riot, to live luxuriously*, intrans. Rev. xviii. 7, 9.—Hesych. στρηνιώντες. πεπλεγμένοι [read πεπλησμένοι], δηλοῖ δὲ καὶ τὸ διὰ πλοῦτον ὑβρίζειν καὶ βαριέως φέρειν. Sophil. ap. Athen. 3. p. 100. A. Antiphanes ib. p. 127. D. Lycophr. ib. 10. p. 420. B. Found only in late writers for the earlier τρυφάω, Phryn. et Lob. p. 381. Sturz. de Dial. Mac. p. 195. Wetst. N. T. II. p. 342.

Στρήνος, εος, ους, τό, (στρηνής Lat. *strenuus*, vehement, rude, Apoll. Rh. 2. 323,) pp. *rudeness, insolence, pride*, and hence *revel, riot, luxury*. Rev. xviii. 3 ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν, i. e. from the abundance, vastness of her luxury and proud voluptuousness.—Anthol. Gr. III. p. 128. no. 64. Sept. for ἑστρέφω pride, arrogance, 2 K. xix. 28. A word of the later Greek, Sturz de Dial. Mac. p. 195. comp. Lob. ad Phr. p. 381.

Στρουθίον, ου, τό, (dimin. fr. στρουθός,) any small bird, espec. *a sparrow*, Matt. x. 29, 31. Luke xii. 6, 7. Sept. for ἑστρέφω Ps. xi. 1. Lam. iii. 51.—Tob. ii. 10. Hierocl. Facet. 10. Athen. 14. p. 654. B.

Στρωννύω v. -ώννυμι, f. σρώσω, (Metath. for στορέννυμι, Buttm. § 114. p. 301. § 110. 11,) *to strow, to spread*, trans. Matt. xxi. 8 bis, ἐστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ κ. τ. λ. Mark. xi. 8 bis. For this custom comp. 2 K. ix. 13. Jos. Ant. 9. 6. 2 ἕκαστος ἐστρώννεν αὐτῷ τὸ ἱμάτιον. Sept. for στρώω Esth. iv. 3. Is. xiv. 11.—Dion. Hal. Ant. 9. 26. Luc. Amor. 12.—Spec. of a bed, couch, Acts ix. 34 στρώσον σεαυτῷ sc. κράββατον, κλίνην, comp. ver. 33. Comp. Sept. Job xvii. 13. Ez. xxviii. 7. (Theocr. Id. 21. 7. Artemid. II. 57 or 62 στρωννύουσα κλινάς.) Pass. of a supper-chamber *spread with couches, triclinia, around the table*, i. q. *furnished, prepared*, comp. in Ἀνάκειμαι no. 2. Calmet art. *Eating*. Mark xiv. 15 et Luke xxii. 12 ἀνάγειον μέγα ἐστρωμένον.—Sept. Ez. xxiii. 41. Athen. 4. p. 138. C. Xen. Cyr. 8. 2. 6 ὁ αὐτὸς κλίνην στρώννυσι, τράπεζαν κοσμεῖ. So *triclinium stratum* Macrobian. Sat. 2. 9.

Στυγητός, ἡ, ὄν, (στυγίω to hate,) *hateful, detestable*, Tit. iii. 3.—Philo de Decal. p. 202. 20. Heliodor. 5. 29. Æschyl. Prom. 592 or 596.

Στυγνάζω, f. άσω, (στυγνός *hateful*, austere, gloomy, fr. στυγίω,) *to be or become austere, gloomy, sad*, intrans. e. g. of the countenance, Mark x. 22 ὁ δὲ στυγνάσας ἐπὶ τῇ λόγῳ ἀπῆλθε λυπούμενος.—Nicet. in Andron. Comnen. II. 2. p. 207 κατηφιῶντες οὖν οἱ ἀνθρώποι καὶ στυγνάζοντες ἐβίωσκον.—Trop. of the sky, *to lower*, intrans. Matt. xvi. 3 πύρρᾳζε γὰρ στυγνάζων ὁ οὐρανός.—Wisdom. xvii. 5 νύξ στυγνή, and so στυγνότης Pol. 4. 21. 1.

Στύλος, ου, ὁ, (kindr. with στήλη,) *a column, pillar*, Rev. x. 1 ὡς στύλοι πυρός. So Sept. for תַּיָּמָן Ex. xiii. 21, 22. xiv. 24.—Pol. 1. 22. 4.—Trop. of any firm support; e. g. persons of authority and influence in the church, Gal. ii. 9 οἱ δοκοῦντες στύλοι εἶναι sc. ἐν τῇ ἐκκλησίᾳ. Rev. iii. 12. Of a doctrine on which the Christian religion specially rests, 1 Tim. iii. 15.—Eccles. xxxvi. 24. Eurip. Iph. Aul. 57 στύλοι γὰρ οἰκων εἰσι παῖδες ἄρσινες.

Στωϊκός, ἡ, ὄν, *Stoic*, and οἱ Στωϊκοί *the Stoics*, a sect of philosophers founded by Zeno, and so called from the στόα, portico, where he taught. See the works of Epictetus, Arrian, M. Antoninus, his followers. Acts xvii. 18.

Σύ, gen. σου, *thou*, pers. pron. of the second person; plur. ὑμεῖς, *ye*; see Buttm. § 72. 3. The oblique cases of the Sing. are all enclitic, except after prepositions, Buttm. ib. n. 2, 3.

a) Nom. σύ, plur. ὑμεῖς, usually omitted except where a certain emphasis is required; Buttm. § 129. 7. Winer § 122. 6. In N. T. inserted: (α) With emphasis, e. g. before a vocative, Matt. ii. 6. Luke i. 76. 2 Tim. ii. 1; or in distribution James ii. 3; with an adjunct between it and the verb John iv. 9. Also in interrogations, Matt. xxvii. 11. Luke xxiv. 18. John viii. 53. Mark viii. 29; and so at the end of a clause John i. 21. viii. 48; in answers Matt. xxvi. 25. Mark xv. 2. In antitheses Matt. iii. 14.

Luke ix. 60. John iii. 2. Luke xi. 48. xxii. 26. 1 Cor. iii. 23; so καὶ σύ, καὶ ὑμεῖς, Luke x. 37. xxii. 58. Matt. vii. 12. Genr. Matt. xvi. 16. Mark i. 11. Luke iii. 22. Once ὑμεῖς absol. 1 John ii. 27.—Xen. Conv. 8. 4 σὺ δὲ μόνος.—(β) Without special emphasis, σύ John xxi. 15, 16, 17. Luke iv. 7. John iv. 10. ὑμεῖς Matt. xxviii. 5. Comp. Winer l. c.—Xen. l. c. ὡς σὺ γὰρ ὄρας.

b) Gen. σου, ὑμῶν, are often used instead of the corresponding possessive σός, ὑμέτερος, Buttm. § 127. 7. Comp. Winer § 22. n. 1. p. 135. E. g. σου Matt. i. 22. iv. 6. Mark i. 2. sēp. ὑμῶν Matt. v. 10. Mark ii. 8. Rom. vi. 12. sēp.—Genr. σου Matt. ii. 6. iii. 14. v. 29. sēp. ὑμῶν Matt. v. 12. Luke xi. 5. sēp. For Luke ii. 35 καὶ σου δὲ αὐτῆς, see in αὐτοῦ.

d) Deut. σοί, ὑμῖν, genr. Matt. iv. 9. Mark v. 9. Luke i. 19. Matt. vii. 7. Luke x. 13. 2 Cor. v. 12. sēp. Dat. commodi Matt. xxi. 5. 2 Cor. v. 13; in comm. 2 Cor. xii. 20. Rev. ii. 16. al. For the phrase τί μοι καὶ σοί, see in Ἐγώ. AL.

Συγγένεια, ας, ἡ, (συγγενής,) pp. *kin, kindred, relationship*, Jos. Ant. 13. 4. 1. Pol. 8. 35. 9. Xen. H. G. 2. 4. 21. In N. T. meton. *kindred*, i. e. *kinsmen, relatives, family*. Luke i. 61 οὐδεὶς ἐστὶ ἐν τῇ συγγενείᾳ σου. Acts vii. 3, 14. Sept. for תַּיָּמָן Ex. xii. 21. Josh. vi. 23.—Jos. Ant. 3. 3. 1. Pol. 15. 30. 7. Dem. 796. 17.

Συγγενής, ἑος, οὗς, ὁ, ἡ, adj. (σύν, γένος, γίνομαι,) *kin, kindred, related*; subst. *a kinsman, relative*, one of the same family. Mark vi. 4 οὐκ ἐστὶ πρόφῃτης ἀτιμος, εἰ μὴ . . . ἐν τοῖς συγγενέσι. Luke i. 36 Ἐλισάβετ ἡ συγγενὴς σου. ver. 58. ii. 44. xiv. 12. xxi. 16. John xviii. 26. Acts x. 24. Sept. for תַּיָּמָן Lev. xviii. 14. תַּיָּמָן Lev. xxv. 45. Josh. xxi. 27.—Tob. vi. 10. Hdian. 4. 14. 14. Xen. H. G. 1. 7. 8.—In a wider sense, i. q. *one of the same nation, a fellow-countryman*, spoken by Paul of the Jews as being all descended from a common ancestor. Rom. ix. 3 τῶν συγγενῶν μου κατὰ σάρκα. xvi. 7, 11, 21.—Comp. Xen. An. 7. 2. 31. Sturz Lex. Xenophont. s. v.

Συγγνώμη, ης, ἡ, (συγγινώσκω to

know and think with, to accord, to concede,) *concession, permission, leave.* 1 Cor. vii. 6 τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατὰ ἐπιταγὴν, *this I say by way of concession* [sc. to the weakness of the flesh], *and not of command.*—Ecclus. iii. 13. Dem. 121. 9. Thuc. 5. 88. Xen. Ath. 2. 20.

Συγκάθημαι, (σύν, κάθημαι,) *to sit down with, to sit with,* c. μετά Mark xiv. 54. c. dat. depending on σύν in compos. Acts xxvi. 30; see Winer § 56. 2, 4 fin. Buttm. § 47. n. 11, 12. Matth. § 405. Sept. for ὡς Ex. xxiii. 33. Ps. ci. 7.—Absol. Luc. Pseudol. 20. Xen. An. 5. 7. 21.

Συγκαθίζω, f. ἴσω, (σύν, καθίζω,) *trans. to cause to sit down with, to seat with; intrans. to sit down with, to sit with.*

a) *trans. seq. ἐν c. dat. of place,* Eph. ii. 6 καὶ συνήγειρε καὶ συνεκάθισεν [ἡμᾶς τῷ Χριστῷ ver. 5] ἐν τοῖς ἐπουρανίοις.

b) *intrans. of several, to sit down together,* Luke xxii. 55. Sept. for ὡς Ex. xviii. 13. Jer. xvi. 6.—Esdr. ix. 6, 16. Xen. H. G. 5. 2. 35.

Συγκακοπαθῶ, ὦ, f. ἴσω, (σύν, κακοπαθῶ q. v.) *to suffer evil with any one, to endure affliction with,* c. dat. of thing *in respect to which or for which,* Winer § 31. 1, 3. Buttm. § 133. n. 2. 2 Tim. i. 8 συγκακοπάθησον [ἐμοί] τῷ εὐαγγελίῳ.

Συγκακουχέω, ὦ, f. ἴσω, (κακουχέω q. v.) *only in Pass. to be maltreated or afflicted with any one, to suffer affliction with,* c. dat. of pers. Heb. xi. 25 συγκακουχῆσθαι τῷ λαῷ τοῦ θεοῦ. Comp. in Συγκάθημαι.

Συγκαλέω, ὦ, f. ἴσω, (σύν, καλέω,) *to call together, to convoke,* trans. Mark xv. 16 συκαλοῦσιν ὄλην τὴν σπεῖραν. Acts v. 21. Mid. pp. *to call together to oneself,* Luke ix. 1 συκαλεσάμενος τοὺς δώδεκα. xxiii. 13. Acts x. 24. xxviii. 17. In Luke xv. 6, 9, the Act. and Mid. alternate in the same context; see Winer § 39. 6. comp. Matth. § 496. 7. Sept. for ἄρρ, Act Ex. vii. 11. Josh. ix. 22. Mid. Zech. iii. 10.—Act. Jos. Ant. 7. 14. 7. Hdian. 1. 4. 1. Xen. Cyr. 4. 1. 1.

Mid. Aristenæt. I. 5 συνεκαλεῖτο τοὺς φίλους.

Συγκαλύπτω, f. ψω, (σύν intens. καλύπτω,) *to cover together, to cover wholly,* trans. pp. Sept. for ὡς 1 K. xxi. 4. πρὸς Judg. iv. 18. 19. Jos. Ant. 9. 10. 2. Xen. Cyr. 8. 7. 28. In N. T. trop. i. q. *to hide wholly, to conceal,* Luke xii. 2 οὐδὲν συγκεκαλυμμένον ἐστίν.—Ecclus. xxvi. 8. Plut. Alex. M. 31. Eurip. Phœn. 886 or 889.

Συγκάμπτω, f. ψω, (σύν intens. κάμπτω,) *to bend together,* e. g. τὸν νῶτόν τινος *to bow down wholly,* Rom. xi. 10, i. e. trop. *to oppress, to afflict,* quoted from Sept. Ps. lxi. 24, where it departs from the Hebrew.—Sept. for ἦρ 2 K. iv. 35. Xen. Eq. 12. 5.

Συγκαταβαίνω, f. βήσομαι, (καταβαίνω q. v.) *to go down with any one, sc. from a higher to a lower place, as from Jerusalem to Cesarea,* intrans. Acts xxv. 5 συγκαταβάντες sc. ἐμοί. Sept. for ἦρ Ps. xlix. 18.—Wisd. x. 14. Pol. 1. 39. 12. Diod. Sic. 11. 18. Found only in the later usage, instead of the earlier συγκαθιέναι, Phryn. et Lob. p. 398.

Συγκατάδεσις, εως, ἡ, (συγκατατίθημι q. v.) *assent, accord, agreement,* 2 Cor. vi. 16.—Pol. 4. 17. 8. Dion. Hal. Ant. 8. 79. Plut. M. Antonin. 51.

Συγκατατίθεμαι, as Mid. (κατατίθεμι,) *to put or lay down with another, to deposit with,* Isæus 59. 25 γραμματεῖον. —Usually and in N. T. only c. acc. ψῆφον implied, *to deposit one's vote with others in the urn, to give one's vote with others,* i. e. trop. *to assent to, to accord with, to agree with or to,* c. dat. Luke xxiii. 51.—Hist. Sus. 20. Jos. Ant. 20. 1. 2 συκαθέμην τῇ γνώμῃ ταύτῃ. Pol. 3. 98. 11. Plato Gorg. p. 501. c.

Συγκαταψηφίζω, f. ἴσω, (σύν, καταψηφίζω pp. *to reckon or count down,*) *to count down with,* i. q. *to reckon or number with others,* Pass. Acts i. 26 συκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων. Etymologically it might also here signify *to be allotted or voted with* the apostles. Comp. in Ψήφος, Ψηφίζω.—Not found in this sense in classic

writers, with whom Mid. καταψηφίζομαι is i. q. 'to give one's vote against, to condemn,' Dem. 790. 15. Xen. H. G. 1. 7. 38.

Συγκεράννυμι, f. ράσω, (κεράννυμι q. v.) *to mix together, to intermingle with*, 2 Macc. xv. 39 οἶνος ὕδατι συγκερασθεῖς. Anthol. Gr. I. p. 15. 2. In N. T. trop. *to join together, to temper*, i. q. *to mix together so that one part qualifies another*, c. acc. 1 Cor. xii. 24 ὁ θεὸς συνεκράσεν τὸ σῶμα. Pass. c. dupl. dat. Heb. iv. 2 ὁ λόγος . . μὴ συγκεκραμένος τῇ πίστει τοῖς ἀκούσασιν, comp. in Συγκάθημαι. Buttm. § 133. n. 2.—Menand. ap. Stob. Serm. 42. p. 302, τὴν τοῦ λόγου μὲν δύναμιν ἥθει χρηστῷ συγκεκραμένην ἔχειν. Plut. Non poss. suav. viv. 20. ed. R. X. p. 529. Thuc. 6. 18. c. dat. pers. Xen. Cyr. 1. 4. 1.

Συγκινέω, ω, f. ἤσω, (κινέω,) trans. *to move with*; Mid. intrans. *to move oneself with, to move together with others*, Plut. de Adulat. et Amic. 7. ed. R. VI. p. 190. 10. Epict. Ench. 33. 10. Trop. *to move in mind with any one, to incite, to rouse*, sc. *to like exertion, to sympathy*, etc. Plut. Galb. 1. Pol. 2. 59. 8. ib. 15. 17. 1.—In N. T. spec. of a popular commotion, *to move together, to stir up at the same time*, trans. Acts vi. 12 τὸν λαὸν καὶ τοὺς πρεσβυτέρους κ. τ. λ. Comp. Κινέω.

Συγκλείω, f. εἰσω, (κλείω,) *to shut up together, to enclose together*, trans. Luke v. 6 συνέκλεισαν πλῆθος ἰχθύων πολὺ. Sept. for 737 Ex. xiv. 3.—1 Macc. v. 5. Pol. 1. 17. 8. Hdian. 7. 10. 6.—Trop. *to include together*, i. q. *to make subject, to deliver over alike*, c. εἰς Rom. xi. 32 συνέκλεισε γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπίθειαν. c. ὑπὸ Gal. iii. 22, 23. Comp. Sept. for 737 737 Ps. xxxi. 9. Josh. xx. 5. 737 Ps. lxxviii. 50.—Dion. Hal. Ant. 9. 41. Diod. Sic. 19. 19 εἰς τοιαύτην δ' ἀμνηχανίαν συγκλείσθεις Ἀντίγονος.

Συγκληρονόμος, ον, ὁ (κληρονομός,) pp. *a co-heir, joint-heir*, i. q. *a joint-possessor, copartner*, Rom. viii. 17 συγκλ. τοῦ Χριστοῦ. Eph. iii. 6. Heb. xi. 9. 1 Pet. iii. 7.

Συγκοινωνέω, ῶ, f. ἤσω, (κοινωνέω,) *to be partaker with others, to share with others in any thing*, c. dat. Eph. v. 11. Phil. iv. 14. Rev. xviii. 4.—c. gen. Dem. 1299. 20 συγκοινωνεῖν τῆς δόξης.

Συγκοινωνός, οὔ, ὁ, ἡ, (κοινωνός,) *ajoint-partaker, copartner*, seq. gen. Rom. xi. 17 συγκ. τῆς ρίζης κ. τ. λ. 1 Cor. ix. 23. Phil. i. 7. c. ἐν Rev. 1. 9.

Συγκομίζω, f. ἰσω, (κομίζω q. v.) pp. *to take up and bear together, to bring together, to collect*, e. g. fruits Sept. Job v. 26. Xen. Mem. 2. 8. 3; children Xen. Ag. 1. 21; dead bodies on a field of battle for burning, Plut. Agesil. 19. Thuc. 6. 71. In N. T. of several persons, *to bear away together*, sc. *a corpse for burial, to bury together*, trans. Acts viii. 2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς. — Soph. Aj. 1048 or 1067. Phavor. συγκομίζειν ἀντὶ τοῦ θάπτειν, ἀπὸ τῶν συναγομένων καρπῶν εἰς τὰς ἀποθήκας.

Συγκρίνω, f. νῶ, (κρίνω q. v.) pp. 'to separate distinct things and then bring them together into one;' hence *to join together, to combine, to compose*; opp. διακρίνειν 'to separate between, to decompose;' Plut. Consol. ad Apoll. 15. ed. R. VI. p. 418, καλῶς ὁ Ἐπίχαρμος. συνεκρίθη, φησί, καὶ διεκρίθη, καὶ ἀπ' ἡλθε ὅθεν ἦλθε πάλιν, γὰρ μὲν εἰς γὰρ, πνεῦμα δ' ἄνω. Luc. Pseudosoph. 5. Plat. Phædo 15. In later usage and N. T. *to place together and judge of*, i. e. *to compare, to estimate by comparison*, constr. c. acc. et dat. Comp. Lob. ad Phryn. p. 278.

a) genr. 2 Cor. x. 12 his, συγκρίναι ἑαυτοὺς τισὶ . . συγκρίνοντες ἑαυτοὺς ἑαυτοῖς.—Jos. Ant. 5. 1. 21. Luc. Parasit. 51. Pol. 6. 47. 9. c. πρὸς Diod. Sic. 2. 5. Mid. 1 Macc. x. 71 συγκριθῶμεν ἑαυτοῖς. Jos. Ant. 13. 4. 3.

b) by impl. i. q. *to explain, to interpret*, sc. *by comparison of one thing with another*. 1 Cor. ii. 13 πνευματικοῖς πνευματικὰ συγκρίνοντες. So Sept. for 737 Gen. xl. 8, 16, 22. xli. 12, 15. 737 Dan. v. 12.—Others in 1 Cor. i. c. take dat. πνευματικοῖς as masculine.

Συγκύπτω, f. ψω, (κύπτω,) *to stoop*

or bow together, as persons putting their heads together, Hdot. 3. 82. Luc. Bis arcus. 4; of things inclining toward each other, Xen. An. 3. 4. 19. In N. T. *to be bowed together*, comp. Engl. *to be bent double*, intrans. Luke xiii. 11 ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι.—Sept. Job ix. 27. Ecclus. xii. 11. xix. 26. Themist. Orat. 7 ad Valent. p. 90 αἰεὶ συγκεκυφώς, αἰεὶ συννεφέης, ἐφελκόμενος τὰς ὀφρύς, sc. Procopius.

Συγκυρία, ας, ἡ, (συγκυρίw *to happen together*, e. g. events Hdot. 8. 87. Pol. 5. 18. 6; persons Pol. 18. 33. 3,) 'a happening together,' i. e. coincidence, accident, chance, Luke x. 31 κατὰ συγκυρίαν.—So συγκύρησις Pol. 9. 12. 6. συγκύρημα Pol. 4. 86. 2. Plut. ed. R. X. p. 713. 6.

Συγχαίρω, aor. 2 συνεχάρην, (χαίρω q. v.) *to rejoice with* any one, to sympathize in another's joy, c. dat. depending on σύν in compos. Winer § 56. 2, 4 fin. Buttm. § 147. n. 11, 12. Matth. § 405. Phil. ii. 17 συγχαίρω πᾶσιν ὑμῖν. ver. 18. Luke i. 58. xv. 6, 9.—Sept. Gen. 21. 6. Plut. Parall. 16 bis, ed. R. VII. p. 231, 232 χαρίντων δὲ πάντων, μόνη ἡ ἀδελφὴ οὐ συνεχάρη Ὀρατία. Xen. Hi. 11. 12.—Or in Luke ll. cc. it can be i. q. *to congratulate*, as 3 Macc. i. 8. Dem. 194. 23. Pol. 29. 7. 4.—Trop. of things, 1 Cor. xii. 36 τὰ μέλη. xiii. 6 οὐ χαίρει [ἡ ἀγάπη] ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, i. e. truth, uprightness, causes its followers to rejoice, and ἡ ἀγάπη rejoices with them.

Συγχέw, (χέw,) also συγχύνw a later form disapproved by the grammarians, see in Ἐκχέw; impf. συνέχεον and συνέχυνον, Pass. perf. συγκέχυμαι, aor. 1 p. συνεχύθη, see fully in Ἐκχέw. Buttm. § 114. p. 307.—Pp. *to pour together*, Lat. *confundo*; hence trop. i. q. *to confound*, *to confuse*, trans.

a) of an assembly, multitude, i. q. *to throw into confusion*, *to excite*, *to put in uproar*, c. acc. Acts xxi. 27 συνέχεον πάντα τὸν ὄχλον. Pass. xix. 32 ἡ ἐκκλησία συγκεχυμένη. xxi. 31.—Jos. B. J. 6. 2. 6. Pol. 1. 40. 13. Luc. Bis accus. 17 καὶ ἐγώ τιν ἡμῶν ἐπειράτο τὴν ἐκκλυσίαν, ἐπιπαράξας τῷ βου. comp. D. Deor. 25. 1.

b) of the mind, *to confound*, *to perplex*, e. g. a person in disputation, c. acc. Acts ix. 22. Of persons in amazement, consternation, Acts ii. 6 συνῆλθε τὸ πλῆθος, καὶ συνεχύθη.—1 Macc. iv. 27. Arr. Epict. 3. 22. 25. Diod. Sic. 4. 62 συνεχύθη τὴν ψυχὴν.

Συγχοράομαι, ὦμαι, f. ἡσομαι, depon. Mid. (χοράομαι q. v.) *to use with* another, to have in common use, Pol. 3. 14. 5. ib. 6. 3. 10. In N. T. *to have usage, dealings, intercourse with* any one, c. dat. John iv. 9 οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις.—Arr. Peripl. mar. Eryth. p. 159 συνεχρήσαντο δὲ αὐτῷ [τῇ νήσῳ] καὶ ἀπὸ Μούζας τινές, i. e. some from Muza have commerce with the island. Comp. χοράομαι Xen. Hi. 5. 2. Mem. 4. 8. 11.

Συγχύνw, see Συγχέw.

Σύγχυσις, εως, ἡ, (συγχέw q. v.) *confusion, tumult, uproar*, Acts ix. 29. Comp. Sept. for תַּרְבִּיחַ 1 Sam. xiv. 20.—Pol. 14. 5. 8. Plut. Pyrrh. 25.

Συζάw, ὦ, f. ἡσω, (σύν, ζάw,) *to live with* any one i. e. not to die, c. dat. expr. or impl. see in Συγχαίρω. 2 Cor. vii. 3 ἐν ταῖς καρδίαις ἡμῶν ἔστε εἰς τὸ συναποθανεῖν καὶ συζῆν sc. ὑμῖν. Trop. of eternal life with Christ, Rom. vi. 8. 2 Tim. ii. 11.—Aristot. Eth. 8. 6. Athen. 6. p. 249. B. Dem. 363. 4 οἷς συζῆν τὸν λοιπὸν βίον ἀνάγκη.

Συζεύγνυμι, f. ἐύξω, aor. 1 συνέζευξα, (ἐεύγνυμι,) *to yoke together*, pp. animals, Sept. for רָבַח Ez. i. 11. Xen. Cyr. 2. 2. 26. In N. T. trop. *to join together*, *to unite*, trans. e. g. husband and wife, Matt. xix. 6. Mark x. 9.—Jos. Ant. 1. 19. 10. Hdtian. 3. 10. 4. Xen. Œc. 7. 30.

Συζητέw, ὦ, f. ἡσω, (σύν, ζητέw,) *to seek* any thing *with* another, as Hercules with Iphitus for his cattle, Apollod. Bibl. 2. 6. In N. T. trop. *to seek together*, i. e. *to inquire of one another*, *to question with*, e. g.

a) spoken of several, absol. Mark iv. 10 συζητοῦντες, τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι. Seq. πρὸς ἑαυτούς Mark i. 27. Luke xxii. 23.

b) genr. i. q. *to question*, *to reason*, *to*

dispute with any one, absol. Mark xii. 28 ἀκούσας αὐτῶν συζητούντων. Luke xxiv. 15. c. dat. Acts vi. 9. c. πρὸς, Acts ix. 29 συνεζήτει πρὸς τοὺς Ἑλληνιστάς. With the idea of cavil, captiousness, c. dat. Mark viii. 11. ix. 14. c. πρὸς Mark ix. 16.

Συζήτησις, *ως, ή, (συζητήω), question, reasoning, disputation*, Acts xv. 2, 7. xxviii. 29.—Philo de Opif. Mund. p. 11. D. Allegor. 2. p. 85. B.

Συζητητής, οὐ, ὁ, (συζητήω,) *a questioner, reasoner, disputant*, a sophist, 1 Cor. i. 20.—Rabb. שִׁנְיָא, also שִׁנְיָא תִּבְיָא *house of disputation*, i. e. a school, academy, Buxtf. Lex. Chald. Rabb. 583 sq. Fuller Misc. Sac. 3. 7.

Σύζυγος, οὐ, ὁ, ή, adj. (συζεύγνυμι), *yoked-together*, subst. *a yoke-fellow*, trop. of a spouse, 3 Macc. iv. 8. Test. XII. Patr. p. 528. In N. T. trop. *a fellow-labourer, colleague*, Phil. iv. 3.—Aristoph. Plut. § 45 εἰάν δὲ σύζυγον λάβω τίνα. Eurip. Iph. Taur. 251.

Συζωοποιέω, ὠ, f. ήσω, (ζωοποιέω q. v.) *to make alive with any one, to quicken with*, e. g. trop. into spiritual life with Christ as risen from the dead; c. dat. τῷ Χρ. Eph. ii. 5. With σύν repeated Col. ii. 13, comp. Winer § 56. 2, 4 fin.

Συκάμινος, οὐ, ή, *a sycamine-tree*, Heb. plur. סִּימְרָא, called also *the sycamore*, συγκόμορος, see fully in Συκομορέα. Luke xvii. 6. Sept. for 'שׁ 1 K. x. 27. 1 Chr. xxvii. 28. Is. ix. 9.—Dioscor. I. 182, 184 συγκόμορον, εἶναι δὲ καὶ τοῦτο συκάμινον λέγουσι. Theophr. H. Pl. 4. 2. Jos. Ant. 8. 7. 4. Diod. Sic. 1. 34.

Συκέα, contr. Συκῆ, gen. εας, ης, ή, (σῦκον,) *a fig-tree*, Matt. xxi. 19 bis, 20, 21. xxiv. 32. Mark xi. 13, 20, 21. xiii. 28. Luke xiii. 6, 7. xxi. 29. John i. 49, 51. James iii. 12. Rev. vi. 13. Sept. for סִּימְרָא Judg. ix. 10, 11. Prov. xxvii. 18. —Æl. V. H. 3. 38. Xen. Cæc. 19. 12

Συκομορέα, ας, ή, (σῦκον, μορέα, ἄβρον,) i. q. ή συγκόμορος, *a sycamore-tree*, pp. 'the fig-mulberry,' Luke xix. 4. This tree is frequent in Egypt and the level parts of Palestine, resembling the

mulberry-tree in its leaves, with fruit similar in appearance to the fig, but indigestible. It is more frequently called *the sycamine tree*, ή συκάμινος q. v. See Dioscor. I. 182, 184. Theophr. H. Pl. 4. 2. Athen. 2. p. 51. B. Warnekros Hist. Nat. Sycomori, in Eichhorn's Repert. für morgenl. Literat. St. 11, 12.—Hesych. συκομορέα· συκάμινον. Other forms in MSS. are συκομωρέα, συκομοραία, συκομωραία.

Σῦκον, οὐ, τό, *a fig*, Matt. vii. 16. Mark xi. 13. Luke vi. 44. James iii. 12. Sept. for סִּימְרָא 2 K. xx. 7. Neh. xiii. 15. —Æl. V. H. 3. 36. Dem. 314. 12. Xen. Cyr. 6. 2. 22.

Συκοφαντεύω, ὠ, f. ήσω, (συκοφάντης, from σῦκον, φαίνω,) pp. to be a *sycofanner*, i. e. a fig-informer, one who watched and informed against persons who exported figs from Athens contrary to law; see Suid. s. voc. Potter's Gr. Ant. I. p. 121 sq. Hence genr. *to inform against, to accuse falsely, to calumniate*, c. acc. Jos. Ant. 10. 7. 3. Æl. V. H. 2. 13. Hdtan. 21 14. 7. Xen. Mem. 2. 9. 5.—In N. T. by impl. i. q. *to extort* by false accusations, *to defraud*, absol. Luke iii. 14. τινός τι xix. 8. So Sept. for רָשָׁע Job xxxv. 9. Ps. cxix. 122. Prov. xxii. 16. Comp. Xen. H. G. 2. 3. 22.

Συλαγωγέω, ὠ, f. ήσω, (σῦλον prey, ἄγω,) *to lead off as prey, to carry off as booty*, e. g. captives Heliodor. X. p. 512. Aristæn. II. Ep. 22. In N. T. trop. of false teachers, Col. ii. 8.

Συλάω, ὠ, f. ήσω, *to spoil, to plunder, to rob*, trans. by hyperb. 2 Cor. xi. 8 ἅλλας ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον. —Jos. B. J. 1. 1. 1. Hdtan. 7. 7. 7. Xen. Hi. 4. 11. Comp. Passow s. v.

Συλλαλέω, ὠ, f. ήσω, (σύν, λαλέω,) *to speak or talk with, to confer with*, c. dat. Mark ix. 4. Luke ix. 30. xxii. 4; comp. in Συγχαίρω. Seq. μετά τινος Matt. xvii. 3. Acts xxv. 12. c. πρὸς ἀλλήλους Luke iv. 36. Sept. c. dat. for סִּימְרָא Ex. xxxiv. 35.—c. dat. Pol. 1. 43. 1. ib. 4. 22. 8 πρὸς ἀλλήλους Dion. Hal. Ant. 10. 12. absol. Plut. ed. R. VIII. p. 360. 5.

Συλλαμβάνω, f. λήψομαι, (λάμβανω,) *to take together*, pp. to enclose in

the hands, Lat. *comprehendere*, trop. i. q. Engl. *to comprehend, to comprise*, Hdot. 3. 82 ἐνὶ ἑπὶ πάντα συλλαβῶν εἰπεῖν. ib. 7. 16. 3. *to take or bring together, to collect*, e. g. scattered troops Hdot. 5. 46. Also *to take with oneself*, Xen. Cyr. 3. 3. 1 ἀπ' αὐτῶν συλλαβὼν τὸ ἕτερον στράτευμα. In N. T.

1. Lat. *comprehendere*, as spoken of persons, *to take or seize altogether*, all around, stronger than λαμβάνω, from the idea of *clasping together* or grasping with the hands, i. e. seizing and holding fast with the hands clutched together; comp. σύν intens. in Σύν note.

a) pp. as of persons taken by authority or force, *to seize, to apprehend, to arrest*, e. acc. τὸν Ἰησοῦν John xviii. 12. Acts i. 16. Matt. xxvi. 55. Mark xiv. 48. Luke xxii. 54. Acts xii. 3 τὸν Πέτρον. xxiii. 27. Mid. id. Acts xxvi. 1. Sept. for τῷ Judg. vii. 25. ὡς Josh. viii. 23. 1 K. xx. 18.—Æl. V. H. 5. 18. Hdtan. 7. 7. 14. Xen. An. 1. 1. 3.—So in hunting or fishing, *to take, to catch*, ἄγραν Luke v. 9; comp. ver. 5 where it is λαμβάνω.—Eurip. Orest. 1340 οὐχὶ συλλήψεσθ' ἄγραν. Æl. V. H. An. 1. 2.

b) trop. of females, *to conceive*, absol. Luke i. 24. c. acc. υἰὸν ver. 36. ἐν γαστρὶ ver. 31. ἐν τῇ κοιλίᾳ ii. 21. Sept. for τῇ Gen. i. 16. xix. 36. sæp.—Test. XII Patr. p. 544. Hippocr. Aphor. 5. 46 ἐν γαστρὶ. Galen de Sem. I συλλαμβάνειν τὸ σπέρμα.—Metaph. of irregular desire as exciting to sin, James i. 15. Comp. Sept. and τῇ Ps. vii. 15.—Justin. Mart. de Resurr. p. 327 Εὐα τὸν λόγον ἀπὸ τοῦ ὁφείως συλλαβοῦσα παρακοὴν καὶ θάνατον ἔτεκε.

2. *to take hold with another*, i. q. *to help, to aid*, usually and in N. T. Mid. c. dat. Luke v. 7 ἐλθόντας συλλαβεῖσθαι αὐτοῖς. Phil. iv. 3.—Sept. Gen. xxx. 7. Hdot. 3. 49. Æl. V. H. 2. 4. Xen. Ag. 2. 31. Act. Hdot. 6. 125. Xen. Mem. 2. 3. 18. Comp. Passow no. 3.

Συλλέγω, f. ἔω, (λέγω q. v.) pp. *to lay together*, i. e. *to gather, to collect*, trans. e. g. fruits and grain, Matt. vii. 16 ἀπὸ ἀκανθῶν σταφυλὴν, ἀπὸ τριβύλων σῦκα. Luke vi. 44 ἐξ ἀκανθῶν σῦκα. Matt. xiii. 28—30, 40 ζιζανία. Genr. τὶ εἷς τι Matt. xiii. 48. τὶ ἐκ τινος ver. 41.

Sept. for ὡς Lev. xix. 9, 10. Ruth ii. 3, 7 sq. 15 sq.—Hdot. 1. 68. Luc. Tim. 23. Xen. An. 2. 4. 11 χόρτον. 4. 3. 11 φρύγανα ὡς ἐπὶ πῦρ.

Συλλογίζομαι, f. ἴσομαι, depon. Mid. (λογίζομαι), *to reason or reckon together, to consider, to deliberate*, absol. Luke xx. 5 συνελογίσαντο πρὸς ἑαυτούς. Comp. Matt. xxi. 25 et Mark xi. 31. Sept. for part. ᾄδ Is. xliii. 18.—Pol. 1. 44. 1. ib. 1. 63. 8. Plut. Brut. 36. 'To reckon together,' i. q. *to compute*, c. acc. Diod. Sic. 1. 5. Dem. 355 ult.

Συλλυπέω, ὦ, f. ἴσω, (λυπέω,) *to grieve or afflict with another*, Pass. *to be grieved or afflicted with a person*, c. dat. Diod. Sic. 4. 11. Theophr. Char. 1. 1.—In N. T. Pass. *to be grieved withal*, i. e. at the same time or along with some other emotion; Mark iii. 5 περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν.

Συμβαίνω, f. βήσομαι, aor. 2 συνέβην, (βαίνω,) *to go with the feet close together*, Xen. Eq. 1. 14. In N. T. of things, events, *to come together* sc. in time, *to happen together*, to fall out, to come to pass; seq. dat. of pers. *to whom*, Mark x. 32 τὰ μέλλοντα συμβαίνειν αὐτῷ. Acts iii. 10. xx. 19. 1 Cor. x. 11. 1 Pet. iv. 12. 2 Pet. ii. 22. Part. absol. τὰ συμβεβηκότα, events, Luke xxiv. 14. Sept. for τῇ Gen. xlii. 4, 29. Esth. vi. 13.—1 Macc. v. 25. Xen. Mem. 3. 5. 17. Part. absol. 1 Macc. iv. 26. Diod. Sic. 1. 22.—Impers. c. infin. of the principal verb, the infinitive clause being strictly the subject; Acts xxi. 35 συνέβη βαστάζεσθαι αὐτόν, i. q. he was borne. Comp. Winer § 45. 2. p. 266. —2 Macc. iii. 2. Luc. D. Deor. 20. 8. Pol. 1. 22. 3. Diod. Sic. 1. 50.

Συμβάλλω, f. βαλῶ, (βάλλω,) *to throw, send, strike together*, trans. e. g. of streams flowing together, τὸ ὕδωρ συμβάλλειν Hom. Il. 4. 453. Hdot. 4. 50; of warriors, τὰς ἀσπίδας Xen. Ag. 2. 12. Of persons, *to send or bring together*, e. g. in strife, Lat. *committere*, Hom. Il. 3. 70. Xen. Conv. 4. 9.—In N. T.

a) of things, *to throw or put together*, pp. c. acc. λόγους or the like implied, like Lat. *conferre* i. q. 'conferre sermo-

nes,' Engl. *to confer*, intrans. (α) genr. i. q. *to discourse with, to dispute with*, c. dat. Acts xvii. 18 τινὲς δὲ τῶν φιλοσόφων συνέβαλλον αὐτῷ.—Jos. Ant. 1. 12. 3 συμβαλοῦσα ποιμίαι. Jambl. Vit. Pyth. c. 2 τοῖς ἐν Μέμφει καὶ Διοσπόλει μάλιστα συμβαλεῖν ἱερεῦσι. Fully written συμβ. λόγους τινί Eurip. Iph. Aul. 830 or 836. Xen. Mem. 2. 2. 21.—(β) i. q. *to consult together*, Acts iv. 12 συνέβαλον πρὸς ἀλλήλους sc. βουλευματα.—Fully Eurip. Phœn. 700 or 755 συμβ. βουλευματα.—(γ) Luke ii. 19 συμβάλλειν ἐν τῇ καρδίᾳ sc. ταῦτα, i. e. *to confer with oneself, to ponder in mind*.—Comp. Philostr. Vit. Apoll. 4. 43 ξυμβαλεῖν τὸ εἰρημίνον. Arr. Exp. Alex. 2. 3. 9 τὸ μαντεῖον. Plut. ed. R. VI. p. 8. 6. Hdor. 4. 15, 45. See Passow no. 4.—(δ) Mid. pp. *to throw together of one's own with others*, i. q. *to confer benefit, to contribute, to help*, c. dat. Acts xviii. 27 συνεβάλετο πολὺ τοῖς πεπιστευκόσι.—Wisd. v. 8. Philostr. Vit. Soph. 1. 9. 1. Diod. Sic. 1. 2. Xen. H. G. 7. 1. 35.

b) of persons, intrans. or c. *ἐαυτὸν* impl. Buttm. § 130. n. 2. Winer 39. 1; pp. *to throw oneself together with another*, i. q. *to encounter, to meet with*, c. dat. (α) in a hostile sense, εἰς πόλεμον Luke xiv. 31.—2 Maec. viii. 23. Jos. Ant. 6. 5. 3 συμβαλὼν εἰς μάχην. Pol. 10. 37. 4. Xen. H. G. 4. 2. 22.—(β) Genr. i. q. *to meet with*, Acts xx. 14 συνέβαλεν ἡμῖν εἰς τὴν ἄσπιν.—Jos. Ant. 2. 7. 5. Xen. Cyr. 6. 2. 41.

Συμβασιλεύω, f. εὔσω, (βασιλεύω,) *to reign with any one*, c. dat. comp. in Συγκάσθημαι, pp. Luc. D. Deor. 16. 2. Pol. 30. 2. 4.—In N. T. only trop. comp. in Βασιλεύω b. 1 Cor. iv. 8. 2 Tim. ii. 12.

Συμβιβάζω, f. ἄσω, (βιβάζω,) *to make come together, to bring together*, e.g.

a) i. q. *to join or knit together, to unite*, trop. of Christians as parts of Christ's spiritual body the church, Pass. Eph. iv. 16 ἐξ οὗ πᾶν τὸ σῶμα . . συμβιβάζομενον. Col. ii. 19. ἐν ἀγάπῃ Col. ii. 2.—genr. Dio Cass. 37. p. 62. Thuc. 2. 29.

b) i. q. *to put together in mind*, and hence prægn. *to gather, to infer, to conclude*, c. ὅτι Acts xvi. 10; also *to prove, to demonstrate*, c. ὅτι Acts ix. 22 συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.—

c. ὡς Aristot. Rhet. ad Alex. 36. c. περὶ Plat. Rep. VI. See Wetstein N. T. II, p. 109.—From the Heb. c. acc. of pers. i. q. *to teach, to instruct*. 1 Cor. ii. 16 ὅς συμβιβάσει αὐτόν sc. τὸν κύριον, in allusion to Is. xl. 13 where Sept. for γῆ. So also Ex. xviii. 16. Deut. iv. 9. יְרַבֵּן Is. xl. 14. יְרַבֵּן Ex. iv. 12. Lev. x. 11.

Συμβουλευώ, f. εὔσω, (βουλευώ,) *to counsel with any one*, i. e. *to give him counsel, to advise*, c. dat. John xviii. 14 Καίᾳφας ὁ συμβουλευὼν τοῖς Ἰουδαίοις. Rev. iii. 18. Sept. for γῆ. Ex. xviii. 19. Jer. xxxviii. 15.—Jos. c. Apion. 1. 34. Luc. Abdic. 5. Xen. Mem. 1. 3. 13 bis; —Mid. spoken of several, *to counsel or consult together*, e. g. for evil, i. q. *to plot*, seq. ἵνα, Matt. xxvi. 4 συνεβουλευσάντο, ἵνα τὸν Ἰησοῦν κρατήσωσι δόλῳ. John xi. 53. c. inf. Acts ix. 23. So Sept. for γῆ. 1 K. xii. 8. 2 Chr. xx. 22.—Eccelus. viii. 17. 1 Macc. ix. 59. Jos. Ant. 7. 4. 2. init. Pol. 2. 46. 2.

Συμβούλιον, ου, τό, (σύμβουλος.)

1. *counsel, consultation*, e. g. λαμβάνειν v. ποιεῖν συμβούλιον, *to take counsel, to take or hold a consultation*, c. λαμβάνειν Matt. xii. 14. xxii. 15. xxvii. 1, 7. xxviii. 12. c. ποιεῖν Mark iii. 6. xv. 1. —comp. συμβουλία Sept. 1 K. i. 12. Tob. iv. 24. Xen. Mem. 1. 3. 4.

2. *a council*, meton. *counsellors*, Acts xxv. 12. Here spoken of persons who sat in public trials with the governor of a province; called also *consilarii* Suet. Tiber. 33; *assessores* Lamprid. Vit. Alex. Sev. c. 46; *πάρεδροι* Dio Cass. p. 505. E. Comp. Jos. B. J. 2. 16. 1. Adam's Rom. Ant. p. 162.—Genr. Theodot. for תִּשְׁבֵּן Prov. xv. 22. Diod. Sic. 13. 12. Plut. ed. R. VII. p. 759. 9.

Σύμβουλος, ου, ὁ, (σύν, βουλή,) *a counsellor*, pp. one joined in counsel, Rom. xi. 34, in allusion to Is. xl. 13 where Sept. for יְרַבֵּן. Sept. also for יְרַבֵּן 2 Sam. xv. 12. 1 Chr. xxvii. 32, 33.—Jos. c. Ap. 2. 15. Hdian. 1. 8. 1. Xen. Conv. 8. 39.

Συμεών, ὁ, indec. Simeon, Heb. יִשְׁמָעֵאל (a hearing), pr. n. i. q. Σίμων.

1. The second son of Jacob, born of Leah; also of the tribe descended

from him, Rev. vii. 7. Comp. Gen. xxix. 33. Jos. Ant. 1. 19. 8.

2. One of the ancestors of Jesus, Luke iii. 30.

3. A pious Jew, who took the infant Jesus in his arms and blessed him in the temple, Luke ii. 25, 34. He is supposed by many to be the same with Shammai, Σαμίας, mentioned by Josephus along with Pollio, Ant. 15. 1. 1, et 10. 4; and also the same mentioned in the Talmud as the father of Gamaliel; see in Γαμαλιήλ. Wetst. N. T. I. p. 665. Jahn § 106.

4. i. q. Simon Peter, elsewhere Σίμων q. v. Acts xv. 14. 2 Pet. i. 1.

5. A Christian teacher at Antioch, surnamed *Niger*, Acts xiii. 1.

Συμμαθητής, οὔ, ὁ, (μαθητής,) a fellow-disciple, John xi. 16.—Poll. On. 6. 159 Πλάτων δὲ συμμαθητὰς εἶπε. See Wetst. N. T. I. p. 915. On this species of compounds as disapproved by the Atticists, see Phryn. ed. Lob. p. 471.

Συμμαρτυρέω, ὦ, f. ἴσω, (μαρτυρέω,) to witness with, to bear witness with another, to testify with, i. e. at the same time and to the same effect, c. dat. see in Συγκάθημαι. Rom. viii. 16 τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι κ. τ. λ. ix. 1. absol. ii. 15. Rev. xxii. 18 in text. rec. where the better reading is μαρτυρέω. —Plut. de Adulat. et Amic. 23. ed. R. VI. 236. Xen. H. G. 7. 1. 35.

Συμμερίζω, f. ἴσω, (μερίζω,) to divide with another; in N. T. Mid. to divide with so as to receive part to oneself, to share with, to partake with, c. dat. 1 Cor. ix. 13.

Συμμέτοχος, ον, ὁ, ἡ, adj. (μέτοχος q. v.) partaking with, subst. a joint-partaker, Eph. iii. 6. v. 7.—Justin. Mart. Apol. 1. p. 51 συμμετοχος τῶν παθῶν. So συμμετέχω 2 Macc. v. 20. Xen. An. 7. 8. 17.

Συμμιμητής, οὔ, ὁ, (μιμητής,) a co-imitator, joint-follower, Phil. iii. 17. On this kind of compounds, see Phryn. et Lob. p. 471.

Συμμορφίζω, f. ἴσω, (σύμμορφος,) to make of like form with, to conform,

Pass. c. dat. trop. Phil. iii. 10 in MSS. for συμμορφῶ id. q. v.

Σύμμορφος, ου, ὁ, ἡ, adj. (μορφή,) having like form with, conformed, like, c. dat. comp. in Συγχαίρω. Phil. iii. 21 τὸ σῶμα . . σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ. Seq. gen. Rom. viii. 29 προώρισε συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ. For the gen. after words compounded with σύν in classic writers, see Matth. § 379 fin.

Συμμορφῶ, ὦ, f. ὤσω, (σύμμορφος,) to make of like form with another, to conform, Pass. c. dat. trop. Phil. iii. 10.

Συμπαθῶ, ὦ, f. ἴσω, (συμπαθής,) to sympathize, i. e. to feel with another, to be affected in like manner, c. dat. see in Συγχαίρω. Heb. iv. 15 συμπαθεῖσαι ταῖς ἀσθενείαις ἡμῶν. Prægn. i. q. to have compassion on any one, to afford sympathizing aid, Heb. x. 34.—Symm. for τῷ Job ii. 11. Test. XII Patr. p. 536. Plut. Timol. 19. Isocr. p. 64. B.

Συμπαθής, ἕως, οὗς, ὁ, ἡ, adj. (σύν, πάθος, πάσχω,) sympathizing, feeling with another, like-affected; 1 Pet. iii. 8 συμπαθεῖς, i. e. the same in feeling, mutually compassionate.—Jos. Ant. 19. 7. 3. Plut. de Adulat. et Amic. 9. ed. R. VI. p. 196. 10. Phil. 15. 9. 3.

Συμπαράγινομαι, (παράγινομαι q. v.) to come with any one, to be present with, Engl. to stand by any one, as a friend and advocate, c. dat. see in Συγκάθημαι. 2 Tim. iv. 16 ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδεὶς μοι συμπαρεγένετο. Sept. for πᾶς Ps. lxxxiii. 9.—Of a multitude, to come together, to convene, Luke xxiii. 48.—Thuc. 2. 82.

Συμπαράκαλέω, ὦ, f. ἴσω, (παράκαλέω q. v.) to call for or invite with, at the same time, Xen. Cyr. 8. 1. 38. to invoke with others, ib. 3. 3. 21. to exhort with another, e. g. an army, Pol. 5. 83. 3. In N. T. Pass. i. q. to be consoled, comforted with others, i. e. to receive solace and encouragement in the society of others. Rom. i. 12 συμπαράκληθῆναι ἐν ὑμῖν. Comp. Παράκαλέω d.

Συμπαράλαμβάνω, αογ. 2 ἐλαβον, (παραλαμβάνω q. v.) to take along

with oneself, as a companion on a journey, c. acc. Acts xii. 25. xv. 37, 38. Gal. ii. 1.—Sept. Job i. 4. Æl. V. H. 8. 7. Hdian. 2. 2. 2.

Συμπαραμένω, f. μενῶ, (παραμένω,) pp. to remain near with any one, to continue with, sc. in life, c. dat. Phil. i. 25. Comp. in Συγκάθημαι.—Sept. Ps. lxxii. 5 συμπαραμενῇ τῷ ἡλίφ.

Συμπάρεμι, (πάρεμι q. v.) to be present with any one, c. dat. Acts xxv. 24. Comp. in Συγκάθημαι.—Jos. Ant. 10. 11. 3. Pol. 9. 25. 6. Xen. H. G. 4. 6. 1.

Συμπάσχω, f. πείσομαι, (πάσχω,) to be affected with or as another, to sympathize with, to suffer with, absol. 1 Cor. xii. 26 εἰ πάσχει ἓν μέλος, συμπάσχει πάντα τὰ μέλη. So Rom. viii. 17, i. q. to endure like sufferings.—Pol. 15. 19. 4. Diod. Sic. 4. 11.

Συμπέμπω, f. ψω, (πέμπω,) to send with any one, c. dat. 2 Cor. viii. 22; comp. in Συγκάθημαι. Seq. μετά c. gen. ib. viii. 18. Comp. Winer § 56. 4 fin.—c. dat. Plut. Artax. 24. Xen. Cyr. 3. 1. 31. c. μετά Xen. H. G. 1. 4. 21.

Συμπεριλαμβάνω, (περιλαμβάνω to embrace,) pp. to take around with something else, i. e. to embrace with, to comprehend, to include, Dem. 235. 16. Diod. Sic. 14. 7.—In N. T. to embrace withal, at the same time, Acts xx. 10.

Συμπίνω, aor. 2 συνέπιον, (πίνω,) to drink with any one, c. dat. as in Συγκάθημαι, trop. Acts x. 41 οἵτινες συνεφέγομεν καὶ συνεπίομεν αὐτῷ, comp. in Ἑσθίω c. δ. Sept. for οὐ πηψῇ Esth. vii. 1.—Dem. 1352. 27. Xen. Cyr. 5. 2. 28.

Συμπίπτω, aor. 2 συνέπεσον, (πίπτω,) to fall together, as a house, to fall in ruins, absol. Luke vi. 49 in MSS. for ἔπεσε.—Dem. 899. 3. Pen. An. 5. 2. 24.

Συμπληρώω, ὦ, f. ὦσω, (σύν intens. πληρώω,) to fill up altogether, to fill wholly, completely.

a) pp. of a vessel filled by the waves so as to drench the persons in it, Pass. Luke viii. 23.—Of ships as filled out with a crew, Pol. 1. 36. 9. Xen. H. G. 4. 8. 7.

b) of time, Pass. to be fulfilled, com-

pleted, to have fully come; comp. Πληρόω d. a. Luke ix. 51. Acts ii. 1.—Hdian. 7. 4. 2.

Συμπνίγω, f. ξω, (σύν, πνίγω,) to choke together, to throttle, and so to suffocate, trop. to overpower, c. acc. Matt. xiii. 22 ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον. Mark iv. 7, 19. Luke viii. 14.—Hyperb. to suffocate by crowding, to crowd, to press upon, Luke viii. 42 οἱ ὄχλοι συνέπνιγον αὐτόν. Comp. Mark v. 24 συνέθλιβον αὐτόν.

Συμπολίτης, ου, ὁ, (πολίτης,) a fellow-citizen, trop. of Gentile Christians as admitted to the privileges of the gospel along with the Jews, Eph. ii. 19.—Jos. Ant. 19. 2. 2. Æl. V. H. 3. 44. This form of compounds is disapproved by the grammarians; see Phryn. ed. Lob. p. 172, 471.

Συμπορεύομαι, f. εὔσομαι, depon. Pass. (πορεύομαι,) to go with any one, to accompany, c. dat. Luke vii. 11. xiv. 25. xxiv. 15. Sept. c. μετά for Heb. נִסַּח אֶת־גֵּן Gen. xiii. 5. xiv. 24. נִסַּח אֶת־גֵּן Gen. xviii. 16.—Tob. v. 8. Xen. An. 1. 3. 5.—Of a multitude, to come together, to assemble, c. πρὸς αὐτόν Mark x. 1. So Sept. for אֶת־הָעָם Job i. 4.—Pol. 5. 75. 1. ib. 15. 6. 1.

Συμπόσιον, ου, τό, (συνπίνω,) a drinking together, Lat. *compotatio*, Sept. for יָצִיחַ מִשְׁכָּן Esth. vii. 7. Xen. Cyr. 8. 4. 13. a banquet, feast, 1 Macc. xvi. 16, Jos. Ant. 7. 14. 6. Xen. Conv. 9. 7. Meton. a banqueting-hall, Luc. D. Deor. 24. 1. Xen. Cyr. 8. 8. 10.—In N. T. meton. a banquetting-party, table-party; Mark vi. 39 ἀνακλῖναι πάντας συμπόσια συμπόσια, i. e. adverbially and distributively, by table-parties; comp. Gesen. Lehg. § 173. b. Stuart Heb. Gr. § 438. Comp. in Κλίσια and espec. Πρασία.

Συμπρεσβύτερος, ου, ὁ, a fellow-presbyter, elder, 1 Pet. v. 1. See in Πρεσβύτερος b. γ.

Συμφαγεῖν, see in Συνεσθίω.

Συμφέρω, aor. 1 συνήνεγκα, (φέρω,) to bear or bring together.

a) pp. i. q. to collect, c. acc. Acts xix. 19 συνενέγκαντες τὰς βίβλους.—Jos. Ant. 3. 8. 3. Xen. An. 6. 5. 6.

b) intrans. *to bring together for any one*, i. q. *to contribute, to conduce*; hence *to be well, profitable, expedient*, c. dat. expr. or impl. 2 Cor. viii. 10 τοῦτο γὰρ ὑμῖν συμφέρει. Seq. dat. c. inf. as subj. 2 Cor. xii. 1; c. inf. simpl. Matt. xix. 10. John xviii. 14. Seq. dat. c. ἵνα, Matt. v. 29, 30. xviii. 6. John xi. 50. xvi. 7. Absol. 1 Cor. vi. 12 οὐ πάντα συμφέρει. x. 23. Comp. Buttm. § 129. 10. Winer § 45. 2. p. 266.—τινὶ Sept. Prov. xix. 10. Luc. D. Mort. 14. 5. Xen. Cyr. 3. 2. 30. τινὶ c. inf. Sept. Esth. iii. 8. Xen. (Ec. 13. 2.—Hence Part. neut. τὸ συμφέρον, *good, profit, advantage*, 1 Cor. vii. 35. x. 33. xii. 7. Heb. xii. 10. Plur. τὰ συμφέροντα *things profitable* Acts xx. 20.—2 Macc. iv. 5. Dem. 209. 7. Plur. Baruch iv. 3. Xen. Conv. 4. 59.

Σύμφημι, (φῆμι,) *to speak with*, i. e. in the same manner, i. q. *to say yea, to assent to*, c. dat. Rom. vii. 16 σύμφημι τῷ νόμῳ.—Dem. 668. 14. Xen. An. 5. 8. 3. Hesych. σύμφημι. συναίνῳ, συνομολογῶ.

Σύμφορος, ου, ὁ, ἡ, adj. (συμφέρω), *profitable*, Neut. τὸ σύμφορον as subst. *profit*, once in MSS. for τὸ σύμφερον, 1 Cor. vii. 35.—Xen. H. G. 6. 3. 14.

Συμφυλῆτης, ου, ὁ, (φυλῆτης, φυλή,) pp. 'one of the same tribe or fraternity,' Lat. *contribulis*, Isocr. p. 263. A. Aristoph. Av. 368. In N. T. genr. *a fellow-citizen, fellow-countryman*, 1 Thess. ii. 14.—Hesych. συμφυλετῶν. ὁμοεθνῶν. Disapproved of by the grammarians; comp. in Συμπολίτης.

Σύμφυτος, ου, ὁ, ἡ, adj. (συμφύω), *brought forth or grown together*, Sept. Zech. xi. 2. Etymol. Mag. ξύμφυτος. ὁ συγγενής. Trop. *inborn, inmate*, 3 Macc. iii. 22. Jos. Ant. 6. 3. 3. Plut. Pyrrh. 7. Lys. 118. 31. In N. T. *grown together* sc. into one, trop. *conjoined, united, one with*. Rom. vi. 5 σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, i. e. one with Christ in the likeness of his death, comp. vers. 4, 8.—So pp. συμπεφυκώς *grown together*, as man and horse in the Centaurs, Luc. D. Mort. 16. 4. Xen. Cyr. 4. 3. 18.

Συμφύω, f. ὤσω, (φύω q. v.) *to*

bring forth together, to let spring up or grow together; in N. T. only Pass. aor. 2 συνεφύην, *to spring up or grow together*, Luke viii. 7 συμφυεῖσαι αἱ ἄκανθαι. This is a later form instead of Act. aor. 2 συνέφυν intrans. see in Φυν.—Philo de Vit. Mos. II. p. 174. 12 ἡ ψαμμός καὶ ἡ σποράς αὐτῆς οὐσία συμφυεῖσα ἡνώθη. So συνέφυν, συμπέφυκα, Theophr. H. Pl. 9. 2. Æl. V. H. 3. 1 κίττος . . . συμπίφυκε τοῖς δένδροις. Pass. id. trop. Plut. Camill. 27.

Συμφωνέω, ὦ, f. ἦσω, (σύμφωνος,) *to sound together*, i. e. *to be in unison, accord*, pp. of musical instruments; in N. T. *to accord with, to agree with*, intrans. c. dat. expr. or impl. see in Συγχαίρω.

a) genr. of what is suitable, congruous, Luke v. 36 τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα.—Aristot. Polit. 7. 15 ταῦτα δεῖ πρὸς ἄλληλα συμφωνεῖν.

b) of coincidence, concurrence, Acts xv. 15 τοῦτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν.—Jos. Ant. 10. 7. 2. Diod. Sic. 1. 2.

c) of a compact, *to agree together*, to make an agreement, seq. περί c. gen. Matt. xviii. 19. Pass. c. dat. Acts v. 9 τί ὅτι συνεφωνήθη ὑμῶν, *how that it is agreed upon by you*.—Sept. 2 K. xii. 8. c. περί Pol. 2. 15. 5. c. inf. Diod. Sic. 12. 80. πρὸς τινα Xen. H. G. 1. 3. 8.—Seq. dat. of pers. et genit. of price, Matt. xx. 13 οὐχὶ δηναρίον συνεφώνησάς μοι; Buttm. § 132. 6. 2. Seq. μετά τινος et ἐκ c. gen. of price, Matt. xx. 2; see in Ἐκ no. 3. f.—Act. Thom. § 2 συνεφώνησε μετ' αὐτοῦ τριῶν λιτρῶν ἀργυρίου.

Συμφώνησις, εως, ἡ, (συμφωνέω,) *unison, accord*. 2 Cor. vi. 15 τίς δὲ συμφώνησις Χριστῷ πρὸς Βελιάλ.—So συμφωνία Jos. c. Ap. 2. 16 pen. Hdian. 3. 13. 8.

Συμφωνία, ας, ἡ, (συμφωνέω,) *symphony*, i. e. *concert of instruments, music*, Luke xv. 25.—Sept. Dan. iii. 5, 10. Pol. 26. 10. 5.

Σύμφωνος, ου, ὁ, ἡ, adj. (σύν, φωνή), *symphonious, in unison*, pp. of sounds, musical instruments, Luc. Harmonid. 1. Plut. Conjug. Præc. 11. ed. R. VI. p. 527. 4. In N. T. trop. *conso-*

nant, accordant, and Neut. τὸ σύμφωνον subst. *accord, agreement*, 1 Cor. vii. 5 ἐκ συμφώνου.—Pol. 6. 36. 5. genr. Diod. 6. 11. Epict. Ench. 49. 3.

Συμφηρίζω, f. ἰσω, (ψηφίζω q. v.) *to reckon together, to compute*, e. g. τὰς τιμὰς Acts xix. 19.—Aristoph. Lysist. 142.

Σύμφυρος, ου, ὁ, ἡ, adj. (σύν, ψυχή), *of one mind with others, like-minded*, Phil. ii. 2. Comp. Tittm. Syn. N. T. p. 67.

Σύν, prep. governing only the Dative, *with*, implying a nearer and closer connexion and conjunction than μετά, much as in Engl. *with* differs from *mid, amid, among*. See Passow s. v. Matth. 5. 577. Winer 5. 2. p. 334. Tittm. Syn. N. T. p. 176.

a) pp. of society, companionship, consort, where one is said *to be, do, suffer with* any one, in connexion and company with him; comp. in μετά I. 2. a. So after verbs of sitting, standing, *being*, remaining *with* any one, as ἀνάκειμαι John xii. 2 in later edit. γίνομαι Luke ii. 13. διατρίβω Acts xiv. 28. ἴστημι intrans. Acts ii. 14. iv. 14. ἐφίστημι intr. Luke xx. 1. Acts xxiii. 27. καθίζω Acts viii. 31. μένω Luke i. 56. xxiv. 29. Acts xxviii. 16. Spec. εἶναι σύν τινι, *to be with* any one, i. e. present with, in company with, Luke xxiv. 44. Phil. i. 23. Col. ii. 5. 1 Thess. iv. 17 σύν κυρίῳ. 2 Pet. i. 18. c. εἶναι impl. Luke viii. 1. Acts xxi. 29. Phil. iv. 21. Oras accompanying, following, Luke vii. 12. Acts xiii. 7. xxvii. 2; as a follower, disciple, Luke viii. 38. xxii. 56. Acts iv. 13; as a partisan, to be on one's side, Acts xiv. 4 bis. (Xen. An. 1. 8. 26. H. G. 3. 1. 18 fin.) So οἱ σύν τινι ὄντες, *those with any one*, his companions, attendants, followers; fully Mark ii. 26. Acts xxii. 9. Oftener c. part. ὢν, ὄντες impl. Luke v. 9. viii. 45 in later edit. ix. 32. xxiv. 10, 24, 33. Rom. xvi. 14, 15. Gal. i. 2. ii. 3; spoken of colleagues, Acts v. 17, 21. xix. 38.—Hdian. 5. 4. 11. Plut. Mor. II. p. 40. Tauchn. Xen. Cyr. 7. 1. 15. Anab. 2. 2. 1.—After verbs of *going with* any one; e. g. ἔρχομαι and its compounds, Luke xxiv. 1. John xxi. 3. Acts xi. 12. 2 Cor. ix. 4. ἀπέρχομαι

Acts v. 26. εἰσέρχομαι Acts iii. 8. xxv. 23. ἐξέρχομαι Acts x. 23. xiv. 20. xvi. 3. John xviii. 1. συνέρχομαι Acts xxi. 16. Also πορεύομαι Luke vii. 6. Acts x. 20. xxiii. 32. xxvi. 13. 1 Cor. xvi. 4. εἰσεῖναι Acts xxi. 18. ἐκπλέω xviii. 18. παραγινόμεαι xxiv. 24. συνάγομαι iv. 27.—Hdian. 2. 14. 1. Xen. Cyr. 3. 3. 13. H. G. 3. 1. 18 init.—Genr. with *neuter* and *passive* verbs, like Engl. *with*, where the verb refers to its subject as in company *with* others. Matt. xxvi. 35 κἀν δὲγ με σύν σοι ἀποθανεῖν. xxvii. 38 τότε σταυροῦνται σύν αὐτῷ δύο λησταί. Mark ix. 4 ὥψθη αὐτοῖς Ἡλίας σύν Μωϋσεῖ. Luke ii. 5 ἀπογράψασθαι σύν Μαριὰμ κ. τ. λ. xxii. 14. xxiii. 32. Acts i. 14 bis. ver. 17. in text. rec. ver. 22 μάρτυρα γενέσθαι σύν ἡμῖν. Acts iii. 4. iv. 27. xiv. 5 ὥς δὲ ἐγένετο ὁρμὴ τῶν . . . Ἰουδαίων σύν τοῖς ἀρχουσιν. viii. 20. xv. 22 ἔδοξε τοῖς ἀποστόλοις . . . σύν ἔλγῃ τῇ ἐκκλησίᾳ. xvii. 34. xviii. 8. xx. 36. xxi. 24, 26. 1 Cor. i. 2. xi. 32. 2 Cor. i. 1. Eph. iii. 18. iv. 31. Phil. i. 1. ii. 22. Col. iii. 3, 4. 1 Thess. iv. 17 ἡμα σύν αὐτοῖς ἀρπαγησόμεθα v. 10.—Xen. Cyr. 5. 4. 30. An. 1. 9. 2.—Also with *transitive* verbs, like Engl. *with*, where the verb refers either to its subject or object as in company *with* others; e. g. to the subject, Mark iv. 10 ἡρώτησαν αὐτὸν οἱ περὶ αὐτὸν, σύν τοῖς δώδεκα. Luke v. 19. xix. 23. xxiii. 11, 35. Acts v. 1. x. 2. xiv. 13. xxi. 5. 1 Cor. xvi. 19. To the object, Matt. xxv. 27 ἰκομισάμην ἂν τὸ ἐμὸν σύν τόκῳ. Mark viii. 34. xv. 27 καὶ σύν αὐτῷ σταυροῦσι δύο ληστές. Acts xv. 22 πέμψαι. ver. 25. xxii. 15. 1 Cor. x. 13. 2 Cor. i. 21. iv. 14. Gal. v. 24. Col. iii. 9. iv. 9. 1 Thess. iv. 14.—obj. Palæph. 31. 10. Xen. Cyr. 1. 4. 7.

b) trop. of connexion, consort, as arising from *likeness* of doing or suffering, from a common lot or event, *with*, i. q. *in like manner with, like*, Rom. vi. 8 εἰ δὲ ἀπεθάνομεν σύν Χριστῷ. viii. 32. 2 Cor. xiii. 4. Gal. iii. 9. ἐβλογοῦνται σύν τῷ πιστῷ Ἀβραάμ, i. e. *with* and *like* Abraham, by the same acts and in the same manner. Col. ii. 13, 20.—So 22, Sept. μετά Ps. cvi. 6. Ecc. ii. 16.

c) of connexion arising from possession, the being furnished or entrusted *with* any thing. 1 Cor. xv. 10 ἡ χάρις τοῦ Θεοῦ ἡ σύν ἐμοί, i. q. ἡ δοθεῖσά μοι

in Rom. xii. 3, 6. 2 Cor. viii. 19 *συνεπέψαμεν τὸν ἀδελφόν . . . σὺν τῇ χάριτι ταύτῃ*, i. e. he who is entrusted with this gift. (Psalt. Sal. vii. 4 ἀποστείλῃς θάνατον σὺν ἰντολῇ.) James i. 11 ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῇ καύσωνι.—Hom. Od. 24. 193. Xen. Conv. 2. 22. Cyr. 1. 2. 4.

d) implying a joint-working, co-operation, and thus spoken of a means, instrument, *with, through, by virtue of*. 1 Cor. v. 4 σὺν τῇ δυνάμει τοῦ κυρίου Ἰ. Χρ. Xen. Cyr. 8. 7. 13. Conv. 5. 13.

e) implying addition, accession, like Engl. *with* i. q. *besides, over and above*, Luke xxiv. 21 ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, *with*, i. e. *besides all this*. Comp Heb. תַּיְ-עַיְ Sept. σὺν τούτοις Neh. v. 18.—3 Macç. i. 22.

NOTE. In composition σὺν implies: 1. society, companionship, consort, *with, together*, Lat. *con-*; also *therewith, withal*; e. g. *συνάγω, συνεσθίω, συγκάθημαι*. 2. completeness of an action, *altogether*, round about, on every side, wholly, and thus intensive; e. g. *συμπληρώω, συγκαλύπτω*.—Comp. Passow no. 3. Viger. p. 642 marg.

Συνάγω, f. ξω, (ἄγω,) *to lead or bring together, to gather together, to collect, trans.*

a) genr. of persons or things, c. acc. Matt. xxii. 10 *συνήγαγον πάντας ὄσους εἶρογ*. Luke xv. 13 *συναγαγὼν ἅπαντα*. John vi. 12 τὰ κλάσματα. Rev. xiii. 10 αἰχμαλωσίαν *συνάγει*, i. q. *to bring together captives, to lead captive*. C. acc. impl. Matt. xiii. 47 *σαγήνη . . . ἐκ παντὸς γένους συναγαγούσῃ*. Matt. xxv. 24, 26. John vi. 13, coll. 12. Sept. for *ἤρῃ* Ex. xxiii. 10. Num. xix. 9, 10.—Æl. V. H. 4. 14. Diod. Sic. 3. 56. Xen. Mem. 4. 2. 8. An. 3. 3. 31.—Elsewhere with adjuncts, e. g. *εἰς* c. acc. of place, Matt. iii. 12 *συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην*. vi. 26. xiii. 30. Luke iii. 17. τὰ τέκνα *εἰς* ἓν i. e. *into one family, church*, John xi. 52. (Heraclit. c. 19 τοὺς σποράδην οἰκοῦντας *εἰς* ἓν *συναγεῖν*. Dion. Hal. Ant. 2. 45.) c. *εἰς* final, John iv. 30. *ἐκεῖ, ποῦ*, Luke xii. 17, 18. *μετὰ τινος* Matt. xii. 30. Luke xi. 23.

b) of persons, an assembly, multitude, i. q. *to assemble, to convene, to con-*

voke. (a) Act. c. acc. Matt. ii. 4 *συναγαγὼν πάντας τοὺς ἀρχιερεῖς κ. τ. λ.* John xi. 47. Acts xiv. 27. xv. 30. Also c. *ἐπὶ τινα against any one* Matt. xxvii. 27. Seq. *εἰς τὸν τόπον* Rev. xvi. 16. *εἰς πόλεμον* Rev. xvi. 14. xx. 8. Sept. genr. for *ἤρῃ* Ex. iii. 16. 1 Sam. v. 11.—Hian. 4. 3. 11. Æl. V. H. 3. 19. Xen. An. 1. 3. 9. an army Palæph. 8. 4. Xen. Ag. 1. 25.—(β) Pass. or Mid. *to be gathered together, to be assembled, to come together*, Matt. xxii. 41 *συνηγμένων δὲ τῶν Φαρισαίων*. xxvii. 17. Mark ii. 2. Luke xxii. 66. Acts xiii. 44. xv. 6. xx. 7. 1 Cor. v. 4. Rev. xix. 19. Sept. for *ἤρῃ* Deut. xxxiii. 5. Neh. viii. 3. (Plut. Mor. II. p. 31. Tauchn.) With adjuncts of place, etc. *ἐμπροσθέν τινος* Matt. xxv. 32. *ἐπὶ τὸ αὐτό*, comp. in *αὐτός* III. a. β. Matt. xxii. 34. Acts iv. 26. *ἐπὶ τινὰ to any one* Mark v. 21; also *against any one* Acts iv. 27. (Sept. Gen. xxiv. 30.) *εἰς* c. acc. of place, Matt. xxvi. 3. Acts iv. 5; *εἰς* final Matt. xviii. 20. Rev. xix. 17. *ἐν* c. dat. of place, Acts iv. 27, 31. xi. 26. *μετὰ τινος* Matt. xxviii. 12. *πρὸς τινὰ to any one*, Matt. xiii. 2. xxvii. 62. Mark iv. 1. vi. 30. vii. 1. *ἐκεῖ, ὅπου, οὐ*, Matt. xviii. 20. xxvi. 57. John xviii. 2. xx. 19. Acts xx. 8.—Spoken also of eagles, c. *ἐκεῖ* Matt. xxiv. 28. Luke xvii. 37.

c) from the Heb. pp. *to lead or take with oneself*, into one's house, i. q. *to receive to one's hospitality and protection*, like Heb. *בָּן הָרָס*. Matt. xxv. 35 *ξένος ἡμῶν, καὶ συνηγάγέ με*. ver. 38, 43. So Sept. for *בָּן הָרָס* Deut. xxii. 2. Josh. ii. 18. Judg. xix. 15, 18.

Συναγωγή, ἥς, ἡ, (συνάγω,) *a collecting, gathering*, as of fruits, Pol. 1. 17. 9; of people, tribes, Psalt. Salom. xvii. 48, 50. Pol. 4. 7. 6. *a mass, multitude*, as collected, e. g. *λίθων* Sept. Job viii. 17. ὕδατος Is. xxxvii. 25; or of persons, as the congregation of Israel, Sept. Ex. xii. 3, 19. Lev. iv. 13. Ecc. xxiv. 25. 1 Macc. xiv. 28; or an army, Ex. xxxii. 22, 23. xxxviii. 4, 15. Hence in N. T. *an assembly, congregation, synagogue*; spoken

a) of a Christian assembly, or church, James ii. 2. Also prob. of false Judaizing teachers, who are called *συναγωγὴ Σατανᾶ, Satan's assembly* or *syna-*

gogue, Rev. ii. 9. iii. 9. So Sept. συναγωγή *πονηρευμένων* for Heb. פתח Ps. xxii. 7; comp. Ecclus. xvi. 7. xxi. 10.

b) of a Jewish assembly, *synagogue*, held in the synagogues, for prayer, reading the scriptures, and with certain judicial powers; comp. in c, below. Luke viii. 41. xii. 11. xxi. 12 παραδιδόντες [ὑμᾶς] εἰς συναγωγὰς καὶ φυλακὰς. Acts ix. 2 ἐπιστολάς πρὸς τὰς συναγωγὰς. xiii. 43. xxii. 19. xxvi. 11.—Hist. of Sus. 41, 60, coll. ver. 4, 28.

c) meton. of a Jewish place of worship, a *synagogue*, Heb. later סנהדרין *house of assembly*, comp. Buxt. Lex. Chald. Rab. 1055. Synagogues appear to have been first introduced during the Babylonish exile, when the people were deprived of their usual rites of worship, and were accustomed to assemble on the sabbath to hear portions of the law read and expounded. After the return from exile the same custom was continued in Palestine; comp. Neh. viii. 1sq. Originally synagogues would seem not to have differed from the later *proseuchæ*, see in Προσευχή b; being erected without the cities in the fields, and usually near streams or on the sea-shore for the convenience of ablution. Afterwards they were built in the more elevated parts of every city, and in the larger cities there were several, in proportion to the population. In Jerusalem, according to the Rabbins, were not less than 480 or 494. Assemblies were held in these at first only on the sabbath and festival days; but subsequently also on the second and fifth days of the week, i. e. Mondays and Thursdays. The exercises consisted chiefly in prayers and the public reading of the O. Test. which was expounded from the Hebrew into the vernacular tongue, with suitable exhortation; comp. Luke iv. 16sq. Acts xiii. 14sq. The whole was closed by a short prayer and benediction, to which the assembly responded *Amen*, Neh. viii. 6. Comp. generally, vtrringa de Synagoga Vet. Lightfoot Hor. Heb. ad Matt. iv. 23. West. N. T. I. p. 278. Jahn §§ 344, 345, 372, 397, 398.—Matt. iv. 23. vi. 2, 5. ix. 35. x. 17. xii. 9. xiii. 54. xxiii. 6, 34. Mark i. 21, 23, 29, 39. iii. 1. vi. 2. xii. 39. xiii.

9. Luke iv. 15, 16, 20, 28, 33, 38, 44. vi. 6. vii. 5. xi. 43. xiii. 10. xx. 46. John vi. 59. xviii. 20. Acts ix. 20. xiii. 14. xiv. 1. xv. 21. xvii. 17. xviii. 4, 7, 19, 26. xix. 8. xxiv. 12. συναγωγή τῶν Ἰουδαίων Acts xiii. 5, 42. xvii. 1, 10. σ. τῶν Λιβερτινῶν Acts vi. 9, see in Λιβερτίνος.—Jos. Ant. 19. 6. 3. B. J. 2. 14. 4, 5. ib. 7. 3. 3.

Συναγωνίζομαι, f. ἴσομαι, deponen. Mid. (ἀγωνίζομαι,) *to combat with*, in company with, e. g. in the gymnasium, Ael. V. H. 12. 43; genr. Jos. Ant. 5. 3. 8. Xen. Cyr. 4. 5. 49. In N. T. *to exert oneself with* another; *to strive earnestly along with*, i. q. *to help, to aid*, c. dat. see in Συγκάθημαι. Rom. xv. 30 συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς.—Jos. Ant. 12. 2. 2. Dion. Hal. Ant. 7. 16. Diod. Sic. 1. 21.

Συναθλίω, ὦ, f. ἴσω, (ἀθλίω q. v.) *to contend along with* any one, on his side; only trop. *to exert oneself with, to strive with or together*, i. q. *to help, to aid*, c. dat. as in Συγκάθημαι. Phil. iv. 3 ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι. So *together*, mutually, c. dat. commodi, τῇ πίστει Phil. i. 27.

Συναθροίζω, f. οἶσω, (ἀθροίζω. ἀθρός, *to gather together* in a heap, e. g. things, Jos. Ant. 10. 4. 3. In N. T. of persons, *to make throng together, to gather together, to assemble*, c. acc. Acts xix. 25 τεχνίταις . . . οὓς συναθροίσας. Pass. Luke xxiv. 33. Acts xii. 12. Sept. for שָׁרָר Num. xx. 2. שָׁרָר 2 Sam. ii. 25, 30. 1 K. xviii. 19.—Jos. B. J. 4. 11. 4. Pol. 3. 50. 3. Xen. An. 7. 2. 8.

Συναίρω, f. αἶρω, (αἶρω,) *to take up together*, Plut. Lysand. 15. Sympos. 3. 10. 3. *to help, to aid*, as if in taking up and bearing a burden, c. dat. Jos. Ant. 17. 4. 2 συνῆρεν αὐταῖς. Dem. 1449. 14. Thuc. 4. 10.—In N. T. only συναίρειν λόγον μετὰ τινος, *to take up an account with* any one, sc. for adjustment, i. q. *to reckon together*, Matt. xviii. 23, 24. xxv. 19.—Etym. Magn. ζυνάρασθαι συναρμόσασθαι, συγκατάθεσθαι.

Συναιχμάλωτος, ου, ὁ, (αἰχμάλωτος,) *a fellow-prisoner*, Rom. xvi. 7. Col. iv. 10. Philem. 23.

Συνακολουθίω, ὦ, f. ἴσω, (ἀκολουθίω q. v.) *to go together with any one, to follow with, to accompany*, c. dat. Mark v. 37. Luke xxiii. 49.—2 Macc. ii. 4. Plut. Demetr. 36. Xen. Cyr. 8. 7. 5.

Συναλίζω, f. ἴσω, (ἀλίζω, ἀλής, i. q. ἀθρόος,) *to gather together in a heap*, e. g. things, Jos. Ant. 8. 4. 1 τὰ σκεύη πάντα συναλίσας. In N. T. of persons, *to make throng together, to assemble*, Pass. Acts i. 4 συναλιζόμενος παρήγγειλεν αὐτοῖς.—Jos. B. J. 3. 9. 4. Luc. de Luct. 7. Xen. Cyr. 7. 3. 48. Act. Hdot. i. 176. Xen. Cyr. 1. 4. 14.

Συναναβαίνω, aor. 2 συνέβην, (ἀναβαίνω q. v.) *to go up with any one*, sc. from a lower to a higher part of a country, c. dat. Mark xv. 41. Acts xiii. 31. Sept. for πῆλ Ex. xii. 38. c. μετά Gen. i. 9. Ex. xxxiii. 3.—Esdr. viii. 27. Æl. V. H. 3. 17. Xen. Mem. 1. 3. 18.

Συνανάκειμαι, f. εἰσομαι, (ἀνάκειμαι q. v.) *to recline with any one*, sc. at table, i. q. *to eat with, to dine or sup with*, see in Ἀνάκειμαι no. 2; seq. dat. as in Συγκάθημαι. Matt. ix. 10 συνανέκειντο τῷ Ἰησοῦ. Mark ii. 15. Luke xiv. 10. John xii. 2. Part. absol. οἱ συνανακείμενοι, guests, Matt. xiv. 9. Mark vi. 22, 26. Luke vii. 49. xiv. 15.—3 Macc. v. 39.

Συναναμίγνυμι, f. ξω. (μίγνυμι,) pp. *to mix up together*; Pass. or Mid. συναμιγνύμαι, *to mingle together with, to have intercourse or keep company with*, c. dat. 1 Cor. v. 9 μὴ συναμιγνύσθαι πόρνοις. ver. 11. 2 Thess. iii. 14. Sept. for ἕλξηθῃ Hos. vii. 8.—So συμμίγνυμι, Dem. 885. 8 συμμίξαι πονηροῖς ἀνθρώποις. Xen. Mem. 1. 2. 20.

Συναναπαύω, f. αὖσω, (ἀναπαύω,) only Mid. *to refresh oneself or be refreshed with any one, in his company*, c. dat. Rom. xv. 32. Comp. Ἀναπαύω a.

Συναντάω, f. ἴσω, (ἀντάω, ἀντί,) *to meet with any one, to come together with, to encounter*.

a) pp. c. dat. Luke ix. 37 συνήνηρσεν αὐτῷ ὄχλος πολὺς. xxii. 10. Acts x. 25. Heb. vii. 1, 10. Sept. for πῆρ Num. xxiii. 16. ὡρ Gen. xxxii. 17. ὡρ Gen.

xxxii. 1.—1 Macc. v. 25. Hdian. 1. 17. 8. Xen. An. 7. 2. 5.

b) trop. of things, events, *to happen to any one, to befall*, c. dat. Acts xx. 22. So Sept. and πῆρ Ecc. ii. 14. ix. 11.

Συνάντησις, εως, ἡ, (συναντάω,) *a meeting with, encounter*, in N. T. only in the phrase εἰς συνάντησιν, used for the infin. συναντῆν, *to meet with*, c. dat. Matt. viii. 34. So Sept. for πῆρ ἡρ Gen. xiv. 17. Ex. xviii. 7.—genr. Dion. Hal. Ant. 4. 66.

Συναντιλαμβάνω, f. λήψομαι, (ἀντιλαμβάνω q. v.) only Mid. *συναντιλαμβάνομαι, to take hold in turn with any one*, i. q. *to help, to aid*, c. dat. Luke x. 40. Rom. viii. 26. Sept. for ἡρ Ps. lxxxix. 22. ἡρ Ex. xviii. 22.—Jos. Ant. 4. 8. 4. Diod. Sic. 14. 8.

Συναπάγω, f. ξω, (ἀπάγω q. v.) *to lead off or away with any one*, c. dat. of pers. Sept. for πῆρ Ex. xiv. 6. Achill. Tat. 7. p. 419. Xen. Cyr. 8. 3. 23. comp. Wetst. N. T. II. p. 81. In N. T. only Pass. trop. *to be led or carried away with any thing*; mostly in a bad sense, i. q. *to be led astray*, c. dat. Gal. ii. 13 ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. 2 Pet. iii. 17.—Also in a good sense, Rom. xii. 16 μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι, *not minding high things but led away by lowly things*, i. e. cultivating humility. Others take ταπεινοῖς as masc. i. q. 'being conformed to the lowly'; but contrary to the antithesis with τὰ ὑψηλά.

Συναποθνήσκω, aor. 2 συναπέθανον, (ἀποθνήσκω q. v.) *to die with any one*, c. dat. as in Συγκάθημαι. Mark xiv. 31 ἐάν με δεῖ συναποθανεῖν σοι. 2 Cor. vii. 3. Trop. of dying with Christ, i. e. spiritually, in the likeness of his death, 2 Tim. ii. 11; comp. σύν b.—Eccles. xix. 10. Diod. Sic. 17. 28. Xen. Cyr. 8. 7. 22.

Συναπόλλυμι, f. ολέσω, (ἀπόλλυμι,) *to destroy with or together*, c. acc. et dat. Sept. for πῆρ Gen. xviii. 23. impl. Plut. Vit. Phoc. 2. Dem. 917. 14. In N. T. Mid. or Pass. *to be destroyed with any one, to perish with others*, c. dat. as in

Συγκάθημαι. Heb. xi. 31 Παῖς . . . οὐ συναπάλετο τοῖς ἀπειθήσασιν.—Sept. for πῶρ Gen. xix. 15.—Eccclus. viii. 15. Anth. Gr. III. p. 145. Hdot. 7. 221.

Συναποστέλλω, f. εἰω, (ἀποστέλλω,) *to send off or away with any one*, c. acc. et c. dat. impl. 2 Cor. xii. 18. Sept. for πῶρ Ex. xxxiii. 2, 22.—Esdr. v. 2. Dem. 53. 5. Xen. Cyr. 3. 3. 4.

Συναρμολογέω, ὦ, f. ἦσω, (ἀρμολογέω, from ἀρμός joint, λόγος,) *to join together, to fit or frame together, to join together parts fitted to each other*, Pass. Eph. ii. 21 πᾶσα οἰκοδομὴ συναρμολογευμένη. iv. 16.

Συναρπάζω, f. ἄσω, (σύν intens. ἀρπάζω,) Lat. *corripere*, *to seize or grasp altogether*, i. e. *to seize or catch with the motion of haste and great violence*; stronger than ἀρπάζω, from the idea of *grasping all around*; comp. in Συλλαμβάνω no. 1, and Σύν note. Of persons, e. g. a multitude or mob seizing individuals, c. acc. Acts vi. 12. xix. 29; of a demon seizing violently one possessed Luke viii. 29. Sept. for πῶρ Prov. vi. 25.—Philo de Plant. N. p. 219 E, ὅλον τὸν νοῦν ὑπὸ θείας κατοχῆς συναρπασθεὶς οἰστρῶ. Luc. D. Deor. 8 fin. καὶ ἡδὴ συναρπάσω αὐτήν sc. Minerva. Pol. 5. 41. 9. Hdian. 7. 1. 20.—Of things, as a ship caught by a tempest, Pass. Acts xxvii. 15.—So ἀναρπάζεσθαι ὑπ' ἀνέμου Thuc. 6. 104.

Συναυλιζομαι, f. ἴσμαι, depon. Mid. (αὐλιζομαι q. v.) *to pass the night with any one, to lodge or remain with*, Acts i. 4 in MSS. for συναλιζόμενος.—Sept. Prov. xxii. 24, Heb. נִישָׁב.

Συναυξάνω, f. ἦσω, (αὐξάνω q. v.) *to augment withal, at the same time*, 2 Macc. iii. 4. Pol. 10. 35. 5. In N. T. Mid. συναυξάνομαι, intrans. *to grow together, in company*, Matt. xiii. 30.—Dem. 107. 27. Hdian. 1. 12. 8. Xen. Mem. 4. 3. 6.

Σύνδεσμος, ου, ὁ, (συνδέω,) pp. 'what binds together,' *a band, bond, copula*.

a) pp. Col. ii. 19 διὰ τῶν ἁφῶν καὶ συνδέσμων. Trop. Eph. iv. 3. Col. iii. 14 συνδ. τελειότητος, i. q. συνδ. τελειότα-

τος, Buttm. § 123. n. 4. Winer § 34. 2. Sept. for Ch. יָצַר Dan. v. 6, 13.—Anth. Gr. III. p. 30. 2. Plut. Vit. Num. 6 συνδ. εὐνοίας καὶ φιλίας. Thuc. 2. 75.

b) meton. 'what is bound together,' *a bundle, trop. an aggregate, mass*. Acts viii. 23 εἰς . . . σύνδεσμον ἀδικίας ὁρῶ σε ὄντα. Comp. in Εἰς no. 3. a.—pp. Hdian. 4. 12. 11 πάντα τὸν σύνδεσμον τῶν ἐπιστολῶν.

Συνδέω, f. δήσω, (δέω q. v.) *to bind together*, Sept. Judg. xv. 4. Plut. Marcell. 14. Xen. Cyr. 4. 2. 32. In N. T. of persons, *to bind together with*, Pass. *to be bound or in bonds with any one*, c. dat. impl. Heb. xiii. 3 ὡς συνδεδεμένοι, i. e. as fellow-prisoners.—Jos. Ant. 2. 5. 3 συνδεδεμένος τῷ οἰνοχόῳ. Luc. D. Deor. 17. 2. Xen. H. G. 2. 4. 8.

Συνδοξάζω, f. ἄσω, (δοξάζω,) *to glorify with any one*, i. e. *to exalt in dignity and glory with or as another*, Rom. viii. 17.

Σύνδουλος, ου, ὁ, (δοῦλος,) *a fellow-slave, fellow-servant*. The Atticists prefer ὁμόδουλος. Thom. Mag. p. 649 ὁμόδουλος Ἀττικόν, οὐ σύνδουλος. Poll. On. III. 82. Comp. Lob. ad Phr. p. 471.

a) pp. of involuntary service, Matt. xxiv. 49 τύπτειν τοὺς συνδούλους αὐτοῦ.—Eurip. Med. 64. Aristoph. Pac. 745. Hdot. 2. 134.

b) of voluntary service, spoken of the followers and ministers of Christ, as *fellow-servants together of Christ*, Rev. vi. 11. xix. 10. xxii. 9; espec. of teachers, *a colleague*, Col. i. 7. iv. 7. Comp. Δοῦλος b.—Also of the attendants of a king, the officers of an oriental court, Matt. xviii. 28, 29, 31, 33; comp. ver. 23. See in Δοῦλος c. So Sept. for הִלָּךְ *colleagues* Ezra iv. 7, 9. v. 3, 6.

Συνδρομή, ῆς, ἡ, (συντρέχω, συν-ἱδραμον, *a running together, concourse*, Acts xxi. 30.—Judith x. 18. Pol. 1. 67. 2. Diod. Sic. 13. 87.

Συνεγείρω, f. ἐρῶ, (ἐγείρω,) *to wake or raise up together with any one*, sc. from the dead, as Christians spiritually in the likeness of Christ's resurrection, c. dat. Eph. ii. 6 καὶ συνήγειρε sc. ἡμᾶς

σὺν τῷ Χριστῷ as inv. 5. Col. ii. 12. iii. 1.—pp. to raise or lift up, Jos. de Mace. 3 τὰ πεπτωκότα. Phocylid. 132 or 134 κτήνος ἐχθροῖο. trop. Plut. Consol. ad Apoll. 30 τὰς λύπας καὶ τοὺς θρήνους συνεγείρειν.

Συνέδριον, ου, τό, (σύνεδρος, ἔδρα,) pp. 'a sitting together,' i. e. *an assembly, consensus*, Sept. for סנהדרין Ps. xxvi. 4. Jos. Ant. 17. 3. 1 συνέδριον ποιῆται τῶν φίλων. Pol. 2. 39. 1. *a council, senate*, Jos. B. J. 6. 4. 3. Plut. Pyrrh. 19. Hdian. 4. 3. 21. Xen. H. G. 7. 1. 39. In N. T. spoken only of Jewish councils, viz.

a) *the Sanhedrim*, Talm. סנהדרין, the supreme council of the Jewish nation, composed of 70 members besides the high-priest, in imitation of the 70 elders appointed by Moses, Num. xi. 16 sq. comp. Jos. Ant. 9. 1. 1. The members were selected from the ἀρχιερεῖς, i. e. former high-priests and the chief-priests or heads of the 24 courses; πρεσβύτεροι, elders; and γραμματεῖς, scribes or lawyers. The high-priest for the time being was *ex officio* president, נשיא princeps; and a vice-president, called רב בית דין, sat at his right hand. The Sanhedrim had cognizance of all important causes, both civil and ecclesiastical; and appear to have met ordinarily in a hall not far from the temple, called by Josephus βουλή, βουλευτήριον, B. J. 5. 4. 2. ib. 6. 3; though on extraordinary occasions they were sometimes convened in the high-priest's palace, Matt. xxvi. 3, 57. Under the Romans the right of capital punishment was taken away, John xviii. 31; though they might aid in carrying a sentence into execution, John xix. 6, 16. See Buxt. Lex. Chald. 514, 1513. Lightf. Hor. Heb. ad Matt. ii. 4. xxiii. 2. Jahn § 244.—Genr. Matt. v. 22 ἐνοχος ἵσταται τῷ συνέδριῳ. xxvi. 59. Mark xiv. 55. xv. 1. John xi. 47. Acts v. 21, 27, 34, 41. xxii. 30. xxiii. 1, 15, 20, 28. xxiv. 20. Meton, as including the place of meeting, the Sanhedrim as sitting in its hall, Luke xxii. 66 ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἰαυρῶν. Acts iv. 15. vi. 12, 15. xxiii. 6.—Jos. Ant. 14. 9. 4. ib. 20. 9. 1. de Vit. § 12. Including the idea of place,

genr. Hdian. 2. 3. 5. Xen. H. G. 2. 4. 23.

b) *a council, tribunal*, i. e. the smaller tribunals in the cities of Palestine, subordinate to the Sanhedrim, i. q. κρίσις. Matt. x. 17. Mark xiii. 9. See fully in Κρίσις b. γ.

Συνείδησις, εως, ή, (σύννοια, συνειδῖναι,) pp. 'a knowing with oneself,' *consciousness*; and hence *conscience*, that faculty of the soul which distinguishes between right and wrong, and prompts to choose the former and avoid the latter. John viii. 9 ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι. Rom. ii. 15 συμμαρτυροῦσιν αὐτῶν τῆς συνειδήσεως. ix. 1. xiii. 5. 1 Cor. x. 25, 27, 28, 29 bis. 2 Cor. i. 12. 1 Tim. iv. 2. Tit. i. 15. Heb. ix. 9, 14. x. 2, 22. So συνείδησις ἀγαθή *a good conscience*, i. q. consciousness of right, rectitude, Acts xxiii. 1. 1 Tim. i. 5, 19. 1 Pet. iii. 16, 21. καλή Heb. xiii. 18. καθάρá 1 Tim. iii. 9. 2 Tim. 1. 3. ἀπρόσκοπος Acts xxiv. 16. συνείδησις ἀσθενής οὕσα v. ἀσθενούσα, i. e. weak and hesitating in judging and deciding, 1 Cor. viii. 7, 10, 12. Also 1 Pet. ii. 19 συνείδησις τοῦ Θεοῦ *a conscience toward God*, i. e. conformed to his will. 1 Cor. viii. 7 συνείδησις τοῦ εἰδώλου *a conscience toward the idol*, i. e. a conscience over which the idol has sway, as if something real.—Wisd. xvii. 11. Test. XII Patr. ή συνειδησις μου συνέχει με περὶ τῆς ἁμαρτίας. Epict. Fragm. 97. Luc. Amor. 49. Diod. Sic. 4. 65. συν. ἀγαθή Hdian. 6. 3. 9.—Meton. *judgment of the conscience*, 2 Cor. i. 2 συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων, i. e. to the judgment of every man's conscience. v. 11.

Συνείδω, obsol. in the present, see in Εἶδω.

I. Aor. 2 συνείδον, part. συνιδών, only trop. to see or perceive with oneself, sc. by the senses, to be aware, absol. Acts xii. 12. xiv. 6 συνιδόντες κατέφυγον.—2 Mace. iv. 41. Jos. B. J. 4. 5. 4. Pol. 1. 23. 3. Dem. 1351. 6. Plut. Solon. 25. συνείδον ib. Pyrrh. 2.

II. Perf. 2 σύννοια, part. συνειδώς, to know with any one, to be conscious of or privy to any thing, absol. Acts v. 2 συνειδίας καὶ τῆς γυναικὸς αὐτοῦ. Seq.

dat. ἑαυτῷ, *to know with oneself, to be conscious of*, 1 Cor. iv. 4 οὐδὲν γὰρ ἑαυτῷ σύνοιδα.—c. ἑαυτῷ Sept. Job xxvii. 6. Jos. Ant. 3. 9. 3. Hdian. 7. 1. 3. Xen. Mem. 2. 9. 6.

I. Σύνειμι, f. ἴσομαι, (εἰμί,) *to be with, to be present with*, c. dat. as in Συγκάθημαι. Luke ix. 18. Acts xxii. 11. —2 Macc. ix. 4. Æl. V. H. 12. 52. Xen. Mem. 1. 1. 10.

II. Σύνειμι, part. συνιών, (εἶμι,) *to go or come together, to convene*, absol. Luke viii. 4.—Hdian. 2. 9. 7. Xen. Cyr. 5. 4. 19.

Συνεισέρχομαι, aor. 2 ἦλθον, (εἰσέρχομαι,) *to go or come in with any one, to enter with*, c. dat. as in Συγκάθημαι. John xviii. 15 συνεἰσῆλθε τῷ Ἰησοῦ. Spoken of a vessel, *to embark with*, c. dat. John vi. 22. Sept. for עָלָה נָחָא Esth. ii. 13.—Act. Thom. § 12. Xen. An. 4. 5. 10.

Συνέκδημος, οὐ, ὁ, ἡ, adj. (ἐκδημος,) pp. *absent together from one's people*; Subst. *a fellow-traveller*, Acts xix. 29. 2 Cor. viii. 19.—Jos. de Vit. § 14. Paelaph. 46. 4. Plut. de Virtut. et Vit. 2 ed. R. VI. p. 381 ult.

Συνεκλεκτός, ἡ, ὁ, (ἐκλεκτός q. v.) *chosen with others, fellow-elect, like-beloved*, 1 Pet. v. 13.—Others here take it as pr. n. fem. *Syneclecte*, and understand it of the wife of Peter, Neand. Gesch. d. apost. Zeitalters II. p. 463.

Συνελαύνω, f. ἄσω, (ἐλαύνω,) *to drive together*, sc. into one place, e. g. wild beasts, Xen. Cyr. 1. 4. 14; persons, 2 Macc. iv. 26. Jos. B. J. 4. 9. 11. Pol. 28. 5. 6. In N. T. trop. *to impel or persuade together*, c. acc. Acts vii. 26 συνήλασεν αὐτοὺς εἰς εἰρήνην.—Æl. V. H. 4. 15.

Συνεπιμαρτυρέω, ὦ, f. ἴσω, (ἐπιμαρτυρέω,) *to bear further witness with any one, to attest with*, c. dat. of manner, Heb. ii. 4, coll. ver. 3.—Sext. Empir. adv. Log. 2. 324 συνεπιμαρτυροῦσαν τῷ λόγῳ. Pol. 26. 9. 4.

Συνεπιτίθημι, f. θήσω, (ἐπιτίθημι,) *to put or lay upon together*, at the same time, Sept. Num. xii. 11. Plut. Sympos. 8. 7 fin. In N. T. Mid. *to set upon*

or assail with any one, at the same time, absol. Acts xxiv. 9 συνεπέθεντο in later edit. comp. ver. 2. Text. rec. συνέθεντο. Comp. in Ἐπιτίθημι b. —Sept. Deut. xxxii. 27. Pol. 1. 31. 2. Xen. Cyr. 4. 2. 3.

Συνέπομαι, depon. Mid. (ἔπω, ἔπομαι,) *to follow with, to accompany*, c. dat. Acts xx. 4.—2 Macc. xv. 2. Apollod. Bibl. 3. 12. Xen. Conv. 1. 2.

Συνεργέω, ὦ, ἴσω, (συνεργός,) *to work together with any one, to co-operate*, absol. i. q. *to be a co-worker, fellow-labourer*, 1 Cor. xvi. 16. 2 Cor. vi. 1. (Seq. dat. pers. Esdr. vii. 2. Plut. de Sanit. tuend. fin. τῇ ψυχῇ συνεργεῖ τὸ σῶμα καὶ συγκάμνει.) Hence genr. i. q. *to help, to aid*, c. dat. expr. or impl. Mark xvi. 20. James ii. 22 ἡ πίστις συνεργεῖ τοῖς ἔργοις αὐτοῦ.—1 Macc. xii. 1. Jos. B. J. 6. 1. 5. Diod. Sic. 4. 77. Xen. Mem. 2. 3. 18.—Of things, *to work together for any thing, to co-operate, to contribute*, sc. to any result, seq. dat. commodi, et eis c. acc. Rom. viii. 28 τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν.—Pol. 11. 9. 1. Diod. Sic. 4. 76. c. πρὸς Plut. Romul. 21.

Συνεργός, οὗ, ὁ, ἡ, adj. (ἐργον,) pp. *working with, co-operating, aiding*, Diod. Sic. 13. 70. Pol. 1. 81. 10. Subst. *a co-worker, fellow-labourer, helper*, genr. 2 Macc. viii. 7. Jos. Ant. 7. 14. 4. Pol. 1. 7. 8. Xen. Mem. 2. 3. 3.—In N. T. spoken only of *a co-worker, helper*, in the Christian work, i. e. of Christian teachers, c. gen. of pers. συνεργοὶ τοῦ θεοῦ 1 Cor. iii. 9; συνεργοὶ μου sc. Παύλου, Rom. xvi. 3, 9, 21. Phil. ii. 25. iv. 3. 1 Thess. iii. 2. Philem. 1, 24. c. gen. of object, 2 Cor. i. 24 συνεργοὶ τῆς χαρᾶς ὑμῶν *co-workers of your joy*, i. e. labouring together for your happiness. Seq. dat. commodi, 3 John 8 συνεργοὶ τῇ ἀληθείᾳ. Seq. eis c. acc. *for or in behalf of*, 2 Cor. viii. 23 εἰς ὑμᾶς συνεργός. Col. iv. 11.

Συνέρχομαι, aor. 2 συνῆλθον, (ἐρχομαι,) *to go or come with any one, to come together*.

a) c. dat. of pers. *to go or come with*, i. q. *to accompany*, see in Συγκάθημαι, Luke xxiii. 55 αἵτινες ἦσαν συνελθυσυαῖ

αὐτῷ ἐκ τῆς Γαλιλαίας. John xi. 33 coll. 31. Acts ix. 39. x. 23, 45. xi. 12. xv. 38. Also *to company* or *be conversant with*, Acts i. 21. Once seq. *σύν τινι* Acts xxi. 16; comp. Winer § 56 fin. Sept. for *לִּבְיָ* Job xxii. 4.—Wisd. vii. 2. comp. Thuc. 1. 10.

b) genr. and usually, *to come together, to convene, to assemble*, absol. Mark iii. 20 *συνέρχεται πάλιν ὄχλος*. Luke v. 15. Acts i. 6. ii. 6. x. 27. xvi. 13. xix. 32. xxi. 22. xxviii. 17. 1 Cor. xiv. 26. c. dat. of pers. *with* or *to whom*, Mark xiv. 53. c. adv. of place, John xviii. 20 *ἔπον*. Acts xxv. 17. *εἰς* c. acc. of place, Acts v. 16; as marking result, 1 Cor. xi. 17, 34; final, ver. 33. *ἐν* c. dat. 1 Cor. xi. 18. *ἐπὶ τὸ αὐτό* 1 Cor. xi. 20. xiv. 23. *πρὸς τινα* Mark vi. 33. Sept. for *לִּבְיָ* Ez. xxxiii. 30. *לְיָהוּ* Jer. iii. 18. c. *εἰς* for *לְיָהוּ* Zech. viii. 21. *הִרְבָּה* 2 Chr. xxx. 13. *πρὸς τινα* Ex. xxxii. 5.—Hdian. 4. 11. 6. Xen. Mem. 1. 2. 42. *τινὶ* Pol. 1. 78. 4. *σύν τινι* Luc. Asin. 45. *ἐς τὸ αὐτό* Luc. Alex. 8.

c) spoken of conjugal intercourse, Matt. i. 18. 1 Cor. vii. 5.—c. dat. Jos. Ant. 7. 8. 1. ib. 7. 9. 5. Diod. Sic. 3. 58. Xen. Mem. 2. 2. 4.—In Matt. i. c. perh. i. q. *to come together*, in one house, *to live together*, as Xen. Œc. 10. 4.

Συνεσθίω, aor. 2 *συνέφαγον*, (ισθίω q. v.) *to eat with any one*, i. e. genr. to have intercourse with, to associate with, c. dat. as in *Συγκάθημαι*. E. g. *συνεσθ.* Luke xv. 2. 1 Cor. v. 11. c. *μετά τινος* Gal. ii. 12, comp. Winer § 56 fin. *συνέφαγ.* Act xi. 3. x. 41 *οἵτινες συνέφαγον καὶ συνεπίμεν αὐτῷ*, comp. in *Ἑσθίω* c. δ. Sept. *συνεσθ.* for *לִּבְיָ* Gen. xliiii. 32. absol. Ps. ci. 5. *συνέφ.* for *לִּבְיָ* Ex. xxxi. 3. Prov. ii. 2. *לִּבְיָ* Job xv. 2.—Luc. Alex. 22. Diod. Sic. 1. 1.

Σύνεσις, εως, ἡ, (σύνιημι q. v.) *a sending together, conjunction* of streams, *ἔξινεσις δύο ποταμῶν* Hom. Od. 10. 515. In N. T. ‘a putting together in mind,’ i. q. *discernment, understanding, intelligence*, Luke ii. 47 *ἐξίσταντο δὲ πάντες . . . ἐπὶ τῇ συνέσει αὐτοῦ*. 1 Cor. i. 19. Eph. iii. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7. Sept. for *לִּבְיָ* Deut. iv. 6. Is. xxix. 14. *לִּבְיָ* Ex. xxxi. 3. Prov. ii. 2. *לִּבְיָ* Job xv. 2.—Luc. Alex. 22. Diod. Sic. 1. 1.

Dem. 1394. 4. Xen. Cyr. 4. 5. 23.—Meton. as a faculty of the mind, *understanding, intellect*, put for *the mind itself*; Mark xii. 33 *τὸ ἀγαπᾶν αὐτὸν [θεὸν] ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως*.—Eccelus. xlvii. 23. Test. XII Patr. p. 538. Æl. V. H. 12. 1. Plut. Vit. Thes. 6.

Συνετός, ἡ, ὄν, (σύνιημι q. v.) pp. ‘putting together in mind,’ i. e. *discerning, intelligent, sagacious*. Matt. xi. 25 *ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν*. Luke x. 21. Acts xiii. 7. 1 Cor. i. 19. Sept. for *לִּבְיָ* 1 Chr. xv. 22. *לִּבְיָ* Prov. xxviii. 7. Eccl. ix. 11. *לִּבְיָ* Gen. xli. 33. Is. xix. 11.—Jos. c. Ap. 2. 16. Luc. D. Deor. 26 fin. Plut. de Adulat. et Amic. 12. ed. R. VI. p. 206. 14.

Συνευδοκέω, ὦ, f. ἤσω, (ἐδοκέω q. v.) *to think well of with others, to take pleasure with others* in any thing; hence i. q. *to approve, to assent to*, c. dat. of pers. pp. as in *Συγχαίρω* q. v. Rom. i. 32 *συνευδοκοῦσι τοῖς πράσσοις*. Elsewhere c. dat. of thing *in* or *as to* which, Luke xi. 48 *συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων* Acts viii. 1. xxii. 20.—1 Macc. i. 57. 2 Macc. xi. 24. absol. Demad. 180. 32. Diod. Sic. 4. 24.—Seq. infin. i. q. *to be like willing, like pleased* to do any thing. 1 Cor. vii. 12, 13 *καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ’ αὐτῆς*, i. e. if both are mutually pleased.

Συνευωχέω, ὦ, f. ἤσω, (ἐωχέω to let be well fed, to feast, from εὖ, ἔχω, ὄχη,) *to feast several together*; Mid. or Pass. *to feast with any one, to revel with*, c. dat. as in *Συγκάθημαι*. 2 Pet. ii. 13 *συνευωχούμενοι ἑμῖν*. impl. Jude 12.—Jos. Ant. 4. 8. 7. Luc. Philopat. 4.

Συνεφίστημι, (ίφιστημι,) in N. T. only aor. 2 *συνεπίστην* intrans. *to stand upon together, to assail together*; c. κατά, Acts xvi. 22 *συνεπίστη ὁ ὄχλος κατ’ αὐτῶν*, i. e. made an assault together against them.—Sept. Num. xvi. 3 *συνεπέστησαν* in some Codd. Comp. Thuc. 2. 75.

Συνέχω, f. ἔω, (ἔχω,) *to hold together, to press together*, i. q. *to hold fast, to shut up*, trans.

a) pp. as *τὰ ὦτα* *to stop one's ears* Acts vii. 57. Sept. *τὸ στόμα*, for *γῆρ* Is. lii. 15. Of a city besieged, Luke

xix. 43 συνέξουσί σε [Ἱεροσόλυμα] πάντο-
θεν. So Sept. and 733 1 Sam. xxiii. 8.
(2 Macc. ix. 2.) Of a crowd, *to press*
upon any one Luke viii. 45; of persons
having a prisoner in custody, *to hold*
fast, Luke xxii. 63.—Hdian. 2. 13. 8.
Luc. Tox. 39.

b) trop. *to constrain*, i. q. *to compel*,
to press on, c. acc. 2 Cor. v. 14 ἡ γὰρ
ἀγάπη τοῦ Χρ. συνέχει ἡμᾶς, sc. so to act.
Pass. Acts xviii, ὁ συνέχετο τῷ πνεύματι
ὁ Παῦλος in text. rec. see below.—Pass.
συνέχομαι, *to be in constraint*, i. q. *to be*
straitened, *dressed*, *perplexed*, absol.
Luke xii. 50 πῶς συνέχομαι ἕως οὗ τελει-
σθῇ. Phil. i. 23. (Comp. Jos. Ant. 5.
11. 3. τῷ πολεμῷ Palæph. 39. 5. τῷ
λιμῷ Pol. 3. 62. 4.) Also i. q. *to be seized*,
affected, *afflicted*, sc. with fear, disease,
etc. c. dat. Luke viii. 37 φόβῳ μεγάλῳ
συνείχοντο. Matt. iv. 24 νόσοις . . συνε-
χόμενοι. Luke iv. 38. Acts xxviii. 8.—
Sept. Job iii. 24. xxxi. 23. Plut. ed. R.
X. p. 788. 1 φόβῳ. Diod. Sic. 3. 33 νόσοις.
Pass. spoken also of a person *held fast*,
pressed, *occupied with a work or the like*;
Acts xviii. 5 συνέχετο τῷ λόγῳ ὁ Παῦλος
in later edit. comp. above, i. e. Paul now
gave himself wholly to preaching the
word; comp. ver. 3.—Wisd. xvii. 20
ἔργοις. Hdian. 1. 17. 22 ἡδοναῖς.

Συνήδομαι, depon. Pass. (ἡδομαι), *to*
joy or *rejoice with* any one, c. dat. Æl.
V. H. 9. 21. Hdian. 8. 6. 2. Xen. Cyr.
4. 1. 7. In N. T. c. dat. of thing, *to*
delight in any thing *with* others; Rom.
vii. 22 συνήδομαι γὰρ τῷ νόμῳ, i. e. I *too*
delight in the law, I am one of those
who *delight in* it, etc. Others, *to delight*
in altogether, wholly.

Συνήθεια, ας, ἡ, (συννηθής dwelling
together, wanted together, accustomed,
from σύν, ἥθος q. v.) *a dwelling or living*
together, Æl. H. An. 16. 36. Dem. 1467.
19. *a being wanted together, familiarity*,
Jos. de Macc. 13 fin. Pol. 1. 43. 4.
Diod. Sic. 14. 12. In N. T. *a wont*,
usage, *custom*, John xviii. 39. 1 Cor. xi.
16.—Jos. Ant. 10. 4. 5 ἡ πάτριος συνή-
θεια. Arr. Epict. 1. 27. 20. Xen. Venat.
12. 4.

Συνηλικιώτης, ου, ὁ, (ἡλικιώτης,
ἡλικία q. v.) *one of like age*, *an equal in*

age, Gal. i. 14.—Aleiphr. Ep. 1. 12.
Dion. Hal. Ant. 10. 49. Diod. Sic. 1. 53.
On this species of compounds, disap-
proved of by the Atticists, see Thom.
Mag. p. 207 sq. Lob. ad Phr. p. 172, 471.

Συνθάπτω, f. ψω, (θάπτω,) *to bury*
with any one; in N. T. trop. with Christ,
in the likeness of his burial, c. dat. as in
Συγκάθημαι. Pass. Rom. vi. 4. Col. ii. 12
συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι.—pp.
Hdot. 5. 5 ἡ γυνὴ συνθάπτεται τῷ ἀνδρί.
Plut. M. Anton. 85. Thuc. 1. 8.

Συνθλάω, f. άσω, (θλάω *to crush*),
to crush together, *to dash in pieces*, Pass.
Matt. xxi. 44 et Luke xx. 18 ὁ πεσὼν ἐπὶ
τὸν λίθον τοῦτον, συνθλασθήσεται. Sept.
for 733 Ps. cvii. 16. Is. xlv. 2. 737 Ps.
lviii. 7.—Plut. Artax. 19. Diod. Sic. 2.
57.

Συνθλίβω, f. ψω, (θλίβω,) *to press*
together, *to press closely*, on all sides, as
a crowd upon a person, c. acc. Mark v.
24, 31.—Ecclus. xxxiv [xxxi]. 14. Plut.
Sympos. 6. 6 fin.

Συνθρύπτω, f. ψω, (θρύπτω *to*
break), *to break together*, *to crush* into
pieces; trop. τὴν καρδίαν τινός *to crush*
the heart, i. q. *to dishearten*, *to take away*
one's fortitude, Acts xxi. 13.—So οἱ ἀπο-
τεθρυνμένοι τὰς ψυχὰς Plat. Repub. VI,
p. 495. E.

Συνιέω, see in Συνήμι.

Συνήμι, f. συνήσω, aor. 1 συνῆκα,
aor. 2 συνῆν, (ἵημι *to send*, Buttm. § 108.
I,) also Pres. συνιέω, whence 3 plur.
συνιοῦσι Matt. xiii. 13. 2 Cor. x. 12,
part. συνιών Matt. xiii. 23. Rom. iii. 11.
comp. Buttm. § 106. n. 5. Matth. § 210.
1 sq. Winer § 14. 3. n.—Pp. *to send*
or bring together, e. g. foes in battle,
Hom. Il. 1. 8. ib. 7. 210. Trop. *to bring*
or put together in mind; hence i. q. *to*
discern, *to perceive*, *to be aware of*, e. g.
asound, voice, Hom. Il. 2. 182 ὅπα θεᾶς.
ib. 2. 26. Hes. Theog. 831.—In N. T.
genr. *to understand*, *to comprehend*, absol.
Matt. xiii. 13 ἀκούοντες οὐκ ἀκούουσιν,
οὐδὲ συνιοῦσι. ver. 14 καὶ οὐ μὴ συνῆτε.
vers. 15, 19, 23. xv. 10. Mark iv. 12. vi.
52, see in Ἐπί 11. 3. b. β. vii. 14. viii. 17,
21. Luke viii. 10. Acts vii. 25 οἱ δὲ οὐ
συνῆκαν. xxviii. 26, 27. Rom. xv. 21. 2 Cor.

x. 12 οὐ συνοῦσι, i. e. are not men of understanding, not wise. Seq. acc. Matt. xiii. 51 *συνῆκατε ταῦτα πάντα*; Luke ii. 50 τὸ ῥῆμα. xviii. 34. xxiv. 15. Eph. v. 17. Seq. 3^{ti} Matt. xvi. 12. xvii. 13. Acts vii. 25. Sept. for יָבִין Is. vi. 9, 10. 2 Chr. xxxiv. 12. c. acc. Prov. ii. 5, 9. c. 3^{ti} Is. xliii. 10.—Jos. Ant. 7. 8. 4. c. acc. Ceb. Tab. 3. Xen. Apol. 10. c. 3^{ti} Hdian. 4. 15. 15.—From the Heb. *to understand, to be wise*, sc. in respect to duty towards God, i. q. *to be upright, righteous, godly*; Rom. iii. 11 οὐκ ἔστιν ὁ συνιών, quoted from Ps. xiv. 2 where Sept. for יְבָרֵךְ; also Ps. ii. 10. Dan. xi. 35. xii. 3.

Συνιστάω, -άνω, see in συνίστημι.

Συνίστημι, f. συστήσω, (ἴστημι,) also Pres. *συνιστάω* 2 Cor. iv. 2. vi. 4. x. 18; *συνιστάνω* 2 Cor. iii. 1. v. 12. x. 12; see in ἴστημι and Ἀποκαθίστημι. Found in both the transitive and intransitive significations, *to make stand with, and to stand with*; see in ἴστημι.

I. Trans. in the present, imperf. and aor. 1, Act. *to make stand with, together, to place together*, Pol. 3. 43. 11. Hdian. 4. 15. 12. In N. T. *to place with or before* any one.

a) pp. of persons, *to introduce, to present* to one's acquaintance and favourable notice, and hence i. q. *to commend*, to represent as worthy, c. acc. et dat. Rom. xvi. 1 *συνίστημι δὲ ἡμῖν Φοίβην*. 2 Cor. v. 12. c. acc. et πρὸς τινα 2 Cor. iv. 2. c. acc. simpl. 2 Cor. iii. 1 *ἐαυτοὺς συνιστάνειν*. x. 12, 18 bis. Pass. 2 Cor. xii. 11.—1 Macc. xii. 43. Ceb. Tab. 11. Pol. 31. 20. 9. Xen. Ec. 3. 14. c. acc. simpl. Jos. Ant. 6. 13. 1. Xen. Cyr. 7. 3. 12.

b) trop. i. q. *to set forth with or before* any one, *to declare, to show, to make known* and conspicuous, c. acc. simpl. Rom. iii. 5 εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι. v. 8. 2 Cor. vi. 4 *συνιστώντες ἑαυτοὺς ὡς Θεοῦ διάκονοι*. c. dupl. acc. Gal. ii. 18 *παραβάτην ἑμᾶν τὸν συνίστημι*. c. acc. et inf. 5 Cor. vii. 11. Sept. for יָבִין Job xxviii. 23.—Jos. Ant. 7. 2. 1 *συνιστῶν ἑαυτοὺς ὡς εὐνοῦς*. c. dupl. acc. Philo Quis rer. div. Hæc. p. 517 *συνίστησιν αὐτὸν προφήτην*. Diod. Sic. 13. 91. c. inf. ib. 14. 45.

II. Intrans. in the perf. and aor. 2, Act. *to stand with, together*, etc.

a) pp. of pers. c. dat. as in Συγκάθημαι. Luke ix. 32 δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. Sept. for יָבִין 1 Sam. xvii. 26. —Pol. 4. 1. 6. Luc. Necyom. 15. Xen. Cyr. 2. 1. 29.

b) trop. from the transitive signif. *to place together* sc. parts into a whole, i. e. *to constitute, to create, to bring into existence*, Diod. Laert. Carnead. 4. 64 ἡ συστήσασα φύσις καὶ διαλύσει. Plato Timæus p. 30. E, τίμη τῶν ζώων αὐτὸν [τὸν κόσμον] εἰς ὁμοίωτα ὁ ξυνιστὰς ξυνέστησε. p. 41. D [ὁ Θεός] ξυνέστησας δὲ τὸ πᾶν. Hence in N. T. intrans. *to be constituted, created, to exist*, Col. i. 17 πάντα ἐν αὐτῷ συνέστηκε. 2 Pet. iii. 5 γῆ ἐξ ὕδατος . . συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ. —Philo de Plant. Noë p. 215 ἐκ γῆς ἀπάσης καὶ παντὸς ὕδατος καὶ αἵρος καὶ πυρὸς . . συνέστη ὁδε ὁ κόσμος. Max. Tyr. Diss. 25. p. 253, τῷ Διὶ νέμματα γῆ συνέστη κ. τ. λ. Aristot. de Mundo c. 5 init. Comp. Xen. Mem. 3. 6. 14.

Συνοδεύω, f. εὐσω, (ὁδεύω q. v.) *to be on the way with* any one, *to travel or journey with*, c. dat. as in Συγκάθημαι, Acts ix. 7.—Wisd. vi. 23. Hdian. 4. 7. 11. Plut. M. Anton. 13.

Συνοδία, ας, ἡ, (σύνδοος, ὁδός,) pp. *a journeying together*, Plut. Mor. 1. p. 110. Tauchn. In N. T. meton. a *company of travellers, caravan*, Luke ii. 44. —Jos. Ant. 6. 12. 1. Arr. Epict. 4. 1. 91. Strabo IV. p. 314.

Συνοικέω, ὦ, f. ἡσω, (οικέω,) *to house or dwell with* any one, *to live with*, espec. as husbands with wives in one house, *to cohabit*, absol. 1 Pet. iii. 7.—Ecclus. xxv. 8. Hdian. 1. 6. 11. Dem. 1374. 21. Xen. Lac. 1. 8. genr. Xen. H. G. 2. 3. 5.

Συνοικοδομέω, ὦ, f. ἡσω, (οικοδομέω q. v.) *to build with* any one, in company with, c. dat. Esdr. v. 68. In N. T. Pass. trop. *to be built together with* other Christians into a spiritual temple, Eph. ii. 22; see fully in Οικοδομέω c.

Συνομιλέω, ὦ, f. ἡσω, (ὀμιλέω,) *to be in company with*, Ceb. Tab. 13. In

N. T. *to converse with, to talk with*, c. dat. Acts x. 27.

Συνομορέω, ὦ, f. ἦσω, (ὁμορέω, ὁμορος, from ὅμος, ὅρος,) *to border together, to be contiguous with*, c. dat. Acts xviii. 7 οὐ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ, i. e. joined upon.—Simpl. ὁμορέω Hdian. 6. 7. 5.

Συνοχή, ἦς, ἡ, (συνέχω q. v.) *a holding together, a shutting up*, e. g. of the womb, Symm. Prov. xxx. 16; of a city besieged, Sept. Jer. lii. 3. Mic. v. 1. spoken also of a circuit, enclosure, Jos. Ant. 8. 3. 2. comp. Hom. Il. 23. 330; In N. T. trop. *distress, disquiet, anxiety*, Luke xxi. 25 συνοχή ἐθνων. 2 Cor. ii. 4 σ. καρδίας.—Sept. Job xxx. 3. Aquil. for πρὸς Ps. xxv. 17. Artemid. 2. 3 πᾶσι τοῖς ἐν συνοχῇ οὖσιν.

Συντάσσω v. ττω, f. ξω, (τάσσω,) *to arrange or set in order together*, Jos. Ant. 7. 12. 3. Dem. 1378. 26. Xen. Cyr. 3. 1. 2. In N. T. *to arrange or set in order with any one*, i. e. *to order, to appoint, to direct*, c. dat. as in Συγκάθημαι. Matt. xxvi. 19 ἐποίησαν οἱ μαθηταὶ ὡς συνετάξεν αὐτοῖς ὁ Ἰησοῦς. impl. xxvii. 10. Sept. for πρὸς Gen. xviii. 19. xxvi. 11.—Pol. 3. 50. 9. Æl. V. H. 9. 13. Xen. Cyr. 5. 3. 46.

Συντέλεια, ας, ἡ, (συντελῶ,) *full end, completion*, Diod. Sic. 13. 14. Pol. 11. 33. 7. Plut. Quæst. Rom. 34. ed. R. VII. p. 104. 8. In N. T. genr. *end, consummation*, only in the phrase συντέλεια τοῦ αἰῶνος Matt. xiii. 39, 40, 49. xxiv. 3. xxviii. 20. συντέλ. τῶν αἰώνων Heb. ix. 26. See in Αἰών no. 2. Sept. for πρὸς Neh. ix. 31. Jer. iv. 27. γρ Dan. xii. 4.—Eccclus. xi. 27. xxi. 10. Pol. 3. 1. 5, 9 καταστροφή καὶ συντέλεια.

Συντελέω, ὦ, f. ἴσω, (τελέω,) *to end or terminate together*, Hdian. 2. 2. 15. In N. T. *to end altogether, fully, to finish wholly, to complete*.

a) pp. and genr. c. acc. Matt. vii. 28 συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους. Luke iv. 13. Of time, Luke iv. 2. Acts xxi. 27. Sept. for πρὸς Gen. ii. 2. 1 K. vi. 9. Job xxxvi. 11. עָמַד Deut. xxxiv. 8.—Diod. Sic. 1. 3. Hdian. 4. 2. 20. Dem. 522. 4. Comp. Xen. Cyr. 6. 1. 50.

—In the sense of *to fulfil, to accomplish*, e. g. a promise, prophecy, etc. c. acc. Rom. ix. 28 λόγον γὰρ συντελῶν sc. ὁ κύριος, in allusion to Is. x. 22, see in Συντέμνω. Pass. Mark xiii. 4. Sept. for πρὸς Ruth iii. 18. γὰρ Lam. ii. 17.

b) by Hebr. as in Engl. *to finish, to complete*, i. q. *to make*, c. acc. Heb. viii. 8 συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ. ὁ διαθήκην καινὴν, quoted from Jer. xxxi. 31 where Heb. כָּתַב, Sept. διαθήσομαι. Sept. συντελεῖν διαθήκην for Heb. כָּתַב Jer. xxxiv. 8, 15. πῶγ Is. xlv. 24.

Συντέμνω, f. ἐμῶ, perf. συντέμνηκα, (τέμνω,) pp. *to cut together*, i. e. *to contract by cutting*, Plut. Demetr. 26. Thuc. 7. 36. Xen. Hi. 4. 9; of words, discourse, *to make concise*, Æschin. 32. 23.—In N. T. trop. and from the Heb. i. q. *to decide, to determine, to decree*; Rom. ix. 28 bis, λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ ὅτι λόγον συντεταγμένον ποιήσει κύριος ἐπὶ τῆς γῆς, *for his word he doth fulfil, and he decreeth in righteousness; for his word decreed will the Lord execute upon the land*; quoted from Sept. Is. x. 22, 23, where the Heb. reads thus: *destruction is decreed, bringing in justice as a flood; for destruction and a decree [i. e. decreed destruction] doth Jehovah of Hosts execute, etc.* See Cölln in Keil. u. Tzschirner's Analekten, III. ii. p. 28 sq.—So Sept. for γρ Is. xxviii. 22. Dan. ix. 26. אָרַח Dan. ix. 24.

Συντηρέω, ὦ, f. ἦσω, (τηρέω,) pp. *to have an eye upon together or with any one, to watch or keep together with any one*. In N. T.

a) i. q. *to watch or keep with oneself*, c. acc. Mark vi. 20 συνετήρει αὐτόν, i. e. Herod kept John in custody *with or near himself*, for the sake of protection against Herodias, and often heard him; comp. ver. 20. Others, *he guarded him closely*.—Trop. *to keep or lay up with oneself in mind*, τὰ ῥήματα Luke ii. 19. So Sept. ἐν τῇ καρδίᾳ for Ch. כִּנְיָ Dan. vii. 28.—Eccclus. xxxix. 2. Test. XII Patr. p. 563 ἐν τῇ καρδίᾳ. Pol. 31. 6. 5 συντηρεῖν γνώμην παρ' ἐαυτῷ.

b) i. q. *to keep or preserve together*, from loss or destruction, opp. ἀπόλλυμι, e. g. of wine and the skins in which it is kept, Matt. ix. 17. Luke v. 38.—1

Macc. viii. 12 *φιλίαν μετά τινος*. x. 20. Lib. Henoch. in Fabr. Cod. Ps. V. T. p. 191 *συντηρεῖν τὴν ψυχὴν εἰς ζωὴν*.

Συντίθημι, f. ἤσω, (τίθημι,) *to set or put together*, Xen. Cyr. 8. 5. 4. Mem. 3. 1. 7. *to compose*, *δνόματα* Arr. Epict. 3. 23. 23. λόγους Dem. 277. 5. *πρᾶγμα* ib. 275. 26. Also *to set or put with a person, to deliver to any one*, Pol. 5. 10. 4.—In N. T. only Mid. *συντίθεμαι, to set together with another, i. e. between oneself and another, i. q. to agree together, to covenant together or with any one*; seq. inf. Luke xxii. 5 *καὶ συντίθεντο αὐτῷ ἀργύριον δοῦναι*. Seq. inf. c. τοῦ Acts xxiii. 20; see 'Ο, ἡ, τό, p. 556. c. Seq. ἴνα John ix. 22; comp. in ἴνα no. 3. a.—c. inf. Sept. Dan. ii. 9. Jos. Ant. 13. 4. 7. Hdian. 1. 17. 16. Xen. An. 4. 2. 1. τοῦ c. inf. Test. XII Patr. p. 707.—Once in text. rec. i. q. *to assent*, absol. Acts xxiv. 9; comp. in *Συνεπιτίθημι*. So Philostr. Heroic. c. 5 fin. *ὀλίγοις τῶν βουλευμάτων Συντίθεσθαι*.

Συντόμως, adv. (σύντομος, *συντέμνω* q. v.) *concisely, briefly*, in few words, Acts xxiv. 4.—Jos. c. Ap. 1. 1 *γράψαι συντόμως*. Athen. 8. p. 349. A. Xen. CEC. 12. 19 *ὥς δὲ συντόμως εἰπεῖν*.

Συντρέχω, aor. 2 *συνέδραμον*, (τρέχω,) *to run with others, in company, intrans.* pp. Xen. Cyr. 2. 2. 9; in N. T. only trop. εἰς τι, 1 Pet. iv. 4 *μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν*.—Dem. 214. 7.—Of a multitude, *to run together, to flock together*, Mark vi. 33. Acts iii. 11.—Judith vi. 18. Jos. B. J. 6. 2. 8. Xen. An. 5. 7. 4.

Συντρίβω, f. ψω, (τρίβω,) *to rub together*, e. g. sticks for kindling fire, τὰ πυρεῖα, Luc. Ver. Hist. 1. 32. Usually and in N. T. i. q. *to break or crush together*, by rubbing or striking against, concussion, i. q. *to break in pieces*, trans.

a) pp. Mark v. 4. xiv. 3 see in Ἀλάβαστρον. John xix. 36. Rev. ii. 27 *τὰ σκεύη τὰ κεραμικά*. Sept. for *ῥῥβ* Ex. xii. 46. Lev. vi. 28. xxvi. 13.—Æl. V. H. 12. 61. Diod. Sic. 13. 16. Xen. Cyr. 6. 1. 29.—Of a reed, *to break together*, so as to have a flaw or crack, but not entirely off; Matt. xii. 20 *κάλαμον συντετριμμένον οὐ κατεάξει, a reed broken to-*

gether shall he not break off, quoted from Is. xlii. 3 where Sept. for *ῥῥβ*.

b) trop. *to break together the strength or power of any one, to crush, to weaken*, c. acc. Luke ix. 39 *πνεῦμα . . συντρίβει αὐτόν*, i. e. weakens him, breaks him down; comp. Mark ix. 18 where it is *ξηραίνεται*. (Hdian. 5. 4. 20.) So of Satan, *to break or crush his power*, Rom. xvi. 20; comp. in *Πούς β.*) Sept. for *ῥῥβ* Josh. x. 10. Am. iii. 15.—Pol. 26. 3. 6 *συντρίψαι τοὺς Ἀχαιοὺς*.—Pass. Luke iv. 18 *συντετριμμένους τὴν καρδίαν, broken in heart*, i. e. dispirited, afflicted, comp. Buttin. § 131. 6. So Sept. and *ῥῥβ* Ps. xxxiv. 19. li. 19.—Pol. 21. 10. 2 *συντρ. τῇ διανοίᾳ*. Diod. Sic. 11. 78 *οἷς φρονήμασι*. 16. 81 *ταῖς ψυχαῖς*.

Σύντριμμα, ατος, τό, (συντρίβω q. v.) *a breaking together, a crushing, fracture*, Sept. for *ῥῥβ* Lev. xxi. 18. Is. xxx. 14. In N. T. trop. *destruction*, Rom. iii. 16, quoted from Is. lix. 7 where Sept. for *ῥῥβ*, as also xxii. 4. lx. 18. for *ῥῥβ* Jer. viii. 21. xlviii. 3.—Ecclus. xl. 11. 1 Macc. ii. 7.

Σύντροφος, ου, ὁ, ἡ, adj. (συντρέφω,) *nourished or nursed together*, Xen. Mem. 2. 3. 4. In N. T. subst. *one brought up or educated with another, a comrade*, Acts xiii. 1.—2 Macc. ix. 29. Jos. B. J. 1. 10. 9. Æl. V. H. 12. 26. Pol. 5. 9. 4.

Συντυγχάνω, aor. 2 *συνέτυχον*, (τυγχάνω,) *to fall in with, to meet with, to come to or at any one*, c. dat. Luke viii. 19.—Jos. Ant. 1. 12. 3 *συντυχῶν δ' αὐτῇ θεῖος ἄγγελος*. Hdian. 2. 14. 12. Xen. Mem. 2. 3. 16.

Συντύχη, ης, ἡ, *Syntyche*, pr. n. of a female Christian, Phil. iv. 2.

Συννυποκρίνομαι, depon. Mid. (ὑποκρίνομαι), aor. 1 Pass. *συννυπεκρίθην* in Mid. sense, Buttin. § 136. 2; *to play the hypocrite with any one, to dissemble with*, c. dat. as in *Συγχαίρω*. Gal. ii. 13.—Pol. 3. 92. 5. ib. 3. 52. 6. Plut. C. Mar. 14.

Συννυπουργέω, ῶ, f. ἤσω, (ὑπουργέω, ὑπουργός under-worker, helper, from ὑπό, ἔργον,) *to serve, help, aid with any one, together, at the same time*, c. dat. of manner, 2 Cor. i. 11.—Luc. Bis ac-

cus. 17 συναγωνιζομένης τῆς ἡδονῆς, ἡπερ αὐτῇ τὰ πολλὰ ξυννυπουργεῖ.

Συνωδίνω, f. ἰνῶ, (ὠδίνω,) *to be in travail together, to bring forth together*, spoken of animals Porphy. de Abstin. 3. 10. In N. T. trop. *to be in pain together*, absol. spoken of ἡ κτίσις collect. Rom. viii. 22.—Eur. Helen. 733 or 736 ξυνωδίνει κακοῖς.

Συνωμοσία, ας, ἡ, (συνόμνημι,) *a appearing together, a conjuration, conspiracy*, Acts xxiii. 13 συνωμοσίαν πεποιηκότες, comp. in Ποιῶ no. 1. b. β.—Jos. Ant. 15. 8. 4. Æl. V. H. 14. 22. Thuc. 6. 27.

Συράκουσαι, ὦν, αἱ, *Syracuse*, now *Siracusa*, the celebrated capital of Sicily, situated on the eastern coast, with a capacious harbour. It was the birth-place and residence of Archimedes. Acts xxviii. 12.—Xen. H. G. 1. 1. 29, 31.

Συραφοινίκισσα, see in Συροφοίνισσα.

Συρία, ας, ἡ, *Syria*, Heb. אַרָמָא *Aramæa*, pr. n. of a large country of Asia, lying, in the widest acceptance of the name, between Palestine, the Mediterranean, Mount Taurus, and the Tigris; thus including Mesopotamia, called in Heb. אֶרֶץ נַחֲרָיִם, i. e. *Aramæa* of the two rivers; comp. Plin. H. N. 5. 15. 12. Mela 1. 11. Gesen. Lex. et Thesaur. art. אַרָם. Rosenm. Bibl. Geogr. II. ii. p. 232 sq. For *Cæle-Syria*, see in Δαμασκός. At the time of the Jewish exile, Syria with Palestine was subject to the empire of Babylon; and later, to the Persian monarchs and Alexander the Great. After the death of the latter, Babylon and Syria became a powerful kingdom under the dominion of the Seleucidæ; of which at a later period Antioch was the capital. Syria was subdued by Pompey as far as the Euphrates, and made a Roman province; including also Phenicia and Judea. In the time of Christ it was governed by a *proconsul*, to whom the *procurator* of Judea was amenable; see in Ἠγεμών no. 2. Jos. Ant. 8. 10. 3 τὴν Παλαιστίνην Συρίαν ἰδυνώσατο.—Matt. iv. 24. Luke ii.

2. Acts xv. 23, 41. xviii. 18. xx. 3. xxi. 3. Gal. i. 21.

Σύρος, α, ον, (Συρία,) *Syrian*, e. g. Σύρα φορτία Jos. Ant. 2. 3. 3. Usually and in N. T. ὁ Σύρος, *a Syrian*, Luke iv. 27.—Sept. 2 K. v. 20. Jos. Ant. 10. 15. 4. Hdian. 3. 11. 17.

Συροφοίνισσα, ας, ἡ, *a Syro-Phœnician woman*, i. e. a Phœnician of Syria, prob. in distinction from the Λίβοφοίνικες Phœnicians of Libya, or Carthaginians. Mark vii. 26 in text. rec. comp. Matt. xv. 21, 22.—Pp. fem. to Συροφοίνις, as Cadmus is called, Luc. Deor. Concil. 4. *Syrophœnix* Juv. Sat. 6. 159. Comp. φοίνις, fem. φοίνισσα Hom. Od. 15. 417. Hdot. 8. 118.—A later form is Συραφοινίκισσα v. Συροφοινίκισσα, in MSS. and some later editions; also Clem. Rom. Homil. 2. 5. 19.

Σύρτις, ιος v. εως, ἡ, (σύρω,) *syrtis*, i. e. *a sand-bank, shoal, quick-sands*, dangerous to navigation, pp. so called as *drawn* together by currents of the sea, Acts xxvii. 17. Two *Syrtes* or gulfs with quick-sands on the northern coast of Africa, were particularly famous among the ancients; one, called *Syrtis Major*, between Cyrene and Leptis; the other, *Syrtis Minor*, near Carthage. See Sallust Jug. 78. Heyne Excurs. IV. ad Virg. Æn. 1. 108 sq. Wetst. N. T. II. p. 642.—Jos. B. J. 2. 16. 4. Luc. Dipsad. 6 τὴν μεγάλην Σύρτιν. Diod. Sic. 3. 49. Strabo 17. p. 1192. C.

Σύρω, f. ὑρῶ, *to draw, to drag, to haul*, trans. John xxi. 8 σύροντες τὸ δίκτυον. Rev. xii. 4. Sept. for בָּרָק 2 Sam. xvii. 13.—Luc. Merc. cond. 3. Hdian. 5. 8. 17.—Of persons dragged by force before magistrates or to punishment, Acts viii. 3. xiv. 19. xvii. 6.—Jos. de Macc. § 6 init. Arr. Epict. 1. 29 σύρῃ εἰς τὸ δεσμότηριον. Luc. Lexiph. 10.

Συσπαράσσω v. ττω, f. ἄζω, (σύν, σπαράσσω q. v.) pp. *to tear or lacerate together*; in N. T. intens. *to convulse altogether, to throw into strong spasms*, spoken of the effects of demoniacal

possession resembling epilepsy, c. acc. Luke ix. 42. Comp. in Σπαράσσω.

Σύσσημον, ου, τό, (neut. of adj. σύσσημος signed or marked together, alike, from σύν, σῆμα,) a concerted sign, token, signal, sc. agreed upon with others; Mark xiv. 44 σύσσημον, comp. Matt. xxvi. 48 σημεῖον.—Sept. Judg. xx. 40. Diod. Sic. 13. 45, 46. Strabo 6. p. 428. C. A late word, unknown to the earlier Greek writers, Phryn. et Lob. p. 418, 421. Sturz de Dial. Mac. p. 196.

Σύσσωμος, ου, ό, ή, adj. (σύν, σῶμα,) of the same body with another, trop. spoken in respect to the Christian church as τὸ σῶμα τοῦ Χριστοῦ, and of the Gentiles as partakers in it, Eph. iii. 6.—Not found elsewhere.

Συστασιαστής, οὔ, ό, (συστασιάζω, στάσις,) a companion in sedition or insurrection, a fellow-insurgent, Mark xv. 7.—Jos. Ant. 14. 2. 1 κατὰ Ἀριστοβούλου καὶ τῶν συστασιαστῶν αὐτοῦ. Comp. in Συμμαθητής, Συμπολίτης.

Συστατικός, ή, όν, (συνίστημι q. v.) pp. placing together, introducing; hence commendatory, c. g. ἐπιστολή συστατική. letter of commendation, 2 Cor. iii. 1 bis. —Arr. Epict. 2. 3. 1 γράμματα παρ' αὐτοῦ λαβεῖν συστατικά. Diog. Laert. 5. 18. Stob. Sermon. 64. p. 408.

Συσταυρώω, ῶ, f. ὠσω, (σύν, σταν- ρώω,) to crucify with any one, c. dat. as in Συγκάδματα, Matt. xxvii. 44. Mark xy. 32. John xix. 32.—Trop. Rom. vi. 6 ό παλαιός ήμῶν ἄνθρωπος συνεσταυρώθη sc. Χριστῷ, our old [former] man was crucified with Christ, i. e. since by the death of Christ we are freed from the punishment of sin, so the power of our former carnal nature was destroyed, crucified, when he was crucified. Gal. ii. 20.

Συστέλλω, f. λῶ, (στέλλω q. v.)

1. to deck together, i. q. to wrap together, to envelope, to wind in a garment, robe, etc. Eurip. Troad. 376 or 382 οὐ δάμαργος ἐν χερσὶν πέπλοις συνεστάλησαν. Hence in N. T. of a dead body rolled up and swathed for burial, Acts v. 6.—So περιστέλλω Sept. Ez. xxi. 5. Jos.

Ant. 17. 3. 3 περιστέλλειν θανόντα. Hdot. 2. 90.

2. to send or draw together, to contract, Eccus. iv. 31. Luc. Icarom. 12 γῆ ἐς βραχὺ συνεσταλμένη. Diod. Sic. 1. 41. Trop. Pass. to shrink together, to be distressed, anxious, 1 Macc. ii. 6 συνεστάλησαν οἱ ἄνομοι ἀπὸ τοῦ φόβου. Hdian. 1. 6. 10. οἱ μὲν ἄλλοι συνεστάλητ' ἐν τῇ ψυχῇ.—Hence in N. T. 1 Cor. vii. 29 ὅτι ό καιρὸς συνεσταλμένος, the time is full of distress, i. q. ή ἐνεστῶσα ἀνάγκη in ver. 26. Others, 'the time is short,' contracted.

Συστενάζω, f. ξω, (στενάζω,) to groan or sigh together, spoken of ή κτίσις collect. Rom. viii. 22.

Συστοιχέω, ῶ, f. ήσω, (σύν, στοιχέω q. v.) to advance in order together, as soldiers, Pol. 10. 21. 7. In N. T. trop. to go together with, i. q. to correspond to, c. dat. Gal. iv. 25.—So σύστοιχος corresponding, Pol. 13. 8. 1. Theophr. Caus. Pl. 6. 4.

Συστρατιώτης, ου, ό, (στρατιώτης,) a fellow-soldier; trop. of Christian teachers, Paul's companions in the labours and dangers of the Christian warfare, Phil. ii. 25. Philem. 2.—pp. Hdian. 6. 8. 10. Plut. Pomp. 79. Xen. An. 1. 2. 26.

Συστρέφω, f. ψω, (στρέφω,) to turn together, at the same time, Eccus. xxxviii. 29.—In N. T. to turn, twist, wind together, sc. into one bundle, band, mass; hence genr. i. q. to gather together, to collect, c. acc. Acts xxviii. 3 συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλήθος. (Comp. Xen. An. 4. 3. 11 φρύγανα συν- λέγοντες ὡς ἐπὶ πῦρ.) So Sept. for יַצַּץ, τίς συνέστρεψε ὕδωρ ἐν ἡματίῳ, Prov. xxx. 4.—Of persons, troops, Sept. for שָׁרְהַן Judg. xi. 3. שָׁרְהַן Judg. xii. 4. Also 2 Macc. xiv. 30. Jos. Ant. 11. 6. 13. Diod. Sic. 3. 36. Xen. An. 1. 10. 6.

Συστροφή, ής, ή, (συστρέφω q. v.) a turning or winding together, as συστροφή πνεύματος a whirlwind, Eccus. xliii. 17. In N. T. a gathering together of people, a concourse, multitude, c. g. a public tumult, Acts xix. 40.—genr. Sept. for יַצַּץ Judg. xiv. 8. 1 Macc. xiv.

44. Pol. 4. 34. 6. Hdot. 7. 9. 1.—In the sense of *combination, conspiracy*, Acts xxiii. 12 ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι, comp. ver. 13. See in Ποιῶ no. 1. b. β. So Sept. for שָׁרָפָה 2 K. xv. 15. συστρ. ποιεῖν for שָׁרָפָה Am. vii. 10.

Συσχηματίζω, f. ἴσω, (σχηματίζω, σχῆμα,) to give the same form with, to conform to any thing, Plut. de Profect. in Virt. 12. ed. R. VI. p. 310. 4. In N. T. only Mid. or Pass. to conform oneself, to be conformed to any thing, c. dat. Rom. xii. 2 μὴ συσχηματίζετε τῷ αἵῳι τούτῳ. 1 Pet. i. 14. — Plut. Numa 20 συσχηματίζονται πρὸς τὸν ἐν φιλίᾳ καὶ ὁμονοίᾳ τῇ πρὸς αὐτούς. Plut. de Virt. et Vit. 2. ed. R. VII. p. 382. 9.

Συχάο v. Σιχάρ, ἡ, indec. *Sychar*, a city of Samaria, i. q. *Shechem*, Συχέμ, where see fully. John iv. 5. The name Συχάρ is not found in the Sept. nor in Josephus; and not improbably it was at first merely a like-sounding by-name, given by the Jews in contempt to the city Συχέμ, שֶׁכֶם, as the seat of the Samaritan worship. As such it might come from Heb. שֶׁכֶם *falsehood*, spoken of idols Hab. ii. 18; or also from שֶׁכֶם *drunkard*, in allusion to Is. xxviii. 1, 7. Comp. Ecclus. i. 26 ὁ λαὸς μωρὸς ὁ κατωκίων ἐν Σικίμοις. Test. XII Patr. p. 564 ἔσται γὰρ ἀπὸ σήμερον Σικὴμ λεγομένη πόλις ἀσυνέτων. Comp. the similar change in the name Βεελζεβοὺλ for Βεελζεβοῦβ, p. 134. See Wetst. N. T. I. p. Rosenm. Bibl. Geogr. II. ii. p. 123.

I. Συχέμ v. Σιχέμ, ἡ, *Sychem*, Heb. שֶׁכֶם *Shechem*, a city in the mountains of Ephraim, situated in the valley between Mount Ebal and Mount Gerizim, Acts vii. 16; comp. Sept. Gen. xii. 6. xxxvii. 12. Josh. xx. 7 Συχέμ ἐν τῇ ὄρει τῇ Ἐφραῖμ. — Called also Σικίμα, ἰμὼν, Sept. 2 K. xii. 1. Jos. Ant. 4. 8. 44. ib. 11. 8. 6; Σαλήμ Sept. Gen. xxxiii. 18; later Μαβορδα by the inhabitants, and Νεάπολις, *Neapolis* by the Romans, Jos. B. J. 4. 8. 1; also on coins, φλαονία νεάπολις, *Flavia Neapolis*. For the name *Sychar*, see in Συχάρ. See fully in Wetst. N. T. I. p. 858. Reland Palæst. p. 1004 sq. The ancient Shechem was given to the Levites and was one of the

cities of refuge, Josb. xx. 7. xxi. 21. It was destroyed by Abimelech, Judg. ix. 45; but rebuilt by Jeroboam and made the seat of his kingdom, 1 K. xii. 1, 25. Jos. Ant. 8. 8. 4. At a later period it became the metropolis of the Samaritans, and the seat of their worship, Jos. Ant. 11. 8. 6. John iv. 5, comp. xx. 21. Comp. in Σαμαρείτης. At present it is an inconsiderable village, called *Nablous* or *Naploos* (*Neapolis*), and inhabited by the few remaining descendants of the ancient Samaritans. See Miss. Herald 1824. p. 310. Calmet art. *Shechem*. Rosenm. Bibl. Geogr. II. ii. p. 118.

II. Συχέμ, ὁ, indec. *Sychem*, Heb. שֶׁכֶם (shoulder) *Shechem*, pr. n. of the son of Hamor, slain by the sons of Jacob because he had defiled their sister Dinah. Acts vii. 16. Comp. Gen. c. 34.

Σφαγή, ἡς, ἡ, (σφάζω,) *slaughter*, sc. of animals for food or in sacrifice. Acts viii. 32 ὡς πρόβατον ἐπὶ σφαγὴν ἤχθῃ, quoted from Is. liiii. 7 where Sept. for שֶׁכֶם. Rom. viii. 36 ὡς πρόβατα σφαγῆς, i. e. for slaughter, quoted from Ps. xlv. 23 where Sept. for שֶׁכֶם; comp. Sept. for שֶׁכֶם Zech. xi. 4. — James v. 5 ἐσφάτε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς, i. e. like beasts in the day of slaughter, without care or forethought. Sept. εἰς ἡμ. σφαγῆς for שֶׁכֶם Jer. xii. 3.—Of persons, 2 Macc. v. 6. Jos. Ant. 7. 1. 6. Luc. Quom. Hist. conser. 31. Xen. H. G. 4. 4. 2.

Σφάγιον, ον, τό, (σφάζω,) *a victim*, as slaughtered in sacrifice; Acts vii. 42 μὴ σφάγια . . προσηνέγκατέ μοι, quoted from Am. v. 25 where Sept. for שֶׁכֶם.—Plut. Pyrrh. 6. Pol. 4. 17. 11. Thuc. 6. 69. Xex. Lac. 13. 3.

Σφάζω, Att. σφάττω, . ξω, to slaughter, to kill, to slay, trans. pp. animals for food or sacrifice, Rev. v. 6 ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον. vers. 9, 12. xiii. 8; comp. Is. liiii. 7. So Sept. for שֶׁכֶם Gen. xliiii. 16. Ex. xxii. 1. שֶׁכֶם Gen. xxxvii. 30. Ex. xxix. 11.—Hom. Od. 1. 92. Palæph. 31. 4. Xen. Cyr. 8. 3. 24.—Of persons, to kill, to slay, c. acc. 1 John iii. 12 bis ὡς ἐσφαξε τὸν ἀδελφὸν αὐτοῦ κ. τ. λ. Rev. vi. 4, 9. xviii. 24. Once hyperbol. of a deadly wound, Rev. xiii. 3 κίφαλη

ὡς ἐσφαγμένη εἰς θάνατον. Sept. genr. for $\Sigma\Phi\Delta$ Gen. xxii. 10. 2 K. x. 7. Is. lvii. 5.—1 Macc. i. 2. Æl. V. H. 13. 2. Xen. Cyr. 7. 3. 14.

Σφόδρα, adv. (pp. neut. pl. of adj. σφοδρός eager, vehement, comp. Butt. § 115. 4.) *vehemently, greatly, very much*, Matt. ii. 10. xvii. 6, 23. xviii. 31. xix. 25. xxvi. 22. xxvii. 54. Mark xvi. 4. Luke xviii. 23. Acts vi. 7. Rev. xvi. 21. Sept. for $\Sigma\Phi\Delta$ Gen. xvii. 18, 19. comp. Sept. Jon. iv. 4, 10. — Jos. Ant. 4. 5. 3. Æl. V. H. 2. 16. Xen. Mem. 2. 10. 2.

Σφοδρῶς, adv. (σφοδρός, comp. in Σφόδρα,) *vehemently, greatly, very much*, Acts xxvii. 18.—Eccles. xiii. 13. Hdian. 4. 13. 4. Xen. Cæc. 5. 4.

Σφραγίζω, f. ἰσω, (σφραγίς,) *to seal, trans.*

a) i. q. *to seal up*, to close and make fast with a seal or signet; e. g. letters, writings, books, so that they may not be read, Sept. for $\Sigma\Phi\Gamma$ 1 K. xxi. 8. Is. xxix. 11. Dan. xii. 4. Polyæn. p. 414 τὴν μὲν ἐπιστολὴν ἐσφραγισμένην σφραγίδι τῇ Πολυσπέρχοντος. Hence in N. T. trop. of words, i. q. *to keep in silence, not to make known*, c. acc. Rev. x. 4 σφράγισον ἃ ἐλάλησαν αἱ ἐπτὰ βρονταὶ, καὶ μὴ αὐτὰ γράψῃς. xxii. 10. So Sept. for $\Sigma\Phi\Gamma$ Dan. viii. 26.—Stob. Serm. 34. p. 215 σφράγιτον τοὺς μὲν λόγους αἰγιῷ.—Genr. *to seal, to set a seal*, e. g. for the sake of security upon a sepulchre, prison, etc. c. acc. τὸν λίθον Matt. xxvii. 66. seq. ἐπάνω τινός Rev. xx. 3. Sept. for $\Sigma\Phi\Gamma$ Cant. iv. 12.—Bel and Drag. vers. 11, 14. Diog. Laert. 4. 59 τὸ ταμειῖον.—Hence trop. *to secure to any one, to make sure*, i. q. to deliver over safely, Mid. c. acc. et dat. Rom. xv. 28 σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον.—Comp. Sept. Deut. xxxii. 34. 2 K. xxii. 4. Philo de Vit. Mos. p. 607. C. See Loesner Obs. e Phil. p. 269.

b) genr. i. q. *to set a seal or mark upon any thing*, in token of its being genuine and approved; e. g. persons, c. acc. Rev. vii. 3 ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. Pass. ver. 4 bis, 5—8.—Eurip. Iph. Taur. 1372 or 1383 δεῖνοις δὲ σημαντροῖσιν ἐσφραγισμένοι ἰφεύ-

γομεν κ. τ. λ.—Often of decrees, documents, *to attest by a seal*, Sept. for $\Sigma\Phi\Gamma$ Esth. viii. 8, 10. Job vii. 14. ἐγγυήν Arr. Epict. 2. 13. 7. Plut. Pomp. 5. Hence in N. T. trop. *to attest, to confirm, to establish*, c. acc. John vi. 27 τοῦτον γὰρ ὁ πατήρ ἐσφράγισεν, sc. as the Messiah; comp. v. 36. Seq. ὅτι, John iii. 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι θεὸς ἀληθὴς ἐστι. So of Christians whom God attests and confirms by the gift of the Holy Spirit as the earnest, pledge, seal of their election to salvation; Mid. c. acc. 2 Cor. i. 22. Pass. Eph. i. 13. iv. 30.—comp. Anthol. Gr. II. p. 147. So ἐπισφραγίζομαι in Philo often, see Loesner Obs. e Phil. p. 142, 146. Wetst. N. T. I. p. 857.

Σφραγίς, ἴδος, ἡ, (prob. φράσσω,) *a seal, i. e.*

a) pp. instrument for sealing, *a signet, signet-ring*, Rev. vii. 2. Sept. for $\Sigma\Phi\Gamma$ 1 K. xxi. 8. Cant. viii. 6.—Polyæn. p. 763 τοῖς Περσῶν βασιλεῦσι σφραγίς βασιλικὴ εἰκὼν ἐστὶ κ. τ. λ. Pol. 16. 22. 11. Hdol. 3. 41.

b) *a seal*, as impressed upon letters, books, etc. for the sake of privacy and security, Rev. v. 1 σφραγίσιν ἐπτά. vers. 2, 5, 9. vi. 1, 3, 5, 7, 9, 12. viii. 1.—Bel and Drag. 17. Hdian. 7. 6. 15, 19. Xen. H. G. 7. 1. 39.—Also *a seal*, impressed as a mark or token of genuineness, Rev. ix. 4; and so of a motto, inscription, 2 Tim. ii. 19. (Act. Thom. § 26 ὁ θεὸς διὰ τῆς αὐτοῦ σφραγίδος ἐπιγνώσκει τὰ ἴδια πρόβατα.) Trop. i. q. *a token, pledge, proof*; 1 Cor. ix. 2 ἡ σφραγίς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστέ. Rom. iv. 11.—Jos. de Macc. § 7.

Σφυρόν, οὐ, τό, (kindr. with σφῦρα, σφαῖρα,) *the ankle*, comp. Lat. malleolus pedis, Acts iii. 7.—Aristot. H. An. 1. 15. Dem. 442. 15. Xen. H. G. 5. 4. 58.

Σχεδόν, adv. (ἔχω, σχεῖν,) pp. of place, *near*, Hom. Il. 3. 15. ib. 4. 247. comp. in ἔχω g. In N. T. *nearly, almost*, Acts xiii. 44 σχεδὸν πᾶσα ἡ πόλις συνηχῆθη. xix. 26. Heb. ix. 22.—2 Macc. v. 2. Hdian. 3. 4. 2. Xen. Conv. 4. 6.

Σχῆμα, ατος, τό, (ἔχω, σχεῖν,) Lat. habitus, i. q. *fashion, figure, mien, deport-*

ment, sc. of body, person, Jos. Ant. 7. 8. 4. Ael. V. H. 2. 44. Hdian. 7. 6. 1. Xen. Mem. 2. 1. 22. In N. T. of external circumstances, *fashion, state, condition*, 1 Cor. vii. 31 σχῆμα τοῦ κόσμου. Phil. ii. 8 σχήματι εὐρεθεὶς ὡς ἄνθρωπος.—Jos. Ant. 2. 4. 2 σχ. τῆς δουλείας. 5. 1. 28 ἐκ ταπεινοῦ σχήματος εἰς τοῦτο δόξης καὶ περιουσίας προελθοῦσι. Xen. Cyr. 7. 1. 49.

Σχίζω, f. ἰσω, *to split, to rend, to divide* with violence, trans. pp. wood, Sept. for γρᾶ Gen. xxii. 3. 1 Sam. vi. 14. Xen. Cyr. 5. 3. 49. An. 4. 4. 12. In N. T. genr. e. g. rocks Matt. xxvii. 51; the veil of the temple, c. εἰς δύο Matt. xxvii. 51. Mark xv. 38. Luke xxiii. 45; the heavens Mark i. 10; a garment Luke v. 36. John xix. 24; a net John xxi. 11. So Sept. and γρᾶ Is. xlviii. 21. Zech. xiv. 4. γρᾶ Is. xxxvii. 1.—Pol. 2. 16. 11 εἰς δύο. Hdot. 2. 17 Νεῖλος μέσσην Αἰγυπτὸν σχίζων.—Trop. *to split* into parties, factions, *to divide*, Pass. Acts xiv. 4 ἰσχίσθη διὰ τὸ πλῆθος. xxiii. 7.—Diod. Sic. 12. 66 τοῦ πλῆθους σχιζομένου. Luc. Asin. 54. Xen. Conv. 4. 59.

Σχίσμα, ατος, τό, (σχίζω,) *a rent*, Matt. ix. 16 et Mark ii. 21 χεῖρον σχίσμα γίνεται.—So Sept. σχισμή Is. ii. 21. Jon. ii. 7.—Trop. *a division, dissension, schism*, John vii. 43 σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο. ix. 16. x. 19. 1 Cor. i. 10. xi. 18. xii. 25.

Σχοινίου, ου, τό, (σχοῖνος bulrush,) pp. a cord made of bulrushes; hence genr. *a cord, rope*, John ii. 15. Acts xxvii. 32 τὸ σχοινία τῆς σκάφης. Sept. for ἕρῃ 2 Sam. xvii. 13. 1 K. xx. 31.—Theocr. Id. 21. 11. Dem. 1145. 6.

Σχολάζω, f. ἄσω, (σχολή,) *to have leisure, to be free from labour, vacant, idle*, absol. Sept. for πῦρ Ex. v. 8, 17. Pol. 11. 25. 7. Xen. CEC. 7. 1. Mem. 3. 9. In N. T.

a) c. dat. commodi, *to have leisure for* any thing, *to give oneself to* any thing, sc. free from other cares and hindrances. 1 Cor. vii. 5 ἵνα σχολάζητε τῇ νηστεία κ. τ. λ.—Hdian. 1. 9. 8. Dem. 594. 16. 16. Xen. Cyr. 7. 5. 39.

b) Trop. of place, *to be vacant, empty*, absol. Matt. xii. 44 τὸν οἶκον . . εὕρισκε

σχολάζοντα, i. e. unoccupied, uninhabited.—Plut. C. Gracch. 12 καὶ τῷ δῆμῳ σχολάζοντα μετ' ἡμέραν ἀπέδειξεν τὸν τόπον.

Σχολή, ῆς, ἡ, *leisure, rest, freedom* from labour and business, *vacation*, Luc. D. Deor. 18. 1. Hdian. 1. 15. 13. Xen. Mem. 3. 9. 9. *leisure* as applied to any thing, i. q. *attention, devotion, study*, Xen. Mem. 2. 6. 4 μηδὲ πρὸς ἕν ἄλλο σχολὴν ποιῆται κ. τ. λ. In later usage and N. T. meton. *a school*, a place of learned leisure, where a teacher and his disciples came together and held discussions and disputations; comp. Jahn § 106. Acts xix. 9 διαλεγόμενοι ἐν τῇ σχολῇ Τυράννου τινός.—Plut. Arat. 29 τοὺς φιλοσόφους ἐν ταῖς σχολαῖς ζητοῦντας. de audiend. Poet. 7. Strabo XIV. 5. p. 463 ἐν ᾧ σχολαὶ καὶ διατριβαὶ τῶν φιλοσόφων. Aristot. Pol. 5. 9. Comp. Lob. ad Phr. p. 401.

Σώζω, f. σώσω, (σῶς, obsol. σάος,) perf. pass. σίσωσμαι, aor. 1 pass. ἐσώθην, Buttm. § 100. n. 1. § 114; *to save, to deliver, to preserve* safe from danger, loss, destruction, trans.

a) pp. e. g. persons, Matt. viii. 25 κύριε, σῶσον ἡμᾶς, ἀπολλόμεθα. xiv. 30. xxiv. 22. xxvii. 40, 42 bis. Mark iii. 4. xiii. 20. Luke vi. 9. Acts xxvii. 20, 31. al. So τὴν ψυχὴν αὐτοῦ σῶσαι Matt. xvi. 25. Mark viii. 35 bis. Luke ix. 24 bis. Sept. for γῆνιτ Judg. vi. 15. 1 Sam. x. 27. ὡς 1 Sam. xix. 11. Job i. 15 sq. ὡς 2 Chr. xxxii. 14.—1 Macc. ix. 9. Luc. D. Deor. 3. 1. Pol. 6. 58. 5. Xen. Mem. 1. 5. 1.—Seq. ἐκ c. gen. of thing, *to save from, to deliver out of* any peril, etc. John xii. 27. Heb. v. 7 σώζειν αὐτὸν ἐκ θανάτου. (1 Macc. ii. 59. Xen. An. 3. 2. 11.) Once seq. ἐκ c. gen. of place, præg. Jude 5 λαὸν ἐκ γῆς Αἰγύπτου σώσας, i. e. having brought out safely.

b) of sick persons, *to save* from death, and by impl. i. q. *to heal, to restore to health*; Pass. *to be healed, to recover*; Matt. ix. 21, 22 bis ἡ πίστις σου σέσωκέ σε καὶ ἐσώθη ἡ γυνή. Mark v. 23, 28, 34. Luke vii. 50. viii. 36. John xi. 12. Acts iv. 9. James v. 15 al.—Diod. Sic. 3. 58. Isæus 36. 12.

c) Spec. of salvation from eternal death, from the punishment and misery

consequent upon sin, *to save*, and by impl. *to give eternal life*; so espec. of Christ, as *the Saviour*, seq. ἀπό c. gen. Matt. i. 21 σώσει τὸν λαὸν αὐτοῦ ἀπὸ ἁμαρτιῶν. Acts ii. 40. Rom. v. 9 ἀπὸ τῆς ὀργῆς. Comp. in Ἀπὸ I. 2. d. Opp. κρίνειν *to condemn*, John iii. 17. xii. 47. Of God, præg. σώζειν τινὰ εἰς τὴν βασιλείαν αὐτοῦ i. q. *to bring safely into his kingdom*, 2 Tim. iv. 18. (c. εἰς pp. Diod. Sic. 3. 48 μόλις εἰς τὴν οἰκίαν σώζονται. Xen. An. 6. 4. 8.) Genr. e. g. Matt. xviii. 11 ἤλθε ὁ υἱ. ἀνθρ. σώσαι τὸ ἀπολλώδες. Rom. xi. 14. 1 Cor. i. 21 ὥσαι τοὺς πιστεύοντας. 1 Tim. iv. 16. Heb. vii. 25. James i. 21. Once c. ἐκ θανάτου James v. 20. Pass. Matt. x. 22 ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. xix. 25. xxiv. 13. Mark x. 26. xiii. 13. xvi. 16. Luke viii. 12. xiii. 23. John v. 34. x. 9. Rom. v. 10. 1 Cor. v. 5. 1 Tim. ii. 15. al. Hence Part. οἱ σωζόμενοι, *those saved*, those who have obtained salvation through Christ, Acts ii. 47. 1 Cor. i. 18. 2 Cor. ii. 15. Rev. xxi. 24. Comp. Winer § 17. 3.—Comp. Ceb. Tab. 3 αὐτὸς δὲ σώζεται, καὶ μακάριος καὶ εὐδαίμων γίγνεται ἐν παντί τῷ βίῳ. § 4. AL.

Σῶμα, ατος, τό, a *body*, as an organized whole made up of parts and members.

a) genr. of any material *body*, e. g. of plants, 1 Cor. xv. 37 οὐ τὸ σῶμα τὸ γεννησόμενον σπείρεις. ver. 38 bis. Also of bodies celestial and terrestrial, the sun, moon, stars, etc. ib. ver. 40 σώματα ἐπουράνια, καὶ σώματα ἐπίγεια, comp. ver. 41.—Comp. Diod. Sic. 1. 11 τὸ μὲν ἅπαν σῶμα τῆς τῶν ὕλων φύσεως ἐξ ἡλίου καὶ σελήνης ἀπαρτίζεσθαι.

b) spec. an *animal body*, living or dead: (a) Of the human body, diff. from σὰρξ which expresses rather the *material* of the body. E. g. (1) As living, Matt. v. 29, 30 ἵνα . . μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. vi. 25 bis. xxvi. 12. Mark v. 29. xiv. 8. Luke xii. 22, 23. John ii. 21. Rom. i. 24. iv. 19. 1 Cor. vi. 13. xv. 44 σῶμα ψυχικόν . . πνευματικόν. 2 Cor. iv. 10. x. 10. Cor. ii. 23. Heb. x. 5. 1 Pet. ii. 24. al. step. Col. i. 22 see in Σάρξ no. 3. In antith. with ἡ ψυχὴ, Matt. x. 28. Luke xii. 4; or τὸ πνεῦμα, Rom. viii. 10. 1 Cor. v. 3. vii.

34; or where σῶμα, ψυχὴ, πνεῦμα make a periphrasis for the whole *man*, 1 Thess. v. 23. Sept. genr. for נֶפֶשׁ Lev. vi. 10. xiv. 10. תַּנְיָא Gen. xlvii. 18. Dan. x. 6. נֶפֶשׁ Dan. iv. 30.—ÆL. V. H. 2. 5. Hdian. 1. 6. 1. Xen. Mem. 2. 8. 1. c. ψυχὴ Jos. c. Ap. 2. 24. Hdian. 6. 5. 18. Xen. Cyr. 8. 7. 19.—As the seat of sinful affections and appetites; comp. in Σάρξ no. 2. c. Rom. vi. 6 σῶμα τῆς ἁμαρτίας. vii. 24 coll. 23. viii. 13. Col. ii. 11.—So in Plato Phædo 10, 11, 27, 30. Xen. Cyr. 8. 7. 20.—(2) Of a *dead body*, *corpse*, genr. Matt. xiv. 12 ἦραν τὸ σῶμα, καὶ ἔθαψαν αὐτό. xxvii. 52, 58 bis, ἤτήσατο τὸ σῶμα τοῦ Ἰησοῦ κ. τ. λ. ver. 59. Luke xxiii. 52, 55. xxiv. 3, 23. John xix. 31. Acts ix. 40. Jude 9. al. Spec. of the body of Christ as crucified for the salvation of man; Matt. xxvi. 26 τοῦτό ἐστι τὸ σῶμά μου, see in Εἰμί I. b. β. Mark xiv. 22. Luke xxii. 19. Rom. vii. 4 διὰ τοῦ σώματος Χριστοῦ i. e. through Christ crucified. 1 Cor. x. 16. xi. 24, 27, 29. Sept. genr. for נֶפֶשׁ 1 Sam. xxxi. 10, 12. Neh. iii. 3. תַּנְיָא Josh. viii. 29. 1 K. xiii. 22, 24.—2 Macc. xii. 39. Jos. Ant. 8. 1. 4. Hdian. 4. 2. 2. Xen. Cyr. 8. 7. 25.—(3) Spoken of beasts, e. g. living, James iii. 3 καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν, sc. τῶν ἵππων. (Palæph. 7. 1 σῶμα ἔχον ὡς κυνός.) Also of the dead body of a beast, *carcass*, Luke xvii. 37 ὅπου τὸ σῶμα, ἐκεῖ κ. τ. λ. comp. Matt. xxiv. 28 πτώμα. Of victims slain, Heb. xiii. 11; comp. Ex. xxix. 14. Num. xix. 3, 5.—Hom. II. 23. 169 δρατὰ σώματα. Philo de Vict. off. p. 851. E. ἐξ ἱππέων σωμάτων.

c) meton. to *the body*, as the external man, is ascribed that which strictly belongs to *the person*, *man*, individual; so with a gen. of pers. forming a periphrasis for *the person* himself. Matt. vi. 22 ὅλον τὸ σῶμά σου φωτεινὸν ἔσται. ver. 23. Luke xi. 34, 36. Rom. xii. 1 παραστήσατε τὰ σώματα ὑμῶν θυσίαν ζώσαν, i. e. *your persons*, *yourselves*, comp. vi. 13. Eph. v. 28. Phil. i. 20. Genr. and absol. 1 Cor. vi. 16 ὁ κολλώμενος τῇ πόρῳ, ἐν σῶμά ἐστι (antith. τὸ πνεῦμα ver. 17) in allusion to Gen. ii. 24 where Sept. εἰς σάρκα μίαν for Heb. נֶפֶשׁ. Comp. in Σάρξ no. 3.—Xen. An. 1. 9. 12 καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαυτῶν σώματα. Jos. Ant. 11. 3. 10 γυναικῶν

καὶ παιδίων σώματα. Absol. Sept. Gen. xlvii. 12 κατὰ σῶμα i. e. according to the number of persons. Diod. Sic. 13. 14 πᾶς ὁ τόπος ἔγεμε σωμαίων. With an adj. Æschin. c. Ctes. p. 470. Dem. 910. 13 ἐλεύθερα σώματα. Xen. Mem. 3. 5. 2 σώματα ἀγαθὰ i. e. good soldiers. Espec. of slaves, c. adj. as σώματα δοῦλα Poll. On. 3. 71 or 78. σωμα. αἰχμάλωτα Dem. 480. 10. σ. οἰκετικά Æschin. c. Timarch. p. 42. τὰ σ. τῶν οἰκετῶν ib. p. 120.—Hence in later usage and N. T. absol. for a slave, τὰ σώματα slaves, once Rev. xviii. 13 [γόνον] ἵππων καὶ ῥεδῶν καὶ σωμαίων.—Tob. x. 11 σώματα καὶ κτήνη καὶ ἀργύριον. 2 Macc. viii. 11. Strab. XIV. p. 985. B, σῶματ' ἔμπορεῖν. Pol. 18. 18. 6. Plut. Cimon. 9. See Lob. ad Phr. p. 378.

d) trop. *body*, i. q. a whole, aggregate, collective mass, spoken of the Christian church, the whole *body* of Christians collectively, of which Christ is ἡ κεφαλὴ, the head. Col. i. 18 καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας. ver. 24 ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστιν ἡ ἐκκλησία. Rom. xii. 5 οἱ πολλοὶ ἐν σῶμα ἴσμεν ἐν Χριστῷ. 1 Cor. x. 17. xii. 13, 27. Eph. i. 23. ii. 16. iv. 4, 12, 16 bis. v. 23, 30. Col. ii. 19. iii. 15.—Comp. Jos. Ant. 7. 3. 2 Δαυίδης δὲ τὴν τε καὶ τὰς πόλιν περιλαβὼν, καὶ τὴν ἄκραν συνάψας αὐτῇ, ἐποίησεν ἐν σῶμα, i. e. one whole. Comp. Diod. Sic. 1. 11. fin. τὸ σῶμα τοῦ κόσμου, συγκεῖσθαι πᾶν ἐν τῶν προειρημένων.

e) trop. *body*, *substance*, *reality*, opp. ἡ σκιά the shadow, type. Col. ii. 17 ἃ ἐστι σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.—Jos. B. J. 2. 2. 5 σκιὰν αἰτησόμενος βασιλείας, ἥς ἤρπασεν ἐαυτῷ τὸ σῶμα. Luc. Hermot. 79. AL.

Σωματικός, ἡ, ὄν, (σῶμα,) *bodily*, pertaining to the body, Luke iii. 22 σωματικῷ εἶδει. 1 Tim. iv. 8 σ. γυμνασία.—Jos. B. J. 6. 1. 6 σ. ἔξις. Pol. 4. 5. 1 σ. ἀσθένεια. 6. 5. 7.

Σωματικῶς, adv. (σῶμα,) *bodily*, i. e. *substantially*, *really*, *truly*, Col. ii. 9, coll. ver. 17. Comp. in Σῶμα e.

Σώπατρος, οὐ, ὁ, *Sopater*, pr. n. o. a Christian at Berea, Acts xx. 4. See in Πόρος.

Σωρεύω, f. εὔσω, (σωρός heap,) *to heap*, *to heap up*, trans. Rom. xii. 20 ἀν-

θρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφ. αὐτοῦ, quoted from Prov. xxv. 22 where Sept. for πηρ prægn. Comp. in Ἀνθραξ.—Judith xv. 11. Pol. 16. 11. 4. Diod. Sic. 1. 62.—Also *to heap up with* any thing, c. dat. trop. 2 Tim. iii. 6 σισωρευμένα ἁμαρτίαις, *heaped up with sins*, i. e. laden, burdened.—pp. c. dat. Hdian. 4. 8. 20 λιβάνῳ τοὺς βωμοὺς ἐσώρυσεν. c. gen. Pol. 16. 8. 9.

Σωσθένης, οὐ, ὁ, *Sosthenes*, pr. n. of a Christian convert, the chief of a synagogue, Acts xviii. 17. 1 Cor. i. 1.

Σωσίπατρος, οὐ, ὁ, *Sosipater*, pr. n. of a Christian, Rom. xvi. 21.

Σωτήρ, ἦρος, ὁ, (σῶζω,) *a saviour*, *deliverer*, *preserver*, who saves from danger or destruction, and brings into a state of prosperity and happiness; so in Greek writers of the deliverer and benefactor of a state, Sept. for ὑψῖς Judg. iii. 9, 15. Hdian. 3. 12. 4. Plut. Arat. 53 σωτήρ τῆς πόλεως. Xen. H. G. 4. 4. 6 σωτήρες τῆς πατρίδος. Also of the gods, as Ζεὺς σωτήρ Xen. Cyr. 7. 1. 10. Plut. Arat. 53. σωτήρ Ἀπόλλων Dem. 1072. 18. Διόσκουροι σωτήρες Æl. V. H. 1. 30.—In N. T.

a) of God, Luke i. 47 ἐπὶ τῷ θεῷ τῷ σωτῆρί μου. 1 Tim. i. 1. ii. 3. iv. 10 θεῷ ζῶντι, ὅς ἐστι σωτήρ πάντων ἀνθρώπων. Tit. i. 3. ii. 10. iii. 4. Jude 25 μόνῳ θεῷ σωτῆρι ἡμῶν. Sept. for abstr. γῶ Is. xvii. 10. Hab. iii. 17. γῶ Is. xii. 2. γῶ Is. xlv. 15, 21.—Ecclus. li. 1. 1 Macc. iv. 30.

b) of Jesus as the Messiah, the Saviour of men, who saves his people from eternal death, from punishment and misery as the consequence of sin, and gives them eternal life and happiness in his kingdom. Luke ii. 11 ἐρχῆθαι ἡμῖν σήμερον σωτήρ. Acts v. 31. xiii. 23. Phil. iii. 20. 2 Pet. i. 1, 11. ii. 20. iii. 2, 18. σωτήρ ἡμῶν 2 Tim. i. 10. Tit. i. 4. ii. 13. iii. 6. σωτήρ τοῦ σώματος, sc. τῆς ἐκκλησίας, Eph. v. 23. σωτήρ τοῦ κόσμου John iv. 42. 1 John iv. 14.

Σωτηρία, ας, ἡ, (σωτήρ,) *safety*, *deliverance*, *preservation*, from danger or destruction.

a) pp. and genr. Acts xxvii. 34 τοῦτο γὰρ πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει. Heb.

xi. 7: Acts vii. 25. c. *ἐκ*, Luke i. 71 *σωτηρίαν ἐξ ἐχθρῶν ἡμῶν*. ver. 69 *κέρας σωτηρίας* i. q. strong deliverer, see in *Κέρας* a. Sept. for *נָחַשׁ* Hab. iii. 12. Ex. xiv. 13. 2 Chr. xx. 17. *נָחַשׁ* Prov. xi. 14. Jer. iii. 23. c. *ἀπό* for *נָחַשׁ* 2 Sam. xv. 14.—2 Macc. iii. 32. Jos. Ant. 7. 1. 1. Æschin. 83. 38 σ. *τῆς πόλεως*. Æl. V. H. 9. 21. Thuc. 1. 65.—Hence genr. *welfare, prosperity*, Phil. i. 19 *τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν*. 2 Pet. iii. 15. 2 Cor. vi. 2 bis, quoted from Is. xlix. 8 where Sept. for *נָחַשׁ*. Sept. for *נָחַשׁ* Gen. xxviii. 21. xlv. 17.—Wisdom. vi. 26. Hdian. 1. 9. 1. Diod. Sic. 16. 43.—From the Heb. by impl. *victory*, Rev. vii. 10. xii. 10. xix. 1. So Sept. and Heb. *נָחַשׁ* 1 Sam. xiv. 45. Heb. iii. 8. *נָחַשׁ* 2 Sam. xix. 3. 2 K. v. 1.

b) in the Christian sense, *salvation*, deliverance from punishment and misery as the consequence of sin, and admission to eternal life and happiness in the kingdom of Christ the Saviour. Luke i. 77 *δοῦναι γνῶσιν σωτηρίας*. xix. 9. John iv. 22 *ἡ σωτηρία* i. e. salvation by a Messiah. Acts iv. 12 *οὐκ ἔστιν ἕν ἄλλῳ οὐδενὶ ἡ σωτηρία*. xiii. 26. xvi. 17. Rom. i. 16. x. 1, 10. xi. 11. xiii. 11. 2 Cor. i. 6, in text. rec. bis. vii. 10. Eph. i. 13. Phil. i. 28. ii. 12. 1 Thess. v. 8, 9. 2 Thess. ii. 13. 2 Thess. ii. 10. iii. 15. Heb. i. 14. ii. 3, 10. v. 9. vi. 9. ix. 28. 1 Pet. i. 5, 9, 10. Jude 3. Meton. a source or bringer of salvation, Saviour, Acts xiii. 47 *τίθεικά σε . . τοῦ εἶναι σε εἰς σωτηρίαν ὥς ἰσχύου τῆς γῆς*, quoted from Is. xlix. 6 where Sept. for *נָחַשׁ*.

Σωτήριος, ου, ό, ή, adj. (σωτήρ), *saving, bringing deliverance and welfare, healthy*, pp. 3 Macc. vii. 18. Diod. Sic. 14. 30 *Δά σωτήριος*. Luc. D. Deor. 26. 4. Xen. Mem. 3. 3. 10.—In N. T. only in the Christian sense, *saving, bringing salvation*, Tit. ii. 11 *ἡ χάρις ἡ σωτήριος*. Hence neut. τὸ σωτήριον subst. *salvation*, Eph. vi. 17; also the doctrine of salvation by Christ, Acts xxviii. 28. Sept. for *נָחַשׁ* Is. xii. 3. li. 6. Meton. for the Saviour, Luke ii. 30. iii. 6.—Test. XII Patr. p. 542 *ἐξ Ἰουδα ἀνατελεῖ ὑμῖν τὸ σωτήριον τοῦ θεοῦ*. p. 614.

Σωφρονέω, ὦ, f. ἴσω, (σώφρων,) *to be of sound mind*, intrans.

a) pp. *to be sane, in one's right mind, compos mentis*. Mark v. 15 *θεωροῦσι τὸν δαιμονιζόμενον . . σωφρονοῦντα*. Luke viii. 25. 2 Cor. v. 13.—Luc. Abdic. 1 *τοῖς μὲν ἅλλοις σωφρονεῖ, κατ' ἐμοῦ δὲ μαίνεται*. Plato Alcib. II. 2 *τὸ μαίνεται ἀρά γε ὑπεραντίον σοὶ δοκεῖ τῷ σωφρονεῖν*. de Rep. I. p. 331. C.

b) by impl. *to be sober-minded, to think and act soberly, discreetly*, to use sound judgment and moderation. Rom. xii. 3 *φρονεῖν εἰς τὸ σωφρονεῖν*. Tit. ii. 6. 1 Pet. iv. 7.—Luc. Nigrin. 6. Hdian. 4. 14. 9. Xen. Cyr. 8. 1. 30. Mem. 1. 2. 17.

Σωφρονίζω, f. ἴσω, (σώφρων,) pp. *to make of sound mind; hence to make sober minded, to make think and act soberly, discreetly*, to teach moderation, Hdian. 3. 10. 3 *τοὺς νέους παιδεύων καὶ σωφρονίζων*. Xen. Cyr. 3. 1. 27. An. 5. 9. 28. Hence in N. T. *to moderate, to correct, to teach*, c. acc. et inf. Tit. ii. 4 *ἵνα σωφρονίζῃσι τὰς νεὰς φιλάνδρους εἶναι κ. τ. λ.*

Σωφρονισμός, ου, ό, (σωφρονίζω,) pp. *a making of sound mind; hence, a making sober-minded, moderation, correction*, 2 Tim. i. 7 *πνεῦμα σοφρονισμοῦ*.—Jos. Ant. 17. 9. 2. B. J. 2. 1. 3. Plut. de Puer. educ. 20 *πειρατέον οὖν εἰς τὸν τῶν τέκνων σωφρονισμὸν πάνθ' ὅσα κ. τ. λ.*

Σωφρόνως, adv. (σώφρων,) *with sound mind, rationally*, Luc. de Saltat. 84. Plato de Rep. I. 6. p. 332. A. In N. T. *with sober mind, soberly*, with moderation; Tit. ii. 12 *ἵνα σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν*.—Wisdom. ix. 11. Jos. Ant. 5. 5. 2. Hdian. 5. 8. 3. Xen. Cyr. 8. 4. 14.

Σωφροσύνη, ης, ή, (σώφρων,) *soundness of mind*, i. e.

a) pp. *sanity, the being compos mentis*; Acts xxvi. 25 *οὐ μαίνομαι . . σωφροσύνης ῥήματα ἀποφδέγγομαι*.—Xen. Mem. 1. 1. 16 *τί σωφροσύνη; τί μανία;*

b) by impl. *sober-mindedness, sobriety of mind, moderation of the desires, passions, conduct*; according to Cicero i. q. Lat. *temperatio, moderatio, etiam modestia*, Tuscul. III. 8. So 1 Tim. ii. 9 *μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτούς*. ver. 15.—2 Macc. iv. 37. Æl. V. H. 7. 9. Plato Phædo 13. Xen. Mem. 1. 2. 15,

21, 23. Comp. Sturz Lex. Xenophont. s. v. no. 3.

Σώφρων, ονος, ό, ή, adj. (σῶς fr. obsol. σάος, φρήν), pp. of sound mind, sane, *compos mentis*; hence of one who follows sound reason and restrains his passions, Xen. Mem. 3. 9. 4; comp. Cyr. 3. 1. 15, 16 sq.—In N. T. *sober-*

minded, temperate, i. e. having the mind, desires, passions moderated and well regulated; 1 Tim. iii. 2 δεῖ οὖν τὸν ἐπίσκοπον εἶναι . . σῶφρονα. Tit. i. 8. ii. 2, 5.—Æl. V. H. 14. 19. Hdian. 2. 1. 8. Æschin. 25. 37 ἐκ παιδός εἰς γῆρας σώφρων. Xen. Mem. 1. 2. 20. Comp. Cic. Tuscul. 3. 8.

T.

Γαβέρνηαι, ὦν, αἱ, Lat. *tabernæ, aaverns*; only in the phrase τρεῖς Γαβέρνηαι, Lat. *Tres Tabernæ*, i. q. *The Three Taverns*, as pr. n. of a small place on the Appian way, according to the Itin. Antonin. 33 Roman miles from Rome towards Brundisium. Acts xxviii. 15.—Cic. ad Att. 2. 10 'Ab Appii Foro, hora quarta; dederam aliam paulo ante Tribus Tabernis.' ib. 2. 12 'Emerseram commodum ex Antiati in Appiam ad Tris Tabernas.' Severus was slain εἰς τι χωρίον ἰλθόντα, ᾧ Τριά Καπηλεῖα προσηγορία, Zosim. II. 10.

Ταβιθά, ή, indec. *Tabitha*, the Aramæan name of a female Christian, called in Greek *Dorcas*; see in Δορκάς. Acts ix. 36, 40.

Τάγμα, ατος, τό, (τάσσω,) pp. any thing arrayed in order, *an array*, e. g. a body of troops, a *band, cohort*, etc. Sept. 2 Sam. xxiii. 13. Jos. B. J. 3. 4. 2. Diod. Sic. 17. 80. In N. T. *order, series*, of time or place, 1 Cor. xv. 23 ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι.

Τακτός, ή, όν, (τάσσω,) pp. *set in order, arrayed*; hence trop. *set, fixed, appointed*, e. g. τακτῇ δὲ ἡμέρᾳ upon a *set day* Acts xii. 21.—Sept. Job xii. 5 εἰς χρόνον τακτόν. Dion. Hal. 2. 74 τακτῇ ἡμέρᾳ. Pol. 29. 11. 8. Xen. H. G. 6. 2. 36 γ. ἀργύριον.

Ταλαιπωρέω, ὦ, f. ήσω, (ταλαίπωρος,) *to endure toil and hardship*, as arising from severe bodily effort, intrans. Jos. Ant. 2. 16. 1. Dem. 156. 25. Xen. Mem. 2. 1. 18, 25. In N. T. trop. *to*

endure affliction, distress; to be afflicted, distressed, miserable; James iv. 9 *ταλαιπωρήσατε*, i. q. *afflict yourselves*. Sept. for תַּיַשׁ Jer. iv. 13, 20. Mic. ii. 4.—Dem. 22. 24 λυποῦνται καὶ συνεχῶς *ταλαιπωροῦσι*. Pol. 3. 60. 3. Thuc. 3. 3. Trans. *to afflict*, Sept. for תַּיַשׁ Ps. xvii. 9. Is. xxxiii. 1.

Ταλαιπωρία, ας, ή, (ταλαιπωρέω,) *toil, hardship, severe bodily effort*, Jos. B. J. 7. 8. 2. Arr. Epict. 3. 24. 64. Pol. 3. 17. 8. In N. T. *affliction, distress, misery*, James v. 1. Rom. iii. 16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, quoted from Is. lix. 7 where Sept. for תַּיַשׁ. Sept. for תַּיַשׁ Joel i. 5. Am. iii. 10.—2 Macc. vi. 9. Æl. V. H. 13. 37 or 38. Thuc. 2. 70. ib. 4. 117.

Ταλαίπωρος, ου, ό, ή, adj. (obsol. τλάω, τλήμι, and πῶρος callus; or perh poet. for *ταλαπεῖριος*, from obs. τλάω, πείρα,) pp. *enduring toil and hardship*, as from severe bodily effort; comp. Ταλαιπωρέω. In N. T. trop. *afflicted, wretched, miserable*; Rom. vii. 24 *ταλαίπωρος ἐγὼ ἄνθρωπος*. Rev. iii. 17. Sept. for תַּיַשׁ Ps. cxxxvii. 8.—Tob. xiii. 11. 2 Macc. iv. 47. Ceb. Tab. 28. Dem. 548. 12. ib. 425. 11.

Ταλαντιαῖος, ατα, ον, (τάλαντον,) *weighing a talent, a talent in weight*, Rev. xvi. 21 χάλαζα μεγάλη ὡς ταλαντιαῖα, i. e. hailstones weighing each a talent.—Jos. B. J. 5. 6. 3. Pol. 9. 41. 8. Plut. Demetr. 21. Comp. Diod. Sic. 19. 45. On adjectives of weight and measure as ending in *ιαῖος*, see Lob. ad Phr. p. 544.

Τάλαντον, ου, τό, (obsol. τλάω to bear,) pp. *scale* of a balance, plur. τὰ τάλαντα *scales* Hom. Il. 8. 69. Then, something *weighed, a weight*; and hence *a talent*, as a certain fixed weight for gold, Hom. Il. 9. 122. Theocr. 8. 53; also for silver, Hdot. 7. 28; and later in commerce generally, though varying greatly in different states and countries. The talent every where contained 60 minæ, or 6000 drachmæ; and the common Attic talent, which was the most usual, was reckoned equal to 80 Roman pounds, Pol. 22. 26. 19. Liv. 38. 38. According to Arbuthnot, the Attic talent was equal to 56 lbs. 11 oz. 17½ grs. troy; or according to Biester, to 55 lbs. 9.6 oz. troy. The Jewish talent, תר, contained 3000 shekels of the sanctuary, Ex. xxxviii. 25, 26, comp. Jos. Ant. 3. 6. 7; and according to Arbuthnot, was equal to 113 lbs. 10 oz. 1 pwt. 2½ grs. troy.—Sept. for תר Ex. i. c. Zech. v. 7. Jos. Ant. i. c. Diod. Sic. 2. 9. Xen. Cyr. 6. 1. 54.—Further, *the talent* was also used as a denomination for money, which was anciently reckoned by weight; and the value of the talent therefore varied in proportion to its various weight. The common Attic talent is usually estimated at £225 sterling, or about 1000 dollars; but the estimate of Arbuthnot is £193 15s. or 860 dollars 25 cts; while Boeckh makes it equal to 1375 Conv. Rix dollars, or about 981 dollars 50 cts. Comp. genr. Boeckh Staatsh. d. Ath. I. p. 15, 17. Jahn § 117. Rees' Cyclop. art. *Talent*. So Luc. Navig. 13 δώδεκα Ἀττικὰ τάλαντα. Æl. V. H. 1. 20. Xen. Mem. 2. 5. 2.—In N. T. genr. *a talent*, put for an indefinitely large sum of money, Matt. xviii. 24. xxv. 15, 16 bis, 20 ter, 22, 24, 25, 28 bis.

Ταλιθά, Aramæen. fem. תלית, talitha, i. q. κοράσιον, *a damsel, maiden*, Mark v. 41. See Buxt. Lex. Chald. Rubb. 875.

Ταμείον, ου, τό, (ταμειύω, ταμίας a steward, manager,) pp. by sync. for ταμειον, Lob. ad Phryn. p. 493; *a store-chamber, store-house*; Luke xii. 24 οὐκ ἔστι ταμειον. sc. κόραξι. Sept. for תר Deut. xxviii. 8. Prov. iii. 10. תר

Prov. xxiv. 4.—Luc. Rhetor. præc. 17. Diod. Sic. 20. 58. Xen. Mem. 1. 5. 2.—Hence genr. any place of privacy, *a chamber, closet*, Matt. vi. 6 ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμειὸν σου. xxiv. 26. Luke xii. 3. So Sept. for תר Gen. xliii. 30. 2 K. vi. 12. Is. xxvi. 20.—Test. XII Patr. p. 701. Jos. Ant. 8. 15. 4. Trop. Psalt. Sal. 14. 5 ταμεία καρδίας.

Τανῦν, see in Νῦν no. 1. a.

Τάξις, εως, ή, (τάσσω,) pp. *'a setting in order,' hence, order, arrangement, disposition*, Pol. 1. 4. 6. Xen. Cæc. 8. 3; espec. of troops Xen. Cyr. 8. 3. 6. An. 1. 2. 18. *an order, rank*, in a state or in society, Hdian. 5. 1. 10 ἐκ τῆς ἱππάδος τάξεως i. e. of the equestrian order. Dem. 171. 17. *rank, office, post*, Jos. Vit. § 71.—In N. T. *order*, i. e.

a) i. q. *arrangement, disposition, series*, Luke i. 8 ἐν τῇ τάξει τῆς ἡμερίας αὐτοῦ. 1 Cor. xiv. 40 κατὰ τάξιν i. e. in proper order, *orderly*. Trop. *good order*, well regulated life, Col. ii. 5.—Esdr. i. 15. Dem. 32. 18 ὕστερον τῇ τάξει i. e. in order of time. Plut. Marcell. 5 παρὰ τάξιν not orderly.

b) i. q. *rank, quality, character*; so in the phrase ἱερεὺς κατὰ τάξιν Μελχισεδέκ, i. e. a priest of the same *order, rank, quality*, as Melchisedek, Heb. v. 6, 10. vi. 20. vii. 11, 17, 21; quoted from Ps. cx. 4 where Sept. for Heb. יהוה-בן. Also Heb. vii. 11 οὐ κατὰ τὴν τάξιν Ἀαρών, —2 Macc. ix. 18 ἐπιστολὴν ἱκετηρίας τάξιν ἔχουσιν. Dem. 481. 21 ἐν ἔχθρου τάξει in *quality of* a foe. 505. 17 τὴν τοῦ δικαίου τάξιν. 313. 13.

Ταπεινός, ή, όν, (perh. from τᾱπης, δάπης, δάπεδον floor,) *low, not high*, of things, place, Pol. 9. 43. 3, 6 ταπ. ποταμός. Strabo VI. p. 426 ταπεινὸν δὲ καὶ τὸ τῆς πόλεως ἑδαφος. Xen. Eq. 1. 3. Mag. Eq. 5. 7. In N. T. trop.

a) of condition, lot, *low, humble, poor*, of low degree. Luke i. 52 ὕψωσε ταπεινοὺς, opp. καθεῖλε δυνάστας. James i. 9, opp. ὁ πλούσιος.—Sept. Job xii. 21. 1 Sam. xviii. 23. Pol. 25. 8. 1. Xen. Cyr. 3. 3. 52.

b) of the mind, *lowly, humble, modest*, including the idea of affliction, depression of mind, 2 Cor. x. 1 ταπεινός ἐν

ὑμῖν, i. e. timid, modest, opp. θαρρῶν. Neut. Rom. xii. 16, see in συναπάγω. (Xen. Ag. 11. 11.) Elsewhere with the accessory idea of *lowly piety* towards God, like Heb. יָצַד, comp. Gesen. Lex. s. v. James iv. 6 et 1 Pet. v. 5 ταπεινοῖς δὲ [ὁ θεός] δίδωσι χάριν, opp. ὑπερηφάνους, quoted from Prov. iii. 34 where Sept. for יָצַד. 2 Cor. vii. 6. Matt. xi. 29 ταπεινὸς τῇ καρδίᾳ. So Sept. for יָצַד Is. xi. 4. יָצַד Ps. xviii. 28. Is. lxvi. 2. נָפַח Ps. xxxiv. 19.

Ταπεινοφροσύνη, ης, ἡ, (ταπεινόφρων,) *lowliness of mind, humility, modesty of mind and deportment*. Acts xx. 19 δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης. Eph. iv. 2. Phil. ii. 3. Col. iii. 12. 1 Pet. v. 5. As feigned, Col. ii. 18, 23.—So ταπεινοφρονίῳ Sept. for נָפַח Ps. cxxxi. 2.

Ταπεινόφρων, ονος, ὁ, ἡ, adj. (ταπεινός, φρήν,) *low-minded, dispirited*, Plut. ed. R. VII. p. 329. 2. p. 857. 7.—In N. T. *of lowly mind, humble-minded, modest*, 1 Pet. iii. 8 in later edit. for φιλόφρονες in text. rec. Sept. for נָפַח Prov. xxix. 23.

Ταπεινώ, ὤ, f. ὥσω, (ταπεινός,) *to make low, to depress*, trans.

a) pp. Luke iii. 5 πᾶν ἕρος καὶ βουνὸς ταπεινωθήσεται, quoted from Is. xl. 4 where Sept. for נָפַח.—Strabo V. p. 347. ταπεινοῦται τὰ ὄρη. Diod. Sic. 1. 36 τῶν ποταμῶν ταπεινουμένων. Dion. Hal. Ant. 2. 5.

b) trop. (a) as to condition, circumstances, *to bring low, to humble, to abase*; c. acc. ἑαυτὸν *to humble oneself*, i. q. to make oneself of low condition, to be poor and needy, 2 Cor. xi. 7, opp. ὑψώω. Phil. ii. 8. Mid. or Pass. id. Phil. iv. 12. Sept. for נָפַח Prov. xiii. 7. נָפַח Is. ii. 9, 12.—Ecclus. vi. 12. 2 Macc. viii. 35. Diod. Sic. 11. 38, 71. Xen. Mem. 3. 5. 4.—(β) in mind, *to make lowly, to humble*, sc. one's pride and lofty thoughts by disappointment; 2 Cor. xii. 21 μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ θεός μου πρὸς ὑμᾶς. Pass. Matt. xxiii. 12. Luke xiv. 11. xviii. 14. Seq. acc. ἑαυτὸν and also Mid. *to humble oneself, to be humbled*, to exhibit humility of mind and deportment, Matt. xviii. 4. xxiii. 12 καὶ ὅστις

ταπεινώσει ἑαυτὸν. Luke xiv. 11. xviii. 14. So with the idea of contrition and penitence towards God, James iv. 10 ταπεινώθητε ἐνώπιον τοῦ θεοῦ. 1 Pet. v. 6. For the Aor. comp. Buttm. § 136. 2. Sept. for נָפַח Is. v. 15. x. 33. נָפַח Gen. xvi. 9. Is. lviii. 3, 5.

Ταπεινώσις, εως, ἡ, (ταπεινώ,) *a making low, humiliation, depression*, Psalt. Sal. 2. 39. Pol. 9. 33. 10. In N. T. 'the being brought low,' *low estate, humiliation*; Luke i. 48 ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ. Acts viii. 33 James i. 10. Phil. iii. 21 τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, i. q. τὸ σῶμα τὸ ταπεινόν, Buttm. § 123. n. 4. Sept. for נָפַח Ps. cxxxvi. 23. יָצַד 2 Sam. xvi. 12. Neh. ix. 9.—Ecclus. ii. 4, 5. Diod. Sic. 2. 45 τοῖς δὲ ἀνδράσι ταπεινώσιν καὶ δουλείαν περιάπτειν. Plato Legg. VII. 123. 375. T. VIII. Comp. Lob. ad Phr. p. 352.

Ταράσσω v. ττω, f. ξω, *to stir up, to trouble, to agitate*, trans.

a) pp. as water in a pool, τὸ ὕδωρ John v. 4, 7. Sept. for נָפַח Ez. xxxii. 2, 13.—Hom. Od. 5. 291 πόντον. Luc. Lexiph. 4 φάρμακον. Plut. ed. R. VII. p. 242 ult.

b) trop. of the mind, *to stir up, to trouble, to disturb*, with various emotions; e. g. with fear, i. q. *to put in trepidation*; Pass. *to be in trepidation*; Matt. ii. 3 ὁ βασιλεὺς ἐταράχθη. xiv. 26. Mark vi. 50. Luke i. 12. xxiv. 38. 1 Pet. iii. 14. Act. c. acc. Acts xvii. 8. Sept. for נָפַח Gen. xlv. 3. Ps. vi. 2, 3. (Hdian. 2. 5. 4. Xen. An. 2. 4. 18.) With grief, anxiety, *to disquiet*, Pass. John xii. 27 ἡ ψυχὴ μου τετάρακται. xiii. 21. xiv. 1, 27. So John xi. 33 ἐτάραξε ἑαυτὸν, i. q. ἐταράχθη τῷ πνεύματι in xiii. 21. (Sept. Gen. xliii. 30. Ps. lv. 5.) With doubt, perplexity, c. acc. Acts xv. 24 ἐτάραξαν ὑμᾶς λόγοις. Gal. i. 7. v. 10.—Luc. Scyth. 3 τεταραγμένοις τὴν γνώμην. Xen. Mem. 2. 6. 17.

Ταραχή, ῆς, ἡ, (ταράσσω,) *a stirring up, troubling, agitation*.

a) pp. of water in a pool, etc. John v. 4.—Luc. Halcy. 4 λαῖλαψ καὶ ταραχὴ sc. of the elements. Comp. Sept. Is. xxiv. 19.

b) trop. of popular excitement, *a stir, commotion, tumult*. Mark xiii. 8 ἐσονται

λοιμοὶ καὶ παραχαί.—2 Macc. iii. 30. Jos. B. J. 1. 10. 10. Pol. 3. 9. 9. Xen. Vect. 5. 8.

Τάραχος, ου, ὁ, (τάρασσω,) *stir, commotion, confusion*, pp. i. q. ἀταξία Xen. Œc. 8. 10, coll. 9. In N. T. trop. e. g. from fear, i. q. *consternation, trepidation*, Acts xii. 18. Sept. for ταραχῇ 1 Sam. v. 9.—Xen. An. 1. 8. 2.—Also of excitement, *tumult, contention*, Acts xix. 23.

Ταρσεύς, ἑως, ὁ, (Τάρσος,) *a Tarsian*, a native or inhabitant of Tarsus, Acts ix. 11. xxi. 39.—Luc. Macrob. 21. App. B. Civ. 5. 7.

Τάρσος, ου, ἡ, *Tarsus*, a celebrated city, the metropolis of Cilicia in Asia Minor, on the banks of the river Cydnus, which flowed through it and divided it into two parts; hence sometimes in Greek writers called Τάρσοι, comp. Xen. An. 1. 2. 23. Tarsus was a celebrated seat of Greek philosophy and literature; and from the number of its schools and learned men was ranked by the side of Athens and Alexandria; so Strabo XIV. 5. p. 463 Casaub. Bibl. Repos. IV. p. 139. The city was made free by Augustus, App. B. Civ. 5. 7 Λαοδικίας δὲ καὶ Ταρσείας ἡλευθέρους ἡφίει καὶ ἀτελεῖς φόρων. This seems to have implied the privilege of being governed by their own laws and magistrates, with freedom from tribute; but not the right of Roman citizenship; since the Roman tribune at Jerusalem ordered Paul to be scourged though he knew him to be a citizen of Tarsus, but desisted after learning that he was a Roman citizen; Acts xxi. 39. xxii. 24, 27 sq. Comp. Adam's Rom. Ant. p. 43, 71. In N. T. Acts ix. 30. xi. 25. xxii. 3.—Jos. Ant. 1. 6. 1 Τάρσος τῶν πόλεων [Κιλικίας] ἡ ἀξιολογωτάτη καλεῖται, μητρόπολις οὖσα. Diod. Sic. 14. 20. Comp. Wetst. N. T. II. p. 511, 608.

Ταρταρώ, ῶ, f. ὦσω, a verb formed from Τάρταρος, *Tartarus*, which in Greek mythology was the lower part or abyss of Hades, where the shades of the wicked were imprisoned and tormented; in Jewish usage i. q. Γέννα, see in Ἀϊδης. Jos. Ant. 18. 1. 3. Comp.

Hom. Il. 8. 13, 16. Hes. Theog. 807. Plut. Consol. ad Apoll. 36 δεσμωτήριον ὃ δὲ Τάρταρον καλοῦσιν.—Hence in N. T. ταρταρώ, *to thrust down to Tartarus*, i. q. *to cast into Gehenna*, c. acc. impl. 2 Pet. ii. 4 σειραῖς ζόφου ταρταρώσας.—Comp. εἰς Τάρταρον ῥίπτειν Pom. Il. 8. 13. ἐν Ταρτάρῳ δεδημένοι Jos. c. Ap. 2. 33. So καταταρταρώ, Sext. Empir. Pyrrh. Hyp. 3. 24 ὃ δὲ Ζεὺς τὸν Κρόνον κατεταρτάρωσε. Apollodor. Bibl. I. 1, 2.

Τάσσω v. ττω, f. ξω, *to order, to set in order, to arrange*, genr. Sept. 2 Chr. xxxi. 2. Xen. Mem. 3. 1. 7; spec. to draw up soldiers in ranks, array, 2 Macc. xv. 20. Hdian. 8. 1. 3. Xen. Mem. 3. 1. 8, 11.—In N. T. trop. *to set in a certain order, to constitute, to appoint*, trans.

a) genr. c. εἰς et dat. cominodi, 1 Cor. xvi. 15 εἰς διακονίαν τοῖς ἀγίοις ἔταξαν ἑαυτούς, i. q. have set or devoted themselves etc. (Xen. Mem. 2. 1. 11 οὐδὲ εἰς τὴν δουλείαν αὐτῶν ἐμάντων τάττω.) Pass. c. εἰς, Acts xiii. 48 ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. Seq. ὑπό c. acc. Luke vii. 8 ἀνδρὶ πὸς εἰμι ὑπὸ ἰξουσίαν τασσόμενος. Absol. Rom. xiii. 1. Sept. for τῇ Ez. xlii. 14. τῇ 2 K. x. 24. τῇ Jer. iii. 19.—Jos. B. J. 7. 8. 2. Pol. 5. 63. 4. Arr. Epict. 2. 17. 25. ὑπό τινα Pol. 5. 65. 7. Diod. Sic. 4. 9.

b) i. q. *to arrange, to appoint*, c. acc. et dat. Acts xxviii. 23 ταξάμενοι δὲ αὐτῷ ἡμέραν, i. e. on their part. Seq. dat. c. inf. Acts xxii. 10 ὧν τέτακται σοι ποιῆσαι. inf. impl. Matt. xxviii. 16. Seq. inf. c. acc. Acts xv. 2 ἔταξαν ἀναβαίνειν Παῦλον κ. τ. λ. Sept. for τῷ Job xiv. 13. τῷ 2 Sam. xx. 5.—τινὶ τι Ἀλ. V. H. 11. 9. Xen. H. G. 1. 5. 4. τινὶ c. inf. Xen. Lac. 11. 6. c. inf. 1 Macc. xii. 26. Xen. An. 3. 1. 25. Cyr. 4. 5. 11.

Ταῦρος, ου, ὁ, *a bull, bullock*, Matt. xxii. 4. Acts xiv. 13. Heb. ix. 13. x. 4. Sept. for τῷ Ex. xxi. 28, 29.—Ecclus. vi. 3. Hdian. 5. 5. 16. Xen. An. 2. 2. 9

Ταῦτά, by crasis for τὰ αὐτά, *the same things*, 1 Thess. ii. 14. κατὰ ταῦτά after the same manner, thus, so, Luke vi. 23, 26. xvii. 30. Comp. in Αὐτός III. a. Buttm. § 74. 2.

Γαῦτα, see in Οὐτος.

Γαφή, ἥς, ἡ, (θάπτω,) *burial, sepulture*; e. dat. commodi, Matt. xxvii. 7 εἰς ταφὴν τοῖς ξένοις, i. q. for burying strangers; see Buttm. § 133, 2, 3, and n. 2. Matt. § 394. Winer § 31. 1. Sept. for קבר Deut. xxxiv. 6. Ecc. vi. 3. קבר Ez. xxxii. 23.—2 Macc. ix. 15. Jos. B. J. 1. 9. 1. Hdian. 8. 5. 18. Xen. H. G. 3. 3. 1.

Τάφος, ου, ὁ, (θάπτω,) *burial, sepulture*, Jos. Ant. 17. 8. 3. Lys. 190. 17. In N. T. and genr. a *burial-place, sepulchre*, Matt. xxiii. 27, 29. xxvii. 61, 64, 66. xxviii. 1. On Hebrew sepulchres, see in Μνημεῖον. Sept. for קבר Gen. xxiii. 4, 20. 2 Sam. ii. 31.—Æl. V. H. 12. 7. Dem. 1393. 1. Xen. Mem. 2. 2. 13.—Trop. Rom. iii. 13 τάφος ἀνεψυγμένος ὁ λάρυγξ αὐτῶν, quoted from Ps. v. 10 where Sept. for קבר; see fully in 'Ανοίγω a.

Τάχα, adv. (ταχύς,) *quickly, speedily*, i. q. soon, shortly, Pol. 18. 20. 9. Xen. H. G. 7. 4. 34. In N. T. *readily, lightly*, and hence *peradventure, perhaps*, Rom. v. 7. Philem. 15.—Wisd. xiv. 19. Luc. D. Deor. 6. 5. Xen. An. 5. 2. 17.

Ταχέως, adv. (ταχύς,) *quickly, speedily*, pp. Xen. Cyr. 1. 4. 20; in N. T. i. q. *soon, shortly*, 1 Cor. iv. 19 ἁλυσσόμεθα διὰ ταχέως πρὸς ὑμᾶς. Gal. i. 6. Phil. ii. 19, 24. 2 Tim. iv. 9. Sept. for מִהֲרָה Judg. ix. 48. Is. viii. 3.—Jos. Ant. 7. 13. 2. Ceb. Tab. 31. Pol. 1. 61. 6.—In the sense of *hastily*, Luke xiv. 21 ἔλθετε ταχέως. xvi. 6. John xi. 31. 2 Thess. ii. 2. 1 Tim. v. 22. Sept. for מִהֲרָה Prov. xxv. 8.—Wisd. xiv. 28.

Ταχινός, ῆς, ὁν, (i. q. ταχύς,) *quick, swift*, e. g. πόδες, Sept. for מִהֲרָה Is. lix. 7. Wisd. xiii. 2. πτέρυγες Anth. Gr. I. p. 168. In N. T. trop. *swift, speedy*, i. q. near at hand, impending, 2 Pet. i. 14. ii. 1 ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπωλειαν.—Eccles. xviii. 26. Anth. Gr. II. p. 91 εἰς ταχινὴν ληθιδεῖνα.

Τάχιον, adv. pp. neut. of ταχίως later comparat. to ταχύς, instead of the earlier θάσσων, comp. Buttm. § 67. 3; disapproved of by the grammarians,

Lob. ad Phr. p. 77. Winer § 11. 2; *more quickly, more swiftly, more speedily*, seq. gen. John xx. 4 προέδραμε τάχιον τοῦ Πέτρου, i. e. he outran Peter.—Diod. Sic. 20. 92.—Elsewhere i. q. *sooner*, the object of comparison being every where implied, e. g. *sooner* than one expected or intended; or better perhaps as in Engl. with the article, *the more speedily, the sooner*. John xiii. 27 ὁ ποιεῖς, ποιήσων τάχιον. 1 Tim. iii. 14 ἐλθεῖν πρὸς σε τάχιον. Heb. xiii. 19, 23. See Matth. § 457. Winer § 36. 3.—Wisd. xiii. 9. 1 Macc. ii. 40. Test. XII Patr. p. 628. Diod. Sic. 2. 5.

Τάχιστα, adv. (pp. neut. pl. of ταχύς, superlat. to ταχύς,) *most quickly, most speedily*; e. g. ὡς τάχιστα *the soonest possible* Acts xvii. 15. Comp. Buttm. § 115. 4, 5. — Luc. Rhetor. Præc. 1. Xen. Cyr. 5. 14.

Τάχος, εος, ους, τό, (ταχύς,) *quickness, swiftness, speed*, Hdian. 1. 15. 11. Xen. Cyr. 3. 2. 4. In N. T. only in the phrase ἐν τάχει adv. *quickly, speedily*, i. e. soon, shortly, i. q. ταχέως, see in 'Εν no. 3. b. α. Luke xviii. 8 ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Acts xxv. 4. Rom. xvi. 20. Rev. i. 1. xxii. 6. Rev. ii. 5 in text. rec. where later edit. ταχύ. Also with the idea of *haste*, Acts xii. 7. xxii. 18. Sept. for מִהֲרָה Deut. ix. 3. מִהֲרָה xi. 17. מִהֲרָה Ps. ii. 12.—Eccles. xxvii. 3. Jos. Ant. 17. 5. 1. Diod. Sic. 16. 35. Xen. Cyr. 6. 1. 12.

Ταχύς, εἶα, ύ, *quick, swift, nimble*, as ταχύς πόδας Hom. Il. 13. 249. ἵππος τ. Xen. Mem. 4. 2. 25. In N. T.

a) Masc. ταχύς trop. *quick, swift*, i. q. ready, prompt. James i. 19 ταχύς εἰς τὸ ἀκοῦσαι. So Sept. and γὰρ Prov. xxix. 20.—Eccles. v. 11. Luc. Somn. 1. Hdian. 2. 9. 2. Xen. Cyr. 2. 1. 31.

b) Neut. ταχύ, as adv. i. q. ταχέως, comp. Buttm. § 115. 4; *quickly, speedily*, with haste, Matt. xxviii. 7 ταχὺ πορευθεῖσαι. ver. 8. Mark xvi. 8 in text. rec. John xi. 29. Sept. for מִהֲרָה 2 Sam. xvii. 16.—Dem. 982. 17. Xen. An. 2. 2. 12.—Also *quickly*, i. q. *soon, shortly*, Matt. v. 25; and with the idea of suddenness, Rev. ii. 5 in later edit. ver. 16. iii. 11. xi. 14. xxii. 7, 12, 20. Sept. for

Ps. cii. 3.—2 Macc. iii. 31. Xen. An. 1. 9. 29.—By impl. *readily, lightly*, Mark ix. 39 ταχὺ κακολογῆσαί με.—Eccclus. xix. 4. Xen. Cyr. 5. 1. 4.

Τέ, an enclitic copulative particle, *and*, corresponding to καί as Lat. *-que* to *et*, Buttm. § 149. p. 424; found in N. T. chiefly in the writings of Luke and Paul, including the Ep. to the Hebrews; in Matt. only thrice, xxii. 10. xxvii. 48. xxviii. 12; John thrice, ii. 15. iv. 42. vi. 18; James twice, iii. 7 bis; Jude once, ver. 6; in Rev. twice, i. 2. xxi. 12. In general, καί is used to couple ideas which follow directly and necessarily from what precedes; while τέ is employed when something is subjoined which does not thus directly and necessarily follow; so that, strictly speaking, καί connects and τέ annexes. Hence τέ is the most general of all the copulatives; serving merely to show, that the word after which it stands is to be taken as in some connexion with another either preceding or following. The place of τέ is usually after the first word of a clause. See Passow s. v. Herm. ad Vig. p. 835. ad Eurip. Med. p. 331. Matth. § 626. Winer § 57. 3 sq. § 65. 5. p. 461.

a) Simply, i. e. without other particles, where it then serves to annex, as above. Matt. xxviii. 12 συναρχίζοντες . . . συμβουλιόν τε λαβόντες. John iv. 42 τῇ τε γυναικὶ ἔλεγον. vi. 18. Acts ii. 3, 33, 37 εἰπόν τε πρὸς τὸν Πέτρον. iii. 10. iv. 13, 33. v. 42. viii. 1, 3, 6. xii. 12 συνιδὼν τε ἦλθεν κ. τ. λ. xviii. 11. xx. 11. xxiii. 10. xxiv. 27. Rom. ii. 19. 1 Cor. iv. 21. Heb. i. 3. Jude 6. al. So in a parenthesis, Acts i. 15 ἦν τε ὄχλος ὀνομάτων κ. τ. λ. Once preceded by μήτε . . . μήτε, Acts xxvii. 20.—Wisd. viii. 19. 3 Macc. vi. 32. Hdian. 1. 2. 3. Xen. Cyr. 2. 1. 19. c. μήτε prec. Xen. An. 4. 4. 6.—Also repeated as annexing several particulars, τέ—τέ, *and, and*, Lat. *que—que* Acts ii. 46. xvi. 11, 12. xxiv. 23. Heb. vi. 2 ἐπισείσεις τε χειρῶν, ἀναστάσεις τε νεκρῶν, καὶ κρίματος αἰωνίου. Once i. q. *both . . . and*, Acts xxvi. 16. See Passow no. 2. Matth. § 626 init. Viger p. 518.—Wisd. vii. 13. Hdian. 1. 2. 6. Plato Phædr. p. 267. A. Xen. Cyr. 1. 3. 10.

b) Most freq. as strengthening καί, either directly before it, as τε καί, or with one or more words intervening, τε . . . καί, i. q. Lat. *que . . . et*, implying close connexion, *not only—but also, both—and*; see Passow no. 3. Buttm. p. 424. Matth. § 626. So as connecting clauses; Matt. xxvii. 48 πλήσας τε ὄχους καὶ περιδείας καλάρψ. Luke xxiv. 20. Acts ix. 18. x. 2. Heb. vi. 4. al.—Wisd. 4. 2. Jos. Ant. 17. 6. 2. Luc. D. Deor. 18. 1. Hdian. 6. 6. 1. Thuc. 4. 46.—As coupling together infinitives depending on the same verb; Luke xii. 45 καὶ ἀρῆσθαι . . . ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι. Acts i. 1.—Luc. D. Deor. 19. 2.—As connecting nouns, etc. e. g. τε καί, Luke xxi. 11 φόβητρά τε καὶ σημεῖα. Acts ii. 9, 10 Φρυγίαν τε καὶ Παμφυλίαν. xxvi. 3. Rom. i. 12, 14. 1 Cor. i. 2, 30. Heb. ii. 4. James iii. 7. al. Adverbs, Acts xxiv. 3 πάντη τε καὶ πανταχοῦ. (Sept. Job ix. 4. Ceb. Tab. 2. Hdian. 1. 1. 1. Plato Legg. 7. p. 796. D. Xen. H. G. 1. 4. 15, 16.) So where one or more words come between τέ and καί, as Luke ii. 16 τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ. John ii. 15 τὰ τε πρόβατα καὶ τοὺς βόας. Acts i. 8. xxvi. 30. Phil. i. 7. Heb. ix. 2, 19. al. So Luke xxi. 11 σεισμοὶ τε μεγάλοι . . . καὶ λιμοί. Rom. i. 16 Ἰουδαίαν τε πρώτον καὶ Ἑλληνί. (Hdian. 1. 5. 24. Xen. Mem. 1. 1. 3.) Here sometimes the word next before τέ is also implied after καί, i. e. the τέ marks it as belonging equally to both members; e. g. Acts ii. 43 πολλὰ τε τέρατα καὶ [πολλὰ] σημεῖα. So the article, Acts i. 13 ὅ,τε Πέτρος καὶ Ἰάκωβος κ. τ. λ. xiii. 1. Rom. i. 20. Or a relative, Acts xxvi. 22 οὐδὲν ἐκτός λέγων, ὃν τε οἱ προφήται ἐλάλησαν . . . καὶ Μωϋσῆς. Espec. a preposition, Acts xxviii. 23 ἀπὸ τε τοῦ νόμου Μωϋσέως καὶ [ἀπὸ] τῶν προφητῶν. xxv. 23. Comp. Matth. § 626. Winer p. 461.—Hdian. 6. 3. 2. Æl. V. H. 3. 1. Plato Legg. 7. p. 796. D, εἰς τε πολιτείαν καὶ ἰδίους οἴκους.—So two nouns of opposite signification are sometimes connected by τε καί, forming then a periphrasis for *all*; Matt. xxii. 10 πονηροὺς τε καὶ ἀγαθοὺς. Acts xxiv. 15. xxvi. 22. Heb. v. 14. Comp. Matth. l. c.—comp. Xen. Hi. 1. 2.—Rarely τε καὶ is put in the sense of *que etiam, and also*, Acts xix

27; ἔτι τε *and further also* Acts xxi. 28; ὁμοίως τε *and in like manner also* Rom. i. 27. Here *καί* seems to be used merely to strengthen *τέ*. Comp. Winer § 57.3. p. 369. Herm. ad Soph. Electr. 873.

c) Sometimes *τέ* corresponds to *δέ* in a following clause, where the connexion is then adversative or antithetic, and thus emphatic; e. g. Acts xix. 3 εἰπέ τε πρὸς αὐτούς . . . οἱ δὲ εἶπον. xxii. 8, coll. 10. xxii. 28. Comp. Passow no. 8. Matth. i. c. p. 1276. Stallb. ad Plat. Phileb. p. 36. Winer p. 370.—Plat. Rep. 3. p. 394. C. Xen. Conv. 8. 2.

d) With other particles: (α) *τε γάρ*, where *τε* simply annexes and *γάρ* assigns a reason, comp. above in a. Rom. i. 26 αἱ τε γὰρ Σήλειαὶ αὐτῶν. vii. 7. Heb. ii. 11.—Xen. Mem. 1. 1. 3 οὗτοί τε γάρ.—(β) *ἴάν τε*, pp. *and if*; repeated *ἴάν τε* . . . *ἴάν τε*, i. q. *whether . . . or*, Rom. xiv. 8 quater. *ἴάν τε γὰρ καί*, pp. *for though also*, 2 Cor. x. 8; here the force of *τέ* cannot well be given in English; comp. above in b. fin.—Xen. Mem. 2. 4. 6.—(γ) *εἴτε*, see in Εἰ III. 3.—(δ) *ὅ,τε, ἡ,τε, τό,τε*, i. e. the art. with *τέ*, so written to distinguish it from the adverbs, *ὅτε, τότε*, etc. and simply expressing the article in connexion with the usage of *τέ* as above given. E. g. where *τέ* merely annexes, Acts xix. 12 τὰ τε πνεύματα κ. τ. λ. xxvi. 30. xxvii. 3, 5. Heb. ix. 1. Followed by *καί* after one or more intervening words; see above in b. Acts v. 24 ὅ,τε ἱερεὺς καὶ ὁ στρατηγός. xvii. 10, 14. Eph. i. 10. Heb. ix. 2. Luke xxiii. 12. ὅ,τε γὰρ . . . καὶ Heb. ii. 11. Rom. i. 26; see above in a. AL.

Τείχος, εος, ους, τό, *a wall*, espec. of a city, Acts ix. 25 καθῆκαν δὲ τὸ τεῖχος. 2 Cor. xi. 33. Heb. xi. 30 τὰ τεῖχη Ἱεριχώ. Rev. xxi. 12, 14, 15, 17, 18, 19. Sept. for תִּיחָה Deut. iii. 5. Josh. vi. 5, 20.—Jos. Ant. 5. 1. 2. Hdian. 8. 2. 13. Xen. Mem. 3. 9. 7.

Τεκμήριον, ου, τό, (τεκμαίρομαι, τέκμαρ end, limit, goal; also a fixed sign, proof,) *a fixed sign, certain token, infallible proof*, Acts i. 3.—3 Macc. iii. 24. Jos. de Vit. § 1. Diod. Sic. 1. 10. Xen. Mem. 1. 1. 2. Hesych. τεκμήριον σημεῖον ἀληθές.

Τεκνίον, ου, τό, (dimin. of τέκνον,) *a little child*; trop. as an endearing appellation, *τεκνία, little children*, like Lat. *filioli, carissimi*, etc. John xiii. 33. Gal. iv. 19. 1 John ii. 1, 12, 28. iii. 7, 18. iv. 4. v. 21.—pp. Anthol. Gr. III. p. 44. no. 78. p. 48. no. 95.

Τεκνογονέω, ῶ, f. ἦσω, (τεκνογόνος child-bearing, from τέκνον, obsol. γένω, γίνομαι,) *to bear children*, or as in Engl. *to be the mother of a family*, including all the duties of the maternal relation, 1 Tim. v. 14; comp. ver. 10, and see in Τεκνογονία.—pp. Anthol. Gr. II. p. 202.

Τεκνογονία, ας, ἡ, (τεκνογονέω,) *the bearing of children*, and so by impl. including all the duties of the maternal relation; 1 Tim. ii. 15 σωθήσεται διὰ τῆς τεκνογονίας, i. e. through the faithful performance of her duties as a mother, in bringing up her household unto God; comp. v. 10.—Chrysost. ad h. l. τεκνογονίαν φησί, τὸ μὴ μόνον τεκεῖν, ἀλλὰ καὶ κατὰ θεὸν ἀγαγεῖν.

Τέκνον, ου, τό, (τίκτω q. v.) *a child, male or female, son or daughter*.

a) pp. and genr. (α) Sing. *a child*, Luke i. 7 οὐκ ἦν αὐτοῖς τέκνον. Acts vii. 5. Rev. xii. 4. Plur. *children*, Matt. x. 21 τέκνα ἐπὶ γονεῖς. Mark xii. 19. Luke xx. 31. Acts xxi. 5 σὺν γυναίξει καὶ τέκνοις. Tit. i. 6. 2 John 4, 13. al. So Sept. plur. for בְּנֵי Gen. iii. 16. xxx. 1. יִלְדֵּי Gen. xxxiii. 6, 7.—pl. Ceb. Tab. 8. Hdian. 8. 3. 2. Xen. Mem. 2. 2. 4.—(β) Spec. of *a son*, Sing. Matt. x. 21. xxi. 28 τέκνον, ἔπαγε κ. τ. λ. Phil. ii. 22. Rev. xii. 5. Plur. for *sons*, Matt. xxi. 28 ἄνθρωπος εἶχε δύο τέκνα. Acts xxi. 21. Sept. for בְּנֵי Gen. xvii. 16. xxii. 7. xlviii. 19 בְּנֵי Esth. ix. 25.—Sing. Luc. Tyrann. 20. Hdian. 7. 10. 14. Plur. of daughters, Xen. Cyr. 7. 4. 5.

b) Plur. τέκνα, *children*, in a wider sense, by Hebr. i. q. *descendants, posterity*, Matt. iii. 9 ἐγείραι τέκνα τῷ Ἀβραάμ. Luke i. 17. iii. 8. Acts ii. 39. Rom. ix. 7, ver. 8 bis, comp. in Σάρξ no. 2. a. γ, and in Ἐπαγγελία c. a. Gal. iv. 28, 31. So Sept. for בְּנֵי Ex. x. 2. Josh. xiv. 9. Zech. x. 7, 9. יִלְדֵּי Ps. cix. 13. Jer. xxxi. 17.—Emphat. i. *true children*,

genuine descendants, John viii. 39. 1 Pet. iii. 6.

c) trop. of one who is the object of parental love and care, or who yields filial love and reverence towards another. (α) As a term of endearing address in the Vocative, like Engl. *my child, my son*, Lat. *mi fili, carissime*; so from a friend or teacher, Matt. ix. 2 *Σάρσει, τέκνον*. Mark ii. 5. Luke xvi. 25. 1 Tim. i. 18. 2 Tim. ii. 1. Plur. Mark x. 24. So Sept. for *בן* 1 Sam. iii. 9, 16.—Ecclus. ii. 1. Hadian. 1. 6. 12.—(β) From the Heb. genr. for a *pupil, disciple*, the spiritual child of any one, see in *Γεννάω* no. 1. a. α, and *Πατήρ* A. c. 2 Tim. i. 2 *Τιμοθέη ἀγαπητῷ τέκνῳ*. Philem. 10. 3 John 4. c. *ἐν κυρίῳ* 1 Cor. iv. 17. *ἐν πίστει* 1 Tim. i. 2. *κατὰ πίστιν* Tit. i. 4. Plur. 1 Cor. iv. 14. 2 Cor. vi. 13. Comp. Heb. *בן* Sept. *υἱός*, 1 K. xx. 35. 2 K. ii. 3, 5.—(γ) *Τέκνα τοῦ Θεοῦ, children of God*, those whom God loves and cherishes as a father; see in *Πατήρ* B. a, b; also *Γεννάω* I. a, β. So of the Jews, John xi. 52; comp. Sept. and *בן* Is. xxx. 1. Hos. xi. 1 sq. Wisd. xvi. 21, coll. 20. Genr. of the pious worshippers of God, *the righteous, saints, Christians*; John i. 12 *ἔδωκεν αὐτοῖς ἱερωσύνην τέκνα Θεοῦ γενέσθαι*. Rom. viii. 16, 17, 21. ix. 8. Eph. v. 1. 1 John iii. 1, 2, 10. v. 2.—Sept. Prov. xiv. 27.—(δ) *Τέκνα τοῦ διαβόλου, children of the devil*, i. e. his followers, subjects, vassals, opp. *τὰ τ. τοῦ Θεοῦ*, once 1 John iii. 10. Comp. *בן* 2 K. xvi. 7, Sept. *υἱός*.

d) by Hebr. joined with the name of a city or the like, *a native, an inhabitant*, one born or living in that city. Matt. xxiii. 37 *Ἱερουσαλὴμ . . . ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου*. Luke xiii. 34. xix. 44. Gal. iv. 25. Rev. ii. 23. So Sept. and *בן* Joel ii. 23. Zech. ix. 13. Is. lx. 4, 9.—Psalt. Sal. xi. 3.

e) by Hebr. c. gen. *the child of any thing* is one connected with, partaking of, or exposed to that thing; often put instead of an adjective. Matt. xi. 19 et Luke vii. 35 *ἰδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς*. Eph. v. 8 *τέκνα φωτός*, i. q. *πεφωτισμένοι*. 1 Pet. i. 14 *τ. ὑπακούης*, i. q. *ὑπήκοοι*. Eph. ii. 3 *τ. τῆς ὁργῆς*. 2 Pet. ii. 14 *τ. κατάρας*. So Sept. *τέκνα ἀπωλείας* for Heb. *שׂפָר בְּנֵי* Is.

lvii. 4. *τ. ἀδικίας* for Heb. *בְּנֵי יָדָי* Hos. x. 9. Comp. also *בן* Deut. xxv. 2. 1 K. ii. 26. 2 K. xiv. 14. Winer § 34. 2. n. 2. Gesen. Lex. art. *בן* no. 4, 8; *בן* no. 7.—comp. Epiph. Opp. I. p. 380. B, *οἱ υἱοὶ τῆς ἀληθινῆς πίστεως*. AL.

Τεκνοτροφέω, ὦ, f. ἦσω, (τεκνοτρόφος, from *τέκνον*, *τρέφω*,) *to bring up children*, to fulfil the duties of a mother, 1 Tim. v. 10. Comp. in *Τεκνογονία*.—Hence subst. *τεκνοτροφία* Aristot. H. An. 1. p. 863. C.

Τέκτων, ονος, ὁ, kindr. with *τέχνη*, *τεύχω*, *τεκεῖν* fr. *τίκτω*,) pp. *an artificer*; spec. a worker in wood, *a carpenter, joiner*, etc. Matt. xiii. 55. Mark vi. 3. Sept. *τέκτων ξύλων* for Heb. *שָׁרֵף* 2 Sam. v. 11. 2 K. xii. 11. Is. xl. 20. *τέκτ. σιδήρου* 1 Sam. xiii. 19. *τ. χαλκοῦ* 1 K. vii. 14.—Luc. Vit. Auct. 11. Xen. Ag. 1. 26. Hesych. *τέκτων πᾶς τεχνίτης*.

Τέλειος, εἶα, εἶον, (τέλος,) pp. 'what has reached its end, term, limit'; hence, *complete, perfect, full*, wanting in nothing.

a) genr. James i. 4 *ἔργον τέλειον*. ver. 17, 25. 1 John iv. 18 *ἡ τελεία ἀγάπη*. Comparat. Heb. ix. 11 *τελειοτέρας σκηνῆς*. Sept. *πρόβατον τελ.* for *בֶּרֶךְ* Ex. xii. 5. —Aquil. Prov. xi. 1 *στάδμιον τέλειον*. Hom. Il. 1. 66. Diod. Sic. 1. 7 *τελεία αὔξεισις*. Pol. 1. 4. 8.—Trop. in a moral sense; of persons, Matt. v. 48 bis, *τέλειοι, ὥσπερ ὁ πατήρ ὑμῶν . . . τέλειός ἐστι*, comp. Luke vi. 36. So Matt. xix. 21. Col. i. 28. iv. 12. James i. 4 *ἵνα ᾗτε τέλειοι*. iii. 2. Of the will of God, Rom. xii. 2. Sept. for *בֶּרֶךְ* Gen. vi. 9. xviii. 13. *שָׁרֵף* 1 K. viii. 62. xi. 4.—Ecclus. xlv. 17. Isocr. Panath. p. 239. C, *τελείους ἀνδρας εἶναι, καὶ πάσας ἔχειν τὰς ἀρετάς*.

b) spec. of *full age, adult, full grown*, of persons, pp. Pol. 5. 29. 2. Ael. V. H. 13. 1. Xen. Cyr. 8. 7. 6. In N. T. trop. of persons *full grown* in mind and understanding, *ταῖς φρεσὶ* 1 Cor. xiv. 20; or in knowledge of the truth, 1 Cor. ii. 6. Phil. iii. 15. Heb. v. 14; or in Christian faith and virtue, Eph. iv. 13. Neut. *τὸ τέλειον, full age*, sc. in knowledge, etc. 1 Cor. xiii. 10, coll. 11.

Τελειότης, ητος, ἡ, (τέλειος,) com-

pletteness, perfectness; Col. iii. 14 σύνδεσμος τῆς τελειότητος, i. q. συνδ. τέλειος, Buttm. § 123. n. 4. Heb. vi. 1 ἐπὶ τὴν τελειότητα φερώμεθα, i. e. leaving the elements, let us go on to something more complete, perfect.—Wisd. vi. 15. xii. 17.

Τελειόω, ὦ, f. ὦσω, (τέλειος,) *to complete, to make perfect*, so as to be full, wanting in nothing, trans.

a) pp. i. q. *to bring to a full end, to finish*, e. g. a work, duty, etc. τὸ ἔργον, τὰ ἔργα, John iv. 34. v. 36. xvii. 4. Mid. c. ἔργον impl. Luke xiii. 32 καὶ τῇ τρίτῃ τελειοῦμαι. Of a race, τὸν δρόμον Acts xx. 24. Perf. Pass. as Mid. c. δρόμον impl. Phil. iii. 12 οὐχ ὅτι . . ἤδη τελειώμαι sc. τὸν δρόμον, i. e. not that I have already completed my course and arrived at the goal, so as to receive the prize; see Buttm. § 136. 3. Winer § 40. 3 sq. comp. ver. 14, and see in Καταλαμβάνω b. Sept. genr. for חָזַק 1 K. vii. 21. חָזַק 2 Chr. viii. 16.—Ecclus. i. 19. Pol. 8. 36. 2. Plut. Cons. ad Apoll. 17. Philo Alleg. 2. p. 74. C, ὅταν [ὦ ψυχῇ] τελειωθῇς καὶ βραβεῖων καὶ στεφάνων ἀξιωθῇς.—Of time, Luke ii. 43 τελειωσάντων τὰς ἡμέρας. Of declarations, prophecy, i. q. *to fulfil*, John xix. 28 ἵνα τελειωθῇ ἡ γραφή.—Act. Thom. § 10. πρόβεισιν Diod. Sic. lib. 3 fin. Comp. τελειώσις.

b) trop. *to make perfect*, i. q. *to bring to a state of perfectness or completeness*. (α) genr. John xvii. 25 ἵνα ὡς τετελειωμένοι εἰς ἓν, i. e. præg. that they may be perfectly united in one. 2 Cor. xii. 9 ἡ γὰρ δύναμις μου [τοῦ Θεοῦ] ἐν ἀσθενείᾳ τελειοῦται, i. e. my power shows itself perfect in weakness, appears then as genuine. James ii. 22. 1 John ii. 5. iv. 12, 17, 18.—Ecclus. vii. 32.—(β) In the Ep. to the Hebrews, in a moral sense, *to make perfect* in respect to sin, to fully cleanse from sin, to make full expiation for any one. Heb. vii. 19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, i. e. the Mosaic law could make no perfect expiation; comp. vii. 11. x. 4. Of persons, Heb. ix. 9 δῶρά τε καὶ θυσίαι . . μὴ δυνάμεναι κατὰ συνειδήσιν τελειῶσαι τὸν λατρεύοντα, i. e. which could never make full expiation for the bringer, so as to satisfy his conscience. x. 1, 14.—Also, *to make*

perfect sc. in respect to condition, happiness, glory; *to bring to a perfect state* of happiness and glory; pp. *to bring one through to the goal*, so as to win and receive the prize, comp. above in a. So of Christ as exalted to be Head over all things, Heb. ii. 10 τὸν ἀρχηγὸν τῆς σωτηρίας ἡμῶν διὰ παθημάτων τελειῶσαι, i. q. in ver. 9 διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἰστέφανωμένον. v. 9. vii. 28. Also of saints advanced to glory, xi. 40. xii. 23.—Comp. Philo above in a.

Τελείωσις, adv. (τέλειος), *completely, perfectly*. 1 Pet. i. 13 τελείως ἐλπίζατε, i. e. cherish a perfect hope, unwavering confidence.—2 Macc. xii. 42. 3 Macc. iii. 26. Pol. 6. 37. 4.

Τελείωσις, εως, ἡ, (τελειόω,) *completion, perfection*, genr. Diod. Sic. 2. 29. Plut. de Virt. et Vit. 2.—In N. T. spoken of a prediction, i. q. *fulfilment*, Luke i. 45. (Judith x. 9.) Also i. q. *perfect expiation*, Heb. vii. 11; comp. in Τελειόω b. β.

Τελειωτής, οῦ, ὁ, (τελειόω,) *a completer, perfecter*, pp. who brings one through to the goal so as to win and receive the prize. Heb. xii. 2 εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, comp. ii. 10 where he is said πολλοὺς υἱοὺς εἰς δόξαν ἀγαγεῖν. Comp. in Τελειόω b. β.

Τελεσφορέω, ὦ, f. ἥσω, (τελεσφόρος) *bringing to an end, perfecting, ripening*, fr. τέλος, φέρω,) *to bring to perfection or maturity*, e. g. fruit, grain, etc. *to ripen*, absol. and trop. Luke viii. 14 οὐ τέλεσφοροῦσι. Comp. Matt. xiii. 22.—pp. of fruits Jos. Ant. 1. 6. 3. Philo de Opif. p. 26. D, αὐξοῦσι καὶ τελεσφοροῦσι. Diod. Sic. 2. 36. Of women with child, Jos. Ant. 3. 11. 6. Artemid. 1. 17.

Τελευτάω, ω, f. ἥσω, (τελευτή,) *to end*, i. e. *to finish, to complete*, trans. Eurip. Phœn. 1597 ὦ πάτερ, ὃς ταῦτα τελευτᾷ. Dem. 13. 15. τὸν βίον τελευτᾶν *to end one's life, to die*, Jos. Ant. 12. 1. 1. Pol. 2. 28. 10. Xen. Mem. 4. 8. 1. Intrans. *to end*, Jos. Ant. 8. 1. 1. Thuc. 5. 39 τοῦ χειμῶνος τελευτῶντος ἤδη. Xen. H. G. 2. 3. 9.—In N. T. intrans. or c.

τὸν βίον impl. *to end one's life, to die*, Matt. ii. 19 τελευτήσαντος δὲ τοῦ Ἡρώδου. ix. 18 θυγάτηρ μου ἄρτι ἐτελεύτησεν. xxii. 25. Mark ix. 44, 46, 48. (comp. Is. lxvi. 24.) Luke vii. 2. Acts ii. 29. vii. 15. Heb. xi. 22. Sept. oft for נָחַם Gen. xxv. 32. xxx. 1. Prov. xi. 17.—Æl. V. H. 2. 17. Hdian. 8. 5. 18. Xen. Cyr. 8. 7. 1.—Of a violent death, Matt. xv. 4 et Mark vii. 10 θανάτῳ τελευτάτω *let him die the death*, emphat. quoted from Ex. xxi. 17 where Sept. in imitation of Heb. inf. absol. נָחַם; נָחַם *he shall surely die*, or be put to death. Comp. Winer § 58. 3.

Τελευτή, ἥς, ῆς, (τελείω, τέλος,) *an end, limit*, Baruch iii. 25. Dem. 658. 7. τελευτή τοῦ βίου Dem. 481. 14. Xen. Cyr. 8. 7. 2. In N. T. absol. *end of life, death*, Matt. ii. 15 ἕως τῆς τελευτῆς Ἡρώδου. Sept. for נָחַם Gen. xxvii. 2. Josh. i. 1. Judg. i. 1.—1 Macc. ix. 23. Hdian. 7. 9. 1. Xen. Cyr. 8. 7. 3.

Τελέω, ὦ, f. ἴσω, (τέλος,) *to end, to finish, to complete, to accomplish*, trans.

a) genr. c. acc. Matt. xiii. 53 ὅτε ἐτίλεισεν ὁ Ἰ. τὰς παραβολάς. xix. 1 et xxvi. 1 τοὺς λόγους. Luke ii. 39. 2 Tim. iv. 7 ὁδόν. Rev. xi. 7. Pass. Luke xii. 50 ἕως οὗ τελεσθῇ sc. τὸ βάπτισμα. John xix. 28, 30 τετίλειται *it is finished!* i. e. the whole work, all things. Rev. x. 7 ἐτελείσθῃ τὸ μυστήριον. xv. 1, 8. Sept. for פָּקַד, פָּקַד Ruth ii. 21. Ezra ix. 1. פָּקַד Neh. vi. 15.—Ecclus. vii. 25. Hdian. 2. 3. 25. Diod. Sic. 4. 10. Xen. Cyr. 8. 6. 3. Æc. 1. 4.—Seq. particip. in the participial construction, Buttm. § 144. 4. a. Matt. xi. 1 ὅτε ἐτίλεισε ὁ Ἰ. διατάσεων, as in Engl. *when Jesus had finished commanding* etc. So præg. c. part. impl. Matt. x. 23 οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, *ye shall not have finished the cities of Israel*, i. e. ye shall not have finished fleeing or passing through them, for οὐ μὴ τελέσητε διαφυγόντες v. διαβαίνοντες τὰς πόλεις κ. τ. λ.—So Sept. συνετίλεισε διαβαίων Josh. iii. 17. iv. 1. comp. Luc. Tox. 52 τριταῖος ἐτίλεισε ἐκ Μαχλὼν ἐς Σκύθας. Thuc. 4. 78.—Of time, Pass. *to be ended, fulfilled*, Rev. xx. 3 τελεσθῇ τὰ χίλια ἔτη. vers. 5, 7.

b) i. q. *to accomplish, to fulfil, to execute fully*, e. g. a rule, law, c. acc. τὸν

νόμον Rom. ii. 27. James ii. 8. τὴν ἐπιθυμίαν τῆς σαρκός Gal. v. 16.—Act. Thom. § 5 ἵνα τὸ τέλος τοῦ βασιλείως τελέσω. Luc. Piscat. 52 τελῶμεν τὰ παραγγελμένα.—Of declarations, prophecy, etc. Luke xviii. 31 τελεσθήσεται πάντα τὰ γεγραμμένα κ. τ. λ. Luke xxii. 37. Acts xiii. 29. Rev. xvii. 17. So Sept. and פָּקַד Ezra i. 1.—Apollod. Bibl. 2. 4. 4. Diod. Sic. 2. 27 νομίσας τετελέσθαι τὸν χρησμόν. ib. 20. 26.

c) by impl. *to pay off, to pay in full*, sc. taxes, tribute, comp. Τέλος d. E. g. τὰ διδραχμα Matt. xvii. 24. φόρους Rom. xiii. 6.—Jos. Ant. 10. 1. 1 et Diod. Sic. 13. 59 φόρον. Dem. 1067. 27. Xen. Mem. 2. 9. 1.

Τέλος, εος, ους, τό, *an end, term, termination, completion*, pp. only in respect to time.

a) genr. and c. gen. Luke i. 33 τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 2 Cor. iii. 13 εἰς τὸ τέλος τοῦ καταργουμένου, i. e. unto the end of the transient shining of Moses' countenance, comp. ver. 7. Heb. vii. 3 μήτε ζωῆς τέλος. 1 Cor. x. 11 τὰ τέλη τῶν αἰώνων, and so 1 Pet. iv. 7 πάντων τὸ τέλος. So Sept. and פָּקַד Is. ix. 7. Dan. xi. 13. (Soph. Trach. 166. τ. τοῦ βίου Dem. 1306. 25. Xen. Cyr. 8. 7. 6.) C. gen. impl. John xiii. 1 εἰς τέλος [sc. ζωῆς] ἡγάπησεν κ. τ. λ. Matt. xxiv. 6 οὐπω ἔστί τὸ τέλος, sc. τῶν πάντων v. τοῦ αἰῶνος τοῦτου. ver. 14. Mark xiii. 7. Luke xxi. 9. ὑπομείνας εἰς τέλος sc. τοῦ ζωῆς v. τῶν παθημάτων, Matt. x. 22. xxiv. 13. Mark xiii. 13. ἕως τέλους sc. τῆς ζωῆς 1 Cor. i. 8. 2 Cor. i. 13. μέχρι τέλους id. Heb. iii. 6, 14. ἄχρι τέλους id. Heb. vi. 11. Rev. ii. 26. In 1 Cor. xv. 24 εἰτα τὸ τέλος i. e. the end of the work of redemption; others meton. *'the last or rest of the dead.'*—Absol. τέλος ἔχειν *to have an end*, i. e. to be ended, trop. to be destroyed, Mark iii. 26 οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.—pp. Xen. An. 6. 5. 2. Cyr. 2. 3. 22.—Adverbially, acc. τὸ τέλος *finally, at last*, 1 Pet. iii. 8. (Æl. V. H. 10. 16. Xen. Cyr. 1. 4. 1.) εἰς τέλος pp. *'to the end,'* i. q. *continually, perpetually, forever*, Luke xviii. 5. 1 Thess. ii. 16. So Sept. for פָּקַד Job xiv. 20. Ps. lxxix. 5. ciii. 9.—Luc. Nativ. 27. Xen. Æc. 17. 10.—Meton. ἡ ἀρχὴ καὶ τὸ τέλος, i. q. *πρῶτος καὶ ἔσχατος* as

the writer himself explains it, Rev. xxii. 13. xxi. 6. i. 8 in text. rec.—Jos. c. Ap. 2. 22 *Θεός* . . *ἀρχὴ καὶ μέσα καὶ τέλος πάντων*.

b) trop. *end*, i. q. *event, issue, result*. Matt. xxvi. 58 *ἐκάζητο* . . *ιδεῖν τὸ τέλος*. James v. 11 *τὸ τέλος κυρίου*, i. e. which the Lord gave.—Test. XII Patr. p. 689. Plut. Romul. 28. Luc. Vitar. Auct. 27. Dem. 292. 22 *τὸ τούτου τέλος ἐν θεῷ ἦν, οὐκ ἐν ἡμοίς*.—Seq. gen. of pers. or thing, i. q. *final lot, ultimate fate*. Rom. vi. 21 *τέλος ἐκείνων, θάνατος*. ver. 22 *τὸ δὲ τέλος, ζωὴν αἰώνιον*. 2 Cor. xi. 15. Phil. iii. 19. Heb. vi. 8. 1 Pet. i. 9. iv. 17. Sept. for *ἡ* Ecc. vii. 2 —Wisdom. iii. 19. Jos. Ant. 6. 4. 1. Philo de Charit. p. 717. Æl. V. H. 3. 43.—Of a declaration, prophecy, i. q. *accomplishment, fulfilment*; Luke xxii. 37 *καὶ γὰρ τὰ περὶ ἡμοῦ τέλος ἔχει*, i. e. have fulfilment, are fulfilled, i. q. the preced. *τελεσθῆναι*.—Æschyl. Prom. vinct. 13 *ἐντολὴ Διὸς ἔχει τέλος*. Dion. Hal. Ant. 1. 19 *τέλος ἔχουν σφίσι τὸ θεοπρόπιον ὑπέλαβον*. ib. 9. 12 *καὶ τέλος εἶχε τοῖς Τυρρῆνοῖς τὰ μαντεύματα*. Athen. VIII. p. 341. C. *So τέλος λαμβάνειν* Jos. Ant. 2. 5. 3. ib. 4. 6. 5.

c) trop. *end*, i. q. *final purpose, that to which all the parts tend and in which all terminate, the chief point, sum*. 1 Tim. i. 5 *τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη*. So Rom. x. 4 *τέλος γὰρ νόμου Χριστός* εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι, where others meton. i. q. 'the ender, abolisher.' So Sept. and *ἡ* Ecc. xii. 13.—Arr. Epict. 1. 12. 5 *τέλος ἐστὶ τὸ ἐπιτεσθαι θεοῖς*. Diog. Laert. 2. 87. Cic. ad Att. 12. 6.

d) trop. *a tax, toll, custom, tribute*, pp. what is paid for public *ends*, for the maintenance and expenses of the state. Matt. xvii. 25 *τέλη ἡ κῆνσον*. Rom. xiii. 7 bis.—1 Macc. x. 31. Jos. Ant. 12. 3. 3. Hdian. 3. 1. 11. Dem. 745. 15. Xen. Vect. 4. 19, 20. In a like sense among the Greeks public officers and magistrates were called *τὰ τέλη*, Xen. An. 2. 6. 4. Ag. 1. 36. Comp. Sturz Lex. Xen. art. *τέλος* no. 5.

Τελώνης, ου, ὁ, (*τέλος tax, ὠνέομαι*), pp. *a farmer of the taxes or customs*, one who pays to the government a certain sum for the privilege of collecting

the taxes and customs of a district, ὁ *πριάμενος τέλος* Dem. 745. 15; Lat. *publicanus*, Cic. pro Planc. 9. The public revenues of the Greeks and Romans were usually thus farmed out; and among the latter the purchasers were chiefly of the equestrian order, or at least persons of wealth and rank, like Zacchæus ὁ *ἀρχιτελώνης* Luke xix. 2; comp. Cic. l. c. Sueton. Octav. 24. Dio Cass. p. 38 *τοὺς ἱππίας* . . *πᾶσαι τε γὰρ τελωνίαι δι' αὐτῶν ἐγένοντο*. Jos. Ant. 12. 4. 1, 3, 4 *ἐνστάσης δὲ τῆς ἡμέρας, καθ' ἣν ἐμελλε τὰ τέλη πιπράσκεισθαι τῶν πόλεων, ἡγόραζον οἱ τοῖς ἀξιώμασιν ἐν ταῖς πατρίσι διαφέροντες*. Comp. Bæckh Staatsh. d. Ath. I. p. 359, 360 sq. Adam's Rom. Ant. p. 64. The farmers-general had also sub-contractors, or employed agents, who collected the taxes and customs at the gates of cities, in sea-ports, on public ways, bridges, etc. These too were called *τελώναι*, or also *ἐκλέγοντες* Dem. 745. 15, Lat. *portitores*; and in countries subject to the Roman yoke they were objects of hatred and detestation, so that none but persons of the lowest rank and worthless character were likely to be found in this employment. Comp. Xeno ap. Dichearch. *πάντες τελῶναι πάντες εἰσὶ ἄρπαγες*. Dio Chrysost. IV. p. 75. B, *καπήλους καὶ τελῶνας καὶ πορνοβοσκοὺς*. Luc. Necyom. 11 *μοιχοὶ καὶ πορνοβοσκοὶ καὶ τελῶναι καὶ κόλακες* κ. τ. λ. Artemidor. 1. 23. ib. 4. 42, 57. See the numerous like passages in Wetst. N. T. I. p. 314 sq. Comp. Jahn § 242.—In N. T. in the later sense, *a toll-gatherer, collector of customs, publican*, the object of bitter hatred and scorn to the Jews, and often coupled with the most depraved classes of society. Matt. v. 46 *οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιῆσαι*; ver. 47. x. 3 *Ματθαῖος ὁ τελωνης*, coll. ix. 9. Luke iii. 12. v. 27, 29. vii. 29. xviii. 10, 11, 13. *τελώναι καὶ ἁμαρτωλοὶ* Matt. ix. 10, 11. xi. 19. Mark ii. 15, 16. Luke v. 30. viii. 34. xv. 1. *ἑθνικὸς καὶ τελωνης* Matt. xviii. 17. *οἱ τελῶναι καὶ αἱ πόρναι* Matt. xxi. 31, 32.

Τελώνιον, ου, τό, (*τελώνης*), *a toll-house, custom-house, collector's office*, Matt. ix. 9. Mark ii. 14. Luke v. 27.—

Suid. τελώνιον· ὁ τόπος ἐν ᾧ καθίζηται ὁ τελώνης. Poli. On. 9. 5. 28 τὰ τελώνια.

Τέρας, ατος, τό, plur. τὰ τέρατα uncontracted, contrary to Attic usage, Winer § 9. p. 61. Buttm. § 54. n. 1; a wonder, portent, prodigy, strictly as foreboding something future; in N. T. only plur. and always joined with τὰ σημεῖα.

a) pp. Acts ii. 19 δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, quoted from Joel iii. 2 [ii. 30] where Sept. for מִוִּיִּת.—Jos. Ant. 2. 12. 1. Artemid. 1. 73. Xen. Mem. 1. 4. 15.

b) genr. σημεῖα καὶ τέρατα, Engl. signs and wonders, spoken of mighty works, miracles of various kinds, the two words being here nearly or quite synonymous. So of the miracles of Moses, Acts vii. 36; of Christ, John iv. 48. Acts ii. 22; of the apostles and teachers, Acts ii. 43. iv. 30. v. 12. vi. 8. xiv. 13. xv. 12. Rom. xv. 19. 2 Cor. xii. 12. Heb. ii. 4; also of false prophets or teachers, Matt. xxiv. 14. Mark xiii. 22. 2 Thess. ii. 9. So Sept. σημ. καὶ τέρατα for Heb. מִוִּיִּת וּמוֹתוֹת, of Moses Ex. vii. 3. Deut. vi. 22. vii. 19. Jer. xxxii. 20.—σημ. καὶ τέρατα, of impostors Jos. Ant. 20. 8. 6. genr. Ael. V. H. 12. 57. Pol. 3. 112. 8.

Τέρτιος, ου, ὁ, Tertius, pr. n. of Paul's amanuensis, Rom. xvi. 22.

Τέρτυλλος, ου, ὁ, Tertullus, pr. n. of a Roman orator or advocate employed by the Jews against Paul, Acts xxiv. 1, 2.

Τεσσαράκοντα, οί, αἱ, τά, indec. forty, Matt. iv. 2. Mark i. 13. Acts i. 3. al. Comp. Buttm. § 70. 4. Sept. for עֶבְרִית Gen. v. 13. Ex. xvi. 35.—Luc. Ver. Hist. 2. 40. Xen. An. 2. 2. 7. AL.

Τεσσαρακονταετής, έος, οὔς, ὁ, ἡ, adj. (έτος), of forty years, e. g. τεσσαρακονταετής χρόνος the time of forty years, forty years' time, Acts vii. 23. xiii. 18.—Comp. δεκαετής χρόνος Max. Tyr. 6. 89. δεκαετής πόλεμος Thuc. 5. 26. On the flexion and accent of such compounds, see Buttm. § 70. n. 2. Lod. ad Phr. p. 406 sq.

Τέσσαρες, οί, αἱ, neat. -ρα, Gen. ὦν, Attic. τήτταρες, neut. -ρα, card. adj. four,

Matt. xxiv. 31. Mark ii. 3. Acts x. 11. Rev. iv. 4. al. Comp. Buttm. § 70. 4. Sept. for עֶבְרִית Gen. xi. 16. עֶבְרִית Gen. ii. 10.—Hdian. 6. 6. 11. Xen. Cyr. 1. 5. 6. AL.

Τεσσαρεσκαίδεκατος, η, ον, ordin. adj. fourteenth, Acts xxvii. 27, 33.—Sept. Gen. xiv. 5. Ex. xii. 6. Dion. Hal. Ant. 7. 12. Hdian. 6. 2. 2. Plut. Cat. Min. 3. On the form, comp. Lob. ad Phr. p. 409. Buttm. § 71. 1.

Τεταρταῖος, α, ον, (τέταρτος,) an adj. marking succession of days, used only adverbially, on the fourth day. John xi. 39 τεταρταῖος γάρ ἐστι, i. e. he is now the fourth day dead, four days dead. See Buttm. § 123. n. 3. Winer § 58. 2. Comp. Δευτεραῖος.—Pol. 3. 52. 2 ἡδὴ δὲ τεταρταῖος ὢν. Xen. Cyr. 5. 3. 1.

Τέταρτος, η, ον, ordin. adj. (τέσσαρες), the fourth, Matt. xiv. 25. Mark vi. 48. Acts x. 30. Rev. iv. 7. vi. 7 bis, 8. viii. 12. xvi. 8. xxi. 19. Sept. for עֶבְרִית Gen. i. 19.—Hdian. 4. 2. 14.

Τέτρα-, contr. for τέτορα, τέσσαρα, four, found only in derivative and compound words; comp. Buttm. § 70. n. 2.

Τετράγωνος, ου, ὁ, ἡ, adj. (τέτρα q. v. γῶνος, γωνία), four-cornered, four-square, Rev. xxi. 16. Sept. for עֶבְרִית Ex. xxvii. 1. Ez. xli. 21.—Hdian. 8. 1. 3. Pol. 6. 27. 2. Xen. Lac. 12. 1.

Τετράδιον, ου, τό, (dim. of τετράς a tetrad, the number four,) a quaternion of soldiers, a detachment of four men, the usual number of a Roman night-watch, relieved every three hours. Acts xii. 4.—Philo in Flacc. p. 981, or T. II. p. 533. 22, στρατιώτην δὲ τινα τῶν ἐν τοῖς τετραδίου φυλακῶν καὶ ὁδὸν εὐρών. Comp. Pol. 6. 33. 7 τὸ δὲ φυλάκειον ἐστὶν ἐκ τεττάρων ἀνδρῶν, ὧν οἱ μὲν πρὸ τῆς σκηνῆς, οἱ δὲ κατόπιν παρὰ τοὺς ἵππους ποιῶνται τὴν φυλακὴν. Veget. "de singulis centuriis quaterni equites et quaterni pedites excubitu noctibus faciant." See in Φυλακή d. In Acts l. c. Peter was therefore guarded by four men at a time, two within the prison and two before the doors, coll. ver. 6.

Τετρακισχίλιοι, αι, α, (τετράκις adv. χίλιοι,) pp. 'four times one thousand,' i. e. *four thousand*, Matt. xv. 38. xvi. 10. Mark viii. 9, 20. Acts xxi. 38. Comp. Buttm. § 70. 4.—Sept. 1 Chr. xii. 26. Xen. Cyr. 2. 1. 6.

Τετρακόσιοι, αι, α, *four hundred*, Acts v. 36. vii. 6. xiii. 20. Gal. iii. 17. Comp. Buttm. § 70. 4.—Sept. Gen. xxiii. 15, 16. Hdian. 6. 4. 10. Xen. An. 7. 1. 27.

Τετράμηνος, ου, ό, ή, (τέτρα q. v. μήν,) *of four months*, John iv. 35 εἰτε τετράμηνός ἐστι [χρόνος] καὶ ό θερισμός ἐρχεται, i. e. *four months' time*. Text. rec. has neut. τὸ τετράμηνον in the same sense.—Pol. 18. 22. 5. Thuc. 5. 63. Neut. Sept. Judg. xix. 2. xx. 47. On the form comp. Lob. ad Phr. p. 549.

Τετραπλόος, οὔς; όη, ή; όον, οῦν; (τέτρα q. v. ἀπλόος,) *fourfold, quadruple*, Luke xix. 8. Comp. Buttm. § 71. 3. § 60. 5. b.—Jos. Ant. 7. 7. 3. Xen. An. 7. 6. 7.

Τετράπους, οδος, ό, ή, adj. (τέτρα q. v. πούς,) *four-footed, quadruped*, plur. absol. τὰ τετράποδα *quadrupeds*, Acts x. 12. xi. 6. Rom. i. 23. Sept. for τετραπ Gen. i. 24. Ex. ix. 9, 10. πῆχ Num. xxxv. 5.—Pol. 1. 29. 7. τὰ τ. Jos. Ant. 4. 4. 4. Palæph. 34. 1. Xen. Cyr. 6. 2. 25. On the forms τετράπους and τετράποδος, see Lob. ad Phr. p. 546.

Τετραρχέω, ὦ, f. ήσω, (τετράρχης,) *to be tetrarch, to rule as tetrarch*, c. gen. Luke iii. 1 ter.—Jos. Vit. § 11. So τετραδαρχεῖσθαι Hermog. 268. 22.

Τετράρχης, ου, ό, (τέτρα q. v. ἄρχω,) *a tetrarch*, pp. the ruler of the fourth part of a district or province; Strabo 12. p. 850. C, or p. 567 Casaub. ἕκαστα διελόντες [οἱ Γαλάται] εἰς δ' μερίδας, τετραρχίαν ἑκάστην ἑκάλεσαν, τετράρχην ἔχουσαν ἴδιον. In later usage it became among the Romans a common title for those who governed any part of a province or kingdom, subject only to the Roman emperor; Strabo l. c. πάλαι μὲν οὖν τοιαύτη τις διατάξις, καθ' ἡμᾶς δὲ εἰς γ', εἰτ' εἰς β' ἡγεμόνας, εἴτα ἕνα ἤεν ἡ δυναστεία. Thus Herod the

Great and his brother Phasael were at one time made tetrarchs of Judea by Antony, Jos. Ant. 14. 13. 1. The former also at his death left half his kingdom to Archælaus with the title of ethnarch, and divided the rest between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs. Jos. Ant. 18. 5. 1. Comp. in Ἡρώδης, no. 1, 2. So Lysanias is said to be tetrarch of Abilene, Luke iii. 1. Comp. Wetst. N. T. I. p. 409. — In N. T. spoken only of Herod Antipas, Matt. xiv. 1. Luke iii. 19. ix. 7. Acts xiii. 1. Called also βασιλεύς Matt. xiv. 9. Mark vi. 14; see in Βασιλεύς b.

Τεύχω, see the tenses of Τυγχάνω.

Τεφρώω, ὦ, f. ὠσω, (τέφρα ashes,) *to reduce to ashes*, i. q. *to consume, to destroy*, e. g. cities, c. acc. 2 Pet. ii. 6.—trop. Anthol. Gr. I. p. 167. Hesych. τεφρώσας· σποδῶσας.

Τέχνη, ης, ή, (τίκτω, τεκεῖν,) *art*, i. e.

a) pp. *an art, trade, craft*, Rev. xviii. 22 τεχνίτης πάσης τέχνης. Acts xviii. 3 σκηνοποιοὶ τὴν τέχνην, for the acc. see Buttm. § 131. 6 sq.—Sept. 1 Chr. xxviii. 21. Jos. Ant. 3. 12. 5. Luc. D. Deor. 26. 2. Xen. Mem. 3. 10. 1.

b) genr. *art, skill*, Acts xvii. 29 χαράγματι τέχνης. Sept. for τετραπ 1 K. vii. 14.—Arr. Epict. 2. 14. 2, 5. Hdian. 3. 11. Xen. An. 7. 2. 8.

Τεχνίτης, ου, ό, (τέχνη,) *an artisan, artificer, craftsman*; Acts xix. 24 παρείχετο τοῖς τεχνίταις ἰργασίαν. ver. 38. Rev. xviii. 22. Sept. for τετ Deut. xxvii. 15. Jer. x. 9.—Ecclus. ix. 22. Hdian. 3. 4. 20. Xen. Mem. 2. 7. 5.—Trop. of God as the builder, founder of the heavenly Jerusalem, Heb. xi. 10 ἡς [πόλεως] τεχνίτης . . . ό θεός.—Wisd. xiii. 1.

Τήκω, f. ξω, *to melt, to make liquid*, Sept. Nah. i. 6. Diod. Sic. 1. 63. Hdot. 3. 96. In N. T. Pass. τέκομαι, *to be melted, to melt*, 2 Pet. iii. 12. Sept. for Niph. ρηρ Is. xxxiv. 4.—Diod. Sic. 1. 38 τηκομένη χιών. Xen. Mem. 3. 1. 7.

Τηλαυγῶς, adv. (τηλαυγής *far-shining, radiant*, from τηλε, αὐγή,) *radi-*

antly, brightly, i. e. clearly, distinctly, Mark viii. 25 ἐνέβλεψε τηλαυγῶς ἅπαντας. —Diod. Sic. 1. 50 πρὸς τὸ τηλαυγέστερον ὄρεϊν. So τηλαυγής Sept. Job xxxvii. 21. Pind. Ol. 6. 5. Luc. Hipp. 7.

Τηλικούτος, αὐτή, οὗτο, demonstr. correl. pron. pp. a strengthened form of τηλίκος, η, ον, Buttm. § 79. 5, 6; so great, tantus, 2 Cor. i. 10 ἐκ τηλικούτου θανάτου. Heb. ii. 3. James iii. 4. Rev. xvi. 18.—2 Macc. xii. 3. Luc. D. Deor. 26. 2. Xen. Mem. 2. 1. 5.

Τηρέω, ὦ, f. ἤσω, (τηρός watching, Æsch. Suppl. 263,) to keep an eye upon, to watch, and hence to keep, to guard, trans.

a) pp. to watch, to observe attentively, to keep the eyes fixed upon, c. acc. Rev. i. 3 καὶ τηροῦντες τὰ ἐν αὐτῇ [προφητεία] γεγραμμένα, i. e. watching the fulfilment of the prophecy. xxii. 7, 9. Sept. ὁ τηρῶν ἄνεμον for τηρῶ Prov. Ecc. xi. 4. Ψ Prov. xxiii. 26.—Æl. V. H. 2. 17 ὁ μὲν εἰστέκει τηρῶν τοῦτο. Dem. 836. 5. τὸν ἄνεμον Thuc. 1. 65.—Hence trop. to observe, to keep, to fulfil, sc. a duty, precept, law, custom, etc. q. d. to perform watchfully, vigilantly, c. acc. τὰς ἐντολάς Matt. xix. 17. John xiv. 15, 21. xv. 10 bis. 1 John ii. 3, 4. iii. 22, 24. v. 2, 3. Rev. xii. 17. xiv. 12. (Ecclus. xxix. 1.) τὴν ἐντολὴν ἀσπίλον 1 Tim. vi. 14. λόγον, λόγους, John viii. 51, 52, 55. xiv. 23, 24. xv. 20 bis. xvii. 6. 1 John ii. 5. Rev. iii. 8, 10 λόγον τῆς ὑπομονῆς μου, see in Ὑπομονή. (Sept. 1 Sam. xv. 11.) νόμον Acts xv. 5, 24. James ii. 10. παράδοσιν Mark vii. 9. τὸ σάββατον John ix. 16. Genr. c. acc. expr. or impl. Rev. ii. 26 ὁ τηρῶν τὰ ἔργα μου, i. e. the works which I require. Matt. xxiii. 3 bis. xxviii. 20. Acts xxi. 25. Rev. iii. 3. Sept. genr. for Ψ Prov. iii. 1, 21. τηρῶ Prov. viii. 34.—Philo Legat. ad Cai. p. 1033 τὴν θρησκείαν. Arr. Epict. 2. 25. 15. Pol. 1. 83. 5 δίκαια. Hdian. 6. 6. 1.

b) to keep, to guard, e. g. a prisoner, person arrested, c. acc. Matt. xxvii. 36, 54 τηροῦντες τὸν Ἰησοῦν. Acts xii. 5, 6 φύλακες . . ἐτήρουν τὴν φυλακὴν, comp. Buttm. § 131. 3. Acts xvi. 23. xxiv. 23. xxv. 4, 21 bis. 1 John v. 18 τηρεῖ ἐαυτὸν, i. e. is on his guard. Part. Matt. xxviii. 4 οἱ τηροῦντες the keepers, guards.

Of things, τὰ ἱμάτια Rev. xvi. 15. Sept. for τηρῶ Cant. iii. 3. τηρῶ of things Cant. viii. 11, 12.—pers. Test. XII Patr. p. 636. Thuc. 4. 30. things 1 Macc. vi. 50. Aristoph. Pac. 201. Pol. 3. 50. 7.—Trop. to keep in safety, to preserve, to maintain; c. acc. of thing simpl. Eph. iv. 3 τηρεῖν τὴν ἐνότητα τοῦ πνεύματος. 2 Tim. iv. 7 τὴν πίστιν τηρήκα. Jude 6 μὴ τηρήσαντες κ. τ. λ. i. e. deserting. Sept. τ. τὴν ἑαυτοῦ ψυχὴν for τηρῶ Prov. xvi. 17.—Jos. B. J. 6. 2. 4. νόμους ἢ τὰς ἰδίας ψυχὰς Diod. Sic. 11. 11. πίστιν Pol. 6. 56. 13. Hdian. 7. 9. 7. — So trop. acc. with adjuncts: c. dupl. acc. of pers. and predicate, 2 Cor. xi. 9 bis, ἀβαρῆ ὑμῖν ἑμαυτὸν ἐτήρησα καὶ τηρήσω. 1 Tim. v. 22. James i. 27. (Wisd. x. 5. M. Antonin. 6. 23 or 30 τήρησον σεαυτὸν ἀπλοῦν.) c. adv. 1 Thess. v. 23. c. dat. of pers. Jude 1 τῷ Χριστῷ. Seq. ἐν c. dat. of state, John xvii. 11, 12 ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὄνόματί σου. Jude 21. seq. ἐκ τίνος John xvii. 15. Rev. iii. 10. ἀπὸ τίνος James i. 27. Sept. c. ἀπὸ τίνος for τηρῶ Prov. vii. 5.

c) i. q. to keep back or in store, to reserve, c. acc. e. g. things, John ii. 10 αὐτὴν τήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. xii. 7. τί τιμῇ, e. g. ζόφος 2 Pet. ii. 17. Jude 13. (Sept. Cant. vii. 13.) τι εἰς τινα 1 Pet. i. 4. Of persons, 1 Cor. vii. 37 τηρεῖν τὴν ἑαυτοῦ παρθένον i. e. to keep her at home, unmarried, opp. ἐγκαμίζειν in ver. 38. 2 Pet. ii. 4 et Jude 6 εἰς κρίσιν τηρουμένους. 2 Pet. ii. 9 et iii. 7 εἰς ἡμέραν κρίσεως.—Test. XII Patr. p. 529 εἰς κόλασιν τοῦ αἰῶνος τετήρηται. c. dat. Jos. Ant. 1. 3. 7.

Τήρησις, εως, ἡ, (τηρέω q. v.) a watching, keeping, i. e.

c) trop. observance, performance, sc. of precepts, ἐντολῶν 1 Cor. vii. 19.—Ecclus. xxxv. 23. νόμων Wisd. i. 18.

b) i. q. guard, ward, 1 Macc. v. 18. 3 Macc. v. 44; in N. T. meton. place of ward, a prison, Acts iv. 3. v. 18 ἐξεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.—Thuc. 7. 86.

Τιβεριάς, ἄδος, ἡ, Tiberias, a city of Galilee built by Herod Antipas and named in honour of the emperor Tiberius; now Tabaria. It is situated on the S. W. shore of the Lake of

Gennesareth, about an hour's distance from the place where the Jordan flows out, John vi. 23; and the lake itself is hence sometimes called *the Sea of Tiberias*, John vi. 1. xxi. 1. Comp. in *Γεννησαρέτ*. The city was celebrated on account of the hot springs in its vicinity; and after the destruction of Jerusalem it became a famous seat of Jewish schools and learning. See Jos. Ant. 18. 3. 3. de Vit. § 9, 16 sq. Relandi-Palæst. p. 1036 sq. Lightfoot Opp. Posth. p. 71 sq. in Opp. T. II. Miss. Herald 1824. p. 308. Rosenm. Bibl. Geogr. II. ii. p. 74 sq. Burckhardt's Travels in Syria, etc. p. 320 sq.

Τιβέριος, ου, ὁ, *Tiberius*, pr. n. of the third Roman emperor, the son of Livia and step-son of Augustus, r. A. D. 14—37. John the Baptist commenced preaching in the 14th year of his reign; and the crucifixion of Jesus took place 3 or 4 years later. Luke iii. 1.—Sueton. Vit. Tiber. Tac. Ann. 1. 3 sq.

Τίθημι, f. θέσω, aor. 1 ἔθηκα, perf. τίθεικα, see Buttm. § 106, 107; for imperf. ἔτιθουν Matt. v. 15. 2 Cor. iii. 13. al. see Buttm. § 106. n. 5. § 107. n. I, 6.—*To set, to put, to place, to lay*, trans. Sept. for עָשָׂה, הָשָׂה, also for יָשָׂה.

a) pp. *to set, to put*, where a person or thing is set erect, or is conceived of as erect, rather than as lying down. Act. e. g. a light, λύχον ὑπὸ τὸν μύδιον Matt. v. 15. Mark iv. 21. ὑποκάτω κλίνης Luke viii. 16. εἰς κρυπτήν xi. 33. So a title, ἐπὶ τοῦ σταυροῦ John xix. 9; one's foot, ἐπὶ τῆς θαλάσσης Rev. x. 2. Mid. *to set or put for oneself*, i. e. on one's own part or behalf, by one's own order, etc. Buttm. § 135. 7, 8; e. g. to put persons in prison, εἰς φυλακὴν Acts xii. 4, εἰς τήρησιν iv. 3; also ἐν φυλακῇ Matt. xiv. 3. Acts v. 25, ἐν τηρήσει v. 18; comp. Ἐν no. 4. Of things, *to set* in the proper place, to assign a place, 1 Cor. xii. 18 ὁ θεὸς ἔθετο τὰ μέλη . . ἐν τῷ σώματι κ. τ. λ. Sept. genr. for עָשָׂה Gen. xxx. 42, 43. Ex. xxvi. 35. c. ἐπὶ Num. xxi. 8. Mid. c. ἐπὶ 1 Sam. vi. 11, 15. הָשָׂה c. ἐπὶ Ps. cxxxii. 11. יָשָׂה c. ἐν Gen. i. 17. ii. 13. Mid. ἐν φυλακῇ Gen. xl.

3. xli. 10. xlii. 30.—Æl. V. H. 14. 42 Xen. Cyr. 8. 8. 16. Æc. 19. 7, 9. Mid. Pol. 25. 1. 2. c. ἐπὶ Xen. An. 7. 3. 23.—Spoken of food or drink, *to set on or out*. c. acc. John ii. 10 τὸν καλὸν οἶνον τίθησι.—Bel and Drag. 11 τὸν οἶνον. Plut. Mor. II. p. 13 Tauchn. Xen. Mem. 3. 14. 1. Lat. *pocula ponere* Virg. Æn. 1. 706.

b) oftener of things, *to put, to lay, to lay down*, where the thing is conceived of as laid or lying down rather than as erect. (a) pp. e. g. θεμέλιον Luke vi. 48. xiv. 29. 1 Cor. iii. 10, 11. (Sept. Ezra vi. 3.) λίθον, πρόσκομμα, Rom. ix. 33. 1 Pet. ii. 6, quoted from Is. xxviii. 16 where Sept. for ἔθηκε; c. dat. incomm. Rom. xiv. 13. (Sept. Ps. cix. 110.) Genr. in the proverbial phrase, Luke xix. 21, 22, αἶρεις ὃ οὐκ ἔθηκεας, *taking up what thou hast not laid down*, i. e. taking up what is not thine own.—Diog. Laert. 1. 2. 9 ἂ μὴ ἔθουν, μὴ ἀνέλγῃ· εἰ δὲ μὴ, θάνατος ἡ ζημία, i. e. a law of Solon. Xen. Æc. 8. 2.—Of dead bodies, *to lay* in a tomb or sepulchre, c. acc. Mark xv. 47. xvi. 6 ὅπου ἔθηκεν αὐτόν. Luke xxii. 53, 55. John xi. 34. xix. 42. xx. 2, 13, 15. Acts ix. 37. c. εἰς μνημεῖον Acts xiii. 29. Rev. xi. 9. c. ἐν μνημεῖῳ Matt. xxvii. 60. Mark vi. 29. John xix. 41. Acts vii. 16. Sept. c. ἐν for עָשָׂה Gen. 1. 26. עָשָׂה 1 K. xiii. 30, 31.—c. ἐν Test. XII Patr. p. 543. Xen. Cyr. 8. 7. 25.—Seq. ἐπὶ c. gen. as τοὺς ἀσθενεῖς ἐπὶ κλινῶν Acts v. 15. (Hdian. 1. 17. 4.) ἐπὶ c. acc. as κάλυμμα ἐπὶ τὸ πρόσωπον 2 Cor. iii. 13. τὰς χεῖρας ἐπ' αὐτά Mark x. 16. Rev. i. 17 in later edit. (Sept. Job xxi. 5. Ps. cxxxix. 4.) So with ἐπὶ c. acc. impl. τὰ γόνατα τίθειν sc. ἐπὶ τὴν γῆν, *to place the knees*, i. q. tokneel, Mark xv. 19. Luke xxii. 41. Acts vii. 60. ix. 40. xx. 36. xxi. 5; see in Γόνυ. Seq. ἐνώπιόν τινος Luke v. 18. impl. Mark vi. 56. (Sept. 1 Sam. x. 25. comp. Ez. xvi. 18.) Seq. παρ' ἑαυτῷ 1 Cor. xvi. 2. παρὰ τοὺς πόδας τινός Acts iv. 35, 37. v. 2. πρὸς τὴν θύραν Acts iii. 2. ὑπὸ τοὺς πόδας τινός 1 Cor. xv. 25, quoted from Ps. cx. 1 where Sept. for הָשָׂה; comp. in Πούς β. —In the sense *to lay off* or *aside*, e. g. garments, ἱμάτια John xiii. 4. So Arr. Epict. 1. 24 12 θίς τὴν πλατύσημον. Diod. Sic. 20. 31, 45 τὰ ὕπλα. Comp.

Lat. *ponere vestem* Ov. Met. 3. 1.—(β) Trop. e. g. *τιθέναι τὴν ψυχὴν* to lay down one's life John x. 11, 15, 17, 18 bis. xiii. 37, 38. xv. 13. 1 John iii. 16 bis. Comp. Lat. *ponere vitam* Cic. ad Div. 9. 24 fin.—Seq. *ἰπὶ* c. acc. Matt. xii. 18 *θήσω τὸ πνεῦμά μου ἐπ' αὐτόν*, i. e. will give or impart unto him, quoted from Is. xlii. 1 where Heb. *לִּי יְהוָה* Sept. *ἐδωκα*. Mid. c. *ἐν*, 2 Cor. v. 19 *θήμενος [ὁ θεός] ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς*, i. e. placing in us, laying upon us, committing unto us; comp. Sept. for *ἔθω* Is. lxiii. 11.—Mid. Seq. *εἰς τὰ ὦτα ὑμῶν*, to lay up in your ears, i. q. to let sink in your ears, minds, Luke ix. 44. Seq. *εἰς τὴν καρδίαν*, to lay to heart, i. q. to resolve, Luke xxi. 14, comp. Sept. Ecc. vii. 22. 1 Sam. ix. 20. Seq. *ἐν τῇ καρδίᾳ*, to lay up in heart, to lay to heart, i. q. to resolve in mind, to ponder, Luke i. 66; (so Sept. and *לִבִּי בְּעִי* 1 Sam. xxi. 13;) also i. q. to resolve, to purpose, Acts v. 4; *ἐν τῷ πνεύματι* id. xix. 21. Comp. Sept. Dan. i. 8.

c) trop. to set, to appoint, to constitute, often i. q. Engl. to make; e. g. of time, Mid. Acts i. 7 *χρόνους ἢ καιροὺς οὓς ὁ πατήρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ*, i. e. which the Father hath set by virtue of his own authority; comp. in 'En no. 3. c. β, fin. (*ἡμέραν* Dion. Hal. Ant. 5. 57 pen. Dem. 1042. pen.) So the lot of any one, *τὸ μέρος*, seq. *μετὰ τινος*, Matt. xxiv. 51. Luke xii. 46. Of a decision, decree, law; Acts xxvii. 12 *οἱ πλείους ἔθεντο βουλὴν*, i. e. made a decision, decided, determined. Gal. iii. 19 in later edit. *ὁ νόμος . . ἐτίθη, the law was set, made*; text. rec. *προσέτιθη*.—So *νόμον τιθέναι* Jos. c. Ap. 2. 21. Dem. 732. 17. Xen. Lac. 1. 2. For the difference between *τιθέναι νόμον* and *τίθεσθαι νόμον*, see Passow *τίθημι* A. 3. c. Buttm. § 135. n. 3.—Seq. dupl. acc. of pers. or thing and predicate, Winer § 32. 4. b; so 1 Cor. ix. 18 *ἀδάπανον θήσω τὸ εὐαγγέλιον, I may make the gospel without charge*, free of expense; comp. for the sense 2 Cor. xi. 7, 8. (Luc. Gymnas. v. Anachar. 16 τοῦ ἀστέρος . . τὸν αἶρα ξηρὸν καὶ διακαῇ τιθέντος.) Of persons, *Ἰὼς ἂν θῶ τοὺς ἰχθυοὺς σου ὑποπόδιον τῶν ποδῶν σου*, Matt. xxii. 44. Mark xii. 36. Luke xx. 43. Acts ii. 35. Heb. i. 13.

x. 13, all quoted from Ps. cx. 1 where Sept. for *תָּשָׁ*; comp. in Πούς β. Ac. s xx. 28 *ὑμᾶς . . ἔθετο ἐπισκόπους*. Rom. iv. 17 *πατέρα πολλῶν ἐθνῶν τίθεικά σε*, from Gen. xvii. 5 where Sept. for *תָּשָׁ*. 1 Cor. xii. 28. Heb. i. 2. 2 Pet. ii. 6. In the Pass. construction, c. *εἰς* ὁ final, 1 Tim. ii. 7. 2 Tim. i. 11. Buttm. § 134. 2. Sept. for *תָּשָׁ* Jer. i. 5. Lev. xxvi. 31. *תָּשָׁ* Job xi. 13.—Æl. V. H. 13. 6 *ὁ οἶνος τίθησι τὰς γυναῖκας τεκνοποιούς*. Xen. Cyr. 4. 6. 3.—Once by Hebr. c. acc. et *εἰς τι* as predicate, Acts xiii. 47 *τίθεικά σε εἰς ὧς ἐθνῶν*, see in *Εἰς* no. 3. a. Winer § 32. 4. b. So Sept. for *תָּשָׁ* Gen. xvii. 16. Jer. ix. 11. *תָּשָׁ* Is. xlii. 15. Nah. iii. 6.—Seq. acc. et *εἰς* final, Mid. 1 Thess. v. 9 *οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργήν*, i. e. hath not appointed us to wrath. 1 Tim. i. 12. Pass. 1 Pet. ii. 8. Seq. acc. et *ἵνα*, John xv. 16 *ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε κ. τ. λ.*

Τίκτω, f. *τίξομαι*, aor. 2 *ἔτεκον*, Buttm. § 114; to bring forth, to bear, sc. offspring, trans.

a) of females, Matt. i. 21, 23 *τίξεται δὲ υἱόν*. ver. 25. ii. 2 *οἱ τεχνεῖς βασιλεὺς*. Luke i. 31, 57. ii. 6, 7, 11. John xvi. 21. Gal. iv. 27. Heb. xi. 11 in text. rec. Rev. xii. 2, 4 bis, 5, 13. Sept. for *תָּשָׁ* Gen. iii. 16. iv. 1.—Æl. V. H. 1. 29. Luc. D. Deor. 10. 1. Xen. Conv. 5. 7.—Metaph. of irregular desire as exciting to sin; James i. 15 *ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν*, i. e. produces, causes sin.—Eccclus. viii. 18. Zenob. Cent. 3. § 28 *δικὴν δίκην ἔτικτε καὶ βλάβην βλάβη*. Anthol. Gr. II. p. 44 *ἄφροσύνα τίκτει πολλάκι δυστυχίαν*.

b) of the earth, Heb. vi. 7 *ἡ γῆ τίκτουσα βοτάνην*.—Philo de Opif. p. 30. Eurip. Cyclop. 332 *ἡ γῆ . . τίκτουσα ποίαν*. Of trees, Philo ib. p. 862.

Τίλλω, f. *ιῶ*, to pull, to pluck, to pull out or off, e. g. ears of grain, c. acc. Matt. xii. 1. Mark ii. 23. Luke vi. 1. Sept. *תִּל*. *τρίχας* for *תִּרְחָ* Ezra ix. 3.—Psalt. Sal. xiii. 3. Arr. Epict. 3. 1. 29. Diod. Sic. 5. 21 *στάχυς*.

Τιμαῖος, ου, ὁ, *Timæus*, pr. name of a man, Mark x. 46.

Τιμάω, ὦ, f. ἴσω, (τιμή,) to hold worth, to estimate, trans.

a) i. q. *to esteem, to honour, to reverence*, c. acc. (a) genr. 1 Tim. v. 3. *χήρας τίμα*. 1 Pet. ii. 17 *πάντας*. Spec. parents Matt. xv. 4, 5. xix. 19. Mark vii. 10. x. 19. Luke xviii. 20. Eph. vi. 2; (So Sept. and *תבב* Ex. xx. 12. Deut. v. 16.) Kings 1 Pet. ii. 17; God and Christ, John v. 23 quater. viii. 49; also of feigned piety towards God, Matt. xv. 8 et Mark vii. 6 *τοῖς χεῖλεσί με τιμᾶ*, quoted from Is. xxix. 13 where Sept. for *תבב*; as also genr. Prov. iii. 9. xiv. 33.—Ecc. iii. 3, 4, 6. Hdian. 4. 8. 19. Xen. Cyr. 1. 2. 12. *τοὺς θεοὺς* *Ἰ. V. H. 2. 31. Xen. Mem. 4. 3. 13.*—(β) i. q. *to treat with honour*, to bestow special marks of honour and favour upon any one, c. acc. John xii. 26. Acts xxviii. 10 *πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς*.—Wisd. xiv. 15. 2 Macc. iii. 2. Jos. Ant. 4. 6. 8 *ὑμᾶς τιμᾶν ξενίοις*. Xen. An. 1. 9. 14 *δώροις ἐτίμα*.

b) i. q. *to prize*, to fix a value or price upon any thing; Pass. and Mid. c. acc. Matt. xxvii. 9 bis, *τὴν τιμὴν τοῦ τετιμημένου*, *ὃν ἐτίμησαντο ἀπὸ υἱῶν Ἰσραὴλ*. Comp. Zech. xi. 12, 13; see in *Ἱερεμίας*. Sept. for *תבב* Lev. xxvii. 8, 12, 14.—Jos. Ant. 5. 1. 21. Dem. 183. 19. Xen. Mem. 3. 10. 10.

Τιμή, ἥς, ἡ, (τίω,) *a holding worth, estimation*, viz.

a) i. q. *esteem, honour, respect, reverence*. (a) genr. e. g. as rendered or exhibited towards any person or thing. John iv. 44 *προφῆτης . . . τιμὴν οὐκ ἔχει*. Rom. xii. 10. 1 Cor. xii. 23, 24. Col. ii. 23 *οὐκ ἐν τιμῇ τιμῇ sc. τοῦ σώματος*. 1 Thess. iv. 4 *ἐν τιμῇ* i. e. reputably. Heb. iii. 3. 1 Pet. iii. 7. *σκεῦος εἰς τιμὴν* Rom. ix. 21. 1 Tim. ii. 20, 21. So as rendered to masters, 1 Tim. vi. 1; to magistrates, Rom. xiii. 7 bis; to elders, 1 Tim. v. 17; to Christ, c. *δόξα*, 2 Pet. i. 17. Rev. v. 12, 13; to God, c. *δόξα*, 1 Tim. i. 17. vi. 16. Rev. iv. 9, 11. vii. 12. xix. 1 in text. rec. Sept. for *תבב* Is. xiv. 18. *תבב* Dan. iv. 27. *τ. τῷ κυρίῳ* for *τῷ* Ps. xxix. i. xcvi. 7.—Ecc. x. 28. Jos. c. Ap. 2. 27 *γονέων τιμή*. Luc. Halsey. 2. Hdian. 2. 15. 4. Xen. An. 6. 1. 20. *τῷ θεῷ* Jos. Ant. 1. 3. 1. *Ἰ. V. H. 3. 1. Xen. Mem. 1. 3. 3.*—(β) Of a state or condition of honour, rank, dignity, joined with *δόξα*, Heb. ii. 7 *δόξῃ*

καὶ τιμῇ ἐστιφάνωσας αὐτόν, quoted from Ps. viii. 6 where Sept. for *תבב*. So as conferred in reward, ver. 9. Rom. ii. 7, 10. 1 Pet. i. 7. ii. 7. Once, an office of honour, Heb. v. 4.—Jos. Ant. 10. 8. 6. Hdian. 3. 10. 9. Xen. Mem. 3. 1. 1. —(γ) Meton. *honour*, i. q. mark or token of honour, favour, reward, etc. Acts xxviii. 10 *πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς*. Sept. for *תבב* Dan. ii. 6.—Ecc. lxxviii. 1. Jos. Ant. 3. 2. 5. Xen. Cyr. 2. 2. 18, 20.

b) i. q. *value, price*. Matt. xxvii. 6 *τιμὴ αἵματος* *price of blood*. ver. 9 see in *Τιμάω* a. Acts iv. 34. v. 2, 3. vii. 16 *τιμὴ ἀργυρίου*. xix. 19. 1 Cor. vi. 20. vii. 23. Sept. for *תבב* Lev. v. 15, 18. xxvii. 2 sq. *תבב* Job xxxi. 39. *תבב* Is. lv. 1. —Jos. Vit. § 31. *Ἰ. V. H. 2. 7. Xen. An. 7. 5. 2.*—Meton. a thing of price, and hence collect. *precious things*, Rev. xxi. 24, 26. So Sept. for *תבב* Ex. xxii. 25.

Τίμιος, α, ον, (τιμή,) *held worth, estimated*, viz.

a) i. q. *esteemed, honoured; estimable, honourable*; Acts v. 34 *Γαμαλιήλ . . . τίμιος πατρί τῷ λαῷ*. Heb. xiii. 4. Sept. for *תבב* Ezra iv. 10. *תבב* Ps. cxvi. 15. —Jos. B. J. 5. 13. 1 *τῷ δήμῳ τίμιος*. Hdian. 6. 9. 14. Xen. OEc. 9. 13.

b) i. q. *valued, prized, precious*. (a) pp. of high price, *costly*, as *λίθος τίμιος* *a precious stone*, genr. Rev. xvii. 4. xviii. 12, 16. xxi. 11, 19; plur. 1 Cor. iii. 12. *ξύλον τίμιον* *costly wood* Rev. xviii. 12. Sept. for *תבב* 1 K. x. 2. 2 Chr. ix. 1, 10.—Hdian. 5. 2. 10 *λίθοι τ. Ἰ. V. H. 7. 8. Xen. An. 1. 2. 27.*—(β) trop. *precious, dear, desirable*. Acts xx. 24 *οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμαυτῷ*. James v. 7. 1 Pet. i. 7, 19. 2 Pet. i. 4. Sept. for *תבב* Prov. iii. 15. viii. 11.—Wisd. xii. 7. Jos. Ant. 17. 9. 4 *φίλων τε Ἡρώδη τιμιώτατος*. Hdian. 1. 16. 9.

Τιμιότης, ητος, ἡ, (τίμιος,) *preciousness, costliness*; meton. i. q. *precious things, magnificence*, prob. costly merchandize, Rev. xviii. 19.—Liban. Ep. 1557 *προσαγορεύω τὴν τιμιότητά σου*.

Τιμόθεος, ον, ὁ, *Timotheus, Timothy*, pr. n. of a young Christian of Derbe, the son of a Jewish mother and Greek father, selected by Paul as the

chosen companion of his journeys and labours in preaching the gospel, Acts xvi. 1, 3. He appears to have been with Paul at Rome, Heb. xiii. 23; but his later history is unknown. Acts xvi. 1. xvii. 14, 15. xviii. 5. xix. 22. xx. 4. 1 Cor. xvi. 10. 2 Cor. i. 19. Phil. i. 1. ii. 19. 1 Thess. i. 1. iii. 6. 2 Thess. i. 1. 1 Tim. vi. 20. 2 Tim. i. 2. Τιμόθεος ὁ συνεργός μου Rom. xvi. 21. T. ὁ ἀδελφός 2 Cor. i. 1. Col. i. 1. 1 Thess. iii. 2. Philem. 1. Heb. xiii. 23. Τιμ. τὸ τέκνον μου etc. 1 Cor. iv. 17. 1 Tim. i. 2, 18.

Τίμων, ωνος, ὁ, *Timon*, pr. n. of one of the seven primitive deacons at Jerusalem, Acts vi. 5.

Τιμωρέω, ὦ, f. ἦσω, (τιμωρός i. q. τιμάρορος, watching one's honour, i. e. 'helping, vindicating,' also 'avenging, punishing;' from τιμή, ὄραω, οὖρος,) pp. *to watch or protect the honour of any one*, i. e. *to help, to succour, to vindicate*, c. dat. Hdot. 1. 141. Dem. 1388. 16. Xen. Cyr. 5. 2. 8. Also *to avenge, to punish in behalf of any one*, c. dat. Hdian. 4. 13. 6, coll. 3. In N. T. genr. *to punish*, c. acc. Acts xxvi. 11 τιμωρῶν αὐτοῦς. Pass. Acts xxii. 5.—Wisd. xii. 20. Jos. Ant. 1. 11. 1. Pol. 2. 56. 11. Xen. Cyr. 1. 2. 6, i. q. κολάζειν in § 7.

Τιμωρία, ας, ἡ, (τιμωρίω q. v.) *vindication, avengement*, Jos. Ant. 17. 9. 1. Xen. Cyr. 4. 6. 7. In N. T. *punishment*, Heb. x. 29.—2 Macc. vi. 26. Jos. B. J. 7. 2. 1. Xen. Mem. 4. 4. 24.

Τίνω, see in Τίω.

Τίς, neut. τί, Gen. τινός, indef. pron. enclitic, Buttm. § 14. 2. § 77. 1; distinguished by its accent from Τίς interrog. q. v.—*One, some one, a certain one*.

a) pp. and genr. of some person or thing whom one cannot or does not wish to name or specify more nearly; so in various constructions: (α) Simply Matt. xii. 47 εἶπε δὲ τις αὐτῷ. xx. 20 αἰρεῖν τι. Luke viii. 49. ix. 57. xiii. 6. Acts v. 25. al. Plur. τινές Mark xiv. 4. Luke xiii. 1. xxiv. 1. John xiii. 29. Rom. iii. 3. 1 Cor. iv. 18. 1 Tim. vi. 10, 21. Heb. iv. 6. 1 Cor. xv. 12 τινές ἐν ἑμῖν. al.—Hdian. 6. 1. 15. Xen. Cyr.

6. 1. 6. τινές Hdian. 1. 3. 13.—(β) Joined with a Subst. or Adjective taken substantively, i. q. *a certain person or thing some*, Buttm. § 124. 2. Matth. § 487 init. So *after* a subst. Mark v. 25 γυνή τις. Luke viii. 27. ix. 19. x. 31, 38. John vi. 7 βραχύ τι λάβη. Acts v. 1. xxvii. 39. al. Plur. Luke viii. 2 γυναῖκες τινες. xxiv. 22. Acts ix. 19 ἡμέρας τινάς. xvii. 20. 2 Pet. iii. 16 δυνσόντά τινα. (Ceb. Tab. 1 πίναξ τις. Xen. Œc. 8. 3.) Also *before* the Subst. or Adj. Matth. 1. c. no. 4, 6. Matt. xviii. 12 ἐὰν γένηται τι ἀνθρώπων. Luke xvii. 12. John iv. 46. Acts iii. 2. ix. 36. Gal. vi. 1. al. Plur. Luke xiii. 31 τινές Φαρισαῖοι. Acts xiii. 1. xv. 2 τινάς ἄλλους. xxvii. 1. Jude 4. So εἰς τις, Mark xiv. 51 εἰς τις νεανίσκος, comp. in εἰς d. Matth. 1. c. init. (Hdian. 3. 11. 2.) Joined with *names* either proper or gentile; e. g. *before*, Mark xv. 21 παράγοντά τινα Σίμωνα. Acts ix. 43; by apposit. John xi. 1. *After*, Luke x. 33 Σαμαρείτης δὲ τις.—Hdian. 4. 8. 10. Xen. H. G. 5. 4. 3 παρὰ Χάρωνι τι. (γ) Seq. genit. of class or of partition, i. e. of which τις, τινές, expresses a part. Luke xiv. 15 ἀκούσας δὲ τις τῶν συνακαμιμένων. 2 Cor. xii. 17. εἰς τις Mark xiv. 47, comp. in β. Plur. Matt. ix. 3. xxvii. 47. Mark ii. 6. Luke xix. 39. Acts vi. 9. Rom. xi. 17. 2 Cor. x. 12 al.—Hdian. 1. 4. 20. εἰς τις Plato Ion, p. 531. D. Plur. Hdian. 1. 6. 2. Xen. Cyr. 1. 4. 19.—In a like sense, seq. ἐκ c. genit. Luke xii. 13 εἶπε δὲ τις ἐκ τοῦ ὄχλου. John xi. 49. Plur. c. ἐκ, Luke xi. 15 τινές δὲ ἐξ αὐτῶν. John vii. 25. ix. 16. Rom. xi. 14.—Hdian. 5. 3. 18.—(δ) With numerals, where it renders the number indefinite, *about, some*. Luke vii. 19 προσκαλεσάμενος δύο τινάς τῶν μαθητῶν αὐτοῦ, i. e. *some two, two or three*. Acts xxiii. 23. Comp. Winer § 25. 2. Matth. § 487. 4.—Thuc. 3. 111 ἐς διακοσίους τινάς αὐτῶν. 7. 87.—(ε) Distributively, τις . . . ἕτερος δὲ, *one . . . another*, 1 Cor. iii. 4. (Xen. Conv. 2. 6.) Plur. τινές . . . τινές δὲ Luke ix. 7, 8. Phil. i. 15.—(ζ) Sometimes τις or τινές is omitted where the sense requires it to be supplied; Luke viii. 20 καὶ ἀπηγγέλη αὐτῷ, λεγόντων sc. τινῶν. Mark ii. 1 δὲ ἡμερῶν sc. τινῶν. So *before* a genit. partit. Acts xxi. 16; *before* ἐκ c. gen. Matt. xiii. 47. Luke xxi. 16. John

xvi. 17. Rev. iii. 9. Comp. Winer § 30. 5. p. 164. § 66. 3.

b) genr. *any one, any body, some one or other*, in various constructions and uses; comp. above in a. (α) Simply, Matt. viii. 28. Mark xii. 19 *ἰάν τινος ἀδελφὸς ἀποθάνῃ*. Luke xiv. 8. John x. 28. Acts xix. 38. Rom. v. 7 bis, *μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται κ. τ. λ.* James ii. 18. al. Neut. *τι*, Matt. v. 23 *ἔχει τι κατὰ σοῦ*. Mark xi. 13. Luke xxii. 35. Acts iii. 5. James i. 7. al. Adv. see below in e. — Xen. Cyr. 2. 3. 4. *τι* Hdian. 6. 1. 4. — (β) Joined with a Subst. or Adj. Rom. viii. 39 *οὔτε τις κρίσις ἐτέρα*. Neut. *τι*, Luke xi. 36 *μὴ ἔχων τι μέρος σκοτεινόν*. Acts viii. 34. So espec. neut. *τι* before adjectives of quality, character, etc. Matth. § 487. 4; e. g. before the adj. Luke xxiv. 41. *ἔχτε τι βρώσιμον*. John i. 47. Acts xvii. 21. xix. 39; after the adj. Mark xvi. 18 *κἄν θανάσιμόν τι πῶσιν*. John v. 14. Acts xix. 32. — Plato Symp. p. 210. E, *τι θαναστόν*. — (γ) Seq. genit. of class or of partition, comp. in a. γ. 1 Cor. vi. 1 *πολυὰ τις ὑμῶν*. Acts v. 15. 2 Thess. iii. 8. Neut. *τι* Acts iv. 32 *καὶ οὐδὲ εἰς τί τῶν ὑπαρχόντων αὐτῷ κ. τ. λ.* Rom. xv. 18. Eph. v. 27. Also seq. *ἀπὸ ε. gen.* Luke xvi. 30; *ἐκ ε. gen.* Heb. iii. 13 *τις ἐξ ὑμῶν*. James ii. 16. — (δ) Τίς stands also for Engl. indef. *one, some one*, Fr. *on*, Germ. *man*, Buttm. § 127. 4. § 129. 11. Matt. xii. 29 *πῶς δύναται τις εἰσελθεῖν κ. τ. λ.* Mark viii. 4. John ii. 25. 1 Tim. i. 8. — Xen. Cyr. 1. 4. 3 *ὥστ' ἐπεθύμει ἂν τις κ. τ. λ.* — (ε) In a similar sense, like Engl. *one, any one, for every one*, *ἕκαστος*, Passow τίς no. 2. b. John vi. 50 *οὗτός ἐστιν ὁ ἄρτος . . . ἵνα τις ἐξ αὐτοῦ φαγῇ κ. τ. λ.* Acts ii. 45. xi. 29. 1 Cor. iv. 2. Heb. x. 28. — Xen. Cyr. 1. 2. 2. — (ζ) *ἰάν τις, if any one*, Matt. xxi. 3. Mark xi. 3. Col. iii. 13. James ii. 14. Rev. xxii. 18. *ἰάν μὴ τις, unless one*, John iii. 3, 5. Acts viii. 31. Plur. *ἂν τινες, if any*, i. q. *whosoever*, John xx. 23 bis. — Luc. D. Deor. 23. 1 *ἦν τις*. — (η) *εἰ τις if any one*, see in Εἰ I. g. γ. p. 223. — In a hypothetical clause, the simple τίς is sometimes said to be i. q. *εἰ τις*, but not accurately. 1 Cor. vii. 18 bis, *περιτετμημένος τις ἐκλήθη, μὴ ἐπισπάζω κ. τ. λ.* *is one called being circumcised*, i. e. be it so

that one is thus called. James v. 13, 14. Comp. Winer § 25. p. 144 sq. — Athen. VI. p. 223 *ὀφθαλμιὰ τις*. Plut. de Puer. educ. 4 *ἀλλ' ἐστὶ τις ἀπόκροτος κ. τ. λ.* (θ) Sometimes τίς, *any one*, is omitted where the sense requires it to be supplied; comp. above in a. ζ. Matt. xxiii. 9 *καὶ πατέρα μὴ [τινα] καλέσητε ὑμῶν ἐπὶ τῆς γῆς*. 1 Pet. iv. 12.

c) emphat. *somebody, something*, i. e. some person or thing of weight and importance, *some great one*; Matth. § 487. 5. Winer § 25. 2. Passow no. 3. — (α) Simply, Acts v. 36 *ἀνίστη Θεοῦδᾶς, λέγων εἶναι τινα ἑαυτόν*. (Theocr. 11. 79. Dem. 150. 19 *σὲ μὲν ἐν τῇ πόλει δεῖ τινα φαίνεσθαι*. Epict. Ench. 13.) Neut. 1 Cor. iii. 7 *οὔτε ὁ φυτεύων ἐστὶ τι*. x. 19. Gal. ii. 6. vi. 3 *εἰ γὰρ δοκεῖ τις εἶναι τι*. ver. 15. 1 Cor. viii. 2 *εἰ δὲ τις δοκεῖ εἰδέναι τι*. — Plato Gorg. 83. p. 527. D, *ὥς τι ὄντας*. id. Apol. Socr. 6. p. 21. D, *οὗτος μὲν οἶεται τι εἰδέναι, οὐκ εἰδώς*. — (β) With an adjective, Acts viii. 9 *Σίμων . . . λέγων εἶναι τινα ἑαυτόν μέγαν*. Heb. x. 27 *φοβερά δὲ τις ἐκδοχὴ κρίσεως*, i. e. a very fearful looking for of judgment. — Eurip. ap. Stob. 173. 11 *δεινὴ τις ὁργή*. Æschin. Dial. Soer. 3. 17 *γαληνός τις βίος*.

d) τίς with a Subst. or Adj. sometimes serves to limit or modify the full signification, like Engl. *somewhat*, i. q. *in some measure, a kind of*, etc. Passow no. 4. Winer § 25. 2. Buttm. § 150. p. 434. Rom. i. 11 *ἵνα τι μεταδῶ χάρισμα ὑμῖν*. ver. 13. 1 Cor. vi. 11. James i. 18 *εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα κ. τ. λ.* — Luc. D. Deor. 6. 1 *συνήμι γὰρ, ὁποῖόν τι τὸ αἰσχρόν κ. τ. λ.* Hdot. 5. 48 *οὐ γὰρ τινα πολλὸν χρόνον*. Stob. 366. 42.

e) Neut. τίς adverbially or as acc. of manner. (α) Simply *in or as to something, in any way*, Phil. iii. 15 *καὶ εἰ τι ἐτέρως φρονεῖτε* Philem. 18. Hence i. q. *perhaps*, in the formula *εἰ μὴ τι, unless perhaps*, Luke ix. 13. John v. 19. al. see in Μῆτι. Comp. Buttm. § 150. p. 434. — Luc. D. Deor. 2. 1. *εἰ καὶ τι ἡμαρτον*. ib. 7. 1. Xen. Cyr. 1. 2. 9. *εἰ μὴ τι* Xen. H. G. 7. 4. 35. — (β) With another acc. neut. as Adverb, thus serving to modify it, comp. in d; *some, somewhat, a little*, comp. Matth. § 487. 4 fin. Passow no. 4. b. E. g. *βραχύ τι, some little, a little*, spoken of time *Ἀγέε*

v. 34; of place or rank Heb. ii. 7. Acts xxiii. 20 *τι ἀκριβέστερον*. 2 Cor. x. 8. xi. 16. So μέρος *τι*, in some part, partly, 1 Cor. xi. 18.—Plato Gorg. p. 499. B, πάλαι *τι*. Xen. Mem. 2. 6. 12 *σχεδόν τι*. Hi. 1. 21 *τι ἥδιον*. AL.

Τίς, neut. τί, Gen. τίνος, interrog. pron. *who? which? what?* Lat. *quis, quæ, quid?* Sept. τίς for *ἵς*, τί for *ἵς*. Always written with the acute accent on *ι*, and thus distinguished from τίς, *τι*, indef. see in Τίς, and comp. Butt. § 13. n. 2. § 77. 1. The place of τίς is usually at the beginning of the interrogative clause, or at most after a particle or the like; but see below in A. a. ζ.

A) Direct, usually with the Indicative; sometimes with the Subjunct. and Optative, which then serve to modify its power; comp. below in f, g.

a) c. Indic. genr. and in various constructions: (α) Simply, Matt. iii. 7 τίς ἐπέδειξεν ὑμῖν φυγεῖν κ. τ. λ. xxi. 23 καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; Mark ii. 7. Luke x. 29. John i. 22, 39 *τί ζητεῖτε*; xiii. 25. Acts vii. 27. xix. 3 *εἰς τί οὖν ἔβαπτίσθητε*, i. e. *into what*, etc. Heb. iii. 17, 18. Rev. vi. 17. al. sæp. τί ἐστὶ τοῦτο; *what is this?* what means this? Mark i. 27. ix. 10. Eph. iv. 9. So with a pron. demonstr. in a contracted clause, Matth. § 472. 4. Luke xvi. 2 τί τοῦτο ἀκούω περὶ σοῦ, for τί ἐστὶ τοῦτο δ κ. τ. λ. comp. John xvi. 18. Acts xi. 17. For the phrases: τί πρὸς ἡμᾶς, τί πρὸς σί, see in Πρὸς III. 3. a. τί ἔμοι καὶ σοί, see in Ἐγὼ c. Comp. below in δ.—Hdian. 2. 1. 17. Xen. Cyr. 3. 3. 62. τί τοῦτο Luc. D. Deor. 5. 7. c. demonstr. Xen. Mem. 4. 4. 13.—(β) With a Subst. or Adj. taken substantively. Matt. v. 46 τίνα μισθὸν ἔχετε; Mark v. 9. Luke xiv. 31. John ii. 18 τί σημεῖον δεικνύεις; Rom. vi. 21, Heb. vii. 11. Matt. v. 47 τί περισσὸν ποιεῖτε; Mark xv. 14 τί γὰρ κακὸν ἐποίησεν; al.—comp. Xen. An. 7. 6. 4.—(γ) Seq. genit. of class or of partition, i. e. of which τίς, τίνες, expresses a part. Matt. xxii. 28 τίνος τῶν ἐπρά ἴσται; Luke x. 36. Acts vii. 52 τίνα τῶν προφητῶν; Heb. i. 5, 13. Also seq. *ἔκ* c. genit. part. Matt. vi. 27 τίς δὲ ἐξ ὑμῶν κ. τ. λ. John viii. 46. c.

Subst. Matt. vii. 9 τίς ἐστὶν ἐξ ὑμῶν ἀνθρώπος κ. τ. λ. Luke xi. 11.—(δ) After τίς the verb εἶναι is often omitted, e. g. τί πρὸς ἡμᾶς Matt. xxvii. 4. τί ἔμοι καὶ σοί John ii. 4. Mark v. 9 τί σοι ὄνομα; Luke iv. 36. Acts vii. 49 ἡ τίς τόπος τῆς καταπαύσεώς μου; x. 21. Rom. iii. 1. viii. 31, 34. James iii. 13. al. So γίνεσθαι Matt. xxvi. 8. John xxi. 21. Comp. Winer § 66. 2.—Xen. Cyr. 3. 3. 62.—(ε) Sing. τί as predicate sometimes refers to a plural neut. as subject; John vi. 9 ταῦτα τί ἐστὶν εἰς τοσαύτους comp. in ζ. Acts xvii. 20, comp. below in g. Comp. Matth. § 488. 7. Winer § 25. 1. p. 145.—Luc. D. Deor. 11. 1. Plat. Theæt. p. 155. C, *θανάζω, τί ποῦ ἐστὶ ταῦτα*. —(ζ) By inversion, τίς is sometimes put after several words in a clause; comp. above init. Matt. vi. 28. John vi. 9 ἀλλὰ ταῦτα τί ἐστὶν κ. τ. λ. xvi. 18. Acts xi. 17. xix. 15 ἡμεῖς δὲ τίνες ἐστέ; Rom. xix. 10. Eph. iv. 9. al. Comp. Matth. § 488. 2.—(η) With other particles: καὶ τίς, *and who? who then?* Mark x. 26. 2 Cor. ii. 2; see in Καὶ no. 1. e. γ. τίς ἄρα, *who then?* see in Ἄρα I. b. τί γάρ, *what then?* Rom. iii. 3. Phil. i. 18; see in Γάρ I. c. τί οὖν, *what therefore? what then?* see in Οὖν no. 2. d. τί ὅτι, *why?* see in Ὅτι no. 1. b. διὰ τί or διὰ, *on account of what? wherefore? why?* see in Διά III. 2. a. εἰς τί, *for what? to what end? wherefore? why?* Matt. xiv. 31. Mark xiv. 4; see in Εἰς no. 3. d. a. But Acts xix. 3 see above in a. πρὸς τί, *for what? for what intent? wherefore?* John xiii. 28; see in Πρὸς III. 3. d. (Xen. Cyr. 6. 3. 20.) *ἵνα τί, that what? to what end? wherefore?* see in Ἰνατί.

b) Neut. τί as adverb of interrogation, or as acc. of manner, interrog. (α) *wherefore? why?* for what cause? i. q. διὰ τί. Matth. § 488. 8. Matt. viii. 26 τί δειλοί ἐστε; Mark xi. 3. Luke vi. 2. John vii. 19. Acts xxvi. 14. 1 Cor. x. 30. al. sæp. Sept. for *ἵς* Ex. xiv. 15. (Xen. An. 2. 4. 3.) So τί καὶ, *why then?* 1 Cor. xv. 29, 30; see in Καὶ no. 1. e. γ. τί δέ, *but why?* expressing surprise Matt. vii. 3. Luke vi. 41; also *and why?* continuative, 1 Cor. iv. 7. Comp. Matth. § 488. 9. τί οὖν *why then?* Matt. xvii. 10. John i. 25. Acts

xv. 10. al. see in Οὖν no. 2. d.—Also i. q. *to what end?* for what purpose? i. q. *εἰς τί*, Matt. xxvi. 65. Gal. iii. 19 *τί οὖν ὁ νόμος*;—(β) *as to what? how?* in what respect? i. q. *κατὰ τί*. Matt. xix. 20 *τί ἐστὶ ὑστερῶ*; Matt. xvi. 26. Mark viii. 36. Luke ix. 25. (Xen. Cyr. 2. 1. 17.) Also i. q. *in what way? how?* Rom. viii. 24 *τί καὶ ἐλπίζει*; 1 Cor. vii. 16 bis, *τί γὰρ οἶδας, γύναι*, κ. τ. λ. Acts xxvi. 8. So Matt. xxii. 17 *τί σοι δοκεῖ*; Mark xiv. 64. Hence intensive, *how! how greatly!* Matt. vii. 14 in later edit. *τί στενὴ ἡ πύλη*. Luke xii. 49 *τί θέλω, εἰ ἤδη ἀνῆφθῃ*. So Sept. for *πῶς* Ps. iii. 2. Cant. iv. 10. vii. 7.

c) i. q. *πότερος*, where two are spoken of, *who or which* of the two? Matt. xxi. 31 *τίς ἐκ τῶν δύο*. xxvii. 21 *τίνα ἀπὸ τῶν δύο*. Comp. above in α γ. Matt. ix. 5 *τί γὰρ ἰσθιν εὐκοπώτερον* κ. τ. λ. xxiii. 17, 19. Luke vii. 42. 1 Cor. iv. 21. See Winer § 25. 1. p. 145. Matth. 488. 4.—Xen. Cyr. 1. 3. 17. Plato Phileb. p. 52. D. comp. Stalb. in Plat. l. c. p. 167.

d) τίς c. Indic. through the force of the context sometimes approaches to the sense of *ποιός*, Lat. *qualis*, i. e. *of what kind or sort?* Herm. ad Vig. p. 731. E. g. of persons, Matt. xvi. 13 *τίνα με λίσσονται οἱ ἄνθρωποι εἶναι*; ver. 15. Mark viii. 27, 29. 1 Cor. iii. 5 *τίς οὖν ἰσθι Παῦλος*; James iv. 12. *τίς ἄρα* Luke i. 66. viii. 25. Neut. Heb. ii. 6 *τί ἰσθιν ἄνθρωπος*; (Soph. Trach. 311.) Of things, Luke iv. 36 *τίς ὁ λόγος οὗτος*; xxiv. 17. John vii. 36. 1 Cor. xv. 29.

e) Spec. c. Indic. *Fut.* τίς expresses: (α) deliberation, Matt. xi. 16 *τίνι δὲ οἰμοιῶσω τὴν κ. τ. λ.* Mark vi. 24. Luke iii. 10 *τί οὖν ποιήσομεν*; ver. 12. xiii. 18. Acts iv. 16. Comp. Winer § 41. 6. In most of these examples, some MSS. have the Subjunctive.—So rarely c. Indic. *Present*, John xi. 47. Acts xxi. 22. Comp. Winer § 42. 3. p. 233.—(β) Hence implying the idea, *shall, may, can*. Matt. v. 13 *ἐν τίνι ἀλισθήσεται*; Luke i. 18 *κατὰ τί γνωσθῶμαι τοῦτο*; Acts viii. 33. Rom. viii. 33, 35. Comp. Winer l. c.—(γ) Sometimes put where a general truth is to be illustrated by a particular example; comp. Herm. ad Soph. Trach. 451. Matt. xii. 11 *τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει* κ. τ. λ. Luke xiv. 5. xi. 5.

where the Subjunct. alternates with the *Fut.*

f) c. Subjunct. implying deliberation with the idea of possibility; comp. Herm. ad Vig. p. 729. Passow no. 2. c. Winer § 42. 4. p. 235, 346. Matt. vi. 31 *λέγοντες· τί φάγωμεν*, κ. τ. λ. Luke xii. 17 *τί ποιήσω*; xvi. 3. So Matt. xx. 32 *τί θέλετε ποιήσω ὑμῖν*; xxvii. 17, 21, 22; see in *θέλω* b.

g) c. Optat. et *ἄν*, implying doubt, uncertainty. Acts ii. 12 *τί ἂν θελοῖ τοῦτο εἶναι*; xvii. 18. Comp. Herm. ad Vig. p. 729. Passow no. 2. a.—Luc. D. Deor. 7. 1. Vitar. Auct. 12.

B) Indirect, where it is often equiv. to *ὅστις*, ὅ, τι, see Buttm. § 127, 4 and n. 6. Matth. § 488. 1. Winer § 25. 1. Passow no. 3.

a) c. Indicat. after verbs of hearing, inquiring, showing, knowing, and the like; comp. Winer § 42. 4. p. 246. Matth. § 507. 2. So in various constructions and uses: (α) *genr.* Matt. vi. 3 *μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου*. ix. 13 *μάθετε τί ἰσθιν*. x. 11. xii. 3, 7. xxi. 16. Mark xiv. 36. Luke vi. 47. vii. 39. Acts xxi. 33. Eph. v. 10. 1 John iii. 2. John xix. 24 *λάχωμεν περὶ αὐτοῦ, τίνος ἔσται*. So c. Subst. 1 Cor. xv. 2 *τίνι λόγῳ* κ. τ. λ. 1 Pet. i. 11; comp. in A. a. β. With *εἶναι* implied, comp. in A. a. δ. Rom. viii. 27 *τί τὸ φρόνημα* κ. τ. λ. Eph. iii. 18. Heb. v. 12.—Hdian. 2. 8 *τίνα ἔχετε γνώμην*. Xen. An. 4. 8. 5. Mem. 1. 6. 4.—In a double question, Luke xix. 15 *ἵνα γινῶ τίς τί διεπραγματεύσατο*, pp. *that he might know, who had gained what?* i. e. *who had gained and what he had gained*; comp. Matth. § 488. 12. fin. Herm. ad Soph. Antig. 20. Aj. 1164.—Xen. Mem. 2. 2. 3 *τίνας οὖν ὑπὸ τίνων εὐροῖμεν* κ. τ. λ.—(β) i. q. *πότερος*, comp. in A. c. Phil. i. 22 *τί αἰρήσονται οὐ γνωρίζω*.—Xen. Cyr. 1. 3. 17.—(γ) i. q. *ποιός*, comp. in A. d. John x. 6 *οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει*. Acts xvii. 19. xxiv. 20.

b) c. Subjunct. implying what *may* or *can* be done, i. e. possibility, Herm. ad Vig. p. 729, 741. Winer § 42. 4. b. p. 246. Matth. § 516. 3. Matt. vi. 25 *μὴ μεριμνᾶτε τί φάγητε*. x. 19. xv. 32. Mark ix. 6 *οὐ γὰρ ᾔδει, τί λαλήσῃ*. Luke xii. 5, 11, 29. xvii. 8. xix. 48. Rom. viii. 26.

1 Pet. v. 8. So in a double question, Mark xv. 24 βάλλοντες . . . τίς τί ἄρῃ, comp. above in a.

c) c. Optat. after a preceding preterite, and implying doubt, uncertainty; Buttm. § 139. 2, 3. Herm. ad Vig. p. 742. Matt. § 518. Winer § 42. 4. c. p. 247. (α) genr. Luke viii. 9 ἐπηρώτων δὲ αὐτὸν . . . τίς εἴη ἡ παραβολὴ αὕτη; xv. 26 ἐπυνθάνετο, τί εἴη ταῦτα; comp. in A. d. ε. xviii. 36. xxii. 23.—Hdian. 2. 8. 5 τίνα γνώμην ἔχετε. Xen. An. 4. 5. 10.—(β) With ἄν, as strengthening the idea of uncertainty, comp. Buttm. § 139. 13. Winer § 43. 4. Herm. ad Vig. 729. Luke i. 62 τὸ, τί ἂν θελοὶ καλεῖσθαι αὐτόν. vi. 11 διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσαιαν τῷ Ἰησοῦ. ix. 46. John xiii. 24. Acts v. 24. x. 17. xvii. 20. xxi. 33.—Xen. Cyr. 1. 4. 12. AL.

Τίτλος, ου, ὁ, Lat. *titulus*, i. e. a *title*, *superscription*, John xix. 19, 20.—Hesych. τίτλος· πτυχίον ἐπίγραμμα ἔχον.

Τίτος, ου, ὁ, *Titus*, pr. n. of a Christian teacher of Greek origin, a companion and fellow-labourer of Paul, Gal. ii. 3; sent by him to Dalmatia, 2 Tim. iv. 10; and also left in Crete to establish and regulate the churches, Tit. i. 5. Tradition relates that he was bishop of Crete, and died there at the age of 92 years. 2 Cor. vii. 6, 13, 14. viii. 6, 16. xii. 18 bis. Gal. ii. 1, 3. 2 Tim. iv. 10. Τίτον τὸν ἀδελφόν μου 2 Cor. ii. 12. Τ. κοινωνὸς ἡμῶς καὶ εἰς ὑμᾶς συνεργός 2 Cor. viii. 23. Τίτῳ γνησίῳ τέκνῳ Tit. i. 4.

Τίω, f. ἰω, *to hold worth*, i. q. *to respect*, *to honour*, *to reverence*, e. g. ξείνον Hom. Od. 15. 542. Θεούς Il. 8. 540. ib. 9. 238; also *to estimate*, *to prize*, Hom. Il. 23. 703, 705. Hence in fut. and aor. 1 Act. and Mid. (and with Pres. τίνω,) *to honour* sc. by making compensation, atonement, i. q. *to atone for*, *to pay for* c. acc. of wrong done, etc. e. g. ὑβριν Hom. Od. 24. 352. φόνον Il. 21. 134.—In N. T. *to atone with*, *to pay*, c. acc. of thing offered or suffered in atonement, as δίκην τίσω *to pay or suffer punishment, to be punished*, Lat. *solvere penas*, 2 Thess. i. 9.—Hom. Od. 14. 84. Ael. V. H. 1. 24. 13. 2. Plut.

de sera Num. Vindict. 8 ἔτισεν ὁ Βίσσος τὴν δикήν VIII. p. 191. Reisk.

Τοί, enclit. particle, pp. antique dat. for τῷ, *by consequence*, *consequently*, *therefore*; which signification however is found only in the strengthened forms τοιγάρ, τοιγαροῦν, etc. while τοί itself retains only a sort of confirmatory sense, *indeed*, *forsooth*, *yet*, etc. Buttm. § 149. p. 431. Matth. § 627. In N. T. only in the compounds καιτοίγε, τοιγαροῦν, τοίνυν.

Τοίγαροῦν, i. e. τοί strengthened by the particles γάρ, οὖν, i. q. *by certain consequence*, *consequently*, *therefore*; see Buttm. § 149. p. 431. 1 Thess. iv. 8 τοιγαροῦν ὁ ἀθετῶν κ. τ. λ. Heb. xii. 1. Sept. for יָגֵז Job xxii. 10. xxiv. 22.—Jos. Ant. 10. 1. 2. Ceb. Tab. 20. Xen. An. 1. 9. 9.

Τοίγε, see καιτοίγε in Γ' II. ζ.

Τοίνυν, i. e. τοί strengthened by νύν, i. q. *indeed now*, *yet now*, *therefore*; used where one proceeds with an inference, Buttm. § 149. p. 431. Matth. § 627. Usually put after one or more words in a clause, Luke xx. 25 ἀπόδοτε τοίνυν τὰ καίσαρος καίσαρι. 1 Cor. ix. 26. James ii. 24 in text. rec.—Wisd. 1. 11. Ceb. Tab. 3. Diod. Sic. 1. 6. Xen. Œc. 10. 2.—More rarely put at the beginning of a clause, Heb. xiii. 13 τοίνυν ἐξερχόμεθα πρὸς αὐτόν. So Sept. for יָגֵז Is. iii. 10. יָגֵז Is. v. 13.—Jos. Ant. 6. 13. 4. Ael. H. An. 2. 6. Other examples see in Lob. ad Phr. p. 342.

Τοιόσδε, τοιάδε, τοιόνδε, a strengthened form of τοῖος demonstr. correlative to ποῖος οἶος, see Buttm. § 79. 5, 6; *of this kind or sort*, *such*, Lat. *talis*, 2 Pet. i. 17 φωνῆς . . . τοιάσδε.—Jos. Ant. 17. 13. 3 ὅσα τοιόνδε. Hdian. 7. 4. 2. Xen. Mem. 1. 1. 1.

Τοιούτος, τοιαύτη, τοιοῦτο and τοιοῦτον Matt. xviii. 5, a strengthened form of τοῖος demonstr. correl. to ποῖος, οἶος, see Buttm. § 79. 5, 6; *of this kind*, *or sort*, *such*, Lat. *talis*, more frequent in Attic usage than τοῖος or τοιόσδε, Passow s. v.

a) genr. e. g. (α) without art. or

corresponding relative, Matt. xviii. 5 ὅς ἐάν διεξήται παιδίον τοιοῦτον ἔν. Mark iv. 33. John iv. 23. Acts xvi. 24. 1 Cor. xi. 16. James iv. 16. al.—Hdian. 7. 8. 17. Xen. Cyr. 2. 1. 1.—With a corresponding relat. e. g. οἷος 1 Cor. xv. 48 bis, οἷος ὁ χοῖκος, τοιοῦτοι καὶ οἱ χοῖκοι, κ. τ. λ. 2 Cor. x. 11. ὁποῖος Acts xxvi. 29. ὡς Philem. 9.—c. οἷος Ecclus. xlix. 16. Xen. Mem. 2. 6. 12. ὅς ib. 2. 8. 3.—(β) With the art. as marking something definite or already mentioned, Matth. § 265. 7. Winer § 17 fin. Comp. in 'Ο, ἡ, τό, C. β. p. 555. Matt. xix. 14 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρ. Mark ix. 37. Acts xix. 25. Rom. i. 32. 1 Cor. v. 11. Gal. v. 21. 1 Tim. vi. 5. 3 John 8. al.—Hdian. 4. 5. 4. Pol. 8. 2. 5. Xen. An. 5. 8. 20.

b) by impl. *such*, i. q. *so great*; (a) without art. or relative, Matt. ix. 8 τὸν δόντα ἱξουσίαν τοιαύτην τοῖς ἀνθρώποις. Mark vi. 2. John ix. 16. (Ceb. Tab. 4.) Neut. pl. τοιαῦτα, *such things, so great things*, e. g. good Luke ix. 9; evil, xiii. 2. Heb. xii. 3.—With a relat. corresponding, ὅστις 1 Cor. v. 1; ὅς Heb. viii. 1.—(β) With the art. ὁ τοιοῦτος *such an one*, *such a person*, *one distinguished*, e. g. in a good sense, 2 Cor. xii. 2, 3, 5. (Æl. V. H. 11. 9.) In a bad sense, i. q. *such a fellow*, Acts xxii. 22, coll. xxi. 27. 1 Cor. v. 5. 2 Cor. ii. 6, 7. Comp. Matth. § 265. 7. 'Ο, ἡ, τό, p. 555. AL.

Τοῖχος, ου, ὁ, *a wall*, sc. of a house, *paries*, Acts xxiii. 3, see in Κονιάω. Sept. for ἱπ Ex. xxx. 3. Lev. xiv. 37.—Æl. V. H. 14. 19. Pol. 5. 33. 5. Xen. Conv. 4. 38. Kindr. with τεῖχος, which is spoken only of the wall of a city, etc.

Τόκος, ου, ὁ, (τίκω, τέτοκα,) *a bringing forth, birth*, Hom. Il. 19. 119. *thing born, offspring, child*, Athen. 4. 82 τόκος καλεῖται πᾶς ὁ γινόμενος παῖς. Xen. Lac. 15. 5.—In N. T. trop. *gain from money put out, interest, usury*, Matt. xxv. 27. Luke xix. 3. Sept. for ἱπ Ex. xxii. 25. Lev. xxv. 36, 37.—Jos. c. Ap. 2. 27. Æschin. 68. 26. Dem. xiii. 20.

Τολμάω, ὦ, f. ἦσω, (τόλμα courage, boldness, from obsol. τλάω, ταλάω to bear,) *to have courage, boldness, confi-*

dence to do any thing; to venture, to dare, intrans. c. infin. Matt. xxii. 46 οὐδὲ ἐτόλμησέ τις . . . ἐπερωτῆσαι αὐτόν. Mark xii. 34. xv. 43. Luke xx. 40. John xxi. 12. Acts v. 13 οὐδεὶς ἐτόλμα κολλησθαι αὐτοῖς. vii. 32. Rom. v. 7. xv. 18. 1 Cor. vi. 1. 2 Cor. x. 12. Phil. i. 14. Jude 9. Sept. for חֲזַק Esth. vii. 5. —2 Macc. iv. 2. Jos. Ant. 17. 13. 4. Dem. 1377. 12. Xen. Mem. 1. 3. 10.—Also *to show oneself bold, to act with boldness, confidence*, c. ἐπὶ τινα *against any one* 2 Cor. x. 2; c. ἐν τινι *in any thing* xi. 21 b.

Τολμηρότερον, adv. (comparat. of τολμηρῶς, Butt. § 115. 5,) *the more boldly*, with greater confidence and freedom, Rev. xv. 15. — Pol. 1. 17. 17. Luc. Icarom. 10. τολμηρῶς Xen. Conv. 2. 12.

Τολμητής, οὔ, ὁ, (τολμάω,) *one bold, a darer, enterpriser*, Jos. B. J. 3. 10. 2. Thuc. 1. 70. In N. T. in a bad sense, *one over-bold, audacious, presumptuous*, 2 Pet. ii. 10.

Τομός, ἡ, ὄν, (τέμνω,) *cutting, sharp, keen*, Plat. Tim. p. 61. E. In N. T. only comparat. τομώτερος, η, ον, *sharper, keener*, trop. Heb. iv. 12.—Luc. Tox. 11. Phocyl. 116 or 118.

Τομώτερος, see in Τομός.

Τόξον, ου, τό, *a bow*, sc. for shooting arrows, Rev. vi. 2. Sept. oft for ἱπ Gen. xxvii. 3. Ps. vii. 13.—Luc. D. Deor. 7. 1. Hdian. 6. 5. 9. Xen. Cyr. 1. 2. 9.

Τοπάzion, ου, τό, (also τόπαζος,) *the topaz* Rev. xxi. 20; *a transparent gem of a golden or orange colour; not the green topaz of Pliny, which seems to have been the modern chrysolite*, H. N. 37. 8 or 32. Comp. Rees' Cyclop. art. *Topaz*.—Sept. for ἱπ Ex. xxviii. 17. Ez. xxviii. 13.—Diod. Sic. 3. 39 where see. Strabo XVI. p. 1115. A, τὰ τοπάζια. λίθος δὲ ἐστὶ διαφανής, χρυσοειδὲς ἀπολάμπων φέγγος. Comp. Wetst. N. T. II. p. 485.

Τόπος, ου, ὁ, *place, locus*, e. g. a) as occupied or filled by any person or thing, *spot, space, room*. (a) pp.

Matt. xxviii. 6 τὸν τόπον ὅπου ἐκεῖτο ὁ κύριος, Mark xvi. 6. Luke ii. 7 οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. (Sept. Gen. xxiv. 23.) Luke xiv. 9, 10, 22. John xx. 7. Acts vii. 33. Heb. viii. 7. Rev. ii. 5 κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς. vi. 14. xx. 11. Sept. for דִּרְמָה Gen. xxiv. 23. 1 K. viii. 6, 7. Prov. xxv. 6.—Luc. Nelyom. 17 ὁ Αἰακὸς ἀπομετρήσῃ ἑκάστῳ τὸν τόπον, δίδωσι δὲ τὸ μέγιστον οὐ πλὴον ποδός. Hdian. 2. 14. 10.—So δίδονται τόπον τινὶ *to give place* to any one, *to make room*, Luke xiv. 9. Rom. xii. 19. Eph. i. 27; see fully in Δίδωμι α. γ.—(β) Trop. i. q. *condition, part, character*; 1 Cor. xiv. 16 ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου *he who fills the place of one unlearned*, i. e. who is unlearned; comp. in Ἀναπληρῶ d. — Philo Somn. p. 600. E, τὸν ἀγγέλου τόπον ἐπέσχε. Jos. Ant. 16. 7. 2 αὐτὸς δὲ πολλὰκις ἀπολογουμένου τόπον λαμβάνει.—(γ) Trop. *place, i. q. opportunity, occasion*. Acts xxv. 16 πρὶν ἢ . . . τόπον τε ἀπολογίας λάβοι κ. τ. λ. Rom. xv. 23 μηκέτι τόπον ἔχων (sc. τοῦ εὐαγγελιῆσθαι) ἐν τοῖς κλίμασι τούτοις. Heb. xii. 17.—Ecclus. iv. 5. Pol. 1. 88. 2 τόπος ἑλέους. Æschin. 84. 39.

b) of a particular *place, spot*, where any thing is done or takes place; Luke x. 32 ὁμοίως δὲ καὶ Λευίτης, γενόμενος κατὰ τὸν τόπον. xi. 1. xix. 5. John iv. 20. v. 13. vi. 23. x. 40. xi. 30. xviii. 2. xix. 20, 41. 2 Pet. i. 19. Pleonast. Rom. ix. 26 ἐν τῷ τόπῳ οὗ, *in the place where*, i. q. simpl. *where*, quoted from Hos. ii. 1 [i. 10], where Sept. for דִּרְמָה דִּרְמָה . Sept. genr. for דִּרְמָה Gen. xxviii. 16, 17. xxxv. 14. Ruth iii. 4.—Pol. 4. 72. 5. Hdian. 1. 8. 11.

c) of a place where one dwells, sojourns, belongs, i. q. *dwelling-place, abode, home*. Luke xvi. 28 εἰς τὸν τόπον τούτον τῆς βασιάνου. John xi. 6. xiv. 2 πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. ver. 3. Acts i. 25 see in Ἰδιος b. γ. Acts xii. 7. Rev. xii. 6, 8, 14. So of a house, dwelling, Acts iv. 31; a temple, Acts vii. 49 τίς τόπος τῆς καταπαύσεως μου, quoted from Is. lxvi. 1 where Sept. for דִּרְמָה . Hence the temple, as the abode of God, is called ὁ τόπος ἁγίος Matt. xxiv. 15. Acts vi. 13, 14. xxi. 28 bis. So Sept. and דִּרְמָה דִּרְמָה Ps. xxiv. 3. דִּרְמָה דִּרְמָה Is. lx. 13.

Sept. genr. for דִּרְמָה Gen. xxix. 26. Num. xxiv. 11. דִּרְמָה 1 Sam. x. 26. xxiv. 23. 2 Chr. xviii. 15.—Luc. D. Mort. 17. 2. de Luctu 2, spoken of Hades as the abode of the dead. Hdian. 4. 2. 18, i. q. οἶκημα § 16.—Of things, *place* where any thing is kept, as a sword, i. q. *a sheath, scabbard*, Matt. xxvi. 52.

d) in a geographical or topographical sense, *a place* or *part* of a country, of the earth, etc. (α) So of a definite place or spot in a city, district, country. Matt. xxvii. 33 bis, εἰς τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστι λεγόμενος κρανίου τόπος. Mark xv. 22 bis. Luke xxiii. 33. John xix. 17. So Luke vi. 17. xxii. 40 coll. ver. 39. John vi. 10. xix. 13. Rev. xvi. 16. Acts xxvii. 8, 29, 41. xxviii. 7. Sept. for דִּרְמָה Gen. xxii. 2, 14. xxviii. 19.—Ceb. Tab. 16. Diod. Sic. 1. 9. Xen. Cyr. 5. 3. 11.—(β) Of a place as inhabited, a city, village, quarter, etc. Luke iv. 37 εἰς πάντα τόπον τῆς περιχώρου. x. 1 εἰς πᾶσαν πόλιν καὶ τόπον. Matt. xiv. 35. Acts xvi. 3. xxvii. 2. Rev. xviii. 17 in later edit. So ἐν παντὶ τόπῳ *in every place*, every where among men, 1 Cor. i. 2. 2 Cor. ii. 14. 1 Thess. i. 8. 1 Tim. ii. 8.—Sept. 2 Chr. xxxiv. 6. Jos. Ant. 11. 8. 4. Hdian. 3. 4. 6. Xen. H. G. 7. 1. 3.—(γ) Of a tract of country, district, region; e. g. ἔρημος τόπος, ἔρημοι τόποι, Matt. xiv. 13, 15. Mark i. 35, 45. vi. 31, 32, 35. Luke iv. 42. ix. 10, 12. δὲ ἀνδρῶν τόπων Matt. xii. 43. Luke xi. 24. κατὰ τοποὺς *in divers places*, quarters, countries, Matt. xxiv. 7. Mark xiii. 8. Luke xxi. 11. So in the sense of a land, country, John xi. 48 ἀροῦσιν ἡμῖν τὸν τόπον καὶ τὸ ἔθνος, i. e. our country and nation. Heb. xi. 8. Acts vii. 7 λατρεύουσίν με ἐν τῷ τόπῳ τούτῳ, i. e. in this land, in allusion to Gen. xv. 14, filled out perhaps from Ex. iii. 12.—Hdian. 3. 14. 2. Dem. 49. 5 ταῖς ἄλλαις ταῖς ἐν τούτῳ τῷ τόπῳ νήσοις. Xen. An. 1. 5. 1. ib. 4. 2. 4.—(δ) Trop. of a *place* or *passage* in a book, Luke iv. 17 εὔρε τὸν τόπον οὗ ἦν γεγραμμένον.—Xen. Mem. 2. 1. 20. Prob. not found elsewhere in this sense, Sturz. Lex. Xen. s. v. Suid. τόπος. ἡ ἐκάστου λόγου περίοδος. So χώρα Jos. Ant. 1. 8. 3.

Τοσοῦτος, τοσαύτη, τοσοῦτο and τοσοῦτον, a strengthened form for τόσος,

η, ον, correl. to ὅσος, πόσος, Buttm. § 79. 5, 6; *so great, so much*, etc.

a) pp. of magnitude, intens. *so great*, Matt. viii. 10 οὐδὲ τοσαύτην πίστιν εὑρον. Luke vii. 9. John xii. 37. Rev. xviii. 17. Plur. neut. τοσαῦτα *so great things*, benefits, Gal. iii. 4. With ὅσος corresponding, Heb. i. 4. vii. 22 coll. 20. x. 25. Rev. xviii. 7. xxii. 16 in text. rec.—2 Macc. iv. 3. Hdian. 7. 8. 4. Xen. An. 3. 5. 7. c. ὅσος Hdian. 2. 3. 17. Xen. Cyr. 8. 1. 4.—So of a specific amount, *so much and no more*, i. q. *so little*, Acts v. 8 bis, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; κ. τ. λ.—Xen. Mem. 1. 3. 5. ib. 2. 4. 4.

b) of time, *so long*, John xiv. 9 τοσοῦτον χρόνον. Heb. iv. 7.—Hdian. 1. 6. 1. Xen. H. G. 4. 6. 13.

c) of number, multitude, collect. or in plur. *so many, so numerous*; Matt. xv. 33 bis, ἄρτοι τοσοῦτοι . . ὄχλον τοσοῦτον. Luke xv. 29. John vi. 9. xxi. 11. 1 Cor. xiv. 10. Heb. xii. 1.—Jos. Ant. 11. 1. 3. Hdian. 1. 17. 10. Xen. Cyr. 2. 4. 2.

Τότε, adv. demonstr. of time, *then, at that time*, correl. to ὅτε, πότε, Buttm. § 116. 4.

a) in general propositions, marking succession; e. g. after πρῶτον, as Matt. v. 24 πρῶτον διαλλάγηθι . . καὶ τότε ἰδῶν πρόσφερε κ. τ. λ. xii. 29. Mark iii. 27. John ii. 10. c. ὅταν, 2 Cor. xii. 10 ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. John ii. 10. Simply, Luke xi. 26.—c. ὅταν Hdian. 2. 9. 4. Xen. Mem. 4. 3. 17.

b) of time past; e. g. with a notation of time preceding, c. ὅτε, Matt. xiii. 26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος . . τότε ἐφάνη καὶ τὰ ζιζάνια. xxi. 1. John xii. 16. c. ὡς John vii. 10. xi. 6. μετὰ c. acc. John xiii. 27. So after a participle as noting time, Acts xxvii. 21. xxviii. 1 καὶ διασωθέντες, τότε ἐπέγνωσαν κ. τ. λ. comp. Matth. § 565. 1 sq. Buttm. § 144. n. 7. Also as opp. to νῦν, Rom. vi. 21. Gal. iv. 8 coll. 9. ver. 29. Heb. xii. 26. εὐθέως τότε Acts xvii. 14. Simply, where the notation of time lies in the context, and τότε, *then, at that time*, is often i. q. *thereupon, after that*; Matt. ii. 7 coll. 4. ver. 17 τότε ἐπληρώθη τὸ ρῆθὲν κ. τ. λ. iii. 5, 13 τότε παραγίνεται ὁ Ἰησοῦς, i. e. after this, coll. ver. 6, 7. Matt. iii. 15. iv. 1. xxvi. 3. John xix. 1, 16. Acts i. 12. x.

46, 48. Heb. x. 7, 9. al.—c. ὅτε Xen. Cyr. 8. 4. 14 coll. 13. ὡς Hdian. 3. 3. 5. Xen. Conv. 1. 14. c. particip. Xen. Cyr. 1. 5. 6. opp. νῦν Xen. Cyr. 5. 2. 8. Simpl. Sept. Gen. xiii. 7. Ezra iv. 23, 24. Jos. Ant. 6. 12. 7. Ceb. Tab. 29. Xen. Conv. 1. 14 οὐδὲ τότε.—Also in later usage ἀπὸ τότε, *from then*, from that time, Matt. iv. 17. xvi. 21. xxvi. 16. Luke xvi. 16; see Phryn. et Lob. p. 461. Sturz de Dial. Mac. p. 211. Sept. for תָּמָד [תָּמָד] Ecclus. viii. 12.—With the art. as adj. ὁ τότε κόσμος, *the then world* 2 Pet. iii. 6; comp. Buttm. § 125. 6.—Hdian. 1. 14. 10. Xen. An. 2. 2. 20.

c) of a time future, e. g. c. ὅταν preceded. Matt. xxv. 31 ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρ . . τότε καθίσει ἐπὶ θρόνου κ. τ. λ. Mark xiii. 14. Luke xiv. 10. . xxi. 20. John viii. 28. 1 Cor. xiii. 10. xvi. 2. 1 Thess. v. 3. Pleonast. ὅταν . . τότε ἐν ἐκείναις ταῖς ἡμέραις Luke v. 35. (comp. Dem. 288. 21 τότε κατ' ἐκείνον τὸν καιρόν.) c. πρῶτον, Luke vi. 42. opp. ἄρτι 1 Cor. xiii. 12. Simply, Mark xiii. 21 καὶ τότε ἰάν τις ὑμῶν εἰπῇ κ. τ. λ. ver. 26, 27. Luke xiii. 26. xxi. 27. 1 Cor. iv. 5. 2 Thess. ii. 8. Sept. simpl. for ἵνα Ex. xii. 44, 48.—Luc. D. Deor. 4. 5 εἰσόμεθα τότε, τί πρακτέον. Hdian. 3. 9. 13. AL.

Τοῦναντίον, (ἐναντίος q. v.) crasis for τὸ ἐναντίον, Buttm. § 29. n. 3; pp. *the opposite*, 3 Macc. iii. 22. Xen. H. G. 7. 5. 26. In N. T. as adv. *on the contrary, contrariwise*, 2 Cor. ii. 7. Gal. ii. 7. 1 Pet. iii. 9. Comp. Buttm. § 128. n. 4. § 131. n. 6.—Æl. V. H. 3. 12. Xen. Mem. 2. 7. 8.

Τοῦνομα, crasis* for τὸ ὄνομα, Buttm. § 128. n. 4; i. q. *by name*, Matt. xxvii. 57; see in ὄνομα a. Comp. Buttm. § 131. 6.—Jos. Ant. 8. 7. 6. Palæph. 40. 3. Luc. D. Deor. 3. 1.

Τουτέστι, crasis for τοῦτ' ἐστι, *that is, id est*, i. q. 'which signifies,' used in explanations; so in text. rec. Acts i. 19 Ἀελλδαμά, τουτέστι, χωρίον αἵματος. xix. 4. Rom. vii. 18. ix. 8. Philem. 12. Heb. ii. 14. vii. 5. ix. 11. x. 20. xi. 16. xiii. 15. 1 Pet. iii. 20. Sept. for הָאֵל Job xl. 19.—In later editions every where written separately, τοῦτ' ἐστι, and so text. rec.

in Matt. xxvii. 46. Mark vii. 2. Rom. x. 6.—8.—Diod. Sic. 4. 7.

Τοῦτο, see in Οὗτος.

Τράγος, ου, ὁ, *a he-goat, hircus*, Heb. ix. 12, 13; 19. x. 4. Sept. for טַרְגָּא Gen. xxxi. 10. Num. vii. 17 sq. טַרְגָּא Lev. xvi. 5, 7 sq. טַרְגָּא Gen. xxxii. 14.—Luc. D. Deor. 4. 1. Plut. Vit. Thes. 18.

Τράπεζα, ης, ἡ, (pp. τετράπεζα, from τέτρα q. v. and πέζα foot,) *a table*, e. g.

a) genr. for setting on food, taking meals. (α) pp. Matt. xv. 27. Mark vii. 28. Luke xvi. 21. xxii. 21, 30. So of the table for the show-bread, Heb. ix. 2, i. q. ἡ τράπεζα τῆς προθέσεως 1 Macc. i. 22; Sept. for תַּרְגָּא Ex. xxv. 23, 27 sq. xxvi. 35. Comp. in Πρόθεσις α. Sept. and תַּרְגָּא genr. 1 Sam. xx. 33. 2 Sam. ix. 7, 10.—Palaph. 23. 1. Luc. Asin. 7. Xen. Conv. 2. 1.—(β) Meton. like Engl. *table*, for that which is set on, i. q. *food, a meal, banquet*. Acts xvi. 34 παρέθηκε τράπεζαν *he set a table*, made ready a meal; comp. in Παραίτημι α. (Æl. V. H. 2. 17. Hdian. 4. 7. 8.) Rom. xi. 9 γενηθήτω ἡ τρ. αὐτῶν εἰς παγίδα, quoted from Ps. lxi. 23 where Sept. for תַּרְגָּא. 1 Cor. x. 21 bis. So Sept. and תַּרְגָּא Ps. xxiii. 5. Prov. ix. 2.—Jos. Ant. 10. 9. 4. Hdian. 1. 6. 2. Xen. Cyr. 7. 2. 26.

b) spec. *table* of a money changer, *a broker's bench or counter*, at which he sat in the market or public place, e. g. in the outer court of the temple, Matt. xxi. 12. Mark xi. 15. John ii. 15. See in Κερματιστής, Κολλυβιστής.—Lys. 114. 37. Isæus 105. 119.—Hence genr. *a broker's office, bank*, where money is deposited and loaned out, Luke xix. 23 δίδοναι τὸ ἀργύριον ἐπὶ τὴν τράπεζαν. See in Τραπεζίτης.—Dem. 895. 5, 15. ib. 1356. 10.—Meton. Acts vi. 2 ταῖς τραπέζαις διακονεῖν, *to serve money-tables*, i. e. to take care of money-affairs, to have charge of the alms, etc.—Jos. Ant. 12. 2. 3 βασιλικὴ τράπεζα.

Τραπεζίτης, ου, ὁ, (τράπεζα b,) *a tabler*, i. e. *a money-changer, broker, banker*, in Lat. also called *trapezita, mensarius*, one who exchanged money, and who also received money on de-

posit at interest in order to loan it out to others at a higher rate; see Boeckh Staatsh. d. Ath. I. p. 139 sq. Adam's Rom. Ant. p. 501. Comp. Dem. p. 816. fin. p. 948 init. Matt. xxv. 27 ἰδεῖ οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπέζιταις. Jos. Ant. 12. 2. 3. Pol. 32. 13. 6. Dem. 1186. 7.

Τραῦμα, ατος, τό, (τιτρώσκω, kindr. with τιτράω, obsol. τράω,) *a wound*, Luke x. 34. Sept. for וּצַחַר Gen. iv. 22. Is. i. 6.—2 Macc. xiv. 45. Pol. 2. 69. 1. Xen. Mem. 3. 4. 1.

Τραυματίζω, f. ἴσω, (τραῦμα,) *to wound*, trans. Luke xx. 12 τοῦτον τραυματίσαντες ἐξέβαλον. Acts xix. 16. Sept. for וּצַחַר Cant. v. 7. part. pass. for וּצַחַר Jer. ix. 1. Ez. xxviii. 23.—1 Macc. xvi. 9. Luc. Epigr. 20. T. IV. p. 417. Tauchn. Xen. H. G. 4. 3. 23.

Τραχηλίζω, f. ἴσω, (τράχλος,) *to twist the neck, to throttle*, as a wrestler his antagonist, Plut. de Curios. 12. ed. R. VIII. p. 69, ὁρᾶτε τὸν ἀθλητὴν ὑπὸ παιδισκαρίον τραχηλιζόμενον, comp. Æl. V. H. 12. 58. Plut. M. Anton. 33. Also *to bend back the neck*, e. g. of an animal for slaughter, so as to expose the front or throat, Diog. Laert. 6. 61 ἰδε τὸν κριὸν ἀρειμάνιον, ὡς ὑπὸ τοῦ τύχοντος κορασίου τραχηλίζεται. Hence in N. T. trop. *to lay bare, to lay open*, Pass. Part. Heb. iv. 13 πάντα δὲ γυμνά καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ.—Hesych. τετραχλησμένα· πεφανερωμένα. Comp. Wetst. N. T. II. p. 398.

Τράχλος, ου, ὁ, *the neck, nape*, Matt. xviii. 6. Mark ix. 42. Luke xvii. 2. Acts xv. 10 see in ζυγός α. Rom. xvi. 4 τὸν ἑαυτῶν τράχλον ὑπέθηκαν sc. under the axe, i. e. have exposed their lives to peril for my safety. Luke xv. 20 et Acts xx. 37 ἐπέπεσον ἐπὶ τὸν τράχλον αὐτοῦ, i. e. embraced him; comp. Gen. xxxiii. 4 where Sept. for וּצַחַר, as also xlv. 14. Josh. x. 24. הָרָא Dent. x. 16. Is. xlvi. 4.—Hdian. 1. 17. 25. Dem. 744. 6. Xen. An. 7. 4. 9.

Τραχύς, εἶα, ὁ, (kind. with ῥάσσω, ῥήσσω,) *rough, uneven*, e. g. ὁδοί Luke iii. 5. Acts xxvii. 29 τραχεῖαι τόποι, i. e. rocks, breakers. Sept. for טַרְגָּא

1s. xl. 4.—Sept. Jer. ii. 25 ὁδὸς τρ. Ceb. Tab. 15. Xen. An. 4. 6. 12.

Τραχωνίτις, ἰδος, ἡ, *Trachonitis*, the north-easternmost of the districts into which the habitable region east of Jordan was divided, bounded easterly by the Arabian desert; on the S. W. by Auranitis and Gaulonitis; and extending from the territory of Damascus on the North, to near Bostra on the South; Euseb. Onom. s. v. Ἰτουραία. The name is derived from two mountains called *Τράχωνες*, Strabo 16. 2. 16, 20. The modern name is *El Ledja*, on the eastern part of Haouran; and the country in its present state is fully described by Burckhardt, Travels in Syria, etc. p. 51 sq. 211 sq. Trachonitis formed a part of the tetrarchy of Herod Antipas, Luke iii. 1; comp. in Ἡρώδης no. 1, 2, and in Ἰτουραία.—Jos. Ant. 1. 6. 4. ib. 17. 11. 4.

Τρεῖς, οἱ, αἱ, neat. *τρια*, *τά*, card. num. *three*, Matt. xii. 40. xiii. 33. xviii. 20. al. Comp. Buttm. § 70. 3.—Sept. for *τῶν* Gen. vii. 13. sēp. Xen. An. 6. 6. 36.—For the pr. n. *Τρεῖς Ταβέρναι*, see in *Ταβέρναι*. AL.

Τρέμω, (*τρίω*), only in pres. and imperf. Passow s. v. Buttm. p. 472; *to tremble*, e. g. from fear, intrans. Matt. v. 23 φοβηθεῖσα καὶ τρέμουσα. Luke viii. 47. Acts ix. 6. Sept. for *τῶν* Jer. iv. 24. Chald. *גזן קרן* Dan. v. 21. vi. 26.—Hdian. 6. 9. 2. Dem. 314. 24.—Hence *to tremble at* any thing, i. q. *to fear*, *to be afraid*, c. part. 2 Pet. ii. 10 οὐ τρέμουσι βλασφημοῦντες, lit. *they do not tremble speaking evil*, i. q. *they do not fear speaking evil*, are not afraid to speak evil; comp. Buttm. § 144. 4. a. Winer § 46. 1.—c. inf. Soph. Œd. Col. 128 ὃν τρέμωμεν λέγειν. Sept. c. acc. for *τῶν* Is. lxvi. 2, 5. Just. Mart. de Resurr. p. 247 τὴν τοῦ ὀνόματος τοῦ Θεοῦ ἰσχὺν καὶ τὰ δαιμόνια τρέμει.

Τρέφω, f. *θρίψω*, comp. Buttm. § 18. 2; pp. *to make thick, firm, fast*, as a fluid. γάλα θρίψαι *to curdle milk*, Hom. Od. 9. 246. Genr. and in N. T. *to make thick or fat*, sc. by feeding; and hence i. q. *to feed, to nurse, to nourish*, trans.

a) pp. and genr. c. acc. Matt. vi. 26 ὁ

πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά. xxv. 37 πότε σε ἰδομεν πεινῶντα, καὶ ἐθρίψαμεν; Luke xii. 24. Acts xii. 20. Rev. xii. 6, 14. Also i. q. *to pamper*, τὰς καρδίας James v. 5, comp. in *Καρδία* α γ. Sept. for *האכל* Prov. xxv. 22. כָּבֵל 1 K. xviii. 13. קָנָה Gen. xlviii. 15.—Luc. D. Deor. 20. 13. Dem. 1358. 13. Xen. Mem. 2. 7. 2. ib. 2. 9. 2.

b) i. q. *to nurture, to bring up*, Luke iv. 16 Ναζαρέτ, οὗ ἦν τεθραμμένος.—1 Macc. iii. 33. Jos. Ant. 2. 9. 2. Hdian. 1. 7. 5. Plat. Rep. 8. p. 558. D. Xen. Mem. 3. 9. 1.

Τρέχω, f. *θρίξομαι*, aor. 2 *ἔδραμον*, Buttm. § 18. 2. § 114. p. 304; *to run*, intrans.

a) pp. and genr. absol. Matt. xxvii. 48 εὐθέως δραμὼν εἰς ἐξ αὐτῶν. Mark v. 6. xv. 36. Luke xv. 20. John xx. 2 τρέχει οὖν καὶ ἔρχεται. ver. 4 ἔτρεχον δὲ οἱ δύο. Seq. ἐπὶ c. acc. loc. Luke xxiv. 12. εἰς final Rev. ix. 9. seq. inf. fin. Matt. xxviii. 8. Sept. for *τῶν* Gen. xxiv. 28. 2 Sam. xviii. 19. c. ἐπὶ Gen. xxiv. 20. Joel ii. 9.—2 Macc. v. 2. Palæph. 22. 3. Xen. Cyr. 2. 2. 9.—So of those who run in a stadium or public race, 1 Cor. ix. 24 bis, οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν κ. τ. λ. (Hdian. 5. 6. 17. Plut. Mor. II. p. 21. Tauchn. *δραμεῖν στάδιον*.) Trop. in comparisons drawn from the public races and applied to Christians, as expressing strenuous effort in the Christian life and cause. 1 Cor. ix. 24 οὕτω τρέχετε ἵνα καταλάβητε sc. τὸ βραβεῖον. ver. 26. εἰς κενὸν *in vain*, Gal. ii. 2 bis. Phil. ii. 16. καλῶς Gal. v. 7. c. acc. of kindr. subst. Heb. xii. 1 τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα *let us run the race set before us*; see Buttm. § 131. 3, and for the Subj. § 139. n. 7.—c. ἀγῶνα Dion. Hal. Anth. 7. 48. Hdot. 8. 102.—Also of strenuous effort in general, Rom. ix. 16 οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος.—Anth. Gr. IV. p. 134 πίνε καὶ εὐφραίνου· τί γὰρ αὐρίον· ἡ τί τὸ μελλόν; οὐδέεις γινώσκου· μὴ τρέχει, μὴ κοπία.

b) trop. of rumour, word, doctrine, *to run, to spread quickly*. 2 Thess. iii. 1 ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ.—Comp. Sept. ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ, for *יָרַח יָרַח* Ps. cxlvii. 15.

Τριάκοντα, οἱ, αἱ, τὰ, (τρεις, τρία,) *thirty*, Matt. xiii. 8, 23. xxvi. 15. xxvii. 3, 9. Mark iv. 8, 20. Luke iii. 23. John v. 5. vi. 19. Gal. iii. 17. Comp. Buttm. § 70. 4. Sept. for עָשָׂר Gen. v. 3, 5, 16.—Luc. D. Mort. 6. 1. Xen. Mem. 1. 2. 31.

Τριακόσιοι, αἱ, α, (τρεις, τρία,) *three hundred*, Mark xiv. 5. John xii. 5. Comp. Buttm. § 70. 4. Sept. for עָשָׂר חָמֵשׁ Gen. vi. 15.—Luc. Ver. Hist. 2. 13. Xen. An. 3. 4. 43.

Τρίβολος, ὁ, ἡ, adj. (τρεις, βέλος,) *three-pointed, three-pronged*; Subst. ὁ τρίβολος, *a caltrop, crow-foot*, composed of three or more radiating spikes or prongs, and thrown upon the ground to annoy cavalry; comp. Adam's Rom. Ant. p. 542. Veget. 3. 24. Polyb. lib. 39. no. 2. ed. Schweigh. τριβόλους σιδηροὺς κατασπεῖραι. — In N. T. *tribulus*, *land caltrop*, a low thorny shrub so called from the resemblance of its thorns and fruit to the military caltrop, *tribulus terrestris* of Linn. comp. Rees' Cyclop. art. *Tribulus*. Matt. vii. 16. Heb. vi. 8. Sept. for רִבְבִּי Gen. iii. 18. Hob. x. 8. צִבְצִי Prov. xxii. 5.—Dioscor. IV. 15. Hesych. τριβόλος· ἀκάνθης εἶδος. Lat. *tribulus* Virg. Georg. 1. 153.

Τρίβος, οὐ, ἡ, (τρίβω to rub,) *a beaten path, way, high-way*, e. g. εὐθείας ποιεῖτε τὰς τρίβους Matt. iii. 3. Mark i. 3. Luke iii. 4, all quoted from Is. xl. 3 where Sept. for הַדֶּרֶךְ. Sept. for דֶּרֶךְ Gen. xlix. 17. פֶּדֶרֶךְ Prov. i. 15.—Plut. Sept. Sap. Conv. 18. ed. R. VI. p. 615. 11. Xen. Cyr. 4. 5. 13.

Τριετία, ας, ἡ, (τρίτης, from τρεις, τρία, and ἔτος,) *the space of three years, triennium*, Acts xx. 31.—Artemid. 4. 2.

Τρίζω, f, ἰσω, onomatopoetic, *to give out a stridulous, creaking, grating sound, to screech*, Lat. *stridere*, intrans. spoken chiefly of living things, as of the cry or chirping of young birds, Hom. Il. 2. 314. Luc. Tim. 21; of bats, Hdot. 3. 110. ib. 4. 183; espec. of the thin stridulous cry attributed to the manes or shades, Hom. Il. 23. 101. Od. 24. 5. Luc. Neeom. 11; of the shrieks of women, Plut. C. Mar. 19; later of

the wheezing or snorting of elephants, Luc. Zeux. 10. Also of inanimate things, as the back of a wrestler, Il. 23. 714; the chord of a lyre, Anth. Gr. IV. p. 57; iron as filed, Alex. Aphrod.—In N. T. of the teeth, *to grate, to gnash*, c. acc. Mark ix. 18 τρίζει τοὺς ὀδόντας. For the acc. as defining and qualifying the action of the verb, see Matth. § 424. 4. Buttm. § 131. n. 3.

Τρίμηνος, οὐ, ὁ, ἡ, adj. (τρεις, μήν,) *of three months, trimestris*, Æschin. 63. 14. In N. T. Neut. τὸ τρίμηνον, *three months, trimestre*, Heb. xi. 23. Sept. for עָשָׂר חָמֵשׁ Gen. xxxviii. 24. 'Π πῶς 2 K. xxiv. 8.—Pol. 5. 1. 12. ib. 32. 12. 1.

Τρίς, adv. (τρεις, τρία,) *thrice, three times*, Matt. xxvi. 34, 75. Mark xiv. 30, 72. Luke xxii. 34, 61. John xiii. 38. 2 Cor. xi. 25 bis. xii. 8. So ἐπὶ τρίς *up to thrice*, i. q. *thrice*, Acts x. 16. xi. 10; see fully in 'Επί III. 2. b. p. 304. Sept. τρίς for עָשָׂר חָמֵשׁ 1 Sam. xx. 41. 2 K. xiii. 18, 19.—Luc. Tox. 39. Xen. Œc. 2. 4.

Τρίστεγος, οὐ, ὁ, ἡ, adj. (τρεις, στέγη), pp. *three-roofed*; genr. *three-storied*, having three floors or stories, οἰκοὶ τρίστεγοι Jos. B. J. 5. 5. 5. στοιὰ Dion. Hal. Ant. 3. 68. In N. T. Neut. τὸ τρίστεγον, *the third floor, third story*, Acts xx. 9. Comp. in Ὑπερώον.—Symm. Gen. vi. 16. So ἡ τριστέγη Artemid. 4. 46.

Τρισχίλιοι, αἱ, α, (τρεις, χίλιοι,) *three thousand*, Acts ii. 41. Comp. Buttm. § 70. 4. Sept. for עָשָׂר חָמֵשׁ Ex. xxxii. 28.—Xen. Cyr. 3. 1. 33.

Τρίτος, η, ον, ordin. adj. (τρεις), *the third*, e. g.

a) genr. Matt. xx. 3 περί τὴν τρίτην ὥραν. xxii. 26 ὁ τρίτος. xxvii. 64. Luke xii. 38. 2 Cor. xii. 2. Rev. iv. 7. al. Sept. for עָשָׂר חָמֵשׁ Gen. i. 13. ii. 14.—Æl. V. H. 7. 5. Xen. An. 2. 2. 4.—So τῇ τρίτῃ ἡμέρᾳ *on the third day* Matt. xvi. 21. Mark ix. 31. al. τῇ ἡμ. τῇ τρίτῃ John ii. 1. τῇ τρίτῃ sc. ἡμ. Luke xiii. 32.—Xen. H. G. 4. 1. 20. τῇ τρίτῃ Cyr. 8. 7. 5.

b) Neut. τὸ τρίτον (α) Subst. c. μέρος impl. *the third part*, seq. gen. of

a whole, Rev. viii. 7 τὸ τρίτον τῶν δένδρων. ver. 8, 9 bis, 10, 11, 12 quinq. ix. 15, 18. xii. 4. non. al. So Sept. for תִּשְׁלֹשׁ Num. xv. 6, 7. 2 Sam. xviii. 2.—(β) Adv. *the third time*, e. g. τὸ τρίτον Mark xiv. 41. John xxi. 17 bis. Simpl. τρίτον Luke xx. 12. xxiii. 22. John xxi. 14. 1 Cor. xii. 28. τρίτον τοῦτο *this third time* 2 Cor. xii. 14. xiii. 1. non al. So Sept. τρίτον for תִּשְׁלֹשׁ Num. xxiv. 10. τρίτον τοῦτο for פ' שְׁלֹשׁ הַיָּמִים Judg. xvi. 15. Num. xxii. 28, 32.—τρίτον Dio Cass. 58. 10. p. 596.—Also ἐκ τρίτου adv. *the third time* Matt. xxvi. 44; see in Ἐκ no. 2 fin. AL.

Τρίχες, see Θρίξ.

Τρίχινος, η, ον, (θρίξ, gen. τρίχος,) *hairy, made of hair*, σάκκος τρίχινος Rev. vi. 12. Sept. for צֶרֶף Zech. xiii. 4.—Xen. An. 4. 8. 3 τριχίνους χιτῶνας.

Τρόμος, ου, ό, (τρέμω,) *a trembling*, e. g. from fear, terror, Mark xvi. 8 εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις. Sept. for צָרָרָה Job iv. 14. Is. xxxiii. 14. תִּפַּח Ex. xv. 15.—1 Macc. vii. 18. Ecclus. xvi. 20. Hom. Il. 6. 137. ib. 18. 247.—Coupled with φόβος, e. g. φόβος καὶ τρόμος *fear and trembling*, intens. expressing great timidity, diffidence, 1 Cor. ii. 3; or profound reverence, respect, dread, 2 Cor. vii. 15. Eph. vi. 6. Phil. ii. 12. Comp. Sept. Is. xix. 6. Ps. lv. 5.

Τροπή, ης, ή, (τρέπω to turn,) *a turning, turning back*, e. g. of the heavenly bodies in their courses, at the solstices, etc. James i. 17 οὐκ ἐν παραλλαγῇ, ή τροπῆς ἀποσκίασμα.—Sept. Job xxxviii. 33 τροπὰς οὐρανοῦ. Deut. xxxiii. 14 ἡλίου τροπῶν. Wisd. vii. 18. Hom. Od. 15. 404 τροπαὶ ἡελίοιο. Pol. 9. 15. 2.—Also a turning back or rout of enemies, 1 Macc. iv. 35. Xen. An. 1. 8. 25.

Τρόπος, ου, ό, (τρέπω to turn,) pr. *a turning, turn, direction*; hence genr. *manner, way, mode*, Xen. Cyr. 8. 1. 19 εἰς μὲν διδασκαλίας τρόπος ἦν αὐτῷ. In N. T.

a) genr. in adverbial constructions: (α) Acc. c. κατά, e. g. καθ' ὃν τρόπον, *in what manner*, i. q. *as, even as*, comp. in Kará no. 4. a. Acts xv. 11. xxvii. 25.

κατὰ πάντα τρόπον *in every way* Rom. iii. 2. κατὰ μηδένα τρόπον *in no way*, 2 Thess. ii. 3.—Sept. Num. xviii. 7. 2 Macc. xi. 31. Pol. 1. 87. 4. Xen. Cyr. 8. 2. 5.—(β) Acc. as adv. ὃν τρόπον, *in what manner*, i. e. *as, even as*, Matt. xxiii. 37 ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία. Luke xiii. 34. Acts i. 11. vii. 28. 2 Tim. iii. 8. So too Jude 7 τὸν ὅμοιον τούτοις τρόπον. Comp. Buttm. § 115. 4. § 131. 6, and n. 3, 4. Matth. § 425. Winer § 32. 6. Herm. ad Vig. p. 882. Sept. for צֶרֶף Gen. xxvi. 29. Obad. 16.—2 Macc. xv. 39. Hdian. 1. 2. 3. Xen. An. 6. 3. 1. Mem. 2. 1. 23. ὅμοιον τρόπον Luc. Catapl. 6.—(γ) Dat. παντὶ τρόπῳ *in every way*, Phil. 1. 18. Comp. Winer § 133. 3. 2. Winer § 31. 4. Also c. ἐν, as ἐν παντὶ τρόπῳ 2 Thess. iii. 16; comp. in Ἐν no. 3. b.—dat. 1 Macc. xiv. 35. Arr. Epict. 2. 20. 8. Xen. Cyr. 2. 1. 13.

b) trop. turn of mind and life, *disposition, manners*, mode of thinking, feeling, acting. Heb. xiii. 5 ἀφιλάργυρος ὁ τρόπος.—Jos. Ant. 6. 12. 7. Hdian. 2. 14. 9. Xen. An. 1. 9. 22.

Τροποφορέω, ῶ, f. ἤσω, (τρόπος b, φορέω,) *to bear with the turn* of any one, i. e. with his disposition, manners, conduct, c. acc. Acts xiii. 18 text. rec. ἐτρόποφόρησεν αὐτούς, from Deut. i. 31 where Sept. Alex. et Compl. for נָשָׂא. Later edit. ἐτροποφόρησεν.—Constitut. Apost. 7. 36. Cic. ad Att. 13. 29.

Τροφή, ης, ή, (τρέφω q. v.) *food, nourishment, sustenance*, Matt. iii. 4 ή δὲ τροφή αὐτοῦ ἦν ἀκρίδες κ. τ. λ. vi. 25. xxiv. 45. Luke xii. 23. John iv. 8. Acts ii. 46. ix. 19. xiv. 17. xxvii. 33, 34, 36, 38. James ii. 15. Trop. *nutriment* for the mind, instruction. Heb. v. 12, 14. Sept. pp. for לֶחֶם Job xxxvi. 31. Ps. civ. 27. תִּרְחֹץ Ps. cxxxvi. 25. Prov. vi. 8.—Arr. Epict. 1. 11. 12. Hdian. 1. 17. 23. Xen. Mem. 3. 11. 6.—In the sense of *stipend, hire*, Matt. x. 10 ἀξίος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ, comp. Luke x. 7 et 1 Tim. v. 18 where it is τοῦ μισθοῦ αὐτοῦ.—Xen. Oec. 5. 13.

Τροφίμος, ου, ό, Trophimus, pr. n. of a Christian of Ephesus, Acts xx. 4. xxi. 29. 2 Tim. iv. 20.

Τροφός, οὔ, ό, ή, (τρέφω,) *a nurser*,

nurse, 1 Thess. ii. 7. Sept. for ἡρῆν Gen. xxxv. 8. Is. xlix. 23.—Hdot. 6. 61. Pol. 16. 31. 2. Xen. Cyr. 7. 3. 13.

Τροφοφορέω, ὦ, f. ἦσω, (τροφός, φορέω,) *to bear as a nurse, to carry in the arms, as a nurse her nursling; trop. i. q. to cherish, to care for, trans.* Acts xiii. 18 in later edit. from Deut. i. 31 where Sept. Cod. Vatic. for Heb. נָחַץ. Comp. in Τροποφορέω.—2 Macc. vii. 27. Macar. Homil. 46 ἀναλαμβάνει καὶ περιθάλλει καὶ τροποφορεῖ ἐν πολλῇ στοργῇ.

Τροχιά, ᾤς, ἡ, (τρόχος,) *a wheel-track, rut, Nicand. Theriac. 876 ἀμάξης τροχιά.* Hesych. τροχιάι· αἱ τῶν τροχῶν χαράξεις. In N. T. in a wider sense, *a way, path; trop. Heb. xii. 13 τροχιάς ὁρθὰς ποιήσατε τοῖς ποσὶν ὑμῖν, i. e. ways of life and conduct; quoted from Prov. iv. 26 where Sept. for הַדָּרָךְ, as also Prov. ii. 15. iv. 11.—Suid. τροχιάς· πορείας, τρίβους, ἱργασίας.*

Τροχός, οὔ, ὁ, (τρέχω,) pp. *a runner, i. e. any thing made round for rolling or running; hence genr. a wheel, as of a chariot, Sept. for רֶכֶשׁ 1 K. vii. 32. Xen. Cyr. 6. 1. 30; of a potter, Pol. 12. 15. 6; for torture, Luc. D. Deor. 6. 5. Plut. Phocion 35. In N. T. trop. a course as run by a wheel, or perh. circular course, circuit; James iii. 6 τροχὸν τῆς γενέσεως i. q. course of life, see in Γένεσις a.—Comp. Anacr. 4. 7 τροχὸς ἄρματος γὰρ οἶα, βίωτος τρέχει κυλισθεῖς. Wetst. N. T. II. p. 670. The grammarians make a distinction between τρόχος wheel, and τροχός course; see Passow in τρόχος fin.*

Τρυβλίον, ον, τό, *a dish, bowl; for eating or drinking; Matt. xxvi. 23 ὁ ἑμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ.* Mark xiv. 20. On this mode of eating, see Calmet art. *Eating*, p. 365 sq. Jahn § 147. Sept. for תְּרַבֵּץ Ex. xxv. 39. Num. iv. 7.—Jos. Ant. 3. 8. 10. Luc. Tim. 54. Ael. V. H. 9. 37.

Τρυγάω, ὦ, f. ἦσω, (τρύγη ripe fruits or grain, fruitage, vintage, harvest,) *to gather in ripe fruits or grain, to harvest, genr. Sept. for תְּרַבֵּץ Hos. x. 12, 14. ἐθῆπον τρ. Long. 2. 4. Oftener and in N. T. of vintagers, to gather grapes, c. acc.*

Luke vi. 44 οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν. Rev. xiv. 18. 19. So Sept. for תְּרַבֵּץ Deut. xxiv. 21. Judg. ix. 7.—Jos. Ant. 1. 6. 3. Dioseor. 5. 29 τὴν σταφυλήν. Luc. Catapl. 20. Xen. Cæc. 19. 19.

Τρυγών, ὄνος, ἡ, (τρύζω to murmur, to coo, kindr. τρίζω, q. v.) *a turtle-dove, Luke ii. 24. Comp. in Περιστερά.* Sept. for תְּרַבֵּץ Lev. v. 7, 11.—Æl. V. H. 1. 15. H. A. 1. 35, 39.

Τρυμαλιά, ᾤς, ἡ, (τρύμη, τρύω to rub through,) *a hole, eye of a needle, i. q. τρύπημα, Mark x. 25. Luke xviii. 25.—Genr. τρυμ. τῆς πέτρας Sept. Judg. xv. 11. Jer. xiii. 4. xvi. 15. Plut. de Puer. educ. 14. ed. R. VI. p. 36. 5.*

Τρύπημα, ατος, τό, (τρύπῳ to bore, τρύπα, τρύω,) *a hole, eye of a needle, Matt. xix. 24.—Genr. Aristoph. Eccles. 620 or 624. Etymol. Mag. 726. 55. Mæris p. 289, ὁπήν, Ἀττικῶς· τρύπημα, Ἑλληνικῶς.*

Τρύφαινα, ης, ἡ, *Tryphæna*, pr. n. of a female Christian at Rome, Rom. xvi. 12.

Τρυφάω, ὦ, f. ἦσω, (τρυφή,) *to live delicately and luxuriously, to live in pleasure, intrans. James v. 5. Sept. for תְּרַבֵּץ Neh. ix. 25. תְּרַבֵּץ Is. lxvi. 11.—Jos. Ant. 4. 7. 3. Ael. V. H. 2. 5. Xen. Ath. 1. 11.*

Τρυφή, ἥς, ἡ, (θρύπτω to break,) *delicate living, luxury, sc. as breaking down the mind and making effeminate. Luke vii. 25 οἱ ἐν . . . τρυφῇ ὑπάρχοντες. 2 Pet. ii. 13. Sept. for תְּרַבֵּץ Prov. xix. 10. Cant. vii. 6.—Test. XII Patr. p. 701 ὁ ἐν τρυφῇ διάγων. Hdian. 5. 2. 14. Xen. Mem. 1. 6. 10.*

Τρυφῶσα, ης, ἡ, *Tryphosa*, pr. n. of a female Christian at Rome, Rom. xvi. 12.

Τρωάς, ἄδος, *Troas*, strictly *Alexandria-Troas*, a city of Phrygia Minor in Mysia, situated on the coast at some distance southward from the site of Troy; now *Eski-Stamboul*. Acts xvi. 8, 11. xx. 5, 6. 2 Cor. ii. 12. 2 Tim. iv. 13. —Ptolem. 5. 3. Plin. H. N. 5. 30. The

name *Troas* or the *Troad* strictly belonged to the whole district around Troy.

Τρωγύλλιον, ου, τό, *Trogyllium*, pr. n. of a town and promontory on the western coast of Asia Minor, opposite Samos, at the foot of Mount Mycale. Acts xx. 15.—Strabo 14. 1. 13.

Τρώγω, f. ξομαι, aor. ἐτραγον, (τρώω, τρώω,) *to eat*, pp. fruits, nuts, raw beans, etc. which require cracking with the teeth, Hdot. 2. 37. ib. 2. 92; hence τρωγάλια, τρωκτά, i. q. fruits, nuts, almonds, and the like, set on as dessert. In N. T. genr. *to eat*, i. q. ἐσθίω, absol. Matt. xxiv. 38 τρώγοντες καὶ πίνοντες *eating and drinking*, i. e. feasting, revelling, comp. in Ἐσθίω c. γ.—Dem. 402. 21 τρώγειν καὶ πίνειν ἡσυχῇ. Pol. 32. 9. 9. Xen. Conv. 4. 8. —Seq. acc. ἄρτον v. ἄρτους by Hebr. John xiii. 18, quoted from Ps. xli. 10 where Heb. לֶחֶם, *Se: t. ἐσθίω*, see fully in Ἄρτος b. Trop. John vi. 58. c. σάρκα vers. 54, 56, 57; see fully in Αἷμα a. β.

Τυχάνω, f. τεύξομαι, (kindr. with τεύχω,) aor. 2 ἐτυχον, perf. τετύχηκα; also perf. τέτευχα Hdot. 3. 14, and in later writers, see in no. 1 fin. See Buttm. § 114. p. 303. Matth. § 251. Lob. ad Phr. p. 395.—*To hit, to strike, to reach* a mark or object, of a weapon, absol. Hom. II. 5. 98. Xen. Cyr. 4. 6. 4. c. acc. II. 5. 582. c. gen. II. 5. 587. AEl. V. H. 13. 1 fin. Xen. Cyr. 2. 3. 18. Also, *to fall in with, to meet* casually, of persons, absol. Od. 21. 13. Hes. Theog. 973. Hence in N. T.

1. trans. *to attain unto*, i. q. *to obtain, to gain, to receive*, seq. gen. Matth. § 328. Winer § 30. 5. n. p. 166, 490. Luké xx. 35 καταξιδέντες τοῦ αἰῶνος ἐκείνου τυχεῖν. (Dem. Coron. p. 328. B, κατ' αὐτὸ τοῦτο ἀξίός εἰμι ἱπαίνου τυχεῖν.) Acts xxi. 3 πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ. xxvi. 22. xxvii. 3. 2 Tim. ii. 10 ἵνα σωτηρίας τύχῃσι. Heb. xi. 35. Perf. Heb. viii. 6 διαφ. τέτευχε λειτουργίας.—2 Macé. iv. 6 εἰρήνης. Diod. Sic. 4. 33 σωτηρίας. Hdot. 2. 3. 25. Xen. Céc. 11. 8. Perf. τέτευχα c. gen. 3 Macé. v. 35 βοηθείας τετευχότες. Diod. Sic. 1. 57. Pol. 1. 66. 10. Plut. Alcib. 1. Comp. Sturz de Dial. Alex. p. 198. Lob. ad Phr. p. 395.

2. intrans. *to fall out, to happen, to chance*. a) εἰ τύχοι impers. *if so happen, it may be*, i. q. *perchance, perhaps*, comp. in Ei I. 1. So 1 Cor. xiv. 10 et xv. 37, where it is equiv. *to for example*.—Philo de Nom. mut. p. 1067 μουσικὸν μὲν γάρ, εἰ τύχοι, καὶ γραμματικόν κ. τ. λ. Dion. Hal. 4. 19. Hdot. 7. 3. 4, 9. Luc. Bis, accus. 2. Comp. Wetst. N. T. II. p. 160. Viger. p. 301. n. 38.

b) Part. τυχών, οὔσα, ὄν, (α) as Adj. *happening*, sc. any where and at all times, i. q. *chance, casual, common*; hence οὐ τυχών, *uncommon, special*. Acts xix. 11 δυνάμεις τε οὐ τὰς τυχούσας ἐποίει ὁ θεός. xxviii. 2.—c. οὐ 3 Macé. iii. 7. Jos. Ant. 2. 6. 6. Hdot. 2. 3. 16. Genr. Pol. 1. 25. 6. Xen. Mem. 1. 1. 14.—(β) Neut. τυχόν adv. *it may be*, i. q. *perchance, perhaps*; 1 Cor. xvi. 6 πρὸς ὑμᾶς δὲ τυχόν, παραμενῶ.—Arr. Exp. Alex. M. 1. 10. 10. Xen. An. 6. 1. 20. Comp. Viger. p. 365.

c) before the participle of another verb, τυγχάνω is used in an adverbial sense, much like Engl. *'to happen to be, to chance to be,'* before a participle; e. g. Ceb. Tab. 1 ἐτυγχάνσμεν περιπατοῦντες *we happened [to be] walking about*, we were *by chance* walking, etc. Xen. An. 1. 5. 8 ὅπου ἕκαστος ἐτύχεν ἰσθηκώς *where each happened [to be] standing*. Buttm. § 144. n. 8. Matth. § 553. δ. Espec. with ὦν, ὄντες, Xen. Cyr. 2. 2. 11 ἐν τῇ σκηνῇ ἐτύχανέ τις ὦν *in the tent there happened to be one*, etc. Ag. 2. 2 πλὴν ὅσοι αὐτῶν φυγάδες τότε ὄντες ἐτύχανον. But not unfreq. and especially in later writers, ὦν is here omitted, particularly before a predicate; and then τυγχάνω takes the place of a conditional *to be*, which can often be expressed in English only by *to be* or sometimes not at all; comp. Matth. § 533. no. 1. Thus in the same words of Xenoph. H. G. 4. 3. 3 πλὴν ὅσοι αὐτῶν φυγάδες τότε ἐτύχανον *except those who happened [to be] exiles*, Engl. who were exiles. Plato Hipp. Maj. p. 299. ult. διὰ ταῦτα τυγχάνει καλή. Aristoph. Eccles. 1141. Παλαφ. 15. 2 ὅπου ἐτύχχανέ ἄρκτος *where there chanced [to be] a bear*, Engl. where there was a bear. Jos. Ant. 1. 19. 5 εἴπερ Λαβάνον παῖς τυγχάνεις; *dost thou happen [to be] the daughter*

ter of Laban? i. e. art thou perhaps his daughter? ib. 3. 5. 1. ib. 4. 7. 2 Μωϋσῆς δὲ, γηραιὸς ἤδη τυγχάνων, *Moses happening now [to be] an old man*, Engl. being now old. See Matth. i. c. Lob. ad Phryn. p. 277. Passow s. v. no. 2. —Hence in N. T. Luke x. 30 ἀφέντες [αὐτὸν] ἡμῶν τυχάνοντα, lit. *leaving him happening [to be] half dead*; Engl. 'leaving him as it were half dead.'

Τυμπανίζω, f. ἰσω, from τύμπανον *tympanum*, a drum, tabret, timbrel, (τύπανον, τύπτω,) consisting in the East of a thin wooden rim covered over with membrane, and hung around with brass bells or rattles, used chiefly by dancing women, Sept. for ἤη Ex. xv. 20. Judg. xi. 34. Æl. V. H. 9. 8. Hdian. 4. 11. 5. But the τύμπανον, *tympanum*, was also an instrument of torture, a wooden frame, prob. so called as resembling a drum or timbrel in form, on which criminals were bound to be beaten to death, 2 Macc. vi. 19, 28, comp. ver. 30; in Jos. de Macc. the same instrument is called τροχός *wheel*, §§ 5, 9. Phot. in Lex. τύμπανον. τὸ τοῦ δημίου ξύλον, ᾧ τοὺς παραδιδόμενους διεχειρίζετο. Luc. Ca. tapl. 6 ἐκ τυμπάνου, Schol. ξύλον ἐν ᾧ τοὺς καταδίκους ἐφόνεον. —Hence τυμπανίζω, *to tympanize*, i. e. *to drum, to beat the drum or timbrel*, Diod. Sic. 3. 59. In N. T. *to scourge upon the tympanum, to torture, to drum to death*; comp. Engl. 'to break upon the wheel'; Pass. Heb. xi. 35 ἄλλοι δὲ ἐτυμπανίσθησαν, comp. 2 Macc. i. c.—Luc. Jup. Trag. 19 ἀνασκοπιζόμενους δὲ, καὶ τυμπανιζόμενους. Aristot. Rhet. 2. 5. Plut. de Adul. et Amic. 17. T. VI. p. 220. 14. Reisk. So ἀποτυμπανίζω, 3 Macc. iii. 27 αἰσχίστοις βασάνοις ἀποτυμπανισθήσεται. Jos. c. Ap. 1. 20. Plut. Galb. 8.

Τύπος, ου, ὁ, (τύπτω,) *a type*, i. e. any thing caused, produced, made through the agency of strokes, blows.

a) i. q. *a mark, print, impress*ion, John xx. 25 bis, τὸ τύπον τῶν ἡλῶν.—Athen. 13. p. 585. C, τοὺς τύπους τῶν πληγῶν ἰδοῦσα. Jos. B. J. 3. 9. 3. Plut. Symp. 8. qu. 7. § 4.

b) i. q. *figure, form*, e. g. (a) of an image, statue. Acts vii. 43 τοὺς τύπους

οὓς ἐποιήσατε προσκυνεῖν αὐτοὺς, quoted from Amos v. 26 where Sept. for עֲבֹדָה. —Hdian. 5. 5. 11 τὸν τύπον τοῦ Θεοῦ. Diod. Sic. 1. 7.—(β) Trop. *form, manner*, e. g. of the contents of a letter Acts xxiii. 25; of a doctrine Rom. vi. 17.—3 Macc. iii. 30 ὁ μὲν τῆς ἐπιστολῆς τύπος κ. τ. λ. Jambl. Vit. Pythag. c. 16. p. 58. c. 23. p. 89, τὸν τύπον τῆς διδασκαλίας. Pol. 22. 7. 9.—(γ) Trop. of a person as bearing the form and figure of another, i. e. as having a certain resemblance in relations and circumstances; Rom. v. 14 ὅς ἐστι τύπος τοῦ μέλλοντος.

c) i. q. *prototype, pattern*. (a) pp. of a pattern or model after which any thing is to be made; Acts vii. 44 ποιῆσαι αὐτὴν κατὰ τὸν τύπον κ. τ. λ. Heb. viii. 5. Comp. Ex. xxv. 40 where Sept. for חֲבִיבָה.—Anthol. Gr. II. p. 72.—(β) Trop. *an exemplar, example, pattern*, e. g. to be imitated, followed, Phil. iii. 17 συμμηταί μου γίνεσθε . . . καθὼς ἔχετε τύπον ἡμᾶς. 1 Thess. i. 7. 2 Thess. iii. 9. 1 Tim. iv. 12. Tit. ii. 7. 1 Pet. v. 3. Hence also for admonition, warning, 1 Cor. x. 6, 11.

Τύπτω, f. ψω, *to beat, to strike, to smite*, pp. with repeated strokes, trans.

a) pp. and genr. (a) in enmity, with a staff, club, the fist, etc. c. acc. of pers. Matt. xxiv. 49 τύπτειν τοὺς συνδούλους. Luke xii. 45. Acts xviii. 17. xxi. 32 τύπτοντες τὸν Παῦλον. xxiii. 3. τινὰ ἐπὶ τὴν σιαγόνα Luke vi. 29. εἰς τὴν κεφαλὴν sc. αὐτόν Matt. xxvii. 30. τὴν κεφαλὴν αὐτοῦ καλὰ μω Mark xv. 19. αὐτοῦ τὸ πρόσωπον Luke xxii. 64. τὸ στόμα Acts xxiii. 2. Sept. of pers. for ἔπει Ex. ii. 11, 13. xxi. 15.—Æschin. 4. 42 τύπτειν τὸ πάτερ, ἢ τὴν μητέρα. Pol. 3. 53. 4. Xen. Ath. 1. 8. τινὰ εἰς τι Xen. Cyr. 5. 4. 5.—(β) Of those who beat upon their breasts in strong emotion; Luke xxiii. 48 τύπτοντες ἑαυτῶν τὰ στήθη. xviii. 13 ἐτυπεν [ἑαυτὸν] εἰς τὸ στήθος.—Jos. Ant. 7. 10. 5 τυπτόμενος τὰ στήθη.—(γ) Trop. from the Heb. *to smite*, i. q. *to punish, to inflict evil, to afflict with disease, calamity*, spoken only of God, c. acc. Acts xxiii. 3 τύπτειν σε μέλλει ὁ Θεός. So Sept. and ἔπει 2 Sam. xxiv. 17. Ez. vii. 9.—2 Macc. iii. 39. Comp. in Πατάσω c.

b) trop. to strike against, i. e. to offend, to wound, e. g. the conscience of any one, τὴν συνείδησιν 1 Cor. viii. 12. Sept. and γῆ 1 Sam. i. 8.—Hom. Il. 19. 125. Hdot. 3. 64 init.

Τύραννος, ου, ὁ, *Tyrannus*, pr. n. of a man at Ephesus, in whose school Paul disputed, and thus taught the Gospel, Acts xix. 9. Comp. in Σχολή. He was prob. a Greek sophist; since Paul had left the Jewish synagogue.

Τυρβάζω, f. ἄσω, (τὴρβη, Lat. turba,) to make turbid, to disturb, to stir up, τὸν πηλόν Aristoph. Vesp. 257. In N. T. trop. to disturb in mind, to trouble, to make anxious, Pass. or Mid. Luke x. 41 μεριμνᾷς καὶ τυρβάζεις περὶ πολλά.—Aristoph. Pax 1006 sq. Athen. 8. 3. p. 336.

Τύριος, ου, ὁ, ἡ, adj. (Τύρος), *Tyrian*; hence ὁ Τύριος a *Tyrian*, Acts xii. 20.—Hdian. 3. 3. 3.

Τύρος, ου, ἡ, *Tyre*, Heb. תַּיִר (rock,) Aram. form תַּיִר whence Τύρος, pr. n. of the celebrated emporium of Phenicia, younger than Sidon, and not mentioned by Moses or Homer; but soon outstripping the latter city in commerce, wealth, and power. Comp. Gesen. Lex. art. תַּיִר. Tyre was situated on the coast of the Mediterranean within the limits assigned to the tribe of Asher; but was never subdued by the Israelites; Josh. xix. 29, comp. Judg. iii. 3, 4. xviii. 7. On the contrary, under the reigns of David and Solomon there was a close alliance of aid and commerce between the two nations; 2 Sam. v. 11. 1 K. v. 1 sq. 1 Chr. xiv. 1 sq. 2 Chr. ii. 3. ix. 10. Jos. Ant. 8. 2. 6 sq. ib. 8. 3. 4. c. Ap. 1. 17. The ancient city lay on the continent, and the more modern part upon an island opposite. It was long besieged by Salmanassar, Menand. ap. Jos. Ant. 9. 14. 2; and afterwards for 13 years by Nebuchadnezzar, Jos. Ant. 10. 11. 1. c. Ap. 1. 21. Comp. Ez. c. 26—28. Whether it was actually captured by the latter, is matter of question among critics; since neither Josephus nor any Greek or Phenician writer asserts it; Jerome ad Ez. xxvi. 7. At any rate Tyre

appears to have come under the dominion of the Babylonians; and afterwards under that of the Persians; in whose time the Tyrians furnished cedar for the second temple, Ezra iii. 7. Tyre was taken by Alexander the Great, after a celebrated siege, B. C. 332; see Diod. Sic. 17. 40 sq. Arr. Exped. Alex. M. 2. 16 sq. Q. Curt. 4. 2 sq. The ancient part of the city, lying upon the continent, was destroyed in this siege, and never again rebuilt. Under the Seleucidæ and the Romans, Tyre still retained its importance as a commercial city. Strabo describes it as situated wholly upon an island, and as flourishing in trade and commerce; Strabo 16. 2. 23. In the fourth century, according to Jerome, it was still a place of great importance; ad Ezech. 26. 7; and such it continued to be in the time of the crusades. See genr. Reland Palæst. p. 1046 sq. Gesen. Comm. zu Jesaia c. 23. T. I. ii. p. 707 sq. Rosenm. Bibl. Geogr. II. i. p. 29 sq. For the present state of Tyre or *Sur*, a small village on a peninsula, see Miss. Herald, 1824. p. 277, 305. The prophets of the O. T. describe Tyre as full of wealth, pride, luxury, and vice; and denounce judgments against her for her idolatry and wickedness; see Is. xxiii. 13. Ez. xxvi. 7. xxviii. 1 sq. xxix. 18.—In N. T. Acts xxi. 3, 7; elsewhere only Τύρος καὶ Σιδῶν Matt. xi. 21, 22. xv. 21. Mark iii. 8. vii. 24, 31. Luke vi. 17. x. 13, 14.

Τυφλόος, ἡ, ὁ, (perh. for τυφελός, from τυφω q. v.) *blind*, Matt. ix. 27, 28. xi. 5. xii. 22. Luke vii. 21, 22. John ix. 1 sq. Acts xiii. 11. al. Sept. for τυφ Lev. xix. 14. Job xxix. 15.—Ceb. Tab. 7. Luc. Tim. 20. Xen. Mem. 4. 3. 3.—Trop. in respect to the mind, *blind*, *ignorant*, *stupid*, dull of apprehension; Matt. xv. 14 ὁδοιῖται εἰς τυφλοὺς τυφλῶν. xxiii. 16, 17, 19, 24, 26. Luke iv. 18. John ix. 39—41. Rom. ii. 19. 2 Pet. i. 9. Rev. iii. 17. So Sept. and τυφ Is. xlii. 16, 18, 19. xliii. 8.—Luc. Vitar. Auct. τυφλὸς γὰρ εἰ τῆς ψυχῆς τὸν ὁφθαλμόν. Soph. Œd. Tyr. 371 or 378. Comp. Xen. Mem. 1. 3. 4. AL.

Τυφλόω, ὤ, f. ὥσω, (τυφλόος,) to

blind, to make blind, trans. *Æl. V. H.* 13. 24. *Hdot. 4. 2.* In *N. T.* only trop. c. acc. *John xii. 40* τοὺς ὀφθαλμοὺς. 1 *John ii. 11.* 2 *Cor. iv. 4* τὰ νοήματα. So *Sept.* for רָגַע *Is. xlii. 19.*—*Test. XII Patr. p. 534* τὸν νοῦν. *Jos. Ant. 8. 2. 2* τῇ διανοίᾳ τετυφλωμένων. *Plato Phædo 48* τὴν ψυχὴν τυφλωθεῖν.

Τυφώω, ὤ, f. ὠσω, (τύφος smoke, vapour, trop. conceit, pride, from τύφω,) to smoke, to fume, to surround with smoke, *Jul. Cæsares.* τυφούμεθα ὑπὸ τοῦ καπνοῦ. *Trop. to make conceited, proud, to inflate*, *Philo Leg. ad Cai. p. 1015* ὁ δὲ Γάιος ἐαυτὸν ἐτετύφωσεν. *Jos. B. J. 2. 17. 9.* *Hdian. 6. 5. 24.* In *N. T.* only *Pass.* *to be conceited, proud, arrogant*, lifted up with pride; 1 *Tim. iii. 6* μὴ τυφώσεις εἰς κρίμα ἐμπέσῃ. vi. 4. 2 *Tim. iii. 4.*—*Jos. c. Ap. 1. 3.* *Æl. V. H. 3. 28* τετυφωμένος ἐπὶ τῷ πλούτῳ. *Pol. 3. 81. 1.*

Τύφω, f. τύψω, Buttm. § 18. 2; to make a smoke, fume, vapour, καπνὸν τύφειν *Hdot. 4. 196.* *to smoke, to sur-*

round or fill with smoke, vapour, καπνῶ τύφειν τὴν πόλιν *Aristoph. Vesp. 457, 1079.* *to let burn out in smoke*, i. e. slowly and faintly, *Diod. Sic. 3. 29* τύφουσι τὸν ἐν τῇ χαράδρᾳ χόρτον.—In *N. T. Pass. Matt. xii. 20* λίνον τυφόμενον, *a smoking wick*, i. e. burning faintly, dimly, quoted from *Is. xlii. 3* where *Heb. פִּתְּוֶה*, *Sept. καπνίζομαι.* See fully in *λίνον.*—*Chariton. Aphrod. 6. 3* τυφομένου πυρός. *Anth. Gr. I. p. 7.* *Plut. Solon. 1* παρεφύλαξε τυφομένην ἀδροῦ πυρός ἐτι ζῶσαν φλόγα.

Τυφωνικός, ή, όν, (τυφών typhon, whirlwind,) typhonic, i. e. like a whirlwind, violent, tempestuous, e. g. ἀνεμος *Acts xxvii. 14.*

Τύχικος, ου, ό, also Τυχικός, οῦ, Tychicus, pr. n. of a Christian teacher, the friend and companion of Paul, *Acts xx. 4.* *Eph. vi. 21.* *Col. iv. 7.* 2 *Tim. iv. 12.* *Tit. iii. 12.*—For the accentuation, see *Winer § 6. 1. p. 49.*

Τύχον, see in *Τυχάνω* no. 2. b, β.

Υ.

Υακίνθινος, η, ου, (βάκινθος,) hyacinthine, having the colour of the hyacinth, *Rom. ix. 17.* *Sept.* for שִׁתָּה *Ex. xxv. 5.* חֲבִיתָה *Ex. xxvi. 4.*—*Hom. Od. 6. 231.* *Luc. pro Imag. 5.*

Υάκινθος, ου, ό, ή, a hyacinth, a flower of a deep purple or reddish blue, *Hom. Il. 14. 348.* *Æl. V. H. 13. 1.* In *N. T.* a gem of like colour, nearly related to the *zircon* of mineralogists, *Rev. xxi. 20.* *Comp. Plin. H. N. 37. 10 or 41.* *Rees' Cyclop. art. Gems.*

Υάλινος, η, ου, (ύαλος,) of glass, glassy, transparent, *Rev. iv. 6* θάλασσα ύάλινη. xv. 2 bis.

Υαλος, ου, ή, (ύω,) pp. 'any thing transparent like water,' e. g. any transparent stone or gem, as rock-salt, *Hdot.*

3. 24; *crystal*, *Sept.* for חֲבִיתָה *Job xxviii. 17;* a burning glass or mirror, prob. of crystal, *Aristoph. Nub. 766 or 768* λίθος διαφανής, ἀφ' ἧς τὸ πῦρ ἄπτονται . . τῇ ύαλον. In *N. T. glass*, *Rev. xxi. 18, 21.*—*Antiphil. 6* in *Anth. Gr. II. p. 155.* *Luc. Quom. Hist. 25.* *Diod. Sic. 2. 15.* The grammarians prefer the form ύαλος to the more Ionic ύελος in *Hdot. et Diod. ll. cc.* *Lob. ad Phr. p. 309.*—On the history of ancient glass, see *Strabo XIV. p. 758.* *Rees' Cyclop. art. Glass.*

Υβρίζω, f. ίσω, (ύβρις,) to act with insolence, wantonness, wicked violence, intrans. *Luc. D. Deor. 6. 1.* *Xen. Cyr. 3. 1. 27.* c. εἰς τινα towards any one, *Luc. D. Deor. 12. 1.* *Dem. 212. 23.* In *N. T.* c. accus. expr. or impl. *to act*

insolently as to or towards any one, i. e. *to treat with insolence, contumely*, i. q. *to injure, to abuse*; comp. Matth. § 411. 2. Winer § 32. 1. n. p. 182. Matth. xxii. 6 ὑβρίσαν καὶ ἀπέκτειναν sc. αὐτούς. Luke xi. 45. xviii. 32. Acts xiv. 5. 1 Thess. ii. 2. Sept. for ἔρη 2 Sam. xix. 43.—2 Macc. xiv. 42. Pol. 10. 7. 3. Xen. Mem. 2. 1. 5.

Υβρις, εως, ἡ, (perh. ὑπέρ,) *pride, haughtiness, arrogance*, as an affection or disposition of mind, Sept. for ἤρη Is. ix. 9 ἐφ' ὑβρι καὶ ὑψηλῇ καρδίᾳ λέγοντες. Prov. xxix. 23. ἤρη Prov. xvi. 19. Jos. Ant. 6. 4. 4. Thuc. 1. 38. In N. T. as shown in external acts, *insolence, contumely, injurious treatment*.

a) 2 Cor. xii. 10 ἐν ὑβρεσιν *in contumelies*, sc. as heaped upon one. Sept. for ἤρη Is. xvi. 6. Nah. ii. 2.—Aristot. Rhet. 2. 2. Dem. 296. 11 τοῦ θανάτου φοβερωτέρως ἡγήσεται τὰς ὑβρεις καὶ τὰς αἰτιμίας. Xen. Cyr. 8. 4. 14.

b) meton. *injury, harm, damage*, in person or property, sc. as arising from the *insolence* or violence of any one, and trop. from the violence of the sea, tempests, etc. Acts xxvii. 10, 21.—Jos. Ant. 3. 6. 4 τό τε καῦμα καὶ τὴν ἀπὸ τῶν ὀμβρῶν ὑβριν ἀπομαχόμεναι. Pind. Pyth. 1. 140 ναυσίστονον ὑβριν ἰδών. Comp. Dem. 522. ult.

Υβριστής, οὔ, ὁ, (ὑβρίζω,) *one insolent, contumelious, injurious*, Rom. i. 30 ὑβριστὰς, ὑπερηφάνους. 1 Tim. i. 13. Sept. for ἤρη Is. xvi. 16. ἤρη Job xl. 6. Is. ii. 12.—Palæph. 1. 8 ὑβρισταὶ καὶ ὑπερήφανοι. Luc. D. Deor. 6. 1. Xen. Mem. 1. 2. 19.

Υγιαίνω, f. ανῶ, (ὕγις,) *to be sound, healthy, well*; to be in good health, intrans.

a) pp. Luke v. 31 οἱ ὑγιαίνοντες *those well*. vii. 10. 3 John 2. Also i. q. *to be safe and sound*, Luke xv. 27. Sept. for ὀψ Gen. xxix. 6. xliii. 27, 28.—Tob. v. 13, 20. Ceb. Tab. 36. Dem. 1256. 4. Xen. Mem. 2. 2. 10.

b) trop. e. g. of persons, ὑγιαίνειν τῇ πίστει v. ἐν τῇ πίστει, *to be sound in the faith*, i. e. firm, pure in respect to Christian doctrine and life, Tit. i. 13. ii. 2. (Pol. 28. 15. 12.) Of doctrine, διδασκαλία ὑγιαίνουσα, λόγος ὑγιαίνων,

sound teaching, sound doctrine, i. e. true, pure, uncorrupted, 1 Tim. i. 10. vi. 3. 2 Tim. i. 13. iv. 3. Tit. i. 9. ii. 1.—Philo de Abr. p. 32. 29 τοὺς ὑγιαίνοντα λόγους. Plut. de aud. Poet. 4. ed. R. VI. p. 72, ὑγιαίνουσαι περὶ θεῶν δόξαι καὶ ἀληθεῖς.

Υγιής, ἔος, οὔς, ὁ, ἡ, adj. Dat. ἐε, εἰ; acc. ἐα, ἡ; so acc. ὑγιῆ for the more usual ὑγιᾶ, John v. 11, 15. vii. 23. Tit. ii. 7; also Lev. xiii. 15. Plat. Phædo 39. p. 89. D. comp. Greg. Cor. p. 163. Matth. § 103. n. 1. Winer § 9. 1.—*Sound, healthy, well*, in good health.

a) pp. of the body or its parts, Matt. xii. 13. xv. 31 βλέποντας . . κυλλοὺς ὑγιεῖς. Mark [iii. 5] v. 34. [Luke vi. 10.] John v. 4, 6, 9, 14. Acts iv. 10. So ποιεῖν τινα ὑγιᾶ *to make sound, to heal*, i. q. ὑγιαίνειν, John v. 11, 15. vii. 23; comp. in Ποίω no. 1. e. β.—Tob. xii. 3. Ecclus. xxx. 13. Dion. Hal. Ant. 4. 4. Xen. Mem. 4. 2. 17. Apol. Socr. 7.

b) trop. λόγος ὑγιής, *sound doctrine*, i. e. true, pure, uncorrupted, Tit. ii. 8.—Anth. Gr. IV. p. 85 λόγος ἔρρει οὐχ ὑγιής. M. Antonin. 8. 29 or 30. Dion. Hal. Ant. 1. 11. ib. 2. 20 δόξας οὐχ ὑγιεῖς.

Υγρός, ἅ, ὄν, (ὔω, ὑδωρ,) *watery, wet, moist*, pp. Hdian. 6. 6. 2. Xen. Œc. 19. 6, 7. In N. T. of a tree or plant, *sappy*, i. e. *fresh, green*, opp. ξηρός, Luke xxiii. 31; comp. in Ξηρός. Sept. for πῆ Judg. xvi. 7, 8.—Theophr. H. Pl. 5. 10 λέγω δὲ ὑγρά τὰ ἔλαια.

Υδρία, ας, ἡ, (ὑδωρ,) *a water-pot*, e. g. a large vessel of stone in which water is kept standing, John ii. 6, 7; also a vessel for drawing and carrying water, *a pot, bucket, pail*, in the East often of stone or earthen ware, John iv. 28. Sept. for τῆ Gen. xxiv. 14 sq. Judg. vii. 16, 19.—Jos. Ant. 18. 13. 5. Athen. XIII. p. 589. Xen. H. G. 1. 7. 9.

Υδροποτέω, ῶ, f. ἤσω, (ὑδροπότης, from ὑδωρ, πίνω,) *to drink water*, to be a water-drinker, intrans. 1 Tim. v. 23.—Athen. II. p. 44. C. Œl. V. H. 2. 38. Xen. Cyr. 6. 2. 26.

Υδρωπικός, ἡ, ὄν, (ὑδρωψ dropsy, ὑδωρ,) *hydropic, dropsical*, Luke xiv. 2. —Pol. 13. 2. 6.

Υδωρ, ὕδατος, τό, (ὕω,) *water*, plur. τὰ ὕδατα *the waters*.

a) pp. Matt. xxvii. 44 λαβὼν ὕδωρ ἀπὲν ἡφ' αὐτοῦ. τ. λ. Mark ix. 41. xiv. 13. Luke vii. 44. John ii. 7. Rev. xvi. 12. al. So the instrument of baptism, Matt. iii. 11. Mark i. 8. Luke iii. 16. John i. 26, 31, 33. iii. 5. Acts i. 5. x. 47. xi. 16. 1 John v. 6, 8. al. Sept. every where for ܠܗܝܠܐ Lev. i. 9. Judg. iv. 19. sæp.—Hdian. 7. 12. 7. Dem. 73. 3. Xen. Mem. 3. 13. 3.—In various connexions, e. g. ὕδωρ ζῶν, *living water*, running, see in Ζάω a. γ. πηγὰι ὑδάτων, see in Πηγὴ a. Of medicinal waters, John v. 3 sq. Of flowing waters, a *stream, river*, e. g. the Jordan, Matt. iii. 16. Mark i. 10. genr. Acts viii. 36 bis, 38, 39. (Sept. Ex. vii. 15. Hdian. 3. 3. 2. Xen. An. 4. 3. 21.) Of a lake or sea, e. g. of Tiberias, Matt. viii. 32. xiv. 28, 29. Luke viii. 24, 25. genr. Rev. i. 15. xiv. 2. al.—Sept. Gen. vi. 17. Luc. Philopat. 13. Xen. H. G. 3. 2. 19.—Of a *watery fluid* found in the pericardium, John xix. 34.

b) trop. as an emblem of spiritual nourishment, i. q. the doctrines and blessings of the Gospel, John iv. 14 ter. ὕδωρ ζῶν iv. 10. vii. 38; comp. in Ζάω a. γ. ὕδωρ ζωῆς Rev. xxi. 6. xxii. 1, 17; see in Ζωὴ a. β. Rev. vii. 17 see ib.—Comp. Ecclus. xv. 3 ὕδωρ σοφίας ποτίσει αὐτόν. AL.

Υετός, οὗ, ὁ, (ὕω,) *rain*, Acts xiv. 17 ἡμῖν ἕτερος διδούς, i. e. rains, seasons, of rain. xxviii. 2. Heb. vi. 7. James v. 18. Rev. xi. 6. James v. 7 ἕτερον πρῶτον καὶ ὄψιμον, see in Ὀψιμος. Sept. for ܡܝܪܝܢܐ Gen. vii. 12. 2 K. iii. 17. ܡܝܪܝܢܐ Ex. ix. 33, 34. 2 Sam. i. 21.—Luc. Icarom. 25. Xen. Venat. 5. 3.

Υιοθεσία, ας, ἡ, (υἱός, θετός, τίθημι,) pp. 'the placing as a son,' *adoption*, Hesych. υιοθεσία· ὅταν τις θετὸν υἱὸν λαμβάνει. comp. Hdian. 5. 7. 1 θεσθαι υἱόν. Diod. Sic. 4. 39 θετὸν υἱὸν ποιῆσθαι. In N. T. trop. *adoption, sonship*, spoken of the state of those whom God through Christ adopts as his sons and thus makes heirs of the promised salvation; comp. in Υἱός B. b. E. g. of the true Israel, the spiritual descendants of Abraham, Rom. ix. 4, comp. ver. 6, 7. Espec. of

Christians, the followers of Jesus, (elsewhere called υἱοὶ τοῦ θεοῦ, as Rom. viii. 14. Gal. iii. 26. comp. John i. 12;) Rom. viii. 15 πνεῦμα υιοθεσίας, see in Πνεῦμα p. 677. col. A. Rom. viii. 23. Gal. iv. 5. Eph. i. 5.

Υἱός, οὗ, ὁ, a *son*, Sept. for ܝܕܝܢܐ .

A) Genr. a) pp. *son*, a male child: (a) strictly spoken only of man; Matt. i. 21 τέκεται δὲ υἱόν. ver. 25. vii. 9. Mark vi. 3. ix. 17. al. sæp. Once pleonast. υἱὸς ἀρρὴν Rev. xii. 5. Emphat. opp. υἱός, Heb. xii. 8. Sept. for ܝܕܝܢܐ Gen. iv. 16, 24. sæp.—Hdian. 3. 6. 11. Xen. Cyr. 2. 2. 14.—Spoken of one who fills the place of a son, John xix. 26 γύναι, ἰδοὺ ὁ υἱός σου. Also of an adopted son, Acts vii. 21 et Heb. xi. 24, in allusion to Ex. ii. 10 where Sept. and ܝܕܝܢܐ .—Hdian. 5. 7. 1, 10, 11. Diod. Sic. 4. 39.—Often the case of υἱός is omitted before a genitive, the article remaining in its place; comp. Butt. § 125. 5. 'Ο, ἡ, τό, p. 551. col. B. a. Matt. iv. 21 τὸν τοῦ Ζεβεδαίου sc. υἱόν. x. 2. John xxi. 15. al.—1 Macc. ii. 1. Jos. Ant. 14. 13. 3. Xen. An. 3. 3. 20.—(β) By Hebr. of the young of animals, g. g. *foal* of an ass, Matt. xxi. 5 πῶλον υἱὸν ὑποζυγίου, quoted from Zech. ix. 9 where Sept. for ܝܕܝܢܐ . Sept. Ps. xxix. 1 υἱὸς κριῶν. Comp. Heb. ܝܕܝܢܐ *son of the herd*, i. e. a calf, Gen. xviii. 7, 8.

b) by Hebr. in a wider sense, *son*, i. q. a *descendant*, Plur. *descendants, posterity*; comp. in Τέκνον b. (a) Sing. Matt. i. 1 Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ. ver. 20 Ἰωσήφ, υἱὸς Δαβὶδ. Luke xix. 9 καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστι. So the Messiah, as descended from the line of David, is said to be υἱὸς Δαβὶδ, Matt. xxii. 42, 45. Mark xii. 35, 37. Luke xx. 41, 44. Hence υἱὸς Δαβὶδ, *Son of David*, i. q. *Messiah*, Matt. ix. 27. xii. 23. xv. 22. xx. 30, 31. xxi. 9, 15. Mark x. 47, 48. Luke xviii. 38, 39. Comp. Sept. and ܝܕܝܢܐ Gen. xxix. 5. Ezra v. 1 coll. Zech. i. 1.—(β) Plur. Acts vii. 16 υἱοὶ Ἐμμόρ, Heb. ܝܕܝܢܐ Gen. xxxiii. 19. Heb. vii. 5 υἱοὶ Λεβὶ *sons of Levi*, i. q. the Levites; Sept. Num. xxvi. 57. Gal. iii. 7 υἱοὶ Ἀβραάμ, emphat. the true or spiritual posterity of Abraham. Espec. οἱ υἱοὶ Ἰσραὴλ, *the sons, descendants of Israel*, i. q.

the Israelites, Matt. xxvii. 9. Luke i. 16. Acts v. 21. vii. 23, 37. Rom. ix. 27. 2 Cor. iii. 7, 13. Rev. xxi. 12. al. So Sept. for לְאַחַי יִצְחָק Ex. xiii. 19. xiv. 2. s̄ep. חֲבֵי Ex. xvi. 31. Lev. xvii. 3, 8, 10.—(γ) υἱὸς ἀνθρώπου, i. q. *man*, and also of Jesus as the *Messiah*; see fully in Ἀνθρῶπος no. 4.

c) trop. and from the Heb. of one who is the object of parental love and care, or who yields filial love and reverence towards another, e. g. *a pupil, disciple, follower*, the spiritual child of any one, comp. in Τέκνον c. β. Heb. ii. 10. xii. 5 bis, ἑμὶν ὡς υἱοῖς διαλέγεται υἱέ μου, κ. τ. λ. quoted from Prov. 11 where Sept. and יָד. 1 Pet. v. 13 Μάρκος ὁ υἱὸς μου, comp. Acts xii. 12; others here understand another Mark, the real son of Peter. So of the disciples and followers of the Pharisees, etc. Matt. xii. 27. Luke xi. 19.—Sept. and יָד 1 K. xx. 35. 2 K. ii. 3, 5. Prov. ii. 1. iii. 1. iv. 10, 20. al. Ecclus. iv. 11. Comp. among the Greeks πατρῶν υἱοί, ῥητόρων υἱοί, for πατροί, ῥήτορες, spoken of classes, castes, professions, as transmitted from father to son. See Gesen. Lex. יָד no. 5. Passow in υἱός.—For υἱὸς v. υἱοὶ τοῦ Θεοῦ, see below in B.

d) By Hebr. c. genit. *the son of any thing* is one connected with, partaking of, or exposed to that thing; often put instead of an adjective. See Winer § 34. 2. n. 2. Gesen. Lex. יָד no. 4, 8. E. g. seq. genit. of place, condition, connexion, υἱοὶ τοῦ νυμφῶνος, *sons of the bridal chamber*, bridesmen, Matt. ix. 15. Mark ii. 19. Luke v. 34; see in Νυμφῶν. Matt. viii. 12 υἱοὶ τῆς βασιλείας sc. τῶν οὐρανῶν, *sons of the kingdom*, i. e. subjects to whom its privileges belong of right, here spoken of the Jews; but also of the true subjects or citizens, Matt. xiii. 38; comp. in Βασιλεία c. β. Opp. υἱοὶ τοῦ πονηροῦ, *subjects, vassals of Satan*, his followers, imitators, ib. xiii. 38; and so υἱὲ τοῦ διαβόλου Acts xiii. 10.—Comp. Sept. υἱὸς ἐλευθέρων for עֲבָדֵי הַיְיָ Ecc. x. 11.—1 Macc. iv. 2 υἱοὶ τῆς ἀρετῆς.—Seq. genit. implying quality, character, e. g. υἱοὶ βροντῆς *sons of thunder* Mark iii. 17, see in Βοανεργίς. Luke x. 6 υἱὸς εἰρήνης *son of peace*, i. e. friendly, admitting your benediction and re-

ceiving you to hospitality. 1 Thess. v. 5 υἱοὶ τῆς ἡμέρας, i. e. enlightened with true knowledge. Acts iv. 36 υἱὸς παρακλήσεως, see in Παράκλησις b. John xii. 36 υἱοὶ τοῦ φωτός, i. e. enlightened with the true light; and so 1 Thess. v. 5. Luke xvi. 8. Opp. υἱοὶ τοῦ αἰῶνος τοῦτου *sons of this world*, i. e. devoted to this world, ib. xvi. 8. xx. 34. υἱοὶ τῆς ἀπειθείας, i. q. οἱ ἀπειθεῖς, the disobedient, Eph. ii. 2. v. 6. Col. iii. 6. Comp. Sept. υἱὸς δυνάμεως for לְחַיִּי 2 Sam. xiii. 28. υἱὸς ἀνομίας for חֲסִידֵי הַיְיָ Ps. lxxxix. 23.—Seq. genit. of that in which one partakes, to which one is exposed, etc. Luke xx. 36 υἱοὶ τῆς ἀναστάσεως *sons of the resurrection*, partakers in it. Acts iii. 25 υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης, i. e. to whom the prophecies and the covenant appertain. Also υἱὸς τῆς ἀπωλείας *son of perdition*, devoted to destruction, see in Ἀπωλεία b, John xvii. 12. 2 Thess. ii. 3. υἱὸς τῆς γέννης, i. e. deserving everlasting punishment, Matt. xxiii. 15. Comp. Sept. υἱὸς θανάτου for Heb. חַיִּי 1 Sam. xx. 31. 2 Sam. xii. 5. comp. the Hebr. Deut. xxv. 2.—Psalt. Sal. xvii. 17 υἱοὶ τῆς διαθήκης.

B) Spec. υἱὸς τοῦ Θεοῦ, υἱοὶ τοῦ Θεοῦ, *son of God, sons of God*. Spoken

a) of one who derives his human nature directly from God, and not by ordinary generation; e. g. of Adam, impl. Luke iii. 38; of Jesus Luke i. 35.

b) of those whom God loves and cherishes as a father; see in Πατήρ B. a. β. Γεννάω I. a. β. comp. in Τέκνον c. γ. So genr. of the pious worshippers of God, *the righteous, saints*, etc. (α) genr. Matt. xxvii. 54 et Mark xv. 39 ἀληθῶς ὁ ἄνθρ. οὗτος υἱὸς ἦν Θεοῦ, comp. Luke xxiii. 47 where it is δίκαιος ἦν. Matt. v. 9 μακάριοι οἱ εἰρηνοποιοί, ὅτι υἱοὶ τοῦ Θεοῦ κληθήσονται. So of one who is *like God*, e. g. in eternal life, Luke xx. 36; in disposition, benevolence, Matt. v. 45. Luke vi. 35 υἱοὶ τοῦ ὑψίστου. Sept. and יָד Ps. lxxiii. 15. Deut. xiv. 1. —Wis. ii. 18. v. 5. Ecclus. iv. 10. Psalt. Sal. xiii. 7.—(β) Spec. of the Israelites, Rom. ix. 26. 2 Cor. vi. 18. So Sept. and עֲבָדֵי Is. i. 2. xliii. 6. Jer. iii. 14. Sing. Ex. iv. 22, 23. Hos. xi. 1. —(γ) Of Christians, Rom. viii. 14, 19.

(Gal. iii. 26 πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χρ. 'I. iv. 6, 7. Heb. xii. 6 sq. Rev. xxi. 7. Comp. in Τέκνον c. γ.

c) Of Jesus Christ, as υἱός τοῦ Θεοῦ, *the Son of God*; also υἱός τοῦ ὑψίστου *Son of the Most High*, Luke i. 32, comp. Mark v. 7. Luke viii. 28; and simply ὁ υἱός, *the Son*, κατ' ἐξοχήν. (a) In the Jewish sense as *the Messiah, the Anointed*, ὁ Χριστός, the expected king of the Jewish nation, constituted of God, and his vicegerent in the world; see fully in Βασιλεία c. So as joined with ὁ Χριστός in explanation; Matt. xvi. 16 σὺ εἶ ὁ Χριστός, ὁ υἱός τοῦ Θεοῦ. xxvi. 63. Mark xiv. 61. Luke iv. 41. John vi. 69. xi. 27. xx. 31. Also John i. 50 σὺ εἶ ὁ υἱός τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ 'Ισραὴλ, comp. Luke i. 32. So too Matt. ii. 15, quoted from Hos. xi. 1 where Sept. for יִשְׂרָאֵל spoken of Israel. Matt. iv. 3 et Luke iv. 3. Matt. viii. 29 et Mark v. 7 et Luke viii. 28. Matt. xiv. 33. xxvii. 40, 43. Mark iii. 11. Luke xxii. 70. John i. 34 coll. 42. ix. 35. Perhaps Acts xiii. 33 et Heb. i. 5 et v. 5 υἱός μου εἶ σὺ, σήμερον γεγέννηκά σε, quoted from Ps. ii. 7 where Sept. for יִשְׂרָאֵל comp. in Γεννάω I. a. β. But these passages belong rather to β below. So Sept. for יִשְׂרָאֵל, e. g. of Solomon whom God calls his son, 2 Sam. vii. 14; also for מְלָכִים of kings or magistrates, Ps. lxxxii. 6. Comp. Ps. lxxxix. 28.—(β) In the Gospel sense, as *the Messiah, the Saviour*, the Head of the Gospel dispensation; so called as proceeding and sent forth from God, as partaking of the divine nature, and being in intimate union with God the Father; comp. in Θεός b. Λόγος III. Κύριος B. β. Βασιλεία c. Compare also passages like John x. 33—36. Matt. xi. 27. Luke x. 22. John i. 14, 18. Heb. i. 5 sq. iii. 6. So where ὁ πατήρ and ὁ υἱός are mentioned in connexion or antithesis, as in most of the above passages; also Matt. xxviii. 19. Mark xiii. 32. John v. 26. 1 John i. 3. ii. 22. iv. 14. 2 John 3, 9. Genr. Matt. iii. 17 οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. xvii. v. John iii. 16 οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν κ. τ. λ. ver. 17, 18. xvii. 1. Rom. i. 3, 4, 9. v. 10. viii. 3, 29, 32. 1 Cor. i. 9. xv. 28. 2 Cor. i. 19. Gal. i.

16. ii. 20. Eph. iv. 13. Col. i. 13. 1 Thess. i. 10. Heb. i. 2. vi. 6. 2 Pet. i. 17. 1 John i. 7. v. 5. Rev. ii. 18. sæp. AL.

"Ὑλη, ης, ἡ, (ῥω, φύω,) *a wood, forest*. Lat. *sylva*, Sept. Job xxxviii. 40. Hdian. 7. 2. 10. Xen. An. 5. 2. 31. In N. T. *wood*, i. e. *fire-wood, fuel*, James iii. 5.—Eccelus. xxviii. 10. Jos. Ant. 6. 3. 1. Xen. H. G. 4. 5. 4. In Greek writers also timber, materials, Hdod. 4. 10. 2. Xen. H. G. 1. 1. 25.

Ὑμεῖς, plur. see in Σὺ.

Ὑμεναῖος, ου, ὁ, *Hymenæus*, pr. n. of a man, an adversary of Paul, 1 Tim. i. 20. 2 Tim. ii. 17.

Ὑμέτερος, α, ου, possess. pron. (ὑμεῖς,) *your*, Lat. *vestri, vestra, vestrum*; comp. Buttm. § 72. 4.

a) pp. of that which *ye have*, which belongs or pertains *to you*; John vii. 6 ὁ καιρὸς ὁ ὑμέτερος. viii. 17 ἐν τῷ νόμῳ τῷ ὑμ. Acts xxvii. 34. Rom. xi. 31. Gal. vi. 13. So Luke vi. 20 ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. xvi. 12 τὸ ὑμέτερον *your own*, that which belongs to you or is assured to you.—Sept. Prov. i. 26. Hdian. 3. 6. 7. Xen. H. G. 6. 3. 6.

b) of that which proceeds *from you*, of which ye are the source, cause, occasion; John xv. 20 καὶ τὸν ὑμέτερον [λόγον] τηρήσουσι. 1 Cor. xv. 31 νῆ τὴν ὑμέτεραν καύχησιν ἣν ἔχω, i. e. *my boasting as to you*. 2 Cor. viii. 8.—Hdian. 1. 5. 25. Thuc. 1. 33 τοὺς Λακεδαιμονίους φάσκει τῷ ὑμέτερόν πολεμῆσαι. Comp. Matth. § 466. 2.

Ὑμνέω, ᾧ, f. ἦσω, (ῥυμνος,) *to hymn*, i. e.

a) pp. c. acc. *to sing hymns to any one, to praise in song*, e. g. τὸν Θεόν Acts xvi. 25. Heb. ii. 12. Sept. for πᾶσι Is. xii. 4. בְּשִׁירָה 2 Chr. xxix. 30.—Jos. Ant. 7. 12. 3 τὸν Θεόν. Æl. V. H. 2. 4. Xen. Cyr. 8. 1. 23 τοὺς Θεούς.

b) intrans. *to sing a hymn or hymns, to sing praise*, absol. Matt. xxvi. 30 καὶ ὑμνήσαντες ἐξῆλθον. Mark xiv. 26. Sept. for πᾶσι Neh. xii. 24. בְּשִׁירָה 2 Chr. xxiii. 13. רָצְּוּ Ps. lxv. 14. Is. xlii. 10.

Ὑμνος, ου, ὁ, (ῥω, ῥδω,) *a hymn, song of praise*. Eph. v. 19 ψαλμοῖς καὶ

ἕμνοις καὶ ψαλμοῖς πνευμ. Col. iii. 16. Sept. for רָשָׁ Is. xlii. 10. פָּרַחָה 2 Chr. vii. 6. Ps. xl. 4.—2 Macc. x. 7. Jos. Ant. 7. 12. 3 εἰς τὸν θρόνον. Arr. Exp. Alex. M. 4. 11. 3 εἰς τοὺς θεούς. Hdnian. 4. 2. 10.

Ὑπάγω, f. ἄξω, (ὑπό, ἄγω,) *to lead, or bring under*, as horses under a yoke, Luc. D. Deor. 25. 3. Hom. Il. 16. 148. *to bring under* a tribunal, i. e. before a judge on his elevated seat, *to arraign, to accuse*, Hdot. 6. 72, 82. Xen. H. G. 2. 3. 28. *to bring under* one's power or will, *to subdue*, Hdot. 8. 106. Jos. Ant. 5. 10. 1. Thuc. 7. 46. *to lead or bring down*, εἰς τὸ πεδῖον Jos. Vit. § 24. *to lead or bring away under*, i. e. *from under* any thing, Hom. Il. 11. 163 "Ἑκτορα δ' ἐκ βελείων ὑπαγε Ζεὺς.—In N. T. and later usage intrans. or c. *ἐαυτὸν* impl. *to go away*, pp. *under cover*, out of sight, strictly with the idea of stealth, stillness, without noise or notice. Comp. in Ἄγω no. 3.

a) pp. *to go away, to depart, to withdraw oneself*, sc. so as to be under cover, out of sight. Absol. of persons, Mark vi. 31 οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες. ver. 33. John xviii. 8. Trop. of persons withdrawing themselves from a teacher or party, John vi. 67. xii. 11. Imperat. ὑπαγε, *go thy way, depart*, as a word of dismissal, Matt. viii. 13, 32. xx. 14. Mark vii. 29. x. 52. Luke x. 3. Once infin. John xi. 44. So ὑπαγε εἰς εἰρήνην Mark v. 34, ἐν εἰρήνῃ James ii. 16; see in Εἰς no. 4 fin. As expressing aversion, i. q. *get thee hence, begone*, ὑπαγε Σατανᾶ Matt. iv. 10; elsewhere ὑπαγε ὀπίσω μου Matt. xvi. 23. Mark viii. 33. Luke iv. 8; comp. in Ὀπίσω b.—Seq. εἰς local, εἰς τὸν οἶκον Matt. ix. 6. Mark ii. 11. v. 19. Trop. Rev. xiii. 10 εἰς αἰχμαλωσίαν. xvii. 8, 11 εἰς ἀπώλειαν. Seq. πρὸς c. acc. e. g. πρὸς τὸν πατέρα John vii. 33. xiii. 3. xvi. 5, 10, 16, 17. c. πρὸς τ. π. impl. viii. 21 ἐγὼ ὑπάγω. xiv. 28 ὑπάγω . . . πορεύομαι πρὸς τ. π. In a like sense seq. ποῦ *whither*, John viii. 14 bis. xiii. 36. xiv. 5. xvi. 5. ὅπου John viii. 21, 22. xiii. 33, 36. xiv. 4. Once of the wind, c. ποῦ, John iii. 8. Trop. and absol. i. q. *to depart this life, to die*, Matt. xxvi. 24 et Mark xiv. 21 ὁ υἱὸς τοῦ ἀνθρ. ὑπάγει, καθὼς γέγραπται κ. τ. λ.—Thom.

Mag. p. 866 τὸ ὑπάγω μὴ εἶπες ἀντὶ τοῦ ἀπέρχομαι, ἀλλ' ἀντὶ τοῦ ὑπὸ ζυγὸν ἄγω. Arr. Epict. 3. 16. 10 μακρὰν ἀπὸ τοῦ ἡλίου ὑπάγετε. Anth. Gr. III. p. 57. no. 2. εἰς ἄδην ὑπάγω ib. p. 60. no. 7. Comp. Hdot. 4. 120, 122.

b) genr. i. q. *to go, to go away to* a place, etc. c. εἰς local, εἰς τὴν πόλιν v. κώμην Matt. xxvi. 18. Mark xi. 2. xiv. 13. Luke xix. 30. Matt. xx. 4, 7 εἰς τὸν ἀμπελῶνα. John vii. 3. ix. 11 ὑπαγε εἰς τὴν κολυμβήθραν. xi. 31. vi. 21 εἰς ἣν [γῆν] ὑπῆγον sc. by ship. Seq. μετὰ τινος Matt. v. 41. Luke xii. 58. c. ἐκεῖ John xi. 8. c. ποῦ John xii. 35. 1 John ii. 11. ὅπου Rev. xiv. 4. c. inf. final, John iv. 16. ix. 7 coll. 11. Luke viii. 42. xvii. 14.—By a species of pleonasm, ὑπάγω is often prefixed, espec. in the imperative, to verbs which already imply motion or action, in order to render the expression more full and complete; see in Πορεύω a. Ἀνίστημι II. d. John xv. 16 ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε. Matt. xiii. 44. Imperat. Matt. v. 24 ὑπαγε, πρῶτον διαλλάγηθι viii. 4. xviii. 15. xix. 21. xxi. 28. xxvii. 65. xxviii. x. Mark i. 44. vi. 38. x. 21. xvi. 7. Rev. x. 8. xvi. 1.—Arr. Epict. 3. 21. 6 ὑπαγε, ζήτει κ. τ. λ. So i. q. 'to go forwards, to advance,' Pol. 11. 16. 1. Xen. An. 3. 4. 48.

Ὑπακούω, ἤς, ἡ, (ὑπακούω,) *a hearing attentively, a listening, audience*, Sept. for הִשָּׁמַע 2 Sam. xxii. 36. Aquil. for הִשָּׁמַע 2 Sam. xxiii. 23. In N. T. *obedience*, Rom. i. 5 εἰς ὑπακοὴν πίστῳς, i. e. obedience which springs from faith. v. 19 διὰ ὑπακοῆς τοῦ ἑνός. vi. 16 bis. xv. 18. xvi. 19, 26. 2 Cor. vii. 15. x. 6. Philem. 21. Heb. v. 8. 1 Pet. i. 2. ver. 14 see in Τέκνον e. Seq. genit. of object, 2 Cor. x. v ὑπακοὴν τοῦ Χριστοῦ, i. e. *to or towards Christ*. 1 Pet. i. 22 ὑπ. τῆς ἀληθείας.—Not found in the classics.

Ὑπακούω, f. οὔσω, (ὑπό, ἀκουω,) *to hear*, pp. with the idea of stealth, stillness, or with attention, in order to answer, i. q. *to listen*.

a) pp. of a porter or door-keeper, who listens and replies to the knock or call of any one from without, absol. Acts xii. 13 κρούσαντος δὲ αὐτοῦ . . . προσ-

ἤλθε παιδίσκη ὑπακοῦσαι. Dem. 1149. 27. Plut. de Gen. Socr. 31. Plato Crito 1. Xen. Conv. 1. 11 κρούσας τὴν Σύραν εἶπε τῷ ὑπακούσαντι εἰσαγγεῖλαι.

b) trop. *to listen to any one, to obey*, seq. dat. expr. or impl. Matth. § 362. no. 2. E. g. dat. of pers. Matt. viii. 27. et Mark iv. 41 ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ. Mark i. 27. Luke viii. 25. xvii. 6. Eph. vi. 1, 5. Col. iii. 20, 22. Heb. v. 9. 1 Pet. iii. 6. dat. impl. Heb. xi. 8. Seq. dat. of thing, Acts vi. 7 ὑπήκουον τῇ πίστει. Rom. vi. 12, 16. x. 16. 2 Thess. i. 8. iii. 14. dat. impl. Rom. vi. 17. Phil. ii. 12. Sept. c. dat. for γρῶς Gen. xxxix. 10. comp. Deut. xx. 12.—c. dat. Jos. Ant. 5. 4. 1 τοῖς νόμοις. Hdian. 3. 12. 15 τῷ βασιλεῖ. Xen. Cyr. 1. 1. 3. Mem. 1. 2. 30. The more usual construction is c. gen. Sept. Gen. xvi. 3. Xen. Œc. 14. 3; comp. Matth. 362. 4.

Ὑπανδρος, ου, ὁ, ἡ, adj. (ὑπό, ἀνὴρ), *under a husband, subject to a husband*, spoken of a wife, Rom. vii. 2. Sept. for וְהָאִשָּׁה Num. v. 29.—Eccus. ix. 9. Plut. Pelopid. 9. Pol. 10. 26. 3.

Ὑπαντάω, ὦ, f. ἦσω, (ὑπό, ἀντὶς fr. ἀντι), *to come opposite to any one*, i. e. *to encounter, to meet*, pp. with the idea of stealth, unperceived, without noise or notice, comp. in Ὑπό note. Seq. dat. Matt. viii. 28 ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι. Luke viii. 27. John xi. 20, 30. xii. 18.—Tob. vii. 1. Jos. B. J. 1. 1. 5. Hdian. 1. 7. 4. Xen. Cyr. 5. 3. 57.

Ὑπάντησις, εως, ἡ, (ὑπαντάω), *meeting, encounter*, in N. T. only in the phrase εἰς ὑπάντησιν, used for inf. ὑπαντᾶν, *to meet*; c. dat. John xii. 13 ἐξῆλθον εἰς ὑπάντησιν αὐτῷ. Sept. for וַתִּפְגְּשׁוּ Judg. xi. 34.—genr. Jos. Ant. 11. 8. 4.

Ὑπαρξίς, εως, ἡ, (ὑπάρχω), *being, existence*, τοῦ ἀγαθοῦ Plut. adv. Stoic. 18. ed. R. X. p. 403. 13. In N. T. *the being to any one, possession*; meton. *a possession, property, goods, substance*; Acts ii. 45 τὰς ὑπαρξίς ἐκίπρασκον. Heb. x. 34. Sept. for וְכָל 2 Chr. xxxv. 7. ἦν Prov. xviii. 11. xix. 14.—Test. XII Patr. p. 583 ἡ γῆ καὶ ἡ ὑπαρξίς αὐτῆς. Dion. Hal. Ant. 7. 8. Pol. 2. 17. 11. ib. 10. 25. 5. In later usage for the earlier

τὰ ὑπάρχοντα, comp. Tittm. de Syn. N. T. p. 193.

Ὑπάρχω, f. ξω, (ὑπό, ἄρχω, *to begin*, pp. in some degree, gradually, imperceptibly, Hom. Od. 24. 286. Dem. 12. 1. *to begin doing, to do first*, c. part. Xen. An. 2. 3. 23. ib. 5. 5. 9. c. acc. impl. Dem. 1345. 7. *to begin to be, to come into existence, to arise*, Dem. 408. 22 τὴν ὑπάρχουσαν αἰσχύνην.—Hence genr. and in N. T. *to exist, to be extant, present, at hand*.

a) genr. and absol. Acts xix. 40 μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ κ. τ. λ. xxvii. 21. xxviii. 18 διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. 1 Cor. xi. 18.—Dem. 32. 20 τοῦτ' οὖν δεῖ προσεῖναι, τὰ δ' ἄλλα ὑπάρχει. Xen. Ag. 8. 1 ὑπαρχούσης μὲν τιμῆς κ. τ. λ. Cyr. 3. 3. 52.—Seq. dat. of pers. *to be present to any one*, implying possession, property; comp. in Εἰμί II. e. Acts iii. 6 ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι, i. e. silver and gold have I none. iv. 37 ὑπάρχοντος αὐτῷ ἀγροῦ. xxviii. 7. 2 Pet. i. 8. (Sept. Job ii. 4. Eccus. xx. 16. Jos. Ant. 7. 7. 3. Hdian. 1. 10. 9. Xen. An. 2. 2. 11.) Hence Particip. τὰ ὑπάρχοντα subst. *things present, in hand to any one*, i. q. *possessions, property, goods, substance*, c. dat. of pers. as above, Luke viii. 3. Acts iv. 32. c. gen. of pers. Matt. xix. 21 πώλησόν σου τὰ ὑπάρχοντα. xxiv. 47. xxv. 14. Luke xi. 21. xii. 15, 33, 44. xiv. 33. xvi. 1. xix. 8. 1 Cor. xiii. 3. Heb. x. 34. Comp. Matth. § 570. Lob. ad Soph. Aj. p. 577. Schæf. ad Greg. Cor. p. 139. Sept. for וְכָל Gen. xxxi. 18. xxxvi. 6, 7. וְכָל Gen. xii. 5. 1 Chr. xxviii. 1.—Ceb. Tab. 7. Pol. 4. 3. 1. Xen. Vect. 4. 22.

b) simpl. *to be*, i. q. εἰμί, as logical copula connecting the subject and predicate, comp. in Εἰμί II. (a) With a subst. as predicate; Luke viii. 41 καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε. xxiii. 50. Acts ii. 30. iv. 34 ὅσοι γὰρ κτήτορες. . ὑπῆρχον. xvi. 3, 20, 37. xvii. 24, 29. xxi. 20. xxii. 3. 1 Cor. xi. 7. xii. 22. Gal. i. 4. ii. 14. 2 Pet. ii. 19.—Hdian. 6. 7. 2.—(β) With an adj. as predic. Luke ix. 48. xi. 13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες. xvi. 14. Acts iii. 2. iv. 34 οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν. vii. 55. xiv. 8. xxvii. 12. Rom. iv. 19. 1 Cor. vii. 26. 2 Cor. iii. 17. xii. 19.

James ii. 15. 2 Pet. iii. 11.—Diod. Sic. 4. 11. Xen. Mem. 2. 3. 1.—(γ) With a participle of another verb as predic. comp. Είμι II. f. So with part. perf. pass. as adj. Acts xix. 36. As forming a periphrasis for a finite tense of the same verb; Acts viii. 16 *μόνον δὲ βεβαπτισμένοι ὑπῆρχον* κ. τ. λ. *only they were baptized*, where *ἦν ἐπιπεπτωκός* precedes. Comp. Matth. § 559. Winer § 46. 8.—Dem. 305. 23 *καὶ τὰ μὲν τῆς πόλεως οὕτως ὑπῆρχεν ἔχοντα*.—(δ) With an adverb as predic. Acts xvii. 27 *τὸν θεὸν . . οὐ μακρὰν . . ὑπάρχοντα*.—(ε) With a prep. and its case as predic. e. g. *ἐν* c. dat. where *ὑπάρχει* then implies a *being, remaining, living* in any state or place; so *ἐν* c. dat. of state or condition, Luke vii. 25 *οἱ ἐν . . τρυφῇ ὑπάρχοντες*. xvi. 23. Acts v. 4. Phil. ii. 6. (Jos. Ant. 7. 15. 2.) *ἐν* c. dat. of place, Acts x. 12. Phil. iii. 20. *πρὸς* c. gen. Acts xxvii. 34 *τοῦτο γὰρ πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει*.

Υπέικω, f. ξω, (ὑπό, εἰκω,) *to give way under, to give under, to yield*, pp. to cease fighting, c. dat. Hdian. 1. 15. 16. Xen. H. G. 5. 4. 45. In N. T. *to yield, to submit to*, c. dat. Heb. xiii. 17.—Jos. de Macc. 6 *τῶν ἡδονῶν κρατεῖν, μηδὲ αὐταῖς ὑπέικειν*. Hdian. 2. 13. 10. Xen. Cyr. 8. 1. 33.

Υπεναντίος, α, ον, (ἐναντίος,) *opposed, contrary, adverse*, pp. with the idea of stealth, covertness, clandestineness; comp. Ὑπό note. Tittm. de Syn. N. T. p. 157. Seq. dat. Col. ii. 14 *δ ἦν ὑπεναντίον ἡμῖν*. Subst. οἱ ὑπεναντίοι *opposers, adversaries*, Heb. x. 27. Sept. *ὁ ὑπ.* for *ἐξ* Ex. xxiii. 27. Lev. xxvi. 16. *עַל* Deut. xxxii. 27. Is. xxvi. 11.—Æl. V. H. 13. 40 *ὑπεναντίον τι*. Plut. Agesil. 24. Subst. Wisd. xviii. 18. Pol. 1. 11. 14. Xen. Cyr. 1. 6. 38.

Υπέρ, prep. governing the genitive and accusative, with the primary signif. *over*, Lat. *super*, Germ. *über*.

I. With the genitive, pp. of place *where*, i. e. the place *over or above* which any thing is or *moves*, without immediate contact; e. g. of rest *over*, Hdian. 5. 5. 20. Xen. Mem. 1. 4. 6 *τὰ ὑπὲρ τῶν ὀμμάτων*. Of motion *over*, Hdian. 2. 6.

19. Xen. Mem. 3. 8. 9 *ὁ ἥλιος ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος*. So a mountain or hill is said to be *over* a place, to *overhang*, Hdian. 2. 105. Xen. An. 1. 10. 12. Comp. Passow *ὑπὲρ* A. Buttm. § 147. n. 2. Matth. § 582. Winer § 51. p. 372 sq.—In N. T. only trop.

a) *over*, i. q. *for, in behalf of, for the sake of*, in the sense of protection, care, favour, benefit, i. e. *in commodum* alicujus; pp. as if bending *over* a person or thing and thus warding off what might fall upon and harm it; comp. Buttm. Matth. Winer ll. cc. Passow A. 2.—(α) Genr. John xvii. 19 *καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν*. Acts xxi. 26 *ὥς οὐ προσήνέχθῃ ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἡ προσφορά*. 2 Cor. xiii. 8. Col. i. 7. iv. 12 *πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς*. Heb. vi. 20. xiii. 17. al.—Æl. V. H. 3. 25 *ὑπὲρ τῆς Ἑλλάδος εὐ καὶ καλῶς ἀγωνισάμενοι*. Xen. Cyr. 2. 1. 21 *μαχοῦνται ὑπὲρ τῶν τρεφόντων*. An. 7. 7. 21.—Espec. after verbs or words implying prayer *for* any one, comp. Engl. *to pray over* any one, James v. 14. Seq. gen. of pers. as *δεῖσθαι ὑπὲρ τινος* Acts viii. 24. *εὐχεσθαι* James v. 16 *προσεύχεσθαι* Matt. v. 44. Luke vi. 28. Col. i. 9. (2 Macc. xii. 44.) So *δεῖσις ὑπὲρ τινος* Rom. x. 1. 2 Cor. ix. 14. Phil. i. 4. Eph. vi. 19 where *ὑπὲρ τινος* and *περί τινος* alternate, comp. Winer § 51. p. 328. *προσευχὴ* Acts xii. 5. Rom. xv. 30. Genr. 1 Tim. ii. 1, 2 *δεῖσις, προσευχὰς, ἐντεύξεις, εὐχαριστίας ὑπὲρ πάντων* κ. τ. λ. After verbs implying speaking, pleading, intercession, *for* any one; Acts xxvi. 1 *ὑπὲρ σεαυτοῦ λέγειν*. Rom. viii. 26 *τὸ πνεῦμα ὑπερευτυχάνει ὑπὲρ ἡμῶν*. vers. 27, 34. Heb. vii. 25. ix. 24. (Æschin. Dial. Soer. 1. 8. Xen. Cyr. 2. 1. 13 *τι εἰπεῖν ὑπὲρ ἡμῶν*.) After verbs and nouns implying zeal, care, effort *for* any person or thing, 1 Cor. xii. 25 *ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη*. So *ζήλος ὑπὲρ τινος* 2 Cor. vii. 7. Col. iv. 13. *σπουδὴ* 2 Cor. vii. 13. viii. 16. *τὸ φρονεῖν* Phil. iv. 10. (Xen. Cyr. 1. 6. 12 *ἐπιμελεῖσθαι ὑπὲρ τινος*.) So *εἶναι ὑπὲρ τινος* pp. *to be over* any one, sc. for protection, i. q. *to be for* him, to take his part; Rom. viii. 31 *εἰ ὁ θεὸς ὑπὲρ ἡμῶν [ἵσται], τίς κατ' ἡμῶν*; Mark ix. 40. Luke ix. 50.—Often

after verbs or words implying the suffering of evil or death *for, in behalf of* any one; c. gen. of pers. as ἀνάθεμα εἶναι ὑπὲρ τινος Rom. ix. 3. ἀποθνήσκειν John xi. 50—52. Rom. v. 6 Χριστὸς . . ὑπὲρ ἁσέβων ἀπέθανε. ver. 7 bis, 8. xiv. 15. 2 Cor. v. 14, 15 bis. 1 Thess. v. 10. ἀπολίσσθαι John xviii. 14. γένεσθαι θάνατον Heb. ii. 9. δίδοναι ἑαυτὸν v. τὸ σῶμα Luke xxii. 19. Tit. ii. 14. 1 Tim. ii. 6. ἐκχύνειν τὸ αἷμα Luke xxii. 10. θύειν τὸ πάσχα 1 Cor. 5. 7. κατὰρα γίνεσθαι Gal. iii. 13. κλῆν τὸ σῶμα 1 Cor. xi. 24. παραδίδοναι ἑαυτὸν v. τινά Rom. viii. 32. Gal. ii. 20. Eph. v. 2, 25. πάσχειν τι 1 Pet. ii. 21. iii. 18. iv. 1. ποιεῖν τινα ἁμαρτίαν 2 Cor. v. 21. στανροῦσθαι 1 Cor. i. 13. τιθεῖναι τὴν ψυχὴν John x. 11, 15. xiii. 37, 38. xv. 13. 1 John iii. 16 bis. Seq. gen. of thing, John vi. 51. Rom. xvi. 4. 2 Cor. xii. 15. —Eccelus. xxix. 15. Xen. An. 7. 4. 9. ἀποθνήσκειν ὑπὲρ τινος. — (β) Closely allied to the above is the sense *for, i. q. in the stead of any one, in place of*, comp. Winer p. 328. Passow A. no. 5. Philem. 13 ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγ. Perh. 2 Cor. v. 20 bis, ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν, κ. τ. λ. Eph. vi. 20. Here too some refer the passages cited above in a fin.—Palæph. 41. 1. Eurip. Alcest. 701. Pol. 21. 14. 9. Thuc. 7. 13.

b) i. q. *for*, causal, i. e. in the sense *because of, on account of, propter*, implying the ground, motive, occasion of an action; comp. Matth. Winer, ll. cc. John xi. 4 ἡ ἀσθενεία οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, i. e. *for* the glory of God, in order to manifest his glory. Acts v. 41 ὑπὲρ τοῦ ὀνόματος αὐτοῦ *for his name*, for his honour. ix. 16. xv. 26. xxi. 13. Rom. i. 5. xv. 8. 1 Cor. xv. 3 Χρ. ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν. ver. 29 bis. 2 Cor. i. 6. xii. 10, 19 ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. [Gal. i. 4.] Eph. iii. 1, 13. Phil. i. 29 bis. Col. i. 24 bis. 2 Thess. i. 4, 5. Heb. v. 1 bis, 3. x. 12. vii. 27. ix. 7. 3 John 7. So after δοξάζειν Rom. xv. 9. εὐχαριστεῖν Rom. i. 8. 1 Cor. x. 30. 2 Cor. i. 11. Eph. i. 16. v. 20. — Jos. Ant. 3. 8. 6 ὑπὲρ ἁμαρτάδων. Isocr. 301. C. Xen. An. 1. 7. 3 τῆς ἐλευθερίας . . ὑπὲρ ἧς ἡμᾶς ἐγὼ εὐδαιμονίζω.—Once

i. q. *by virtue of*; Phil. ii. 13 ὁ Θεὸς γὰρ ἔστιν ὁ ἐνεργῶν ἐν ὑμῖν . . ὑπὲρ τῆς εὐδοκίας, *by virtue of his own good-pleasure*, because it is his will; comp. Winer p. 329.

c) *over*, after verbs of speaking and the like, i. q. *upon, about, concerning*; comp. Engl. *to talk over* a matter, *to boast over*; Passow A. no. 3. Matth. Winer, ll. cc. Rom. ix. 27 Ἡσαίας δὲ κρᾶζει ὑπὲρ τοῦ Ἰσραὴλ. 1 Cor. iv. 6. 2 Cor. v. 12. vii. 4 πολλῇ μοι καύχησις ὑπὲρ ὑμῶν. ver. 14. viii. 23, 24. ix. 2, 3. xii. 5, 8.—Æl. V. H. 12. 52. Pol. 1. 13. 7 ἰστορεῖν ὑπὲρ τινος.—Hence i. q. *as to, in respect to*; 2 Cor. i. 6 ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν. ver. 8 ἀγνοεῖν . . ὑπὲρ τῆς ἐλπίσεως κ. τ. λ. i. q. ἀγνοεῖν περὶ τινος 1 Cor. xii. 1. Phil. i. 7 τοῦτο φρονεῖν ὑπὲρ ὑμῶν. 2 Thess. ii. 1.—Jos. An. 15. 3. 6. Pol. 3. 4. 3. Dem. 554. 11 ἡ βουλὴ ὑπὲρ Ἀριστάρχου. Xen. Mem. 4. 3. 12 προνοεῖσθαι ὑπὲρ τῶν μελλόντων.

II. With the Accusative, pp. of place *whither*, implying motion or direction *over or above* a place; Hdor. 4. 188 ῥιπτεύουσι ὑπὲρ τὸν δόμον. Eurip. Ion. 46. Hdtian. 7. 2. 13 ὑπὲρ γαστέρα τοῦ ἵππου βρεχομένου. Pol. 3. 84. 9. Also *over, above, beyond*, Xen. An. 1. 1. 9 τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλησποντον οἰκοῦσι. Comp. Passow ὑπὲρ B. Matth. § 582. b. Winer § 53. c. p. 341.—In N. T. only trop. *over, above*; comp. Winer l. c.

a) implying superiority in rank, dignity, worth; Matt. x. 24 bis, οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, κ. τ. λ. Luke vi. 40. Eph. i. 22 κεφαλὴν ὑπὲρ πάντα. Phil. ii. 9 ὄνομα τὸ ὑπὲρ πᾶν ὄνομα. Philem. 16.—Luc. Vit. Auct. 2 τίς ὑπὲρ ἀνθρώπων εἶναι βούλεται; Æl. V. H. 12. 1. p. 159. Tauchn. Ἀσπασία . . ὑπὲρ τὰς γυναικας βασιλικῶς κ. τ. λ.

b) implying excess beyond a certain measure or standard, and spoken comparatively, i. q. *beyond, more than*. (α) genr. and simply; Matt. x. 37 bis, ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ κ. τ. λ. Acts xxvi. 13 ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου . . φῶς. 2 Cor. i. 8 et viii. 3 ὑπὲρ δύναμιν. Gal. i. 14 προέκοπτον ἐν τῇ Ἰουδαίᾳ ὑπὲρ πολλούς κ. τ. λ. Eph. iii. 20. ὑπὲρ ὃ, *above what, more than what*, 1 Cor. iv. 6. x. 13. 2 Cor. xii. 6.

Philem. 21.—Sept. 1 Sam. xv. 22. Eclus. vii. 1. Dion. Hal. Ant. 5. 68. Epict. Ench. 31 et 37 ὑπὲρ δύναμιν. Xen. Mem. 4. 3. 8 πῶς οὐχ ὑπὲρ λόγον;—(β) Pleonast. after comparatives; e. g. after an adj. in the comparat. degree, Luke xvi. 8 φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός. Heb. iv. 12. Comp. in Παρά III. d, fin. With a verb, 2 Cor. xii. 13 τί γάρ ἐστιν, ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας; comp. Winer § 53. e.—So Sept. οὐ κρείσσων εἰμι ὑπὲρ τοῦ πατέρος μου, for Heb. γὰ comparat. 1 K. xix. 4; also Judg. xi. 25. Ps. xix. 11.—(γ) Without case, where it then stands as an adverb, i. q. *more, much more*; comp. Butt. § 147. n. 8. Matth. § 594. 1. Winer § 54. fin. p. 357. 2 Cor. xi. 23 διάκονοι Χριστοῦ εἰσι; ὑπὲρ ἐγώ. Comp. Kypke Obs. ad loc.—For the adverbial forms ὑπὲρ λίαν, ὑπὲρ ἐκ περισσοῦ, see Ὑπερλίαν, Ὑπερεκπερισσοῦ.

NOTE. In composition ὑπὲρ implies : 1. motion or rest *over, above, beyond* a place; as ὑπεραίρω, ὑπερβαίνω, ὑπερέχω. 2. protection, aid, *for, in behalf of*, as ὑπερεντυγχάνω. 3. excess, a surpassing, *over, above, more than*, often with the idea of censure; as ὑπερβάλλω, ὑπερεκτείνω, ὑπερπερισσεύω. Hence intens. as ὑπεραυξάνω, ὑπερνικῶ.

Ὑπεραίρω, f. αῤῷ, (αἶρω,) *to lift up over or above* any thing, Luc. Amor. 54 ὅσοι τὴν φιλοσοφίας ὄφρὸν ὑπὲρ αὐτοὺς τοὺς κροτάφους ὑπεήρκασι. Intrans. of water overflowing, Dem. 1274. 20; of persons passing over walls, mountains, Pol. 2. 23. 1. Xen. Mag. Eq. 8. 3.—In N. T. only Mid. ὑπεραίρομαι, trop. *to lift up oneself overmuch, to over-exalt oneself*, to become conceited, arrogant, insolent; absol. 2 Cor. xii. 7 bis, ἵνα μὴ ὑπεραίρομαι κ. τ. λ. Seq. ἐπὶ τινα 2 Thess. ii. 4.—2 Macc. v. 23. Anthol. Gr. IV. p. 11. no. 22.

Ὑπέρακμος, ου, ὅ, ἡ, adj. (ἀκμή point, acme, flower of life), *beyond the flower of life*, past the proper age; 1 Cor. vii. 36 ἴαν ᾧ ὑπέρακμος sc. ἡ παρθένος.—Suid. ὑπέρακμος. ὑπερδραμῶν τὴν ὥραν. Found only in N. T.

Ὑπεράνω, ααν. (ὑπὲρ, ἄνω,) intens. *over above, Engl. up above, high above*;

of place, c. gen. Eph. iv. 10 ὑπεράνω πάντων οὐρανῶν. absol. Heb. ix. 5. Sept. for πᾶν Ex. viii. 2. πᾶν Ez. xi. 22.—c. gen. Jos. Ant. 3. 7. 2. Æl. V. H. 9. 7. absol. Luc. D. Deor. 4. 2.—Trop. of rank, dignity, c. gen. Eph. i. 21 ὑπεράνω πάσης ἀρχῆς. So Sept. for יָבֻץ Deut. xxvi. 19. xxviii. 1.

Ὑπεραυξάνω, f. ξήσω, (αὐξάνω q. v.) intens. *to over-grow*, i. e. trop. *to increase exceedingly*, in a good sense; intrans. 2 Thess. i. 3 ὑπεραυξάνει ἡ πίστις ὑμῶν.

Ὑπερβαίνω, f. βήσομαι, (βαίνω,) trans. *to make go over*, Xen. Eq. 7. 2. Intrans. *to go or pass over*, e. g. a wall, mountains, c. acc. depending on ὑπὲρ in composit. Sept. 2 Sam. xxii. 30. Hdian. 3. 2. 11. Xen. An. 7. 3. 43. Trop. *to overgo, to overpass*, sc. certain limits, i. q. *to transgress*, c. acc. τὸ ἴσον καὶ τὸ δίκαιον Diog. Laert. 8. 18. νόμον Diod. Sic. 17. 34. Æschin. 58. 30.—In N. T. trop. and absol. *to overgo, to go too far*, i. e. to go beyond right, 1 Thess. iv. 6.

Ὑπερβαλλόντως, adv. (ὑπερβάλλον,) *exceedingly, above measure*, 2 Cor. xi. 23.—Sept. Job xv. 11. Pol. 5. 43. 8. Xen. Ag. 1. 36.

Ὑπερβάλλω, f. βαλῶ, (βάλλω,) *to throw or cast over, beyond*, e. g. beyond a certain goal or limit in the accus. Hom. Od. 11. 595 ἀλλ' ὅτε μέλλοι [λαῶν] ἄκρον ὑπερβαλεῖν, i. e. Sisyphus. Il. 23. 843. Of a kettle, *to throw over, to boil over*, Hdot. 1. 59. Intrans. *to throw oneself over* a mountain, etc. i. q. *to pass over*, Xen. An. 4. 4. 20. Also *to throw beyond or farther than another, to surpass* in throwing a weapon, c. acc. of pers. Hom. Il. 23. 637. Hence genr. *to surpass, to exceed, to excel*, Jos. Ant. 2. 2. 1 πλοῦτψ τε γὰρ ὑπερέβαλλε τοὺς ἐπιχωριοῦς. Xen. H. G. 7. 3. 6.—In N. T. only Particip. pres. ὑπερβάλλον, ουσα, ον, *surpassing, exceeding, super-eminent*, 2 Cor. iii. 10 ἐνεκεν τῆς ὑπερβαλλούσας δόξης, ix. 14 διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ. Eph. i. 19. ii. 7. iii. 19.—2 Macc. iv. 13. Jos. Ant. 4. 2. 2. Hdian. 3. 10. 12. Xen. Hi. 11. 2.

Ὑπερβολή, ἡς, ἡ, (ὑπερβάλλω q. v.)

a throwing, casting, shooting beyond, Soph. Œd. Tyr. 1196 καὶ ὑπερβολὴν τοξεύσας. Then, *a passing over*, e. g. *a river, mountain*, Pol. 10. 1. 8. Xen. An. 1. 2. 25.—In N. T. trop. *excess, super-eminence, excellence*, 2 Cor. iv. 7 ἡ ὑπερβολὴ τῆς δυνάμεως. xii. 7.—Jos. B. J. 6. 7. 3 δι' ὑπερβολὴν ὁμότητος. Ant. 1. 13. 4. Dem. 97. 3. Pol. 3. 99. 4.—With *a prep.* in an adverbial sense: καὶ ὑπερβολὴν, i. q. *exceedingly, super-eminently*, Rom. vii. 13. 2 Cor. i. 8. Gal. i. 13. 2 Cor. iv. 17 see below. Also i. q. *par excellence*, 1 Cor. xii. 31 καὶ ἐτι καὶ ὑπερβολὴν ὁδόν, *a way par excellence*, i. e. *a far better way*. Comp. in Κατά II. 1. d. (Luc. Luct. 12. Pol. 3. 92. 10. Diod. Sic. 17. 47.) εἰς ὑπερβολὴν id. *exceedingly*; hence intens. by Hebr. καὶ ὑπερβολὴν εἰς ὑπερβολὴν q. d. *exceeding exceedingly*, in the highest possible degree, 2 Cor. iv. 17. Gesen. Lehrs. p. 693. 2. Stuart § 456, coll. 438.—Æl. V. H. 4. 20. ib. 12. 1. p. 160. Tauchn. εἰς ὑπερβολὴν τιμᾶν.

Ὑπερεῖδον, (εἶδω q. v.) aor. 2 to *υπεροράω*, *to see or look out over*, e. g. τὴν θάλασσαν Hdot. 7. 36 fin. In N. T. trop. *to overlook, not to regard*, i. q. *to bear with, not to punish*, c. acc. Acts xvii. 30 χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός. Sept. for עֲיִדָה Lev. xx. 4.—Jos. Ant. 2. 6. 9 [8] τὸ περὶ μικρῶν ζημιωμάτων ἀφείναι τοὺς πλημμελήσαντας, *ἐπαινον ἡνεγκε τοῖς ὑπεριδοῦσι*. So i. q. *to neglect*, Tob. iv. 3. Æl. V. H. 3. 22. *to despise*, Xen. Ag. 8. 4.

Ὑπερέκεινα, adv. (ἐκείνος, Buttm. § 115. n. 5), pp. *'beyond those'*; hence *beyond, over beyond*, c. art. τὰ ὑπερέκεινα ὑμῶν sc. *μέρη, the parts beyond you*, 2 Cor. x. 16. Comp. Buttm. § 125. 6, 7. Bos Ellips. ed Schæf. p. 287. — Thom. Mag. p. 336 ἐπέκεινα ῥήτορες λέγουσιν ὑπερέκεινα δὲ, *μόνοι οὐ σύμφακες*.

Ὑπερεκπερισσοῦ, adv. (ὑπὲρ ἐκ περισσοῦ), pp. intens. *over superabundantly*, comp. in Περισσός b; i. q. *very abundantly*, above all measure, most vehemently; Eph. iii. 20 ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα. 1 Thess. iii. 10. v. 13.—Sept. for Chald. פֶּתֶחַ Dan. iii. 23.

Ὑπερεκτείνω, f. εὐῶ, (ἐκτείνω,) *to stretch out overmuch*, beyond measure, trop. c. acc. of pers. 2 Cor. x. 14 οὐ ὑπερεκτείνομεν ἑαυτοὺς *we stretch not ourselves out too far*, i. e. *do not go beyond our measure*, τὸ μέτρον τοῦ κανόνος in ver. 13.—Luc. Eunuch. 2 κεκραγότες καὶ ὑπερεκτεινόμενοι, Schol. ὑπερφίλονεικούντες. Other editions read ὑπερδιατεινόμενοι.

Ὑπερεκχύνομαι, Pass. (ἐκχέω, ἐκχύνω, q. v.) *to be poured out over*, as from a vessel, i. q. *to run over, to overflow*, absol. Luke vi. 38 μέτρον ὑπερεκχυνόμενον. Sept. for רָשָׁה Joel ii. 24. Sept. ὑπερεκχέομαι for רָשָׁה Prov. v. 16.

Ὑπερεντυγχάνω, f. τεύξομαι, (ἐντυγχάνω q. v.) *to intercede for any one*, in his behalf; seq. ὑπὲρ τινος, Rom. viii. 26. Comp. Winer § 56. 2. a.

Ὑπερέχω, f. ξω, (ἔχω,) trans. *to hold over*, e. g. *any thing over the fire*, Hom. Il. 2. 246; also for protection, τὴν χεῖρά τινα v. τινος Anth. Gr. I. p. 193. Jos. Ant. 6. 2. 2. Pol. 15. 31. 11. Intrans. pp. *to hold oneself over*, i. q. *to be over, to be prominent, to jut out over or beyond*, Sept. Ex. xxvi. 13. 1 K. viii. 8. Æl. V. H. 9. 13. Xen. Cyr. 7. 5. 8. Comp. in Ἐχω f.—In N. T. trop. *to hold oneself above*, i. q. *to be superior, better, to surpass, to excel*, intrans.

a) genr. pp. c. gen. of pers. also c. dat. of manner, Phil. ii. 3 ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν. Comp. Matth. § 358. Buttm. § 132. 5. 3.—Hdian. 4. 15. 11. Diod. Sic. 17. 77. Xen. Venat. 1. 11.—Seq. acc. Phil. iv. 7 ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν. Comp. Matth. § 358 note.—Diod. Sic. 3. 22. Plat. Phædo 50. p. 102. D. Xen. H. G. 6. 1. 4. p. 236. Tauchn.—Part. τὸ ὑπερέχον as subst. *excellence, super-eminence*, i. q. *ὑπεροχή*, Phil. iii. 8 διὰ τὸ ὑπερέχον τῆς γνώσεως. See Matth. § 570. Lob. ad Soph. Aj. p. 277. Schæf. ad Greg. Cor. p. 139.

b) in rank, dignity, part. ὑπερέχων, οὔσα, ον, *superior, higher*, Rom. xiii. 1 ἐξουσίας ὑπερεχούσαις. 1 Pet. ii. 13.—Wisdom. vi. 5. Pol. 28. 4. 9. Hdian. 4. 9. 4.

Ὑπερηφανία, ας, ἡ, (ὑπερήφα-

νος q. v.) *arrogance, haughtiness, pride*, Pol. 6. 18. 5. Dem. 577. 16. Xen. Cyr. 5. 2. 27.—In N. T. from the Heb. *arrogance, pride*, with the accessory idea of impiety, ungodliness, Mark vii. 22. So Sept. for תַּנְהָא Ps. xxxi. 24. Is. xvi. 6. תַּנְהָא Ps. lix. 13. Prov. viii. 13. תַּנְהָא Deut. xvii. 12.—Tob. iv. 17. 1 Macc. i. 23. Jos. Ant. 1. 11. 1.

Ἵπερήφανος, ου, ὁ, ἡ, adj. (ὑπέρ, φαίνω), *appearing over, conspicuous above* other persons or things; so pp. ὑπερηφανής, Xen. Mag. Eq. 5. 7 τοὺς μὲν ὁρᾷ τὰ δόρατα ἔχειν, τοὺς δ' ἄλλους ταπεινὰ καὶ μὴ ὑπερηφανῆ. Elsewhere trop. *conspicuous, distinguished, splendid*, as οἰκίας τῶν πολλῶν ὑπερηφανωτέρας Dem. 175. 10; usually of persons, with censure, *arrogant, haughty, proud*, Æl. V. H. 12. 63. Diod. Sic. 4. 13. Xen. Mem. 1. 2. 25.—In N. T. from the Heb. *arrogant, proud*, with the accessory idea of contemning God, impiety, wickedness. Luke i. 51 διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας. Rom. i. 30. 1 Tim. iii. 2. James iv. 6. 1 Pet. v. 5. So Sept. for תַּנְהָא Ps. xciv. 2. cxl. 6. תַּנְהָא Ps. cxix. 21. Jer. xliii. 2. תַּנְהָא Job xxxviii. 15. Is. ii. 12.—Wisdom. xiv. 6. Ecclus. xxiii. 7. Jos. Ant. 4. 8. 17.

Ἵπερλίαν, adv. (λίαν,) *over-much*, i. e. *very exceedingly, super-eminently*; c. art. ὁ ὑπερλίαν adj. *the most eminent, the very chief*, τῶν ὑπερλίαν ἀποστόλων 2 Cor. xi. 5. xii. 11. Comp. Buttm. § 125. 6.—On such compounds, see Lob. ad Phr. p. 45—48. So ὑπεράγαν 2 Macc. x. 4.—ὑπέρην Dem. 228. 17. Xen. Hi. 6. 9.

Ἵπερνικάω, ὦ, f. ἦσω, (νικάω,) *to more than conquer*, absol. Rom. viii. 37. —Leo Tact. 14. 25 νικᾷ καὶ μὴ ὑπερνικᾷ. Socr. Hist. Ecc. 3. 21 νικᾷν καλὸν, ὑπερνικᾷν δὲ ἐπιφθονον.

Ἵπέρογκος, ου, ὁ, ἡ, adj. (ὄγκος), *over-swollen, much swollen*, Æl. V. H. 13. 1. Xen. H. G. 5. 4. 58. In N. T. trop. *over-tumid, over-swelling, boastful*, with the idea of insolent pride, impiety; so of language, 2 Pet. ii. 18 ὑπέρογκα γὰρ ματαιότητος φεγγόμενοι. Jude 16 τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα. Sept. for הִתְנַחֵם Ex. xviii. 22. תַּנְהָא Ex. xviii.

26. תַּנְהָא Dan. xi. 36.—Comp. ὑπέρ-ογκον φρόνημα Plut. Lucull. 21.

Ἵπερορχή, ἡς, ἡ, (ὑπέρ, ὄχω q. v.) *a prominence, eminence*, e. g. a mound, hill, Pol. 3. 104. 3; peak, summit of a mountain, ib. 10. 31. 1. In N. T. trop. *prominence, eminence*, e. g.

a) of station, authority, power; 1 Tim. 2. 2 βασιλείων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων.—2 Macc. iii. 11. Pol. 5. 41. 3. Diod. Sic. 4. 41.

b) genr. of things, i. q. *superiority, excellence*, 1 Cor. ii. 1 καὶ ὑπεροχὴν λόγῳ.—Pol. 5. 41. 1. In evil, 2 Macc. xiii. 6. Jos. Ant. 6. 4. 3.

Ἵπερπερισσεύω, f. εὔσω, (περισσεύω q. v.) *to superabound over, much more*, in a comparative sense, absol. Rom. v. 20 οὐδὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερπερισσεύσεν ἡ χάρις, comp. ver. 15. Without comparison, Pass. *to be made to superabound over much*, i. e. *to superabound greatly, exceedingly*, in any thing, c. dat. 2 Cor. vii. 4 ὑπερπερισσεύομαι τῇ χαρῇ, i. e. I am exceeding joyful.—Not found in the classics.

Ἵπερπερισσῶς, adv. (περισσῶς), q. d. *over-superabundantly*, i. e. *very exceedingly, beyond all measure*, ἅπαξ λεγ. Mark vii. 37 ὑπερπερισσῶς ἐξεπλήθισοντο.

Ἵπερπλεονάζω, f. ἄσω, (πλεονάζω q. v.) *to superabound*, to be exceedingly abundant, intrans. 1 Tim. i. 14.—Psalt. Salom. v. 19.

Ἵπερψόω, ὦ, f. ὦσω, (ὑψόω,) intens. *to make high above, to raise high aloft*; only trop. *to highly exalt*, sc. over all, c. acc. Phil. ii. 9 θεὸς αὐτὸν ὑπερψώσε. Sept. pass. for תַּנְהָא Ps. xcvi. 9. comp. Sept. xxxvii. 35.—So in praise, Sept. Dan. iv. 34. Song of 3 Childr. 28, 29.

Ἵπερφρονέω, ὦ, f. ἦσω, (ὑπέρ, φρονέω) *over-thinking, high-thinking*, from φρήν,) *to think over much of oneself, to be high-minded*, i. q. to be proud, arrogant, intrans. Rom. xii. 3 μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν.—Jos. Ant. 1. 11. 1 οἱ Σοδομίται πλοῦτοι . . . ὑπερφρονούντες. Pol. 6. 18. 7.

Ἵπερῶς, α, ον, (ὑπέρ, as πατῶς from πατήρ,) *over, upper*, e. g. of a

chamber, Plut. Pelop. 35 ὁ δὲ θάλαμος ἐν ᾧ καθεύδειν εἰώθεσαν, ὑπερῶς ἦν. Philo de Vit. Mos. 2. p. 662 οἰκήματα ἐπίπεδα καὶ ὑπερῶα, sc. in the ark. Luc. Asin. 45.—Oftener and in N. T. Neut. τὸ ὑπερῶν, an upper chamber, the upper part of a house, i. e. a sort of guest-chamber not in common use, where the Hebrews received company and held feasts, and where at other times they retired for prayer and meditation, i. q. ἀνάγειον q. v. In Greek houses it occupied the upper story; among the Hebrews it seems to have been on or connected with the flat roof of their dwellings, Heb. תִּבְיָא Sept. ὑπερῶν 1 K. xvii. 19, 22. 2 K. iv. 10; comp. Acts x. 9. See Calmet art. House p. 509. Jowett's Chr. Researches in the Mediterranean, Lond. 1824. p. 67, quoted in Miss. Herald 1823. p. 267, 268, where he describes the chief room in the houses of Haivali (opposite Lesbos) as in the upper or third story, secluded, spacious, and commodious, "higher and larger than those below, having two projecting windows, and the whole floor so much extended in front beyond the lower part of the building, that the projecting windows considerably overhang the street; comp. Acts xx. 8 sq. where the ὑπερῶν at Troas is also ἐν τῷ τριστέγῳ. In N. T. Acts i. 13 εἰς τὸ ὑπερῶν οὗ ἦσαν καταμένοντες κ. τ. λ. ix. 37, 39. xx. 8.—Jos. Vit. § 30. Luc. Tox. 61. Asin. 45. Lys. 93. 46. Hom. Il. 2. 514.

Υπέχω, f. ὑφέξω, (ἐχω,) to hold under, e. g. the hand, Hom. Il. 7. 188; a vessel, etc. Hdot. 2. 151. Plut. M. Anton. 9. Trop. to hold out under, i. e. towards or before any one, e. g. οὐας, to give ear, Simonid. Fr. 7. 16. λόγον, εὐθύνας, to render account, Pol. 18. 35. 3. Plut. J. Cæs. 33. δίκην τινί, to render satisfaction, to make atonement, Soph. Œd. Tyr. 552. Hence in N. T. genr. δίκην ὑπέχειν, to pay or suffer punishment; Jude 7 πόλις . . . πῦρὸς αἰωνίου δίκην ὑπέχουσιν.—2 Macc. iv. 48. Hdian. 1. 8. 12. Pol. 12. 8. 5. 5 θανάτου κρίσιν, Xen. Mem. 2. 1. 8 τούτου δίκην ὑπέχειν.

Υπήκοος, ου, ὁ, ἡ, adj. (ὑπακούω q. v.) listening, obedient, c. dat. Acts

vii. 39 ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι. 2 Cor. ii. 9 εἰς πάντα. absol. Phil. ii. 8. —Jos. Ant. 2. 4. 3 ὑπήκοος γίνομαι. c. dat. Xen. Cyr. 2. 4. 22. absol. Plut. Pelop. 29. Xen. Mem. 3. 4. 9.

Υπηρετέω, ὦ, f. ἤσω, (ὑπηρέτης,) pp. to do the service of an ὑπηρέτης, q. v. Hence genr. to act for any one, to minister, to serve, to subserve, seq. dat. Acts xiii. 36 Δαβὶδ μὲν γὰρ ἰδίᾳ γενεῇ ὑπηρέτησας. xx. 34 ταῖς χρεῖαις μου . . . ὑπηρέτησαν αἱ χεῖρες αὐταί. xxiv. 23.—Wisd. xvi. 21, 24. Jos. Ant. 3. 8. 1. Diod. Sic. 1. 70. Xen. Mem. 2. 4. 7. Œc. 21. 8.

Υπηρέτης, ου, ὁ, (ὑπό, ἐρέτης, ἐρίσω,) pp. an under-rower, genr. a common sailor, hand, as distinguished from οἱ ναῦται shipmen, seamen, and οἱ ἐπιβάται mariners, Dem. 1209. 11, 14 in some editions, where others read ὑπηρεσία collect. id. Comp. also Dem. 1208. 20. 1214. 23. 1216. 13. Pol. 1. 25. 3. Hence genr. a hand, agent, minister, attendant, who does service under the direction of any one; in N. T. spoken

a) of those who wait on magistrates or public bodies and execute their decrees, a lictor, officer, like the modern constable, beadle, e. g. as the attendant on a judge, Matt. v. 25, i. q. πράκτωρ in Luke xii. 58. So of the attendants or beadles of the Sanhedrim, Matt. xxvi. 58. Mark xiv. 54, 65. John vii. 32, 45, 46. xviii. 3, 12, 18, 22. xix. 6. Acts v. 22, 26. —comp. Jos. 4. 3. 1. genr. Jos. 15. 8. 4. Luc. Pisc. 45. Xen. H. G. 2. 3. 54. ib. 3. 1. 27. Of the Roman lictors, Dion. Hal. Ant. 2. 8. ib. 5. 2. See Adam's Rom. Ant. 178 sq.

b) of the attendant in a synagogue, who handed the volume to the reader, and returned it to its place, Luke iv. 20. Comp. Jahn § 372. IV.

c) genr. a minister, attendant, associate in any work, John xviii. 36. Acts xiii. 5 εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. So of a minister of the word or of Christ, Luke i. 2. Acts xxvi. 16. 1 Cor. iv. 1.—Wisd. vi. 4. Jos. Ant. 3. 1. 4 τὴν ὑπηρέτην θεοῦ sc. Moses. Dem. 1285. 2 ὑπηρέται καὶ συνεργοὶ οὗτοι κλειόμενοι Xen. An. 1. 9. 27.—Others in Luke i

2, render ὑπηρεῖται λόγου *associates or aiders in the matter*; comp. Xen. An. 1. 9. 18 κράτιστοι ὑπηρεῖται παντός ἔργον.

Ὑπνος, ου, ό, *sleep*, Matt. i. 24. Luke ix. 32. John xi. 13. Acts xx. 9 bis. Sept. for πρῶ Gen. xxviii. 16. Ecc. v. 11. —1 Macc. vi. 10. Hdian. 2. 1. 12. Xen. Hi. 6. 9.—Trop. of spiritual *sleep*, torpor, sloth, Rom. xiii. 11.—Psalt. Sal. 3. 1 ἵνατί ὕπνοις ψυχῇ, καὶ οὐκ εὐλογεῖς τὸν κύριον.

Ὑπό, prep. governing the genitive and accusative; in the Greek classics also the dative; with the primary signification *under*.

I. With the Genitive, pp. of place whence, i. e. *from under* which any thing comes forth, Hom. Od. 9. 141 ῥέει κρήνη ὑπὸ σπείους. Hes Theog. 669 Ζεὺς . . . ὑπὸ χθονὸς ἦκε φοῶσδε. Also of loosing or freeing *from under* anything; Il. 8. 543 ἵππους μὲν λῦσαν ὑπὸ ζυγῶ. 9. 248 ἐρύεσθαι ὑπὸ Τρώων. ib. 21. 553. Also a place where, *under* which, like ὑπὸ c. dat. Plato Legg. 5. p. 728. A, 5 ῥ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσός. Trop. after passive and neuter to verbs mark the subject or agent *from under* whose hand, power, agency, causation, the action of the verb proceeds, in Engl. *from*, *by*, *through*; comp. Buttm. § 134. 2. § 147. n. 3. Matth. § 592. Winer § 51. p. 316. In this sense only is ὑπό c. gen. found in T. T.

a) with *Passive* verbs, c. gen. of pers. Matt. i. 22 τὸ ῥηθὲν ὑπὸ τοῦ κυρίου. ii. 16 ἐνεπαίχθη ὑπὸ τῶν μάγων. iii. 6 ἐβαπτίζοντο ὑπ' αὐτοῦ. iv. 1 ἀνήχθη ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. v. 13. Mark i. 13. ii. 3. Luke v. 15. viii. 14 ὑπὸ μεριμνῶν . . . συμπνίγονται. xiv. 8. John x. 14. Acts iv. 36. xxiii. 27. bis. Rom. xv. 15. 1 Cor. vii. 25. 2 Cor. i. 16. Gal. i. 11. al. sæpiss. Seq. gen. collect. Luke xxi. 20. Acts xv. 4 προπεμφθέντες ὑπὸ τῆς ἐκκλησίας. 2 Cor. viii. 19. Seq. gen. of thing, Matt. viii. 24 ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. xiv. 24. Luke vii. 24 κάλαμον ὑπὸ ἀνέμου σαλευόμενον. John viii. 9. Acts ii. 24. xxvii. 41. Rom. xii. 21. 1 Cor. x. 9. 2 Cor. v. 4. James iii. 4, 6. 2 Pet. i. 17 φωνῆς ἐνεχθείσης αὐτῷ ὑπὸ τῆς μεγαλοπρεποῦς δόξης, i. e. a voice being

sent forth unto him *from* (by) the radiant glory, i. e. by the divine Majesty, from God himself. 2 Pet. ii. 7, 17. Jude 12. Rev. vi. 13.—Diod. Sic. 1. 8, 15. Hdian. 2. 7. 9. Xen. Mem. 1. 5. 1. ib. 4. 4. 4. c. gen. of thing, Æl. V. H. 13. 1 init. μαζῶν βαρυνομένων ὑπὸ τοῦ γάλακτος. Hdian. 4. 15. 14. Xen. An. 1. 5. 5.

b) with *Neuter* verbs having a passive power; e. g. after γίνομαι and εἶναι signifying *to be made, done*; so γίνομαι, Luke ix. 7 τὰ γινόμενα ὑπ' αὐτοῦ. xiii. 17. xxiii. 8. Acts xii. 5. xx. 3. xxvi. 6. Eph. v. 12. c. εἶναι Acts xxiii. 30. impl. 2 Cor. ii. 6. (γίν. Xen. An. 7. 1. 30. impl. Xen. Hi. 1. 28. ib. 7. 6.) So πάσχειν τι ὑπὸ τινος, Matt. xvii. 12. Mark v. 23. 1 Thess. ii. 14.—Hdian. 7. 12. 6. Xen. Cyr. 6. 1. 36. Conv. 1. 9. —In like manner after some *transitive* verbs, where a passive sense is implied; e. g. λαμβάνειν τι ὑπὸ τινος *to receive*, i. e. *to have given of or from* any one, i. q. to suffer, 2 Cor. xi. 24. ὑπομένειν τι ὑπὸ τινος id. Heb. xii. 3. ἀποκτεῖναι . . . ὑπὸ τῶν θηρίων i. q. to cause to be killed by beasts, Rev. vi. 8.—Hdian. 7. 10. 9 γρόντες [ταῦτα] ὑπὸ τῆς φήμης. Comp. Buttm. § 147. n. 3. Passow A. 1. b. AL.

II. With the Accusative, p. of place whither, i. e. of motion or direction *under* a place; but also of place where, i. e. of rest *under* a place. Buttm. l. c. Matth. § 593. Winer § 53 k. p. 344.

a) pp. of place whither, after verbs of motion or direction, *under*, *beneath*, e. g. τιδέναι λύχρον ὑπὸ τὸν μόδιον Matt. v. 15. Mark iv. 21. Luke xi. 33. ὑπὸ τὴν κλίνην Mark iv. 21. ὑπὸ τὴν στέγην εἰσέρχεται Matt. vii. 8. Luke xii. 6. ἐπισυνάγειν ὑπὸ τὰς πτέρυγας. Matt. xxiii. 37. Luke xiii. 34. So Mark iv. 32. James ii. 3.—Palæph. 10. 2 λύχνους καταφέρων ὑπὸ τὴν γῆν. Diod. Sic. 13. 51. Hdod. 7. 88. Xen. An. 1. 10. 14.—Trop. of what is brought *under* the power of any one, e. g. ὑπὸ τὰς πόδας τινός Rom. xvi. 20. 1 Cor. xv. 25, 27. Eph. i. 22; comp. in Πούεβ. Rom. vii. 14, comp. in Πιπράσκω. Gal. iii. 22, 23, comp. in Συγκλείω. James v. 12, comp. in Πίπτω e. 1 Pet. v. 6, see in Ταπεινῶ b. β.—Æl.

V. H. 6. 11. Isocr. p. 142. B, ἀπάσης τῆς Ἑλλάδος ὑπὸ τὴν πόλιν ἡμῶν ὑποσύσης.

b) of place where, after verbs implying a being or remaining *under* a place; e. g. c. εἶναι, John i. 49 ὄντα ὑπὸ τὴν σκεῆν. 1 Cor. x. 1. impl. Luke xvii. 24 bis. Acts ii. 5 τῶν ὑπὸ τὸν οὐρανόν. iv. 12. Rom. iii. 13. Col. i. 23. Jude vi. ὑπὸ ζόφον τετήρηκεν.—Sept. 1 K. xix. 5. Palæph. 10. 1 τὰ ὑπὸ γῆν. Hdian. 2. 1. 9. Dem. 33. 31.—Trop. of what is *under* the power or authority of any person or thing; gen. Matt. viii. 9 bis, ἀνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμῶν στρατιώτας. Luke vii. 8 bis. Gal. iii. 25. iv. 2. (Esdr. iii. 1. Hdian. 3. 14. 17. Xen. Cyr. 1. 5. 3.) Seq. acc. of thing, implying state or condition *under* any thing; 1 Tim. vi. 1 ὑπὸ ζυγὸν δοῦλοι. So ὑπὸ νόμον Rom. vi. 14, 15. 1 Cor. ix. 20 ter. Gal. iv. 4, 5, 21. v. 18. ὑπὸ χάριν Rom. vi. 14, 15. ὑφ' ἁμαρτίαν Rom. iii. 9. ὑπὸ κατάραν Gal. iii. 10. ὑπὸ τὰ στοιχεῖα τοῦ κ. Gal. iv. 3.—Hdian. 1. 4. 20.

c) of time when, *under*, i. e. *at, during*, Lat. *sub*, once Acts v. 21 ὑπὸ τὸν ὄρθρον.—Jos. Ant. 14. 15. 5 init. ὑπὸ δὲ τὸν αὐτὸν χρόνον. Æl. V. H. 14. 27. Thuc. 1. 100. ὑπὸ νύκτα Sept. Jon. iv. 10. Thuc. 7. 22. ὑπὸ τὴν ἰωθινὴν Pol. 53. 4. Comp. Matt. § 593.—C. Accus. *non al.*

NOTE. In composition ὑπὸ implies: 1. place, i. e. motion, or rest *under, beneath*, as ὑποβάλλω, ὑποδiew, ὑποπόδιον, 2. subjection, dependence, the being *under* any person or thing, as ὑπανδρος, ὑποτάσσω. 3. succession, the being *behind, after*, as ὑπολείπω, ὑπομένω. Comp. ὑπειπὶν to speak after, to *subjoin*, Dem. 797. 14; also Pol. 6. 31. 1. Lat. *subsequi*. So in Engl. what goes before or beyond is said to *overgo*, and by antith. what falls short or behind may be said to *undergo*. 4. Ὑπό in composition also implies something done or happening *under-hand*, covertly, by stealth, unperceived, without noise or notice; also *a little*, somewhat, by degrees; like Lat. *sub* e. g. ὑπονοίω, ὑποπνέω, comp. in ὑπαντῶ, ὑπεναντίος. Comp. Lat. *subirascor, subridere*. See Passow ὑπό E. Viger. p. 672 sq.

Ὑπόβαλλω, f. βαλῶ, (βάλλω,) *to cast or throw under*, e. g. *under-foot*, Xen. Œc. 18. 5; *under a person*, λίτα Hom. Od. 10. 353. Xen. Cyr. 5. 5. 7. *to put or thrust under*, e. g. a child to another mother, *to substitute*, Dem. 563. 5. Xen. Venat. 7. 3. *to thrust under one's notice, to suggest*, Hdian. 7. 10. 13. Xen. Cyr. 3. 3. 55. In N. T. of persons, *to thrust under, to suborn*, to put forward by collusion, trans. Acts vi. 11.—Aristid. de Parathegm. p. 618. App. B. Civ. I. p. 663 ὑπεβλήθησαν κατηγοροί. So ὑπόβλητος Jos. B. J. 5. 10. 4.

Ὑπογραμμός, οὖ, ὁ, (ὑπογράφω *to underwrite, to write a copy*, comp. Plato Protag. 44. p. 326. D,) pp. *a writing-copy*, ὑπογραμμοὶ παιδικοί Clem. Alex. see Passow s. v. In N. T. trop. *a copy, pattern, example*, for imitation, 1 Pet. ii. 21.—2 Macc. ii. 28. Clem. Ep. I. ad Corinth. p. 40 ed. Lond. [Παῦλον] ὑπομονῆς μέγιστον ὑπογραμμόν.

Ὑπόδειγμα, ατος, τό, (ὑποδείκνυμι,) pp. 'what is shown,' i. q. *a pattern, example*.

a) genr. as set before any one; either for imitation, John xiii. 15 ὑπόδειγμα ἔδωκα ὑμῖν, ἵνα κ. τ. λ. James v. 10; or for warning, Heb. iv. 11 ἐν τῷ αὐτῷ ὑποδείγματι τῆς ἀπειθείας. 2 Pet. ii. 6.—Ecclus. xlv. 16. 2 Macc. vi. 28, 31. Jos. B. J. 6. 2. 1. Hdian. 8. 8. 4. Pol. 3. 17. 8. The earlier Attic writers used παράδειγμα Phryn. et Lob. p. 12.

b) meton. *a copy, likeness*, taken from an original; Heb. viii. 5. ix. 23 ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, i. q. τὰ ἀντίτυπα in ver. 24.—Aquil. for Heb. חֲזָקָה Deut. iv. 17.

Ὑποδείκνυμι, f. ξω, (δείκνυμι,) *to show or point out*, pp. *under-hand*, by stealth, privately, i. q. *to give to understand, to signify, to let be known*, Sept. חֲזָקָה Esth. ii. 20. Hdot. 1. 189. Xen. Mem. 4. 3. 13. Genr. i. q. *to show, to let see*, Ecclus. xlix. 8 ὕρασιν δόξης ἦν ὑπέδειξεν αὐτῷ. Andocid. 19. 11. Diod. Sic. 13. 12.—In N. T. trop. *to show, sc. by words or example, to teach, to signify*, seq. acc. et dat. c. ὅτι, Acts xx. 35 πάντα ὑπέδειξα ὑμῖν ὅτι κ. τ. λ. Seq.

dat. of pers. c. infin. Matt. iii. 7 et Luke iii. 7 *τίς ὑπέδειξεν ὑμῖν φυγεῖν κ. τ. λ.* Seq. dat. c. orat. indir. Luke vi. 47. xii. 5. Acts ix. 16. Sept. for $\pi\eta\eta\eta\eta$ Chr. xv. 3.—Eccclus. xlviii. 25. Jos. Ant. 2. 3. 1. Pol. 3. 6. 1. Plut. Marcell. 20.

Ὑποδέχομαι, f. *ξομαι*, depon. Mid. (*δέχομαι*), *to take to oneself*, pp. as if placing the hands or arms under a person or thing; hence genr. *to take or receive to oneself*, favourably, kindly, e. g. *εὐχάς* Hes. Theog. 419. Usually and in N. T. of guests, *to receive hospitably, to welcome, to entertain*, c. acc. Luke x. 38 *Μάρθα ὑπέδεξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς*. xix. 6 *ὑπέδεξατο αὐτὸν χαίρων*. Acts xvii. 7. James ii. 25.—Tob. vii. 8. Jos. Ant. 11. 3. 2. Palæph. 5. 1. Æl. V. H. 4. 9. Xen. Mem. 2. 3. 13. Also, to undertake, to promise, Hdot. 9. 21, 22. Thuc. 1. 71.

Ὑποδέω, f. *ήσω*, (*δίω*), *to bind under*, as sandals under the feet, *to put on sandals, slippers, etc. to shoe*, Plut. ed. R. IX. p. 46. 1, *ὑποδήσας τὴν γυναῖκα κρηπίσι*.—In N. T. only Mid. *ὑποδίομαι, to bind under or put on one's own sandals*; Perf. *to have bound on one's sandals*, etc. i. q. *to be shod*; so seq. acc. *σανδάλια* Mark vi. 9, comp. Winer § 64. p. 490. Acts xii. 8 *ὑπόδησαι τὰ σανδάλιά σου*. Comp. Buttm. § 135. 4. Seq. acc. of part, Eph. vi. 15 *ὑπόδησάμενοι τοὺς πόδας*. Buttm. § 135. 5.—c. acc. of sandal Hdian. 4. 8. 5. Xen. Mem. 1. 6. 6. c. acc. of part Æl. V. H. 1. 18. Thuc. 3. 22.

Ὑπόδημα, *ατος, τό*, (*ὑποδέω*), pp. 'what is bound under' sc. the foot, a *sandal*, a sole of wood or hide bound on with thongs, i. q. *σανδάλιον* q. v. In later usage *ὑπόδημα κοῖλον* and also *ὑπόδημα* simply, is put for the Roman *calceus* or *shoe* which covered the whole foot; so Jos. B. J. 6. 1. 8, of thick nailed shoes of the Roman soldiers, *caliga*. See the Commentators on Aris- toph. Plut. 483, 4. Passow s. v. Comp. Adam's Rom. Ant. p. 419 sq. Genr. Matt. x. 10. Luke x. 4. xv. 22 *ὑποδήματα εἰς τοὺς πόδας*. xxii. 35. Acts vii. 33 *λῦσον τὸ ὑπόδημα τῶν ποδῶν σου*, i. e. take off thy sandal or shoe, quoted from

Ex. iii. 5 where Sept. for $\lambda\gamma\gamma$, as also Deut. xxv. 9. Josh. v. 15. Is. v. 27.—Hdian. 5. 5. 21. Æl. V. H. 7. 11. Plut. Conjug. Præc. 30 bis. Xen. Cyr. 8. 2. 5. Cæc. 10. 2.—Hence *τὰ ὑποδήματα τινος βαστάσαι* *to bear the sandals of any one* Matt. iii. 11, also *λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων τινός* *to unbind one's sandals*, Mark i. 7. Luke iii. 16. John i. 27. Acts xiii. 25, expressions implying inferiority, since this was usually done only by menial servants or slaves, for their masters. Comp. Arr. Epict. 3. 26. 1. Luc. Herod. 5, quoted in *Σανδάλιον*. Plut. Sympos. 7. 8. 4 *τοῖς τὰ ὑποδήματα κομιζοῦσι παιδαρίοις*. Diog. Laert. 6. 44 *πρὸς τὸν ὑπὸ τοῦ οἰκέτου ὑποδοῦμενον*. Terent. Heauton. 1. 1. 72 'domum revertor . . accurrent servi, soccos detrahent,' Sueton. Vitell. 2. Comp. Talm. Babyl. Kiddushin f. 22. 2, 'Quomodo emitur servus? Solvit ementi calceum, portat post eum quæ ei necessaria ad balneum, exiit eum, . . induit calceos ac à terra levat.' Cetuboth f. 90. 1, 'Omnia opera quæ servus præstat hero, etiam discipulus præstat præceptor, præter solutionem calcei ejus.' See Wetstein N. T. and Lightfoot Hor. Heb. ad Matt. iii. 11.

Ὑπόδικος, *ου, ὁ, ἡ*, adj. (*δίκη*), pp. 'under process, under sentence,' i. q. *condemned, guilty*; Rom. iii. 19 'ἵνα ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ', i. e. before or in the sight of God, comp. Matth. § 388. a.—Act. Thom. 5. Luc. Phalar. alt. 13. Dem. 518. 3 *ὑπόδικος ἔστω τῷ παθόντι*.

Ὑποζύγιον, *ου, τό*, (neut. of adj. *ὑποζύγιος* under a yoke, yoked, from *ζυγός*), a draught-animal, beast of burden, genr. Jos. B. J. 3. 5. 2. Hdian. 1. 12. 2. Xen. An. 1. 3. 1.—In N. T. spec. an ass, Matt. xxi. 5 quoted from Zech. ix. 9 where Sept. for $\gamma\eta\eta\eta$. 2 Pet. ii. 16, in allusion to Num. xxii. 28 sq. where Heb. $\gamma\eta\eta\eta$, Sept. *ἡ ὄνος*.—Sept. for $\gamma\eta\eta\eta$ Ex. xxiii. 4, 5. Josh. vi. 21. Diod. Sic. 19. 20 *ὑποζυγίων πληθους*, opp. *ἱππους*.

Ὑποζώννυμι, f. *ζώσω*, (*ζώννυμι*), *to undergird*, i. e. of persons, *to gird under the breast*, *ὑπὸ τοῦς μαστοὺς* 2

Macc. iii. 19. Æl. V. H. 10. 22. In N. T. of a ship, *to undergird*, i. e. to gird around the bottom and whole body of the ship with chains or cables, in order to strengthen it against the waves, Acts xxvii. 17.—Pol. 27. 3. 3.

ὑποκάτω, adv. (κάτω,) i. q. Engl. *underneath*, spoken of place, c. gen. Mark xi. 11. vii. 28 ὑποκάτω τῆς τραπέζης. Luke viii. 16. John i. 51 ὑποκάτω τῆς σκῆς. Rev. v. 3, 13. vi. 9. xii. 1. Trop. ὑποτάσσιν ὑποκάτω τῶν ποδῶν τινος Heb. ii. 8, see in Πούς β. Sept. for ηἱε Ez. xxiv. 5. ἡἱε 1 K. vi. 6. Ez. xl. 19.—Pol. 3. 55. 2. Diod. Sic. 1. 72.

ὑποκρίνομαι, depon. Mid. (κρίνω), pp. *to give judgment under* a cause or matter, *to give a judicial answer*; hence genr. *to answer, to reply*, used by the earliest writers instead of the later and more usual ἀποκρίνομαι, Hom. Il. 7. 407. Hdot. 1. 78. Thuc. 7. 44. Xen. Mem. 1. 3. 1. *to interpret* dreams, sc. in answer to inquiries, Hom. Od. 19. 535, 555. Artemid. 1.9. Then in Attic usage, *to answer upon* the stage, *to play a part, to act*, Luc. de Merc. cond. 30. Æl. V. H. 14. 10. Diod. Sic. 13. 97 ὑποκρίνεσθαι τραγωδίαν Εὐριπίδου Φοινίσσας.—Hence genr. and in N. T. *to play the hypocrite, to dissemble, to feign*, c. acc. et inf. Luke xx. 20 ὑποκρινόμενους ἑαυτοὺς δικαίους εἶναι.—2 Macc. vi. 21, 24. Jos. Vit. § 9. Epict. Ench. 17. Pol. 2. 49. 7. Dem. 878. 3.

ὑπόκρισις, εως, ἡ, (ὑποκρίνομαι q. v.) pp. *answer, response*, e. g. of an oracle Hdot. 1. 90, 116. Thom. Mag. p. 874 ὑποκρίνομαι καὶ τὸ ἀποκρίνομαι, καὶ ὑπόκρισις τὸ αὐτό. Genr. *stage-playing, acting*, the histrionic art, Luc. Piscat. 32. Artemid. 3. 13. Anth. Gr. IV. p. 284 ult. τραγικῆς εἶδος ὑποκρίσεως.—In N. T. *hypocrisy, dissimulation*, Matt. xxiii. 28. Mark xii. 15 ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν. Luke xii. 1. Gal. ii. 13. 1 Tim. iv. 2. 1 Pet. ii. 1.—2 Macc. vi. 25. Jos. Ant. 2. 6. 10. Pol. 35. 2. 13.

ὑποκριτής, οὔ, ὁ, (ὑποκρίνομαι,) *a stage-player, actor*, Luc. Piscat. 33. Æl. V. H. 3. 30. Xen. Mem. 2. 2. 9. In N. T. *a hypocrite, dissembler*, sc. in respect to religion, piety, Matt. vi. 2, 5,

16. vii. 5. xv. 7. xvi. 3. xxii. 18. xxiii. 13—15, 23, 25, 27, 29. xxiv. 51. Mark vii. 6. Luke vi. 42. (xi. 44.) xii. 56. xiii. 15. Sept. for ηἱε Job xxxiv. 30. xxxvi. 13. So Aquil. et Theod. Job xv. 34. xx. 5.—Not found in this sense in classic writers; Eustath. in Il. ἡ, p. 564. 8, ὑποκριτής παρὰ τοῖς ὑστερογενέσι ῥητόρσιν ὁ μὴ ἐκ ψυχῆς λέγων ἢ πράττων, μηδὲ ὅπερ φρονεῖ.

ὑπολαμβάνω, f. λήψομαι, (λαμβάνω,) *to take under* any person or thing, i. e. *to take up* by placing oneself *underneath*, trans.

a) pp. *to take or receive up*, c. acc. Acts i. 9 νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν.—Hdot. 1. 24 τὸν δὲ [Ἀρίωνα] δελφῖνα λέγουσι ὑπολαβόντα ἐξενεῖλαι ἐπὶ *Ταίναρον. Comp. Jos. Ant. 4. 8. 48 fin.

b) trop. *to take up* the discourse, *to continue*; hence *to answer, to reply*; absol. Luke x. 30 ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπε. Sept. for ηἱε oft in Job ii. 4. iv. 1. vi. 1. Dan. iii. 9.—Æl. V. H. 14. 8 ὑπολαβὼν ἐφη. Pol. 15. 8. 1. Xen. Mem. 2. 1. 29.

c) trop. *to take up* in thought, *to suppose, to think*, comp. in comm. Engl. *I take it*; absol. Acts ii. 15 οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, κ. τ. λ. Sep. ἔτι, Luke vii. 43.—Sept. Job xxv. 3 c. ἔτι. Jos. Ant. 12. 2. 3 init. Dem. 623. 5. Xen. Mem. 2. 2. 4.

ὑπολείπω, f. ψω, (λείπω,) *to leave behind*, see in ὑπό note no. 3; Pass. *to be left behind, to remain*; Rom. xi. 3 καὶ γὰρ ὑπελείφθην μόνος, quoted from 1 K. xix. 10, 14, where Sept. for ἡἱε, ἡἱε. Sept. for ηἱε Ex. x. 19. Judg. vii. 3.—Jos. Ant. 6. 4. 2. Luc. Mort Peregr. 14. Xen. Cyr. 1. 4. 27.

ὑπολήνιον, ου, τό, (ληνός,) *the under-vat* of a wine-press, into which the juice of the grapes flowed; see in ληνός b. Mark xii. 1. Sept. for ηἱε Is xvi. 10. Joel iii. 13. Hagg. ii. 17.

ὑπολιμπάνω, a lengthened form for ὑπολείπω q. v. found only in pres. and imperf. Butt. § 112. 13; *to leave behind*, trans. 1 Pet. ii. 21 ὑπολιμπάνων ὑπογραμμόν.—In the sense ‘to fail par-

tially,' Dion. Hal. Ant. 1. 23. καταλιμπάνω Act. Thom. § 43.

Ὑπομένω, f. ενῶ, (μένω.) 1. intrans. *to remain behind*, after others are gone; see in Ὑπό note no. 3. Luke ii. 43 ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ. Acts xvii. 14 ἐκεῖ.—Jos. Ant. 6. 5. 2. Ael. V. H. 5. 5 αὐτὸς ὑπέμεινε οἴκοι. c. ἐν Dem. 671. 15. absol. Xen. Conv. 9. 7.

2. trans. *to remain under* the approach or presence of any person or thing, i. q. *to await*, Tob. v. 7 ὑπόμεινόν με. Jos. Ant. 5. 2. 2. Xen. An. 4. 1. 21; ἐspec. a hostile attack, *to await, to sustain*, Jos. Ant. 7. 4. 1 ὑπομένειν τῶν πολεμίων φάλαγγας. Hdian. 5. 3. 26. Xen. An. 6. 5. 26. Hence in N. T. trop. *to bear up under, to be patient under, to endure, to suffer*, c. acc. 1 Cor. xiii. 7 πάντα ὑπομένει. 2 Tim. ii. 10. Heb. x. 32 πολλὴν ἀθλήσιν ὑπεμείνατε. xii. 2, 7. ver. 3, comp. in Ὑπό I. b. James i. 12. Sept. for ἕρῃ Mal. iii. 2.—Diod. Sic. 1. 3 τὸν πόνον. Ael. V. H. 1. 34. Xen. Mem. 2. 1. 17.—Absol. or neut. i. q. *to endure, to hold out, to persevere*, e. g. πᾶς δὲ ὁ ὑπομείνας εἰς τέλος Matt. x. 22. xxiv. 13. Mark xiii. 13. So c. dat. Rom. xii. 12 τῇ θλίψει ὑπομένοντες. 2 Tim. ii. 12. James v. 11. 1 Pet. ii. 20 bis. Sept. for πρῆ Dan. xii. 12.—Jos. Ant. 12. 3. 1 μέχρι δ' ἐσχάτου πολεμοῦντες ὑπέμειναν. Luc. Prometh. 21 ὑπόμεινε οὖν καρτερῶς. Thuc. 1. 76.

Ὑπομυμήσκω, f. ὑπομνήσκω, (μυμήσκω q. v.) *to recall to one's mind*, pp. privately, silently, by hints or suggestions, *to suggest to one's mind*, i. q. genr. *to put in mind of, to remind, to bring to remembrance*.

a) Act. in various constructions: c. dupl. acc. of pers. and thing, John xiv. 26 ὑπομνήσει ὑμᾶς πάντα. Winer § 30. 7. Matth. § 347. n. 2. Comp. Buttm. § 131. 5. (Thuc. 7. 64. Xen. Hi. 1. 3.) Seq. acc. of pers. c. περὶ τούτων, 2 Pet. i. 12. Comp. Matth. § 347. n. 1. Seq. acc. of pers. c. inf. Tit. iii. 1; or c. ὅτι Jude 5.—c. inf. Plut. Apophth. Antig. 6. T. II. p. 28. Tauchn. c. ὅτι Ael. V. H. 4. 17.—Seq. acc. of thing, e. g. precepts, duties, 2 Tim. ii. 14 ταῦτα ὑπομύνησκε. Also evil deeds, with the idea of cen-

sure, reprehension, 3 John 10 ὑπομνήσω αὐτοῦ τὰ ἔργα. Comp. Matth. § 347. n. 2.—Hdian. 6. 2. 11. Dem. 316. 10 ὑπομυμήσκειν τὰς ἰδίας ἐνέργειας μικροῦ δεινὸν ὁμοῖον ἵστί τῷ ὀνειδίζειν.

b) Mid. i. q. *to call to mind, to recollect, to remember*, c. gen. Luke xxii. 61 ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κ. Comp. Matth. § 347. b. Buttm. § 132. 5. 3.—Luc. Catapl. 4. Ael. V. H. 5. 19.

Ὑπόμνησις, εως, ἡ, (ὑπομυμήσκω,) *a putting in mind, a reminding, remembrance*.

a) trans. ἐν ὑπομνήσει *by putting in mind*, by way of remembrance, 2 Pet. i. 13. iii. 1.—2 Macc. vi. 16. Thuc. 4. 95.

b) intrans. *recollection, remembrance*; so ὑπόμνησιν λαμβάνειν *to take remembrance of*, i. q. *to remember*, 2 Tim. i. 5; comp. ver. 4.—So ὑπόμνησιν ποιῆσαι Act. Thom. § 38. Genr. Wisd. xvi. 11. Jos. Ant. 4. 3. 4. Pol. 1. 1. 2.

Ὑπομονή, ἥς, ἡ, (ὑπομένω,) *a remaining behind, abode*, Sept. 1 Chr. xxix. 15. Dion. Hal. Ant. 1. 44. In N. T. trop. *a bearing up under, patient endurance*, comp. in Ὑπομένω no. 2.

a) pp. c. gen. of thing borne, as evils, etc. 2 Cor. i. 6 ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων.—Jos. Ant. 2. 2. 1 πόνων ὑπομονή. Pol. 4. 51. 1 ὑπ. τοῦ πολέμου. Diod. Sic. 5. 34.

b) genr. i. q. *patience, perseverance, constancy*, sc. under suffering, in faith and duty; absol. Luke viii. 15 καρποφύρουσιν ἐν ὑπομονῇ. Rom. viii. 25. 2 Cor. vi. 4. xii. 12. Col. i. 11. Heb. x. 36. xii. 1. James i. 3, 4. 2 Pet. i. 6 bis. Rev. ii. 3. Seq. gen. of that *in or as to* which one perseveres, Rom. ii. 7 καθ' ὑπομονὴν ἔργου ἀγαθοῦ. 1 Thess. i. 3 τῆς ὑπομονῆς τῆς ἐλπίδος. Comp. Winer § 30. 2. Seq. gen. of pers. Luke xxi. 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν. 2 Thess. i. 4. iii. 5. James v. 11. Rev. i. 9. ii. 2, 19. xiii. 10. xiv. 12. iii. 10 τὸν λόγον τῆς ὑπομονῆς μου, i. e. the precept of constancy towards me.—Psalt. Salom. ii. 40 χρηστὸς ὁ κύριος τοῖς ἐπικαλουμένοις αὐτὸν ἐν ὑπομονῇ. Diod. Sic. 11. 9 τὴν ἐν τοῖς κινδύνοις ὑπομονήν.—Spec. *patience as a quality of mind, the bearing of evils and suffering with tranquil mind*, Rom.

v. 3 ἡ θλίψις ὑπομονὴν κατεργάζεται. ver. 4. Rom. xv. 4, 5 ὅς θεός τῆς ὑπομονῆς, i. e. who bestows patience. 1 Tim. vi. 11. 2 Tim. iii. 10. Tit. ii. 2.—Sept. for *patient hope*, Heb. עֲזָרָה Ezra x. 2. עֲזָרָה Ps. ix. 19. comp. Ecclus. ii. 13. xvi. 13.

ὑπονοέω, ὦ, f. ἡσώ, (νοέω,) Lat. *susplicere, suspectare*, i. q. *to suspect, to surmise*, Hdot. 9. 99. Diod. Sic. 20. 42. Thuc. 7. 73. In N. T. i. q. *to conjecture, to suppose, to deem*, c. acc. impl. Acts xxv. 18 ὡν [i. e. τούτων ᾧ] ὑπενόουν ἰγώ. c. acc. et inf. Acts xiii. 25. xxvii. 27. —Judith xiv. 14. Plut. de Garrul. c. 14 οὐχ ὑπονοοῦντος, ἀλλ' εἰδότος ἐφαίνετο. Xen. Cyr. 3. 3. 20.

ὑπονοία, ας, ἡ, (ὑπονοέω,) *under-thought*, i. e. *suspicion, surmise*, 1 Tim. vi. 4 ὑπόνοιαι πονηραί.—Ecclus. iii. 24. Jos. B. J. 1. 11. 5. Pol. 5. 15. 1. Dem. 1178. 2.

ὑποπιάζω, Dor. for ὑποπιέζω, (πιέζω q. v.) *to press under, to suppress, to oppress*, in MSS. for ὑποπιάζω, Luke xviii. 5. 1 Cor. ix. 27. —So ὑποπιέζω Clem. Alex. Pæd. 3. 16. Plut. IX. p. 647. 17. Reisk.

ὑποπλέω, f. εὐσομαι, (πλέω q. v.) *to sail under*, i. e. *under the lee or shelter of an island or shore*. seq. acc. depending on ὑπό in composit. Acts xxvii. 4, 7 ὑπεπλεύσαμεν τὴν Κρήτην. Comp. Matth. § 426. 3. Buttm. § 147. n. 11, 12. Winer § 56. 2, 3.

ὑποπνέω, f. εὐσω, (πνέω q. v.) *to blow gently, softly*, of the wind, Acts xxvii. 13. Comp. in ὑπό note.

ὑποπόδιον, ον, τό, (pp. neut. of adj. ὑποπόδιος *under foot*, from πούς,) *a footstool*, James ii. 3 κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου. Anthropopath. of God, whose footstool is the earth, τὸ ὑποπόδιον τῶν ποδῶν αὐτοῦ Matt. v. 35 et Acts vii. 49; comp. Is. lxvi. 1 where Sept. and עֲדָן. For the phrase τιθέναι τοὺς ἐχθρούς ὑποπόδιον τῶν ποδῶν τινος, quoted from Ps. cx. 1 where Sept. for עֲדָן, see in Πούς β. Matt. xxii. 44. Mark xii. 36. Luke xx. 43. Acts ii. 35. Heb. i. 13. x. 13. Sept. genr. for עֲדָן Ps. xcix. 5. Lam. ii. 1. עֲדָן 2 Chr. ix. 18. —Sext. Empir. adv. Matth. 1. 246.

Chares ap Athen. 12. 9. Athen. 5. p. 192. E. Eustath. ad Od. δ', 1482. 3. Hesych. θρανίον· ὑποπόδιον. A late word, found in no early writer; comp. Sturz de Dial. Alex. p. 199.

ὑπόστασις, εως, ἡ, (ὑφίστημι to under-set,) pp. 'what is set or stands under,' *a foundation, substructure*, Sept. Ez. xliiii. 11 ὑπ. τοῦ οἴκου. Diod. Sic. 1. 66 ὑπ. τοῦ τάφου. 13. 82. Then of any thing which subsides, sediment, Pol. 34. 9. 10. αἵματος ὑπόστασις καὶ ἱλύς Galen. de Temper. 2. 5. Tom. III. p. 66. F; a thick broth or sauce, καρύκευμα, Athen. IV. p. 133; also lees, dregs, excrement, ἡ ἐν πίθῳ τοῦ οἴνου ὑπόστασις, ἐνέδρα, Pacat. in Lob. ad Phr. p. 73. Trop. *foundation, origin, beginning*, Jos. c. Ap. 1. 1. Diod. Sic. 1. 3 ὑπ. τῆς ἐπιβολῆς. ib. 15. 70. *purpose begun, undertaking*, Diod. Sic. 16. 32, 33.—In N. T.

a) meton. *well-founded trust, firm expectation, confidence*, pp. foundation or ground of trust and confidence. Heb. iii. 14 τὴν ἀρχὴν τῆς ὑποστάσεως, i. e. our first hope or confidence, sc. in Christ, i. q. τὴν πρώτην πίστιν 1 Tim. v. 12; comp. Heb. x. 35. So Heb. xi. 1 ἐστὶ δὲ πίστις ἐλπιζομένων ὑπόστασις, *faith is confidence as to things hoped for*; so Engl. Vers. marg. Comp. below in c. 2 Cor. ix. 4 κατασχυνθῶμεν ἡμεῖς . . ἐν τῇ ὑποστάσει ταύτῃ, in later edit. comp. in b, c. So Sept. for עֲדָן Ps. xxxix. 8. עֲדָן Ruthi. 12. Ez. xix. 5.

b) meton. of that quality which leads one to stand under, endure, or undertake any thing, *firminess, boldness, confidence*. 2 Cor. xi. 17 ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως in *this boldness of boasting*, this confident boasting. So 2 Cor. ix. 4 in text. rec. comp. in a. See also in c.—Jos. Ant. 18. 1. 6. Diod. Sic. Tom. VI. p. 37. Tauchn. ἡ δὲ ἐν βασιάνοις ὑπόστασις τῆς ψυχῆς. Pol. 4. 50. 10. ib. 6. 55. 2 ὑπόστασις καὶ τόλμα.

c) trop. *hypostasis*, Lat. *substantia*, i. e. what really exists under any appearance, *substance, reality, essential nature*. Heb. i. 3 χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ sc. Θεοῦ, i. e. the express image or counterpart of God's essence or being, i. q. of God himself. So Heb. xi. 1; according to Chrysostom and others;

comp. above in a.—Wisd. xvi. 21. Test. XII Patr. p. 633 πᾶσα ἡ ὑπόστασις τῶν σπλαγχνῶν. Artemid. 3. 14 φαντασίαν μὲν ἔχειν πλοῦτου, ὑπόστασιν δὲ μῆ. Aristot. de Mund. c. 4. p. 1210. Diod. Sic. 1. 38 νέφους ὑποστάσεις, real clouds, clouds.—Hence in 2 Cor. ix. 4 et xi. 17 some take it in the sense of *subject, matter, thing*, in τῇ ὑποστάσει ταύτῃ in *this matter*, i. q. in τῇ μέρει τούτῃ. ix. 3.

Ὑποστέλλω, f. εἰλῶ, (στέλλω q. v.) *to send or draw under*, e. g. a sail, to contract, to furl, Pind. Isth. 2. 59. In N. T. c. *ἐαυτόν* or Mid. *to draw oneself back*, pp. under cover, out of sight; hence genr. *to shrink or draw back*, *to withdraw oneself*, sc. from timidity, not openly and boldly. Gal. ii. 12 ὑπέστειλεν ἑαυτόν. Heb. x. 38 ἐὰν ὑποστείληται, quoted from Sept. Hab. ii. 4 where Heb. הִשָּׁבַח.—Pol. 1. 16. 10 ὁ δὲ βασιλεὺς ὑπεστείλας ἑαυτὸν ὑπὸ τὴν Ῥωμαίων σκέπην. Mid. Jos. B. J. 3. 8. 1.—Seq. acc. of thing, pp. *to draw back as to any thing*, i. q. *to keep back, to suppress*, from timidity, clandestinely. Acts xx. 20 οὐδὲν ὑπεστείλαμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι κ. τ. λ. So c. οὐδὲν impl. ver. 27.—Jos. B. J. I. 20. 1 μὴδὲν τῆς ἀληθείας ὑποστείλαμενος ἀντικρὺς εἶπε. Diod. Sic. 13. 70. Dem. 54, ult. Plato Apol. Socr. 10 οὔτε μέγα οὔτε μικρὸν ἀποκρυψάμενος ἐγὼ λέγω, οὐδὲ ὑποστείλαμενος.

Ὑποστολή, ἥς, ἡ, (ὑποστέλλω,) *a shrinking or drawing back*, from timidity, clandestinely, Heb. x. 39, comp. ver. 38.—Meton. timidity, Jos. Ant. 2. 14. 12. Hesych. ὑποστολή· δειλία, φυγή.

Ὑποστρέφω, f. ψω, (στρέφω,) *to turn behind*, i. e. *back, to turn about*, trans. e. g. ἑπνοὺς Hom. Il. 5. 581, comp. 505; see in Ὑπό note. In N. T. intrans. or c. *ἐαυτόν* impl. see in Ἀγω no. 3; *to turn back, to return*, either from a short distance or from a journey, etc. Absol. Mark xiv. 40 ὑποστρέψας εὗρεν αὐτοὺς κ. τ. λ. Luke ii. 43. xvii. 18. xxiii. 48, 56. Acts viii. 28 ἦν δὲ ὑποστρέφων *was returning*. Sept. for חָשַׁב Josh. ii. 23.—Jos. Ant. 11. 2. 2. Palæph. 1. 6. Xen. An. 6. 6. 38.—With adjuncts of place, etc. εἰς c. acc. Luke i. 56. ii. 39, 45. iv. 14.

Gal. i. 17. al. εἰς c. acc. of state, εἰς διασποράν Acts xiii. 34. (Sept. Gen. i. 14. Ael. V. H. 3. 29. c. acc. of state, ib. 3. 18.) ἀπό c. gen. Luke iv. 1. Heb. vii. 1. ἐκ c. gen. Acts xii. 25. διὰ c. gen. Acts xx. 3. Sept. for חָשַׁב, c. ἀπό Gen. i. 14. ἐκ Ruth i. 6. AL.

Ὑποστρωννύω, v. ὠννυμι, f. ὑποστρώσω, (στρωννύω, ὠννυμι,) *to strow underneath*, trans. Luke xix. 36. Sept. for שָׁחַח lviii. 5.—Hdian. 4. 2. 3. Xen. Cyr. 8. 8. 16.

Ὑποταγή, ἥς, ἡ, (ὑποτάσσω,) *subordination*, i. e. *subjection, submission*, 2 Cor. ix. 13 see in Ὁμολογία. Gal. ii. 5 οὐδὲ πρὸς ὧραν εἴχαμεν τῇ ὑποταγῇ, i. e. *as to subjection*, so as to submit to them. 1 Tim. ii. 11. iii. 4.—Ignat. ad Eph. § 2. In the Greek Grammarians ὑποταγή is the *subordinate mode*, i. e. the *Subjunctive*.

Ὑποτάσσω, v. ττω, f. ξω, (τάσσω,) *to range or put under, to subordinate, to make subject*, trans.

a) Act. and also in Pass. *to be subjected, to be subject, subordinate*; construed c. acc. et dat. expr. or impl. Rom. viii. 20 bis, τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη . . . διὰ τὸν ὑποτάξαντα. 1 Cor. xiv. 32, see in Πνεῦμα p. 676. col. B. 1 Cor. xiv. 34, comp. Eph. v. 24. 1 Cor. xv. 27 ter, 28 ter, comp. in Πούς. Eph. i. 22. v. 24. Phil. iii. 21. Heb. ii. 5, 8 ter. 1 Pet. iii. 22. Sept. for חָשַׁב Ps. viii. 7, comp. in Πούς. חָשַׁב Dan. xi. 39.—2 Macc. viii. 9, 22. Jos. Ant. 8. 5. 3. Hdian. 7. 2. 20. Pass. Jos. Ant. 1. 19. 8. οἱ ὑποτασσόμενοι, soldiers, Pol. 3. 13. 8; subjects, ib. 3. 18. 3. Diod. Sic. 1. 55.

b) Mid. *to submit oneself, to be subject, to be obedient*, seq. dat. Luke ii. 51 ἦν ὑποτασσόμενος αὐτοῖς. x. 17, 20. Rom. viii. 7. x. 3 Heb. δικαιώσιν τοῦ Θεοῦ οὐχ ὑπετάγησαν. xiii. 1, 5. 1 Cor. xvi. 16. Eph. v. 21, 22 αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε. Col. iii. 18. Tit. ii. 5, 9. iii. 1. Heb. xii. 9. James iv. 7. 1 Pet. ii. 13, 18. iii. 1, 5. v. 5 bis. Sept. for חָשַׁב Ps. lxii. 6, coll. ver. 2.—Palæph. 2. 6. Arr. Epict. 4. 12. 11. Diod. Sic. 16. 46 ὁ Πρωταγόρας ἑκουσίως ὑποταγεῖς τοῖς Πέρσαις.

Ὑποτίθημι, f. θήσω, (τίθημι,) *to set or put under, to lay under*, e. g. a prop, support, Xen. Cyr. 7. 5. 12. In N. T.

a) pp. c. acc. τιθέναι τὸν τράχηλον, *to lay down one's neck*, sc. under the sword or axe of the executioner, i. q. *to hazard one's life*, Rom. xvi. 4.—Æl. V. H. 10. 16 ὑποθήσω τὴν κεφαλὴν sc. for one to strike. Of those who place their necks under a yoke, Arr. Diss. Epict. 4. 1. 77. trop. Eccl. li. 26.

b) Mid. ὑποτίθεμαι, *to bring under the mind or notice of any one, to suggest, to put in mind of*, as a teacher or otherwise, c. acc. et dat. 1 Tim. iv. 6.—Jos. B. J. 2. 8. 7. Pol. 1. 22. 3. Plato Euthyphr. 11. p. 9. D, σκόπει, εἰ τοῦτο ὑποθέμενος, οὕτω ῥᾶσά με διδάξεις ὃ ὑπέσχου.

Ὑποτρέχω, aor. 2 ὑπέδραμον, (τρέχω q. v.) *to run under*, e. g. under a tree, Plut. Apophth. Themist. 13. T. II. p. 37. Tauchn. ταῖς πλατάνοισι, αἷς ὑποτρέχουσι χειμαζόμενοι. In N. T. of a ship, *to run under the lee or shelter of an island or coast*; c. acc. as in Ὑποπλῖω. Acts xxvii. 16 νησίον δὲ τι ὑποδραμόντες.—c. dat. Plut. de Virt. Mul. II. p. 191. Tauchn. Comp. Wetst. N. T. II. p. 642.

Ὑποτύπωσις, εως, ἡ, (ὑποτυπῶ *to form or copy slightly, to sketch*, Aristot. Ethic. 1. 7 ὑποτυπῶσαι πρῶτον, εἰδ' ὅστερον ἀναγράφειν,) *a form, sketch, imperfect delineation, trop.* 2 Tim. i. 13 ὑπ. ὑγιαίνοντων λόγῳ.—Poll. On. 7. 128 ζωγράφων ἔργα . . . τὰ δὲ μέρη τῆς τέχνης ὑποτύπωσις . . . σκιὰν ὑποτυπώσασθαι. Plotin. Ennead. 6. 37. Strabo II. p. 182. B, ἀναλαβόντες ἀπὸ τῆς πρώτης ὑποτυπώσεως. Comp. Wetst. N. T. II. p. 320.—Meton. *a sketch, pattern*, for imitation, 1 Tim. i. 16 πρὸς ὑποτύπωσιν.—Hesych. πρὸς ὑποτύπωσιν πρὸς σημῖον.

Ὑποφέρω, aor. 1 ὑπήνεγκε, (φέρω,) *to underbear, i. e. to bear up from underneath, to support, to sustain*, e. g. ὄπλα, heavy armour, Engl. 'to be under arms,' Xen. Cyr. 4. 5. 57. In N. T. trop. *to bear up under, to endure*, e. g. evils, c. acc. πειρασμόν 1 Cor. x. 13. δωγμούς 2 Tim. iii. 11. λύπας 1 Pet. ii. 19. Sept. for נָשָׂא Ps. lxi. 8. Prov. xviii. 14.—

2 Macc. ii. 28. Jos. B. J. 6. 3. 3. Po. 1. 1. 2. Xen. Conv. 8. 40.

Ὑποχωρέω, ὦ, f. ἦσω, (χωρέω q. v.) *to give place covertly, to withdraw oneself under cover*, without noise or notice, intrans. c. eis local, Luke ix. 10 ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον. Sept. Judg. xx. 37. Jos. Vit. § 29 ὑπεχώρησαν εἰς τὴν οἰκίαν. Isæus 58. 19 εἰς Σικυῶνα. Xen. Cyr. 3. 1. 2.

Ὑπωπιάζω, f. ἄσω, (ὕπωπιον part under the eyes, the face, from ὑπό, ὦψ,) *to strike under the eyes, to beat the face black and blue*, Engl. *to give a black eye*, Aristoph. Pac. 539 or 541, et ibi Schol. Plut. de Fac. in Lun. 4 ἔλεγεν, ὑπωπιάζειν [al. ὑποπιάζειν] αὐτοὺς τὴν σελήνην, σπιλῶν καὶ μελασμών ἀναμιμνῶντας. Comp. Wetst. N. T. I. p. 779.—In N. T. genr. i. q. *to maltreat*, trans. spoken of the body, *to subject to hardship, to mortify*, τὸ σῶμά μου 1 Cor. ix. 27.—Trop. *to weary with prayers, entreaties*, Engl. *to beat out*, c. acc. Luke xviii. 5. Comp. Lat. obtundo Ter. Adelph. 1, 2. 33.—See Ὑποπιάζω

Ὑς, ὄς, ὃ, ἡ, *a swine*, 2 Pet. ii. 22; see in Βόρβορος. Sept. for רִיחַ Deut. xiv. 8.—Æl. V. H. 10. 5. Xen. Mem. 4. 3. 10.

Ὑσσωπος, ου, ἡ, (Heb. בָּיִתְס,) *hyssop*, a low plant or shrub, put in antith. with the cedar as growing out of the wall or rocks, 1 K. v. 13 [iv. 33.] Dioscor. 3. 30. Plin. H. N. 14. 16. The Hebrews, under the names בָּיִתְס and ὕσσωπος, appear to have comprised not only the common hyssop, *hyssopus officinalis*, but also other similar aromatic plants, as lavender and espec. origanum or wild marjoram, *origanum cretense*, called by the Arabs Zattar, (ocimum zatarhendi,) and found in great abundance around Mount Sinai and on Mount St. Catharine; see Burckhardt's Travels in Syria, etc. p. 572. R. Tanchum of Jerus. "בָּיִתְס nomen est origani (saturia, savory) et Kornith, i. e. stoechadis, quæ est species origani." See fully in Gesen. Thesaur. Ling. Heb. p. 57. Hyssop was much used in the ritual

purifications and sprinklings of the Hebrews, comp. כִּי־נִסְּחָה Sept. ὕσσωπος Ex. xii. 22. Lev. xiv. 4. 6. Num. xix. 18. Ps. li. 8. Jos. Ant. 4. 4. 6.—In N. T. of a stalk or stem of hyssop, John xix. 29, i. q. κάλαμος in Matt. xxvii. 48. et Mark xv. 36. Also of a bunch of hyssop for sprinkling, Heb. ix. 19; comp. Sept. and כִּי־נִסְּחָה Lev. xiv. 4, 6, 49, 51, 52. — Jos. Ant. 2. 14. 6 ὕσσώπου κόμας.

Ὑστερέω, ὦ, f. ἦσω, (ὑστερος,) *to be last, behind, posterior*, e. g. in place, ὑστέρησαν τῇ διώξει Thuc. 1. 134; in time, absol. Hdot. 1. 70. c. gen. Xen. An. 1. 7. 12.—In N. T. trop. of dignity, condition, strength, and the like, *to be behind, inferior, to lack*; in later usage also depon. Pass. ὑστεροῦμαι id. Passow s. v. fin. On the construction comp. Lob. ad Phr. p. 237.

a) of dignity, etc. absol. i. q. *to be the worse*, 1 Cor. viii. 8 οὔτε ἴαν μὴ φάγομεν ὑστερούμεθα. Seq. genit. depending on the idea of comparison contained in the verb, comp. Matth. § 357. 2 Cor. xi. 5 λογίζομαι γὰρ μηδὲν ὑστερεῖν τῶν ὑπερλίαν ἀποστόλων. xii. 11.—So ὑστερίζειν Xen. Mem. 3. 5. 13.

b) genr. i. q. *to lack, to fail, e. g. (a) to fail of any thing, to come short of, to miss, not to reach*, seq. gen. expr. or impl. Rom. iii. 23 πάντες ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, *all have come short of that glory which is from God*, have failed to obtain the divine favour, etc. Heb. iv. 1 ὑστερεῖν sc. τῆς καταπαύσεως ταύτης. Once seq. ἀπό c. gen. prægn. Heb. xii. 15.—c. gen. Pol. 5. 101. 4. Thuc. 3. 31. c. ἀπό comp. Ecclus vii. 34.—(β) i. q. *to want, to be without, to lack*; seq. gen. Luke xxii. 35 μὴ τινος ὑστερήσατε; (Jos. Ant. 15. 6. 7 μηδὲ οὐνοῦ μηδὲ ὕδατος ὑστερηθῆναι. Diod. Sic. 13. 110.) Seq. ἐν c. dat. of that in which one is wanting, 1 Cor. i. 7; comp. the usual Greek construction c. dat. of thing, Lob. ad Phr. p. 237. Ecclus. xi. 12. Seq. acc. of thing as to which, Matt. xix. 20 τί ἐστὶ ὑστερῶ; *what lack I yet?* comp. Mark x. 21 et Luke xviii. 22. (Sept. τί ὑστερῶ ἐγὼ, for לֹא־חָסַר Ps. xxxix. 5. דָּרַךְ Deut. xv. 8.) Absol. i. q. *to be in want, to suffer need*, Luke xv. 14. 2 Cor. xi. 8. Phil. iv. 12. Heb. xi. 37.—Ecclus.

xiii. 4.—(γ) Intrans. of things, *to fail, to be lacking, wanting*, absol. John ii. 3 ὑστερήσαντος οἴνου. c. dat. Mark x. 21 ἐν σοὶ ὑστερεῖ, comp. Luke xviii. 22. Sept. for דָּרַךְ Neh. ix. 21. Ps. xxiii. 1.—Dioscor. 5. 87 ὑστερούσης σποδοῦ.

Ὑστέρημα, ατος, τό, (ὑστερέω,) *that which is wanting, want, lack*.

a) genr. seq. gen. of thing, Phil. ii. 30 τὸ ἡμῶν ὑστέρημα τῆς πρὸς με λειτουργίας, and so impl. 1 Cor. xvi. 17. Col. i. 24 τὰ ὑστερήματα τῶν θλίψεων τοῦ Χρ. i. e. what is yet lacking of afflictions for Christ. 1 Thess. iii. 10. Sept. for דָּרַךְ Judg. xviii. 10. xix. 19, 20. דָּרַךְ Ps. xxxiv. 9.

b) absol. or c. gen. of pers. *want, need, poverty*, Luke xxi. 4, coll. Mark xii. 44. 2 Cor. viii. 13, 14. ix. 12. xi. 9.

Ὑστέρησις, εως, ἡ, (ὑστερέω,) *the being in want, want, need, poverty*, Mark xii. 44, coll. Luke ii. 1, 4. Phil. iv. 11 οὐκ ἔτι καὶ ὑστέρησιν λέγω.

Ὑστερος, α, ον, (kindr. with ὑψος,) *a defective comparative*, Buttm. § 69. 2. Ausf. Sprachl. § 69. 2; *latter, last, hindmost*, e. g. in place, Hom. Il. 5. 17. comp. Xen. Cyr. 5. 3. 42. In N. T. only of time:

a) genr. 1 Tim. iv. 1 ἐν ὑστέροις καιροῖς, *in the latter times*, in after times; comp. in Ἐσχατος b. β. Sept. for יְהִיָּה 1 Chr. xxix. 29.—Pol. 2. 41. 9. Xen. H. G. 7. 2. 10.

b) Neut. ὕστερον as adv. (a) seq. gen. *last, after*, Matt. xxii. 27 et Luke xx. 32 ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή, *last of all*, after all. So Sept. for יְהִיָּה Jer. xxxi. 19.—Xen. H. G. 3. 2. 22.—(β) Absol. i. q. *at last, afterwards*; Matt. iv. 2 ὕστερον ἐπεινάσε. xxi. 29, 32, 37. xxv. 11. xxvi. 60. Mark xvi. 14. Luke iv. 2. John xiii. 36. Heb. xii. 11. Sept. for יְהִיָּה Prov. v. 4.—Jos. Ant. 2. 15. 1. Ael. V. H. 5. 13. Xen. Conv. 1. 14.

Ὑφαντός, ἡ, όν, (ὑφαίνω *to weave*), *woven*, John xix. 23 χιτῶν ὑφαντός δι' ὄλου, comp. in Ἀδράφος. Sept. for דָּרַךְ Ex. xxxix. 21, 26. דָּרַךְ Ex. xxvi. 32. xxviii. 6.—Jos. Ant. 3. 2. 4. Thuc. 2. 97.

Ὑψηλός, ἡ, όν, (ὑψι, ὑψος,) *high, elevated, lofty*.

a) pp. as ὅρος ὑψηλόν Matt. iv. 8. xvii. 1. Mark ix. 2. Luke iv. 5. Rev. xxi. 10. ταῖς ὑψ. ver. 12. Sept. for עֲלֵי Gen. vii. 19. Is. ii. 15. עַל Is. ii. 14. Ez. xx. 28. — Palaeoph. 29. 5. Hdian. 5. 6. 21. Xen. An. 3. 4. 25. — From the Heb. τὰ ὑψηλά, *high places, the heights*, put for *the highest heavens*, Heb. i. 3; comp. in Οὐρανός d. β. So Sept. for עֲלֵי Ps. xciii. 4. Is. xxxiii. 5. In a like sense spoken of Christ, comparat. ὑψηλότερος τῶν οὐρανῶν γενόμενος, *being made higher than the heavens*, i. e. exalted above the heavens, Heb. vii. 26; comp. Eph. iv. 10 ἐπάνω πάντων οὐρανῶν. — Symbol. by Hebr. Acts xiii. 17 μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτὸς ἐξ Αἰγύπτου, *with a high arm*, with the arm uplifted as if about to destroy the enemy; thus emblematic of threatening might. So Sept. for Heb. יָמָא גִּבֹּרִי Ex. vi. 6. Deut. iv. 34. Ez. xx. 33, 34. Comp. Sept. χεὶρ ὑψηλή for עַל תְּ Ex. xiv. 8. Num. xxxiii. 3. For the force of the figure, see Is. v. 25. ix. 12. xiv. 26.

b) trop. *high*, i. e. *highly esteemed*, regarded with pride, Luke xvi. 15 τὸ ἐν ἀνθρώποις ὑψηλόν, βδέλυγμα ἐνώπιον τοῦ Θεοῦ. Rom. xii. 16 μὴ τὰ ὑψηλά φρονοῦντες, *high things*, pride, opp. τὰ ταπεινά *humility*; comp. in Συναπάγω. So Sept. λαλεῖν ὑψηλά, Heb. עָלָה, 1 Sam. ii. 3; comp. Ecc. vii. 8. Is. ix. 8. — Theocr. Id. 16. 98 ὑψηλὸν κλέος. Dion. Hal. Ant. 10. 49 λόγον ὑψηλόν. Luc. Hermot. 5 ὑψηλά φρονεῖν.

Υψηλοφρονέω, ὦ, f. ἦσω, (ὑψηλός, φρονέω,) *to be high-minded, to be proud, arrogant*, intrans. Rom. xi. 20. 1 Tim. vi. 17. Comp. Rom. xii. 16.

Υψιστος, η, ον, (ὑψι, ὕψος,) a defect. superlat. Butt. § 69. n. 1. Matth. § 133; *highest, most elevated, loftiest*.

a) pp. as ὕψιστον ὅρος Hdian. 3. 3. 2; in N. T. only from the Heb. τὰ ὕψιστα, *the highest places, the heights*, put for *the highest heavens*, comp. in Οὐρανός d. β. Matt. xxi. 9 ὡσανῶν ἐν τοῖς ὕψιστοις. Mark xi. 10. Luke ii. 14. xix. 38. So Sept. for עֲלֵי Job xvi. 19; for sing. עֲלֵי Ps. lxxi. 19. — Ecclus. xliii. 9.

b) trop. ὁ ὕψιστος, *the Most High*, spoken of God as dwelling in the highest heavens, and as far exalted above

all other beings; comp. in Οὐρανός d. Mark v. 7. Luke i. 32, 35, 76. vi. 35. viii. 28. Acts vii. 48. xvi. 17. Heb. vii. 1. So Sept. for Heb. עֲלֵי Deut. xxxii. 8. 2 Sam. xxii. 14. Ps. ix. 3. xxi. 8. Chald. עֲלֵי Dan. iv. 14, 21. vii. 25. — Ecclus. xli. 8. 2 Macc. iii. 31. Philo Leg. ad Cai. II. p. 569. 8. Diog. Laert. 8. 1. So of Jupiter, Pind. Nem. 1. 90. Theocr. Id. 25. 159.

Υψος, εος, ους, τό, (ὑψι,) *height, elevation*.

a) pp. Eph. iii. 18 καὶ βάθος, καὶ ὕψος. Rev. xxi. 16. Sept. for עֲלֵי 1 Sam. xvii. 4. עֲלֵי Gen. vi. 15. — Hdian. 4. 2. 3. Xen. An. 3. 4. 7. — From the Heb. *the height, on high*, put for *heaven, the highest heaven*, the abode of God, comp. in Οὐρανός d. So ἐξ ὕψους *from on high*, from God, Luke i. 78. xxiv. 49. εἰς ὕψος *to on high*, to God, Eph. iv. 8, quoted from Ps. lxviii. 19 where Sept. for עֲלֵי. Sept. ἐξ ὕψους, Heb. מִמְּוָה, Ps. xviii. 17. cxliv. 7. — genr. Ecclus. xvii. 26. xliii. 10. Act. Thom. § 10.

b) trop. *elevation, dignity*, James i. 9. Sept. for עֲלֵי Job v. 11. עֲלֵי 2 Chr. i. 1. xvii. 12. — 1 Macc. i. 4. Luc. Tim. 5. Hdian. 1. 13. 12.

Υψόω, ὦ, f. ὠσω, (ὕψος,) *to heighten, i. e. to raise high, to elevate, to lift up*, trans.

a) pp. of the brazen serpent and also of Jesus on the cross, John iii. 14 bis, καθὼς Μωϋσῆς ὕψωσε τὸν ὄφιν, οὕτως ὕψωθήναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου. viii. 28. — So Test. XII Patr. p. 739 ἐπὶ ξύλον ὕψωθήσεται. Genr. Sept. for עֲלֵי Gen. vii. 17. Dan. xii. 7. עֲלֵי Chr. xxxiii. 14. Anth. Gr. I. p. 241 τὰ φον ὕψωσαντο. IV. p. 18 θρόνους. — Hence Jesus is further said ὕψωθήναι ἐκ τῆς γῆς, i. q. *to be lifted up from the earth and exalted to heaven*, with allusion to the death of the cross, John xii. 32, 34. Also, τῇ δεξιᾷ τοῦ Θεοῦ ὕψωθεις *exalted to [at] the right hand of God*, Acts ii. 33. v. 31. Comp. Heb. vii. 26 in Υψηλός a; see also Mark xvi. 19. 1 Pet. iii. 22. Heb. i. 3. viii. 1. xii. 2. Others render trop. *exalted by the right hand of God*, as in b; but see Winer § 31. 2. p. 174. For this dative of place whither, comp. ἐρχεσθαι τῇ πόλει Fa-

bric. Pseud. V. T. I. p. 594. ὑποδέχεται τῇ οἰκίᾳ Luc. Asin. 39. Winer l. c.

b) trop. to *elevate, to exalt*, i. e. (α) genr. to raise to a condition of prosperity, dignity, honour, etc. Luke i. 52 καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινοὺς. Acts xiii. 17. 2 Cor. xi. 7. James iv. 10. 1 Pet. v. 6. Pass. ὑψωθείσεται Matt. xxiii. 12. Luke xiv. 11. xviii. 14. Matt. xi. 23 et Luke x. 15 Καπερναοὺμ, ἢ ἕως τοῦ οὐρανοῦ ὑψωθείσα, *exalted to heaven*, either in external prosperity, or more espec. in respect to the privileges of the Gospel, as the abode of Jesus; comp. in Καπερναοὺμ, also in Οὐρανός α. Sept. for פָּרָא Job xxxvi. 7. פָּרָא Num. xxiv. 7. 1 K. xiv. 7. הִתְרַחֵף Josh. iii. 7.—Ecclus. xv. 5. Diog. Laert. l. 3. 2. Pol. 5. 26. 12.—(β) Reflex. ὑψόω ἑμαυτόν, *to exalt oneself, to be proud, arrogant*, Matt. xxiii. 12. Luke

xiv. 11. xviii. 14. So Sept. Pass. or Mid. for פָּרָא Is. iii. 16; comp. ὑψώθη ἡ καρδία τινός for יָבֹ֫זָ פָּרָא Ps. cxxxi. 1. Prov. xviii. 12. 2 Chr. xxvi. 16.

Υψωμα, τορ, τό, (ὑψώω, perf. pass. ὕψομαι,) pp. 'something made high, elevated,' i. e. *a high place, height, elevation*. Rom. viii. 39 οὔτε ὕψωμα, οὔτε βάθος, prob. put for *heaven*, comp. in Ὑψος. (Epiph. adv. Haer. l. 1. 1.) Trop. of a proud adversary, under the figure of a lofty tower or fortress build up proudly by the enemy, 2 Cor. x. 5 πᾶν ὕψωμα ἱπαιρόμενον κατὰ τῆς γνωσέως τοῦ Θεοῦ.—Plut. Sept. Sap. Conv. 3. ed. R. VI. p. 564, τοὺς ἀστίρας ὑψώματα καὶ ταπεινώματα λαμβάνονται ἐν τοῖς τόποις οὗς διεξίασι. Trop. exaltation, Judith x. 8. xiii. 6; pride, Sept. Job xxiv. 24.

Φ

Φάγομαι, ἔφαγον, see in Ἐσθίω.

Φάγορ, ου, ό, (φαγεῖν,) an *eater, glutton*, Matt. xi. 19 ἄνθρωπος φάγορ καὶ οἰνοπότης. Luke vii. 34.—Eustath. in Il. p. 1630. 15. ib. 1737. 50. Written also φαγός, see Lob. ad Phryn. p. 434.

Φαίλονης, ου, ό, by metath. for φαινόλης, Lat. *penula, a cloak*, or *great coat* with a hood, used chiefly on journeys or in the army, 2 Tim. iv. 13. See Adam's Rom. Ant. p. 419. For the metathesis see Buttm. § 19. n. 2. Matth. § 16. 2. c. Written also in MSS. and edit. φαλώνης, φιλόνης, φελώνης.—Athen. III. p. 97. E, οὐ σὸ εἰ, ό καὶ τὸν καινὸν φελόνην (εἴρηται γάρ, ὡ βέλτιστε, καὶ ό φαινόλης) εἰπὼν· παῖ Λεῦκε, δός μοι τὸν ἀχρηστον φαινόλην, where comp. Schweigh. So φαινόλη Artemid. 2. 3. Arr. Epict. 4. 8.—Others suppose it to be a travelling-case for books, etc. He-

sych. φαίλονης· εἰλητάριον μεμβραίνον, ἢ γλωσσόκομον.

Φαίνω, f. φανῶ, aor. 2 pass. ἐφάνην, (φάω, φάος, φῶς,) pp. *to lighten, to give light, to illuminate*.

1. intrans. *to give light, to shine forth, to shine* as a luminary or light, absol. Rev. i. 16 ὡς ό ἥλιος φαίνει. viii. 12. Seq. ἐν c. dat. of place, 2 Pet. i. 19 ὡς λύχνῳ φαίνοντι ἐν αὐχμήρῳ τόπῳ. Rev. xxi. 23. Sept. for תִּאֲרָא Gen. i. 17. Ex. xiii. 22.—Theocr. Id. 2. 11 Σελάνα, φαῖνε καλόν. Anth. Gr. I. p. 183. 1.—Trop. of spiritual light and truth, comp. in Σκότος b. John i. 5 τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει. v. 35. 1 John ii. 8.

2. trans. *to bring to light, to let appear, to show*, c. acc. τίρας Hom. Il. 2. 324. σήματα 2. 353. Xen. Cyr. 6. 4 13 τὰ ἱερὰ ἡμῖν οι θεοὶ φαίνουσιν. Offener and in N. T. only Pass. or Mid. φαίνομαι, aor. 2 ἐφάνην, *to come to light, to appear, to be or become visible*.

a) strictly i. q. to *shine forth, to shine*, c. in of place, Rev. xviii. 23 φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι. trop. Phil. ii. 15 ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ. Sept. for פָּאָר Is. lx. 2.—pp. 2 Macc. xii. 9. Luc. D. Deor. iv. 3. Xen. Conv. i. 9 ὅταν φάλαγγος τι ἐν νυκτὶ φανῇ.

b) genr. to *appear, to be seen*, seq. dat. of pers. expr. or impl. (a) Of persons, Matt. i. 20 ἀγγελος κυρίου κατ' ἑαυτὸν ἐφάνη αὐτῷ. ii. 13, 19. Mark xvi. 9. Sept. for פָּאָר Num. xxiii. 3.—2 Macc. iii. 33. Jos. Ant. 7. 7. 3. Luc. D. Deor. 20. 5. Xen. Cyr. 1. 6. 43.—With a particip. or adj. as predicate in nominat. comp. Matth. § 549. 5. p. 1078. Herm. ad Vig. p. 771. Passow no. 2. c. Matt. vi. 16 ὅπως φανῶσι ἀνθρώποις νηστεύοντες. ver. 18. xxiii. 28 ἡμεῖς . . . φαίνεσθε τοῖς ἀνθρώποις [ὄντες] δίκαιοι. c. dat. impl. 2 Cor. xiii. 7. c. particip. impl. Matt. vi. 5 ὅπως ἂν φανῶσι τοῖς ἀνθρώποις. προσείχοντες.—c. part. Test. XII Patr. p. 530. Luc. D. Deor. 4. 1. Xen. Cyr. 1. 3. 1. c. adj. Hdian. 3. 14. 15. Xen. H. G. 4. 3. 10 ὁ ἥλιος μνησιδής ἰδοῦς φανῆναι. c. dat. impl. Ceb. Tab. 5. Xen. Cyr. 1. 4. 19.—Absol. to *appear, to make his appearance*, Luke ix. 8. 1 Pet. iv. 18.—(β) Of things, e. g. τὰ ζῷα Matt. xiii. 26. 2 Macc. i. 33.) Of an event, Matt. ix. 33 ἐν τῷ Ἰσραὴλ. So τὰ φαινόμενα, *things visible*, apparent to the senses, Heb. xi. 3. With a predicate, see above in a; Matt. xxiii. 27. Rom. vii. 13 ἵνα φανῇ ἁμαρτία . . . κατεργαζομένη θάνατον. Comp. Winer p. 285.—Espec. of things appearing in the sky, air, etc. phenomena, Matt. ii. 7 τὸν χρόνον τοῦ φαινόμενου ἀστέρος. xxiv. 27, 30. James 4. 14.—Hom. Il. 8. 556. Hdian. 2. 15. 11. Xen. Cyr. 1. 6. 1 ἀστραπαὶ καὶ βρονταὶ . . . τούτων δὲ φαινέντων.

c) trop. as referred to the mental eye, to *appear, to seem*, seq. dat. pers. c. predic. Mark xiv. 64 τί ὑμῖν φαίνεται; Seq. ἐνώπιόν τινος Luke xxiv. 11.—c. dat. Esdr. ii. 21. Hom. Od. 1. 318. Aristoph. Eccl. 870. c. inf. Xen. Cyr. 2. 2. 20.

Φάλεγ, ὁ, indec. *Phaleg*, Heb. פֶּלֶג (part) *Peleg*, pr. n. m. the son of Eber, Luke iii. 35. Comp. Gen. xi. 16 sq.

Φανερός, ὁ, ὄν, (φαίνω,) *apparent, visible, conspicuous*, Xen. Mem. 1. 1. 10

πληθούσης ἀγορᾶς ἐκεῖ φανερός ἦν sc. *Socrates*. Usually, and in N. T. *apparent, manifest, known*; e. g. φανερόν εἶναι, to *be manifest, known*, Acts iv. 16. Rom. i. 19. Gal. v. 19. 1 Tim. iv. 15. 1 John iii. 10. (Ecclus. vi. 24. 2 Macc. vi. 30. Diod. Sic. 1. 10. Xen. Mem. 3. 9. 2.) φανερόν γίνεσθαι to *be or become apparent, manifest, well known*, Mark vi. 14. Luke viii. 17. Acts vii. 13. 1 Cor. iii. 13. xi. 19. xiv. 25. Phil. i. 13. (1 Macc. xv. 9. 2 Macc. i. 33. Pol. 1. 18. 14.) φανερόν ποιεῖν τινα, to *make one manifest, known*, to disclose, Matt. xii. 16. Mark iii. 12.—2 Macc. xii. 41. Jos. Ant. 3. 4. 2.—Neut. c. prep. εἰς φανερόν ἐλθεῖν, to *become manifest, known*, to be brought to light, Mark iv. 22. Luke viii. 17. (εἰς τὸ φ. Luc. Calumn. 9.) ἐν φανερῷ, *adverbially*, comp. in 'Εν no. 3. a. a; *manifestly, openly*, Matt. vi. 4, 6, (18); also i. q. *externally, outwardly*, Rom. ii. 28 bis.—Jos. Ant. 4. 2. 4. Xen. Cyr. 8. 1. 31.

Φανερώω, ὦ, f. ὥσω, (φανέρος,) to *make apparent, manifest, known; to manifest, to show openly*, trans.

a) of things, Act. c. acc. John ii. 11 ἐφάνηρωσε τὴν δόξαν αὐτοῦ. 1 Cor. iv. 5. 2 Cor. ii. 14 ἐν παντὶ τόπῳ. Col. iv. 4. Tit. i. 3. c. acc. et dat. John xvii. 6. Rom. i. 19 ὁ γὰρ θεὸς αὐτοῖς [τοῦτο] ἐφάνηρωσε. Pass. Mark iv. 22 οὐ γὰρ ἔστι τι κρυπτόν δ' ἐάν μὴ φανερωθῇ. John iii. 21 ἵνα φανερωθῇ τὰ ἔργα. ix. 3. Rom. iii. 21. xvi. 26. 2 Cor. vii. 12. Eph. v. 13 bis, τὰ δὲ πάντα . . . φανεροῦνται. πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστι, *whatever is made manifest, is itself light*. 2 Tim. i. 10. Heb. ix. 8. 1 John iii. 2 οὐπω ἐφανερώθη τὸ ἐσόμεθα. Rev. iii. 18. xv. 4. ἐν τούτῳ 1 John iv. 9. ἐν τῷ σώματι 2 Cor. iv. 10, 11. c. dat. Col. i. 26. Sept. Act. for פָּאָר Jer. xxxiii. 6.—Suid. φανεροῦν. εἰς φῶς ἄγειν.

b) of persons, (a) reflex. c. ἐαυτόν, or Mid. φανεροῦμαι, aor. 1 pass. ἐφανερώθη as Mid. Buttm. § 136. 2; to *manifest oneself, to show oneself openly, to appear*. Reflex. c. dat. John vii. 4 φανέρωσον σεαυτὸν τῷ κόσμῳ *show thyself to the world, appear publicly*. Mid. c. ἐμπροσθέν τινος, 2 Cor. v. 10 πάντας ἡμᾶς φανερωθῆναι δεῖ ἐμπροσθέν τοῦ

βηματος τοῦ Χρ.—Espec. of those appearing from heaven or from the dead; reflex. c. dat. John xxi. 1 bis, ἐφανέρωσεν αὐτὸν πάλιν ὁ Ἰ. τοῖς μαθηταῖς κ. τ. λ. Mid. c. dat. John xxi. 14 τοῦτο ἡδὴ τρίτον ἐφανέρωθη ὁ Ἰ. τοῖς μαθ. αὐτοῦ. 1 John i. 2 καὶ ἐφανέρωθη ἡμῖν. Mark xvi. 12, 14. absol. Col. iii. 4 bis, ὅταν ὁ Χρ. φανερωθῇ κ. τ. λ. 1 Tim. iii. 16. Heb. ix. 26. 1 Pet. i. 20. v. 4. 1 John i. 2 καὶ ἡ ζωὴ ἐφανέρωθη, i. e. Christ as the source of eternal life. ii. 28. iii. 2, 5, 8. —(β) Pass. *to be manifested, to become or be made manifest, known*, c. dat. John i. 31 ἵνα φανερωθῇ τῷ Ἰσραήλ. 2 Cor. v. 11. ἐν c. dat. ib. v. 11. ἐν παντὶ εἰς ὑμᾶς xi. 6. Seq. 3ti, 2 Cor. iii. 3. 1 John ii. 19.—In the sense ‘to become known, conspicuous,’ Hdot. 6. 122. Act. to make conspicuous, Dion. Hal. Ant. 10. 37.

Φανερώς, adv. (φανερὸς), *manifestly, openly*, i. e. clearly, evidently, Acts x. 3; publicly, Mark i. 45 φανερώς εἰς πόλιν εἰσελθεῖν. John vii. 10.—Jos. Ant. 5. 6. 2. Hdian. 7. 11. 7. Xen. An. 1. 9. 19.

Φανέρωσις, εως, ἡ, (φανερῶς), *manifestation, a making known*, φ. τῆς ἀληθείας 2 Cor. iv. 2. φ. τοῦ πνεύματος i. q. revelation, 1 Cor. xii. 7.

Φανος, οὔ, ὁ, (φαῖνω), *a light*, e. g. *a torch, lantern*, John xviii. 3 μετὰ φανῶν καὶ λαμπάδων.—Artemid. 5. 20. Dion. Hal. 11. 40 ἐξέτρεχον ἐκ τῶν σκηνῶν ἅπαντες ἄθροοι, φανούς ἔχοντες καὶ λαμπάδας. Xen. Lac. 5. 7. Comp. Phryn. et Lob. p. 59 sq. Hesych. Ἀττικοὶ δὲ λυχνούχον ἐκάλουν, ὃν ἡμεῖς φανόν.

Φανουήλ, ὁ, indec. *Phanuel*, Heb. פְּנוֹאֵל (face of God) *Penuel*, pr. n. of the father of Anna, Luke ii. 36.

Φαντάζω, f. σῶ, (φαῖνω), strictly a frequentative, implying oft repeated action, Buttm. § 119. 5. 2; *to make appear, to make visible, to show*, rare in the Act. Callistr. Stat. 14 φαντάζων τὴν αἰσθησιν. Alex. Aphrod. τοῦτο φαντάζοντα ὡς κατ’ ἀλήθειαν. Usually and in N. T. Pass. φαντάζομαι, *to appear, to be seen, to be visible*; hence Neut. part. τὸ φανταζόμενον i. q. τὸ φαινόμε-

νον, *the phenomenon*, i. e. *the sight, the spectacle*, Heb. xii. 21; comp. Ex. xix. 16 sq. See Buttm. § 128. 2. Winer § 46. 4.—Wisd. vi. 11. Hdian. 8. 3. 21. Diod. Sic. 1. 12 τοὺς θεοὺς φανταζομένους τοῖς ἀνθρώποις ἐν ἱερῶν ζώων μορφαῖς. Eurip. Androm. 877.

Φαντασία, ας, ἡ, (φαντάζομαι), *an appearing, appearance*, Pol. 11. 27. 7. Diod. Sic. 20. 11. In N. T. *appearance, show, pomp*, Acts xxv. 23. Sept. for פָּרִיזָה Zech. x. 1.—Pol. 10. 40. 6. Elsewhere also i. q. *phantasy, fancy*, Sept. Hab. ii. 18. 19. Epict. Ench. 1. 5 Luc. Vit. Auct. 21.

Φάντασμα, ατος, τό, (φαντάζομαι), *a phantasm, phantom, apparition*, spoken of a spirit, spectre, ghost, Matt. xiv. 26. Matt. vi. 49.—Jos. Ant. 1. 20. 2. ib. 5. 8. 2. Artemid. 1. 2. Of phantasms in dreams, Wisd. xvii. 15. Jos. B. J. 3. 8. 3.

Φάραγξ, αγγος, ἡ, (kindr. with φάρυγξ,) *a gorge, ravine, valley*, a narrow and deep pass or valley between high rocks; Luke iii. 5 πᾶσα φάραγξ πληρωθήσεται, quoted from Is. xl. 4 where Sept. for נָחַל, as also xxii. 1. Josh. xv. 8. Sept. for רִמְזָה Is. viii. 7. הַרְגָה Gen. xxvi. 17. Deut. ii. 24.—Jos. B. J. 7. 6. 1. Pol. 3. 52. 8. Xen. H. G. 7. 2. 13.

Φαραώ, ὁ, indec. *Pharaoh*, Heb. פַּרְעֹה, pp. *the king*, the common title of the Egyptian kings down to the time of the Persian invasion, and often employed like a proper name; Acts vii 10 ἐναντίον Φαραώ βασιλέως Αἰγύπτου ver. 13, 21. Rom. ix. 17. Heb. xi. 24.—Jos. Ant. 8. 6. 2 ὁ Φαραὼν κατ’ Αἰγυπτίους βασιλεία σημαίνει. The Heb. פַּרְעֹה is strictly from a Coptic word signifying *the king*; but is so inflected as to appear to come from the Heb. root פָּרַע; whence also פָּרַע a leader, prince. See Gesen. Lex. in פָּרַע. Bibl. Repos. 1. p. 581.

Φαρές, ὁ, indec. *Phares*, Heb. פָּרֶז (breach), pr. n. of one of the sons of Judah by Thamar, Matt. i. 3 bis. Luke iii. 33. Comp. Gen. c. 38.

Φαρισαῖος, ου, ὁ, *a Pharisee*,

one of the sect of the Pharisees, Heb. פְּרוּשִׁים, *the Separate*, see Buxtorf Lex Chald. Rabb. 1851 sq. This was a powerful sect of the Jews, in general opposed to the Sadducees (Σαδδουκαῖοι q. v.) first mentioned by Josephus as existing under Hyrcanus about B. C. 130, and already in high repute; Jos. Ant. 13. 10. 5, 6. The Pharisees were rigid interpreters of the Mosaic law, and exceedingly strict in its ceremonial observances; but often violated the spirit of it by their traditional and strained expositions; comp. Matt. v. 20 sq. xii. 2 sq. xix. 3 sq. xxiii. 13 sq. They also attributed equal authority to the traditional law, or unwritten precepts, relating chiefly to external rites, as ablutions, fastings, prayers, alms, and the avoiding of intercourse with Gentiles, publicans, etc. Matt. ix. 11. xxiii. 2 sq. Mark vii. 3 sq. Luke xviii. 11 sq. Jos. Ant. 17. 2. 4. Their professed sanctity and adherence to the external ascetic forms of piety, gave them great favour and influence with the people, and especially with females; Jos. Ant. 13. 10. 5, 6. ib. 17. 2. 4. B. J. 1. 5. 2. They believed, with the Stoics, that all events are controlled by fate; but yet did not wholly exclude the liberty of the human will. They held to the separate existence of spirits and of the soul, and believed in the resurrection of the body; both of which the Sadducees denied; Acts xxiii. 8. They are sometimes said to have admitted the transmigration of souls; but this was only partially the case; since they merely held that the souls of the just pass into other human bodies; Jos. B. J. 2. 8. 14. See genr. on their character and tenets, Jos. Ant. 18. 1 2 sq. B. J. 2. 8. 14. Jahn § 316—320.—In N. T. Jesus is often represented as denouncing the great body of the Pharisees for their hypocrisy and profligacy, e. g. Matt. xxiii. 13 sq. Luke xvi. 14. al. Yet there were doubtless exceptions, and individuals among them appear to have been men of probity and even of genuine piety; e. g. Gamaliel Acts v. 34; Simeon Luke ii. 25; Joseph of Arimathea Luke xxiii. 51; Nicodemus John vii. 50, coll. xix. 30. AL.

Φαρμακεία, ας, ἡ, (φαρμακεύω, φαρμακον a medicine, poison, magic potion or formula,) *the preparing and giving of medicine*, Engl. *pharmacy*, Diod. Sic. 17. 31. Xen. Mem. 4. 2. 17. *a poisoning*, Pol. 6. 13. 4. In N. T. *magic art, sorcery, enchantment*, Gal. v. 20. Rev. ix. 21. xviii. 23. Sept. for לְהַטִּיף לְהַטִּיף Ex. vii. 11, 22. בְּשִׁפְסִים Is xlvii. 9, 12.—Wisd. xii. 4. xviii. 13. Luc. Merc. cond. 40. So φαρμακεύω Hdot. 7. 114. comp. Aristoph. Plut. 302. Lat. *veneficium* Cic. Brut. 60. Plin. H. N. 18. 6.

Φαρμακεύς, ἑως, ὁ, (φαρμακεύω,) *a pharmacist, apothecary*, one who prepares and uses medicines, Luc. D. Deor. 13. 1. *a poisoner*, Jos. Vit. § 31. Plut. Artax. 19. In N. T. *a magician, sorcerer, enchanter*, πόρνοις καὶ φαρμακεύσι Acts xxi. 8 in text. rec. Others φαρμακός q. v.—Luc. Merc. cond. 40 μοιχὸν ἢ φαρμακία σε. Comp. in Φαρμακία. See Lob. ad Phryn. p. 316.

Φαρμακός, οὗ, ὁ, ἡ, (φάρμακον,) i. q. φαρμακεύς Lob. ad Phr. p. 316; *a poisoner*, Jos. Ant. 17. 4. 1. Dem. 794. 4. In N. T. *a magician, sorcerer, enchanter*, Rev. xxi. 8 in later exit. xxii. 15. Sept. for הַרְטֵם Ex. ix. 12. מְכַשֵּׁם Ex. vii. 11. Deut. xviii. 10. Dan. ii. 2.—Jos. Ant. 9. 6. 3 τὴν μητέρα αὐτοῦ φαρμακὸν καὶ πόρνην ἀποκαλέσαι.

Φάσις, εως, ἡ, (φημί,) *speech, word, report*, Acts xxi. 31.—So of private report, information, Dem. 793. 16. Poll. On. 8. 6. 47 κοινῶς δὲ φάσεις ἐκαλοῦντο πᾶσαι αἱ μηνύσεις τῶν λανθανόντων ἀδικημάτων.

Φάσκω, imperf. ἔφασκον, defect. *to say, to affirm*, i. q. φημί, seq. inf. c. acc. Acts xxiv. 9. xxv. 19. Rev. ii. 2. Seq. inf. c. nom. Rom. i. 22; comp. Buttm. § 142. 2. 1. Sept. for פָּקַד Gen. xxvi. 20.—2 Macc. xiv. 27, 32. Jos. Ant. 3. 15. 2 Hdian. 3. 12. 21. Xen. Mem. 1. 2. 29. On φάσκω and φημί comp. Buttm. § 109. I. n. 2.

Φάτνη, ης, ἡ, *a crib, manger*, Luke ii. 7, 12, 16. xiii. 15 οὐ λυεῖ . . . τὸν ὄνον ἀπὸ τῆς φάτνης. Sept. for עֲבֹס Job xxxix. 9. Is. i. 3.—Jos. Ant. 8. 2. 4. Luc.

Tim. 14 καθάπερ τὴν ἐν τῇ φάτνῃ κύνα. Xen. Eq. 4. 1 τοῦ ἵππου σίτον κλαπῆναι ἐκ τῆς φάτνης.

Φαῦλος, η, ον, (comp. Germ. *faul*, *flau*,) *bad, ill, worthless*, physically, as food, a garment, Hdian. 4. 12. 4. Xen. Mem. 1. 6. 2. ib. 3. 11. 13. In N. T. morally, *bad, evil, wicked*; πᾶν φαῦλον πρᾶγμα James iii. 16. τὰ φαῦλα *evil deeds* John iii. 20. γ. 29. φαῦλον λέγειν Tit. ii. 8. Sept. for פָּחַד Prov. xxii. 8.—Luc. Hermot. 82 φαῦλον οὐδὲν ποιήσουσιν. Jos. Vit. § 9 φαῦλος τὸν βίον. Pol. 4. 45. 1. Xen. Mem. 2. 3. 17.

Φέγγος, εος, ους, τό, (kindr. φάος,) *light, brightness, shining*, espec. of the moon, see Passow s. v. whence in Mod. Gr. φεγγάριον the moon. Matt. xxiv. 29 et Mark xiii. 24 σελήνῃ οὐ δώσει τὸ φέγγος αὐτῆς, comp. Is. xiii. 10. Of a lamp, Luke xi. 33. Sept. for כִּכְלִי of the stars Joel ii. 10; of the sun 2 Sam. xxiii. 4.—Of fire, 2 Macc. xii. 9; of the moon Xen. Venat. 5. 4. genr. Jos. Ant. 2. 14. 5. Xen. Conv. 1. 9.

Φεῖδομαι, f. εἶσομαι, depon. Mid. *to spare*, e. g. *to abstain from using, to use sparingly*, to save, c. gen. Hes. Op. 603 or 606 σίτον. Xen. Mem. 1. 2. 22. ἐξουσίας Plut. Cato Maj. 8. In N. T. also

a) *to spare*, i. q. *to abstain from doing any thing, to forbear*, absol. 2 Cor. xii. 6 φεῖδομαι δὲ σο. τοῦ καυχᾶσθαι. Sept. c. inf. for כִּכְלִי 2 Sam. xii. 4, 6.—c. gen. of action, Hdian. 7. 9. 22. c. τοῦ et inf. Xen. H. G. 7. 1. 24.

b) *to spare*, i. q. *to abstain from treating with severity, to treat with forbearance, tenderness*, c. gen. Buttm. § 132. 5. 3. Acts xx. 29 μὴ φειδόμενοι τοῦ ποιμνίου. Rom. viii. 32 ἰδίου υἱοῦ οὐκ ἐφείσατο. xi. 21 bis. 1 Cor. vii. 28. 2 Cor. i. 23. 2 Pet. ii. 4, 5. c. gen. impl. 2 Cor. xiii. 3. Sept. for כִּכְלִי 1 Sam. xxiv. 11. Neh. xiii. 22. כִּכְלִי 2 Chr. xxxvi. 15, 17. פָּחַד Gen. xxii. 12, 16.—Wisd. xi. 26. Dion. Hal. Ant. 5. 10 ἐγὼ τῶν ἐμῶν οὐ φεισάμενος τέκνων. Hdian. 2. 13. 15. Xen. Cyr. 4. 2. 1.

Φειδομένως, adv. (φείδομαι), *sparingly*, i. e. frugally, not bountifully, 2

Cor. ix. 6 bis.—Plut. Alex. M. 25 φειδομένως χρῆσθαι τοῖς παροῦσι.

Φέρω, f. οἶσω, aor. 1 ἤνεγκα, aor. 1 pass. ἤνέχθην, *to bear*, Lat. *fero*, trans.

a) pp. *to bear* as a burden or the like, *to bear up*, to have or take upon oneself, Luc. Contempl. 11 τί καὶ ἐπὶ τῶν ὤμων φέρουσι. Hdian. 2. 11. 18. Xen. Mem. 3. 13. 6 φορτίον φέρειν . . πότερον κενός, ἢ φέρων τι. ib. 2. 2. 5. In N. T. only trop. (a) *to bear up under, to bear with, to endure*, e. g. evils, c. acc. Rom. ix. 22 θεὸς ἤνεγκεν σκευὴ ὀργῆς. Heb. xii. 20. xiii. 13 τὸν ὀνειδισμόν αὐτοῦ φέροντες. So Sept. ὀνειδισμόν φ. for נִסְיָא Ez. xxxiv. 29. xxxvi. 15. genr. Gen. xxxvi. 7. Deut. i. 12.—Jos. Ant. 17. 13. 2. Æl. V. H. 9. 33 ὀργήν. Hdian. 4. 13. 4 τὰς ὕβρεις. Xen. Mem. 4. 8. 1.—(β) *to bear up any thing, to uphold*, i. q. *to have in charge, to direct, to govern*, c. acc. Heb. i. 3 φέρων τε τὰ πάντα τῷ ῥήματι κ. τ. λ. So Sept. and נִסְיָא Num. xi. 14. Deut. i. 9. Chrysost. ad h. l. φέρων κυβερνῶν, διαπίπτοντα συγκρατῶν.—Plut. Lucull. 6 Κέεθγον ἀνθοῦντα τῇ δόξῃ τότε καὶ φέροντα τὴν πόλιν. A late usage, comp. Passow φέρω no. 2.

b) *to bear*, with the idea of motion, i. q. *to bear along* or *about*, to carry, Luke xxiii. 26 τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ. Sept. for נִסְיָא Is. xxx. 6. xl. 11.—Æl. V. H. 3. 22 [Αἰνείας] τὸν πατέρα . . τοῖς ὤμοις ἔφερον. 10. 21 τὸν Πλατῶνα ἢ Περικτιόνην ἔφερον ἐν ταῖς ἀγκάλαις. Hdian. 4. 15. 8. Xen. An. 3. 4. 32.—Pass. φέρομαι, *to be borne along*, e. g. as in a ship before the wind, *to be driven*, Acts xxvii. 15, 17. (Test. XII Patr. p. 670 χειμαζόμενοι ἐπὶ τὸ πέλαγος ἔφερομεθα. Diod. Sic. 20. 16.) Trop. i. q. *to be moved, incited*, 2 Pet. i. 21 ὑπὸ πνεύματος ἁγίου φερόμενοι.—Sept. Job xvii. 1 πνεύματι φερόμενος. Jos. B. J. 6. 5. 2 φερόμενοι τοῖς θυμοῖς. Plut. ed. R. VI. p. 487. 8.—Mid. φέρομαι, *to bear oneself along*, i. q. *to move along, to rush*, as a wind, Acts ii. 2 ὥσπερ φερομένης πνοῆς. Trop. i. q. *to go on, to advance*, in teaching, ἐπὶ τὴν τελειότητα Heb. vi. 1. Sept. pp. ὑδωρ βιαίως ἄνω φερόμενον for כִּכְלִי Jer. xviii. 14. כִּכְלִי Is. xxviii. 15, 18.—Diog. Laert. 10. 104. 25 διὰ τοῦ πνεύμα-

τος πολλοῦ φερομένου. comp. Xen. Ven. 10. 21.

c) *to bear*, with the idea of motion *to a place*, i. q. *to bear hither, thither, to bring*. (a) Of things, seq. acc. expr. or impl. Genr. Mark vi. 28. Luke xxiv. 1 ἤλθον ἐπὶ τὸ μνῆμα, φέρουσαι ἃ ἡτοίμασαν ἀρώματα. John xix. 39. Acts iv. 34, 37. v. 2. 2 Tim. iv. 13 φέρε καὶ τὰ βιβλία. Seq. ἀπὸ partit. John xxi. 10 ἐνέγκας [τι] ἀπὸ τῶν ὀψαρίων. Pass. Matt. xiv. 11. Mark vi. 27. Also c. dat. of pers. τί τινι, Matt. xiv. 11 καὶ ἡνεγκε [αὐτήν] τῇ μητρὶ αὐτῆς. Mark xii. 15 φέρει μοι δηνάριον. impl. ver. 16. John ii. 8. iv. 33 μήτις ἡνεγκεν αὐτῷ φαγεῖν; So c. ὡς added, Matt. xiv. 18. Seq. εἰς c. acc. of place, Rev. xxi. 24, 26. Spoken of the finger or hand, i. q. *to reach hither*, John xx. 27 bis. Sept. genr. for ἔρχη Gen. xliii. 2. Neh. viii. 3, 4. c. dat. Gen. xxvii. 14, 17. c. εἰς 1 Sam. xxxi. 12. —Hdian. 8. 1. 13 προσίσσιν οἱ ἱππεῖς τὴν κεφαλὴν τοῦ Μαξιμίνου φέροντες. Xen. Cyr. 2. 2. 9. c. dat. Xen. Cyr. 2. 4. 1. —Trop. of a voice or declaration, Pass. *to be borne, brought, to come*, φωνῆς ἐνεχθείσης αὐτῷ . . ἐξ οὐρανοῦ 2 Pet. i. 17, 18. (Comp. Plut. J. Caes. 1 φωνῆς ἐνεχθείσης πρὸς Καίσαρα.) Of good brought to any one, bestowed on him, Pass. c. dat. 1 Pet. i. 13 ἐπὶ τὴν φερομένην ὑμῖν χάριν. (Hdian. 5. 6. 22. Xen. An. 2. 1. 17.) Of accusations, charges, etc. *to bring forward, to present*, seq. κατὰ τινος, John xviii. 29 τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνδρ. τούτου; Acts xxv. 7. 2 Pet. ii. 11, coll. Jude 9. (Comp. Ael. V. H. 3. 14.) Of doctrine, prophecy, i. q. *to announce, to make known*, τὴν διδαχὴν 2 John 10. προφητείαν 2 Pet. i. 21. (Diod. Sic. 13. 97 fin. τῶν δ' ἱερῶν φέροντων νίκην, i. e. announcing, portending. Dem. 72. 22.) Of a fact or event as reported or testified, i. q. *to adduce, to show, to prove*; Pass. Heb. ix. 16 ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαδεμένου. —Diod. Sic. 1. 89, 90, 97 τῆς δ' Ὀμήρου παρουσίας ἄλλα σημεῖα φέρουσι, καὶ μάλιστα τὴν κ. τ. λ.—(β) Of persons, c. acc. *to bear, to bring*, e. g. the sick, Mark ii. 3 ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες. Luke v. 18. Acts v. 16. Seq. dat. τινά τινι, Matt. xvii. 17 φέρετέ μοι αὐτὸν ὧδε. Mark

vii. 32. viii. 22. πρὸς c. acc. Mark i. 32. ix. 17, 19, 20. Spoken also of any motion to a place, not proceeding from the person himself, i. q. *to bring, to lead*, c. acc. et ἐπὶ, Mark xv. 22 καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον. John xxi. 18 ὅπου. So of beasts, Luke xv. 23. Acts xiv. 13. Sept. for ἔρχη Neh. xii. 27. Ezra viii. 17. c. πρὸς 1 K. i. 13.—Trop. and absol. a way or gate is said *to lead* [one] any whither, τὴν πόλιν τὴν φέρουσαν εἰς τὴν πόλιν Acts xii. 10.—Jos. Ant. 5. 2. 1. Pol. 8. 32. 6 ἡ πόλις φέρουσα ἐπὶ τὸν λιμένα. Xen. H. G. 7. 2. 7.

d) *to bear*, as trees or fields their fruits, i. q. *to yield*, καρπὸν, Mark iv. 8. John xii. 24. xv. 2 ter, 4, 5, 8, 16. Sept. for ἔρχη Ez. xvii. 8. Joel ii. 22.—Jos. Ant. 15. 4. 2. Hdian. 4. 2. 16. Xen. Mem. 2. 1. 28.

Φεύγω, f. ξομαι, aor. 2. ἔφυγον, *to flee, to fly*, to betake oneself to flight, intrans.

a) pp. and genr. Matt. viii. 33 οἱ δὲ βόσκοντες ἔφυγον. xxvi. 56. Mark v. 14. xiv. 50. Luke viii. 34. John x. 12, 13. Acts vii. 29. Seq. ἀπὸ c. gen. Mark xvi. 8 ἔφυγον ἀπὸ τοῦ μνημείου. xiv. 52. John x. 5. James iv. 7 φεύξεται ἀφ' ὑμῶν. Seq. ἐκ out of, Acts xxvii. 30. ἐκ τοῦ πλοίου. εἰς c. acc. Matt. ii. 13 φεῦγε εἰς Αἴγυπτον. x. 23. Mark xiii. 14 εἰς τὰ ὄρη. Luke xxi. 21. Rev. xii. 6. ἐπὶ τὰ ὄρη Matt. xxiv. 16. Sept. for ἔρχη Ex. xiv. 5. 23 Gen. xxxix. 12. Josh. x. 16. c. ἀπὸ Ex. iv. 3. ἐκ Jer. li. 6. εἰς Gen. xix. 10. Jer. l. 16.—Hdian. 3. 2. 20. Dem. 33. 7. Xen. An. 1. 10. 11. c. ἀπὸ 1 Macc. iv. 5. Xen. Cyr. 7. 2. 4. ἐκ 2 Macc. v. 8. Palæph. 43. 3. εἰς Luc. Asin. 18. Xen. Mem. 1. 2. 24. ἐπὶ Hdian. 3. 4. 11. Xen. Ag. 2. 11.—Poetically of death, c. ἀπὸ Rev. ix. 6. Also of heaven and earth, etc. *to flee away*, i. q. *to vanish suddenly*, c. ἀπὸ Rev. xvi. 20. xx. 11. Comp. Ps. cxiv. 3, 5.

b) i. q. *to flee from, to escape*; seq. ἀπὸ c. gen. Matt. iii. 7 et Luke iii. 7 φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς. Matt. xxiii. 33.—c. ἐκ Xen. H. G. 4. 4. 4.—Trans. c. acc. Heb. xi. 34 ἔφυγον στόματα μαχαίρας. impl. xii. 25.—Hom. Il. 2. 401. θάνατον. Hdian. 2. 1. 23 κινδύνον.

e) trop. *to flee*, i. q. *to avoid*, *to shun*, i. q. ἀπό c. gen. 1 Cor. x. 14 φ. ἀπό τῆς εἰδωλολατρίας. Ecclus. xxi. 2 φ. ἀπό τῆς ἁμαρτίας.—Trans. c. acc. 1 Cor. vi. 18 φ. τὴν πορνείαν. 1 Tim. vi. 11. 2 Tim. ii. 22.—Æl. V. H. 13. 1 post init. τὰς τῶν ἀνδρῶν ὁμιλίας ἐφευγε. Dem. 498. pen. Xen. Cyr. 8. 1. 31 τὰ αἰσχροὰ φεύγειν.

Φῆλιξ, ικος, *Felix*, pr. n. of the eleventh Roman procurator of Judea, about A. D. 51—58, after Cumanus and before Festus; see Bibl. Repos. II. p. 382. He was a freedman of the emperor Claudius and his mother Antonia, and hence is called Claudius and also Antonius. He first married Drusilla, a grand-daughter of Antony and Cleopatra; and afterwards another Drusilla, the daughter of Herod Agrippa I, (see Δρουσίλλα,) by whom he had a son who perished in an eruption of Vesuvius. Suetonius calls him the husband of three queens, *trium reginarum maritus*, Suet. Claud. 28. His administration in Judea was cruel and vindictive; and Tacitus says of him: *jus regium servili ingenio exercuit*, Hist. 5. 9. 6. He was recalled by Nero, and escaped punishment only through the influence of his brother Pallas, the emperor's favourite. Comp. Tacit. et Sueton. II. cc. Jos. Ant. 20. 7. 1 sq. ib. 20. 8. 5—9. B. J. 2. 13. 2, 7.—Paul was brought before Felix, and left by him in prison; Acts xxiii. 24, 26. xxiv. 3, 22, 24, 25, 27 bis. xxv. 14.

Φήμη, ης, ῆ, Dor. φάμα, (φημί,) whence Lat. *fama*, Eng. *fame*, i. e. *word*, *report*, *rumour*, common *fame*, Matt. ix. 26. Luke iv. 14. Sept. for φημί Prov. xvi. 1.—Æl. V. H. 14. 30. Hdian. 1. 4. 19. Thuc. 1. 11.

Φημί, enclit. and defect. Imperf. ἐφην, (obsol. φάω,) pp. 'to bring to light by speech,' genr. *to say*, *to speak*, *to utter*; see fully in Buttm. § 109. I. The other tenses are supplied from εἶπον q. v.

a) genr. and usually followed by the express words; Matt. xxvi. 34 ἐφῆ αὐτῷ ὁ Ἰησοῦς. ἀμήν, λέγω σοι κ. τ. λ. ver. 61. Luke vii. 44. Acts viii. 36. x. 28, 31. c. acc. 1 Cor. x. 15 κρίνατε ὑμεῖς ὁ φημί.—

Hdian. 5. 6. 9. Xen. Mem. 1. 2. 45.—Hence as interposed in the middle of a clause quoted, like Eng. *said I*, *said he*, Lat. *inquam*; Matt. xiv. 8 δὲ μοι, φησὶν, ὡς ἐπὶ πίνακι κ. τ. λ. Acts xxiii. 35. xxv. 5, 22. 1 Cor. vi. 16. 2 Cor. x. 10. Heb. viii. 5.—Hdian. 2. 1. 16. Xen. Œc. 9. 14. Mem. 3. 11. 15. Comp. Sturz Lex. Xenoph. s. v. φάναι no. 16.

b) as modified by the context, where the sense often lies not so much in φημί as in the adjuncts; e. g. (α) Before interrogations, for *to ask*, *to inquire*; Matt. xxvii. 23 ὁ δὲ ἡγεμὼν ἐφῆ· τί γὰρ κακὸν ἐποίησεν; Acts xvi. 30. xxi. 37.—Xen. Mem. 1. 2. 41 sq.—(β) Before replies, *to answer*, *to reply*; Matt. iv. 7 ἐφῆ αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται κ. τ. λ. xiii. 29. John i. 23. Acts ii. 38. al. With ἀποκριθεὶς added, Matt. viii. 8. Luke xxiii. 3.—Xen. Mem. 1. 2. 41 sq.—(γ) Emphat. i. q. *to affirm*, *to assert*, Rom. iii. 8. 1 Cor. vii. 29. x. 19. xv. 50.—Hdian. 2. 8. 8. Diod. Sic. 1. 90. Xen. Cyr. 4. 4. 2. AL.

Φῆστος, ου, ὁ, *Festus*, i. e. Porcius Festus, the twelfth Roman procurator of Judea, about A. D. 58—62; sent by Nero to supersede Felix; comp. Jos. Ant. 20. 8. 9 sq. B. J. 2. 13. 7. ib. 2. 14. 1. Bibl. Repos. II. p. 382.—Festus sent Paul to Rome as a prisoner, on his own appeal. Acts xxiv. 27. xxv. 1, 4, 9, 12—14, 22—24. xxvi. 24, 25, 32.

Φθάνω, f. ἄσω, aor. 1 ἐφθασα, *to go* or *come before*, *first*, sc. in being or doing any thing.

a) pp. c. acc. i. q. *to precede*, *to anticipate*; 1 Thess. iv. 15 οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας, i. e. in being admitted into the divine kingdom. For the accus. comp. Matth. § 412. 4.—Plut. Pyrrh. 3. Hdot. 7. 161. Thuc. 3. 5 φθάσαι δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπίπλουν. In Greek writers φθάνω with the participle of another verb may often be rendered adverbially, *before*, *sooner than*; Buttm. § 144. n. 8. On the construction of φθάνω generally, see Buttm. § 150. p. 440 sq. Matth. § 533. Herm. ad Vig. p. 763 sq.

b) genr. aor. 1 ἐφθασα, *to have come first*, *already*, by anticipation; seq. ἄχρι c. gen. 2 Cor. x. 14 ἄχρι γὰρ ὑμῶν

ἰθαδάσμεν ἐν τῷ εὐαγγελίῳ, *for even as far as to you have we already come in preaching the Gospel*, comp. ver 16. Seq. εἰς τι, trop. i. q. *to have already attained unto*, Rom. ix. 31. Phil. iii. 16. Seq. ἐπὶ τινι, *to have already come to or upon any one*, Matt. xii. 28 et Luke xi. 20 ἄρα ἰθαδάσαν ἐφ' ἡμᾶς ἡ βασ. τοῦ Θεοῦ. 1 Thess. ii. 16 ἡ ὁργή. Sept. for Chald. ܢܚܕܐ, c. ἕως Dan. iv. 8. vii. 13. εἰς Dan. iv. 18, 19. ἐπὶ Dan. iv. 21. ܕܢܕܐ Ecc. viii. 14. —Seq. ἕως c. gen. Test. XII Patr. p. 530. εἰς pp. Xen. Cyr. 5. 4. 9.

Φθαρτός, ἡ, ὄν, (φθίρω, perf. pass. ἰθαθαμαι,) *corruptible, perishable, mortal*, Rom. i. 23 φ. ἄνθρωπος. 1 Cor. ix. 25 φ. στίφανος. xv. 53, 54. 1 Pet. i. 18, 23.—Wisd. ix. 15. 2 Macc. vii. 16. Philo de Cherub. p. 516. Plut. Consol. ad Apoll. 10. ed. R. VI. p. 404, τί θαναμαστόν . . εἰ τὸ φθαρτὸν ἰθαθαται.

Φθέγγομαι, f. γέομαι, depon. Mid. (φίγγος), *to sound*, pp. *to emit a brilliant sound, clang, tone, as a trumpet*, Xen. An. 7. 4. 19; of thunder, Cyr. 7. 1. 3; of the voice, Sept. for ܕܢܕܐ Am. 1. 2. Xen. An. 1. 8. 18. Comp. D'Orville ad Charit. p. 409.—In N. T. i. q. *to speak*, absol. Acts iv. 18. ὑποζύγιον . . ἐν ἀνθρώπου φωνῇ φθειγόμενον 2 Pet. ii. 16. c. acc. ἐπίτρογκα 2 Pet. ii. 18.—Hdian. 4. 6. 12. Xen. Conv. 2. 7. ἀλλοτριὰ γλώττῃ Philostr. Vit. Soph. 1. 16. 13. c. acc. Ecclus. xiii. 22. Xen. Mem. 4. 2. 6.

Φθείρω, f. ἐρῶ, aor. 1 pass. ἰφθάρην, *to spoil, to corrupt, to destroy*, genr. *to bring into a worse state*, trans. c. acc. 1 Cor. iii. 17 bis, εἰ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθειρεῖ τοῦτον ὁ Θεός. 2 Cor. vii. 2. Mid. Jude 10. Sept. for ܢܚܕܐ Gen. vi. 11. Is. liv. 16. Jer. xiii. 9.—Wisd. xvi. 27. Plut. Consol. ad Apoll. 10, see in Φθαρτός. Xen. H. G. 5. 3. 3. Of a virgin dishonoured, Dion. Hal. Ant. 2. 67.—Trop. in a moral sense, *to corrupt, to deprave*, c. acc. 1 Cor. xv. 33 φθειροῦσι ἡδὴ χρηστὰ ὁμιλίας κακαί, from Menander, see below. Eph. iv. 22. Rev. xix. 2. Prægn. 2 Cor. xi. 3 μήπως . . οὕτω φθαρή τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος κ. τ. λ.—Poet. Gnom. ed. Tauchn. p. 187, φθειροῦσιν ἡδὴ χρεῖσθ' ὁμιλίας κακαί. Xen. Mem. 1. 5. 3.

Φθινοπωρινός, ἡ, ὄν, (φθινοπώρινον autumn, from φθίνω to fail, and ὁπώρα q. v.) *autumnal*; Jude 12 δένδρα φθιν. *trees of autumn*, stripped of their fruits and verdure.—Plut. Symp. 8. 10. 2. φ. ἰσημερία, the autumnal equinox, Pol. 4. 37. 2.

Φθόγγος, ον, ὁ, (φθέγγομαι,) *a sound*, espec. of a musical instrument, 1 Cor. xiv. 17. Poet. for *the voice* Rom. x. 18, quoted from Ps. xix. 5 where Sept. for ܕܢܕܐ.—Wisd. xix. 18. Arr. Epict. 3. 6. Plut. Conjug. Præc. 11 φθόγγοι δύο σύμφωνοι

Φθονέω, ὦ, f. ἤσω, (φθόνος,) *to envy*, c. dat. Gal. v. 26 ἀλλήλοις φθονοῦντες. James iv. 2 in some edit. for φονεύω.—Jos. Ant. 4. 8. 21. Hdian. 3. 2. 6. Xen. Mem. 5. 3. 16.

Φθόνος, ον, ὁ, *envy*, Matt. xxvii. 18. Mark xv. 10. Rom. i. 29. Phil. i. 15. 1 Tim. vi. 4. Tit. iii. 3. James iv. 5. Plur. φθόνοι *envyings*, bursts of envy, Gal. v. 21. 1 Pet. ii. 1.—1 Macc. viii. 16. Pol. 6. 9. 11. Xen. Mem. 3. 9. 8.

Φθορά, ᾤς, ἡ, (φθείρω,) *a spoiling, corruption, destruction*, genr. *the bringing or being brought into a worse state*; e. g. of the air, τοῦ ἀέρος Hdian. 1. 12. 3; of a female dishonoured, Jos. c. Apion. 2. 24. Dion. Hal. Ant. 2. 25 φθ. τοῦ σώματος. In N. T. spoken.

a) of death, slaughter; 2 Pet. ii. 12 ζῶα . . εἰς ἄλωσιν καὶ φθοράν. Also of mortality, mortal nature, a dying away; Rom. viii. 21 ἀπὸ τῆς δουλείας τῆς φθορᾶς. 1 Cor. xv. 42, 50. Sept. for ܢܚܕܐ Ps. ciii. 4. Jon. ii. 7.—Jos. Ant. 7. 13. 3. Diod. Sic. 1. 10. Thuc. 2. 47. Xen. Cyr. 7. 5. 64.—Trop. of spiritual death, condemnation, misery, Gal. vi. 8. Col. ii. 22 see in Ἀποχρησις.

b) trop. in a moral sense, *corruptness, depravity, wickedness*, 2 Pet. i. 4. ii. 12 ἐν τῇ φθορᾷ αὐτῶν. ver. 19.—Wisd. xiv 12, 25.

Φιάλη, ης, ἡ, *a bowl, goblet*, having more breadth than depth. Rev. v. 8 φιάλας χρυσᾶς γεμούσας θυμιαμάτων. xv. 7. xvi. 1—4, 8, 10, 12, 17. xvii. 1. xxi. 9. Sept. for ܕܢܕܐ a bowl for sprinkling, Ex. xxvii. 3. Num. vii. 13 sq.

Jos. Ant. 3. 6. 6. Luc. Tox. 23. Xen. Conv. 2. 23.

Φιλάγαθος, ου, ό, ή, adj. (φίλος, αγαθός), *loving good, a lover of good, loving right, upright*, Tit. i. 8.—Wisd. vii. 22. Plut. Præc. conjug. 17.

Φιλαδέλφεια, ας, ή, *Philadelphia*, anciently the second city of Lydia, situated near the foot of Mount Tmolus, about 27 miles S. E. from Sardis; so called from its founder, Attalus Philadelphus king of Pergamus. With this kingdom it came under the power of the Romans; and was destroyed by an earthquake, with the adjacent cities, in the reign of Tiberius, A. D. 17. It is still a considerable town; called by the Turks *Allah Shahr* or *Allah Sheyr*. See Rosenm. Bibl. Geogr. I. ii. p. 181, 223. Miss. Herald 1821. p. 253 sq.—Rev. i. 11. iii. 7.

Φιλαδελφία, ας, ή, (φιλάδελφος), *brotherly love*, in N. T. only in the Christian sense, the mutual love of Christian brethren, Rom. xii. 10. 1 Thess. iv. 9. Heb. xiii. 1. 1 Pet. i. 22. 2 Pet. i. 7 bis. —pp. Jos. Ant. 4. 2. 4. Luc. D. Deor. 26. 2.

Φιλάδελφος, ου, ό, ή, adj. (φίλος, αδελφός), *loving one's brethren*, in N. T. only in the Christian sense, loving each other as Christian brethren, 1 Pet. iii. 8. —pp. 2 Macc. xv. 14. Plut. Solon. 27. Xen. Mem. 2. 3. 17.

Φίλανδρος, ου, ή, adj. (φίλος, άνήρ), *loving one's husband*, spoken of a wife, Tit. ii. 4.—Luc. Halc. 8. Plut. Brut. 13. Plut. Amator. 23. ed. R. IX. p. 81. 9, φιλότεκνοι και φίλανδροι.

Φιλάνθρωπία, ας, ή, (φιλάνθρωπος), *philanthropy, love of man*, i. q. benevolence, humanity, Acts xxviii. 2. Tit. iii. 4.—2 Macc. vi. 22. Jos. Ant. 7. 6. 1. Hdian. 2. 13. 6. Xen. Cyr. 1. 4. 1.

Φιλάνθρωπως, adv. (φιλάνθρωπος), *philanthropically, humanely*, with kindness, Acts xxvii. 3.—2 Macc. ix. 27. Pol. 1. 68. 13. Dem. 411. 10.

Φιλάργυρία, ας, ή, (φιλάργυρος), *love of money, covetousness*, 1 Tim. vi. 10.

Sept. for γγζ Jer. viii. 10.—Ceb. Tab. 23. Hdian. 6. 9. 17. Diod. Sic. 5. 26.

Φιλάργυρος, ου, ό, ή, adj. (φίλος, άργυρος), *money-loving, covetous*, Luke xvi. 14. 2 Tim. iii. 2.—Jos. de Macc. 3. Ael. V. H. 9. 1. Xen. Mem. 3. 1. 10.

Φίλαντος, ου, ό, ή, adj. (φίλος, αυτού), *self-loving, selfish*, 2 Tim. iii. 2.—Jos. Ant. 3. 8. 1. Aristot. Repub. 2. 5. Plut. Arat. 1.

Φιλέω, ω, f. ήσω, (φίλος,) *to love*, trans.

a) genr. c. acc. of person, i. q. to have affection for, Matt. x. 37 bis, ό φιλών πατέρα ή μητέρα κ. τ. λ. John v. 20 ό πατήρ φιλεί τον υιόν. xi. 3, 36. xv. 19. xvi. 27 bis. John xx. 2. xxi. 15—17 ter. 1 Cor. xvi. 22. Tit. iii. 15 εν πίστει, i. e. with Christian love. Rev. iii. 19. Sept. for ζηξ Gen. xxxvii. 3. Prov. viii. 17.—Hdian. 1. 5. 12. Dem. 1161. 18. Xen. Mem. 2. 7. 9.—Of things, i. q. to be fond of, to like, c. acc. Matt. xxiii. 6 φιλοῦσί τε την πρωτοκλισίαν. Luke xx. 46. Rev. xxii. 15. With the idea of overweening fondness, ό φιλών την ψυχην αυτού John xii. 25. Sept. for ζηξ Gen. xxvii. 4, 9. Prov. xxix. 3.—Wisd. viii. 2. Ael. V. H. 12. 15 init. Xen. Cæc. 20. 27. 29.

b) spec. to show one's love by a kiss; hence, to kiss, c. acc. Matt. xxvi. 48 εν άν φιλήσω, αυτός έστι. Mark xiv. 44. Luke xxii. 47. Sept. for ρωξ Gen. xxvii. 26, 27. Ex. xviii. 7.—Tob. x. 13. Ael. V. H. 9. 26. Xen. Mem. 3. 11. 10. Fully, with στόματι added, Luc. Ver. Hist. 1. 8 και έφίλουν δε ήμās τοίς στόμασιν.

c) seq. infin. to love to do any thing. i. q. to do willingly, gladly, and by impl. to be wont to do, solere. Matt. vi. 5 φιλοῦσιν εν ταίς συναγωγαίς προσέχεσθαι, they love to pray in public, are wont to do it. Comp. Winer § 58. 4. p. 390. So Sept. for ζ ζηξ c. inf. Is. lvi. 10.—Ael. V. H. 14. 37 φιλω δε μηδέ τὰ άγάλματα . . άργως όρᾶν. Hdian. 1. 2. 8. Xen. Mag. Eq. 7. 9.

Φίλη, ης, ή, (pp. fem. of φίλος,) *a female friend*, Luke xv. 9.—Aquil. for πγζ Cant. i. 15. ii. 2. Xen. Mem. 3. 11. 16.

Φιλήδονος, ου, ό, ή, adj. (είλος,

ἡδονή), *pleasure-loving*, subst. *a lover of pleasure*, 2 Tim. iii. 4. — Pol. 40. 6. 11. Plut. Cato Maj. 9.

Φίλημα, *ατος, τό*, (φιλῶ b,) *a kiss*, pp. a love-token, as given in salutation, comp. Ex. xviii. 7; also in Προσκυνῶ. Jahn § 175. Luke vii. 45 φιλῆμά μοι οὐκ ἔδωκες. xxii. 48. Sept. for פִּיִּי Prov. xxvii. 6. Cant. i. 2.—Luc. Asin. 17 φιλήμασιν ἡσπάζοντο ἀλλήλους. Æl. V. H. 1. 15. Xen. Mem. 1. 3. 8 sq.—Spoken of the sacred kiss given by Christians to each other as the token of mutual love, φίλημα ἁγίων Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26. φίλημα ἀγάπης 1 Pet. v. 14.

Φιλήμων, *ονος, ό*, *Philemon*, pr. n. of a Christian of Colosse, Philem. 1; comp. ver. 10 and Col. iv. 9. He was converted under the preaching of Paul, and a church met in his house, vers. 2, 19. Paul sent back to him his slave Onesimus from Rome, with an epistle. Tradition makes him to have been bishop of Colosse.

Φιλητός, *οῦ, οτ Φίλητος, ου, ό*, *Philetus*, pr. n. of an opposer of Paul, 2 Tim. ii. 7.

Φιλία, *ας, ή*, (φίλος,) *love, friendship, fondness*, c. gen. of object, James iv. 4 ή φιλία τοῦ κόσμου. Sept. for פִּרְיָה Prov. x. 12. xv. 17.—Jos. Ant. 11. 3. 1. Dem. 19. pen. Xen. Mem. 2. 3. 4. Hi. 3. 3.

Φιλιππίσιος, *ου, ό*, *a Philippian*, Phil. iv. 15.

Φιλιπποί, *ων, οι*, *Philippi*, a city of proconsular Macedonia, situated eastward of Amphipolis within the limits of ancient Thrace, Acts xvi. 12. xx. 6. Phil. i. 1. 1 Thess. ii. 2.—It was anciently called Κρήνιδες, from its many fountains; but having been taken and fortified by Philip of Macedon, he named it after himself, Philippi. In its vicinity were gold and silver mines; and it became afterwards celebrated for the defeat of Brutus and Cassius. In Acts xvi. 12 it is called a colony, see in Κολωνία. Plin. H. N. 4. 11 *intus Philippi colonia*. It is there said also to be πρώτη τῆς μυρίδος τῆς Μακεδονίας πόλις,

i. e. *a chief city of this part of Macedonia*; not the capital, for this was Amphipolis, Liv. 45. 29. Others explain πρώτη of its geographical position, *the first city* as one comes from the east; but Paul had just landed at Neapolis, still farther east.—Comp. Diod. Sic. 16. 8. Strabo VII. p. 511. B. Dio Cass. 47. p. 232. See also Rosenm. Bibl. Geogr. p. 393. For its site and the present state of its ruins, see Miss. Herald. 1836 p. 334 sq.

Φίλιππος, *ου, ό*, *Philip*, pr. n. of several persons.

1. *Philip*, one of the twelve apostles, a native of Bethsaida, John i. 44—47, 49. vi. 5, 7. xii. 21, 22 bis. xiv. 8, 9. Matt. x. 3. Mark iii. 18. Luke vi. 14. Acts i. 13.

2. *Philip the Evangelist*, *ό εὐαγγελιστής*, one of the seven primitive deacons at Jerusalem, but residing afterwards at Cesaræa, Acts vi. 5. xxi. 8. After the death of Stephen he preached the Gospel at Samaria, Acts viii. 5, 6, 12, 13; comp. ver. 14. It was he also who baptized the Ethiopian treasurer, Acts viii. 26, 29—31, 34, 35, 37—40; comp. ver. 5 sq.

3. *Philip*, tetrarch of Batanea, Trachonitis, and Auranitis, Luke iii. 1. He was a son of Herod the Great, by his wife Cleopatra, and own brother of Herod Antipas; at his death, his tetrarchy was annexed to Syria. From him the city Cesaræa Philippi took its name, Matt. xvi. 13. Mark viii. 27; see in Καισάρεια no. 1. Comp. in Ἡρώδης no. 1 fin. Jos. Ant. 17. 1. 3. ib. 17. 11. 4. ib. 18. 4. 6. B. J. 1. 28. 4. ib. 2. 6. 1, 3.

4. *Philip* Herod, called by Josephus only Ἡρώδης, also a son of Herod the Great by Mariamne the daughter of Simon the High Priest. He was the first husband of Herodias, see in Ἡρωδίας; and lived a private life, having been disinherited by his father. Matt. xiv. 3. Mark vi. 17. Luke iii. 19.—See Jos. B. J. 1. 28. 4, comp. Ant. 17. 1. 2. Also Ant. 17. 4. 2, comp. B. J. 1. 30. 7. Ant. 18. 5. 1.

Φιλόθεος, *ου, ό, ή*, (φίλος, θεός,) *loving God, pious*; subst. *a lover of God*, 2 Tim. iii. 4.—Poll. On. 1. 20. Luc.

Calumn. 14 πρὸς τὸν εὐσεβῆ καὶ φιλό-
θεον.

Φιλόλογος, ου, ὁ, *Philologus*, pr. n.
of a Christian at Rome, Rom. xvi. 15.

Φιλονεικία, ας, ἡ, (φιλόνεικος,) *love*
of quarrel, eager contention, Dem. 1440.
22. Thuc. 1. 41. *emulation, ardour*,
Pol. 4. 49. 2. Xen. Cyr. 7. 1. 18. In
N. T. *quarrel, contention, strife*, Luke
xxii. 44.—2 Macc. iv. 4. Æl. V. H. 12.
64. Pol. 5. 93. 9. Thuc. 8. 76.

Φιλόνεικος, ου, ὁ, ἡ, adj. (φίλος,
νείκος), *loving quarrel, fond of strife, con-*
tentious. 1 Cor. xi. 16.—Jos. Ant. 15.
6. 2. Plut. Agesi. 2. Xen. Eq. 9. 8.

Φιλοξενία, ας, ἡ, (φιλόξενος,) *love to*
strangers, hospitality, Rom. xii. 13.
Heb. xiii. 2.—Plut. Vit. Thes. 14, 23.
Pol. 4. 20. 1.

Φιλόξενος, ου, ὁ, ἡ, adj. (φίλος,
ξένος), *loving strangers, hospitable*, 1 Tim.
iii. 2. Tit. i. 8. 1 Pet. iv. 9.—Palæph.
5. 1. Plut. Cimon. 10. Xen. H. G. 6.
1. 3.

Φιλοπρωτεύω, f. εὔσω, (φιλόπρωτος,)
to love to be first, to affect pre-eminence,
3 John 9.—Only in N. T. Comp. φιλό-
πρωτος Artemid, 2. 33. Plut. Sol. 29.
Aleib. 2.

Φίλος, η, ου, pp. Pass. *loved, dear*,
befriended, Hom. Od. 2. 363 φίλε τέκνον.
Jos. Ant. 4. 3. 3 πάντ' ὅσα φίλα τούτοις
ἦν. Hdian. 7. 9. 14. Also Act. *loving*,
friendly, kind, Jos. Ant. 6. 2. 1 Σεὸς εὐ-
μενὴς ἀρχεται γίνεσθαι καὶ φίλος. ib. 7.
9. 2. Dem. 480. 9. Thuc. 7. 1.—In N. T.
Subst. ὁ φίλος, *a friend*, Buttm. § 123. 3.
Luke vii. 6 ἐπεμψε πρὸς αὐτὸν . . φίλους.
xi. 5 bis 6, 8. xii. 4. xiv. 12. xv. 6, 29.
xvi. 9. xxi. 16. xxiii. 12. John xi. 11.
xv. 13—15. xix. 12 φίλος τοῦ Καίσαρος
i. e. a favourer of Cæsar, loyal to him.
Acts x. 24. xix. 31 ὄντες αὐτῷ φίλοι,
i. e. friends to him. xxvii. 3. James ii. 23
φίλος Θεοῦ. iv. 4 φ. τοῦ κόσμου. 3 John
15 bis. In the sense of *companion*,
associate, Matt. xi. 19 φ. τελωνῶν κ. τ. λ.
Luke vii. 35. John iii. 29 φ. τοῦ νυμφίου,
a bridegroom, see in Νυμφών. As a word
of courteous address, Luke xiv. 10. Sept.
for בָּרַךְ Esth. v. 10. Prov. xiv. 20. γῆ

Ex. xxiii. 11. Job ii. 11. בָּרַךְ companion
Dan. ii. 13, 17, 18.—Jos. Ant. 17. 11. 1.
Pol. 9. 24. 2. Dem. 113. 27. Xen. Mem.
2. 4. 1 sq. c. dat. Xen. Mem. 2. 1. 33.
—For ἡ φίλη *a female friend* Luke xv.
9, see Φίλη.

Φιλοσοφία, ας, ἡ, (φιλοσοφῶ,
φιλόσοφος,) pp. *love of wisdom*, Hdian.
1. 2. 6; then, *philosophy*, knowledge
natural and moral, knowledge of things
human and divine, comp. in Σοφία b.
Æschin. Dial. Socr. 2. 22. Hdian. 4. 5.
13. Xen. Conv. 1. 5; spoken of the
wisdom and learning of the Chaldeans,
Diod. Sic. 2. 29.—In N. T. *philosophy*,
i. e. the Jewish theology or theological
learning, pertaining to the interpretation
of the law and other scriptures, and to
the traditional law of ceremonial obser-
vances, Col. iii. 8; comp. ver. 16 et 1
Tim. vi. 20. Comp. Jahn § 106. — So
Philo, πάτριος φιλοσοφία, i. e. Jewish
theology, Leg. ad. Cai. p. 1014. D. de
Somn. p. 1125. D.

Φιλόσοφος, ου, ὁ, ἡ, adj. (φίλος,
σοφία), pp. *loving wisdom*; then as subst.
a philosopher, an inquirer after know-
ledge natural and moral, in things human
and divine; spoken in N. T. of Greek
philosophers, Epicureans and Stoics,
who spent their time in inquiries and
disputations respecting moral science,
Acts xvii. 18.—Arr. Epict. 3. 23. 30.
Hdian. 1. 9. 7. Xen. Vect. 5. 4 σοφισται
καὶ φιλόσοφοι.

Φιλόστοργος, ου, ὁ, ἡ, adj. (φίλος,
στοργή) *love of kindred, tenderly loving*,
kindly affectioned, pp. towards one's kin-
dred; in N. T. towards Christian breth-
ren, Rom. xii. 10.—pp. Jos. Ant. 7. 10.
5. Plut. Cleomen. 1. Xen. Cyr. 1. 3. 2.

Φιλότεκνος, ου, ὁ, ἡ, adj. (φίλος,
τέκνον), *loving one's children*, Tit. ii. 4.
—Luc. Tyrann. 4. Plut. Agesi. 25. Plut.
Amator. 23, see in Φιλανδρος.

Φιλοτιμέομαι, οὔμαι, f. ἵσομαι,
depon. Mid. or Pass. (φιλότιμος) *loving*
honour, ambitious, from φίλος, τιμή,) *to*
love honour, to be ambitious, Luc. Icarom.
17. Dem. 1046. 7. In N. T. seq. infin.
to be ambitious of doing any thing, to
exert oneself, to strive, sc. from a love

and sense of honour; as in Engl. to make it a point of honour to do so and so. Rom. xv. 20 οὕτω δὲ φιλοτιμούμενον ἐναγγιλιζέσθαι κ. τ. λ. 2 Cor. v. 9. 1 Thess. iv. 11 παρακαλοῦμεν ὑμᾶς . . φιλοτιμεῖσθαι ἡσυχάζειν κ. τ. λ.—Jos. Ant. præm. § 3. ib. 15. 9. 5. Æl. V. H. 9. 29. Diod. Sic. 1. 1 init. Xen. Mem. 2. 9. 3.

Φιλοφρόνως, adv. (φιλόφρων), in a friendly-minded manner, kindly, courteously, Acts xxviii. 7.—2 Macc. iii. 9. Jos. Ant. 17. 9. 7. Plut. Solon. 5. Xen. Mem. 3. 10. 4.

Φιλόφρων, ονος, ό, ή, adj. (φίλος, φρήν), friendly-minded, kind, courteous, 1 Pet. iii. 8 in text. rec. where later edit. ταπεινόφρων.—Plut. Amator. 19. T. IV. p. 500. Tauchn. Xen. Mem. 3. 1. 6.

Φιμόω, ω, f. ώσω, (φιμός a muzzle,) to muzzle, trans.

a) pp. as oxen treading out grain; 1 Cor. ix. 9 et 1 Tim. v. 18 οὐ φιμώσεις βοῦν ἀλοῶντα, quoted from Deut. xxv. 4 where Sept. for βρη. Comp. Jahn § 64. Calmet art. *Thrashing*.

b) trop. to muzzle, i. q. to stop the mouth, to put to silence; Pass. to be silenced, silent, to hold one's peace. (a) Spoken of persons, Matt. xxii. 34 ὅτι ἐφίμωσι τοὺς Σαδδουκαίους. 1 Pet. ii. 15. Pass. Matt. xxii. 12. Mark i. 25 et Luke iv. 35 φιμώθητι.—Jos. B. J. præm. § 5. ib. 1. 22. 3. Luc. Mort. Peregr. 15. Sext. Empir. adv. Logic. II. 275.—(β) Of winds and waves, Pass. to be still, hushed; Mark iv. 39 ἐφίμωσο. On this Perf. imperat. comp. Buttm. § 137. n. 11.—Jos. de Macc. § 2 fin.

Φλέγων, ονος, ό, Phlegon, pr. n. of a Christian at Rome, Rom. xvi. 14.

Φλογίζω, f. ισω, (φλόξ,) to inflame, to set on fire, pp. Sept. for φηγ Ps. xcvi. 3. Sept. Dan. iii. 28. Ecclus. iii. 30. Soph. Philoct. 1199.—In N. T. trop. to inflame, to fire with passion, discord, hatred; spoken of the tongue, c. acc. James iii. 6 bis.

Φλόξ, γός, ή, (φλίγω,) flame, Luke xvi. 24 ἐν τῇ φλογὶ ταύτῃ. So φλόξ πυρός flame of fire, i. e. fiery flame, or flaming fire, Acts vii. 30. Rev. i. 14. ii. 18. xix. 12. ἐν πυρὶ φλογός id. 2 Thess. i.

8. Comp. in Πύρ a. Sept. for φηγ Is. xxix. 6. φηγ Joel i. 19. φηγ Ex. iii. 2.—Ecclus. viii. 13 ἐν πυρὶ φλογός. Æl. V. H. 5. 6. Xen. Conv. 2. 24.—Of lighting, Heb. i. 7 πυρὸς φλόγα, quoted from Ps. civ. 4 where Heb. φηγ ψα, Sept. Vatic. πῦρ φλίγον. Sept. for φηγ Is. xxx. 30.

Φλυαρέω, ω, f. ήσω, (φλύαρος,) pp. 'to overflow with talk,' i. q. to prate, to trifle, intrans. Æschin. Dial. Soer. 2. 16. Xen. An. 3. 1. 26. In N. T. c. acc. to prate about or against; 3 John 10 λόγους πονηροῖς φλυαρῶν ἡμᾶς.

Φλύαρος, ου, ό, ή, adj. (φλύω, Lat. fluo), pp. overflowing sc. with talk; hence subst. a prater, tattler, trifler, 1 Tim. v. 13.—Arr. Epict. 3. 25. 8. Æschin. Dial. Soer. 3. 18. Luc. Asin. 10.

Φοβερός, ά, όν, (φοβέω,) fearful, terrible, frightful; Heb. x. 27 φοβερά δέ τις ἐκδοχή κρίσεως. ver. 31. xii. 21. Sept. for φηγ Gen. xxviii. 17. Deut. x. 17.—2 Macc. i. 24. Jos. Ant. 3. 5. 3. Dem. 505. 12. Xen. An. 5. 2. 23.

Φοβίω, ω, f. ήσω, (φόβος,) to put in fear, to terrify, to frighten, Hdian. 1. 8. 4. Xen. Cyr. 7. 1. 48 αἱ κάμηλοι ἐφόβουν τοὺς ἵππους.—Often and in N. T. only Mid. or Pass. φοβέομαι, οῦμαι, aor. 1 pass. ἐφοβήθη and fut. 1 pass. φοβηθήσομαι often in Mid. sense, pp. 'to put oneself in fear,' i. q. to fear, to be afraid, to be terrified, affrighted, either from fear simply or from astonishment; see Buttm. § 135. 3, 4. § 136. 2.

a) pp. and genr. in various constructions: (α) Intrans. and absol. Rom. xiii. 4 ἐὰν δὲ κακὸν ποιῇς, φοβοῦ. So μὴ φοβοῦ fear not Mark v. 36. Luke i. 13, 30. al. μὴ φοβεῖσθε Matt. xiv. 27. Mark vi. 50. al. ἐφοβοῦντο Mark x. 32. xvi. 8. ἐφοβήθη Matt. xiv. 30. Acts xxii. 29, ἐφοβήθησαν σφόδρα Matt. xvii. 6. xxvii. 54, etc. Heb. xiii. 6 κύριος ἐμοὶ βοηθός καὶ οὐ φοβηθήσομαι, quoted from Ps. cxviii. 6 where Sept. for φηγ; as also Gen. xv. 1. 1. 19. Ex. ii. 14. (Palæph. 32. 2. Æl. V. H. 3. 43. Thuc. 4. 68. Xen. Cyr. 3. 3. 30.) Seq. accus. of a cognate noun; comp. Buttm. § 131. 3. Winer § 32. 2. So 1 Pet. iii. 14 τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε. fear not their fear,

i. e. which they would inspire. ver. 6 μὴ φοβ. μηδεμίαν πτόησιν. Emphat. Mark iv. 41 et Luke ii. 9 ἐφοβήθησαν φόβον μέγαν.—(β) Trans. c. acc. comp. Buttm. § 135. 3, 4. Winer § 39. p. 208. E. g. c. acc. of person, Matt. x. 26 μὴ οὖν φοβησῆτε αὐτούς. xiv. 5 ἐφοβήθη τὸν ὄχλον. Mark xii. 12. Luke xx. 19. John ix. 22. Acts ix. 26. Rom. xiii. 3 τὴν ἐξουσίαν coner. Gal. ii. 12. al. So Sept. for נָחָד Num. xxi. 34. Deut. iii. 2. (Luc. D. Deor. 16. 3. Xen. Hi. 2. 18.) Seq. acc. of thing, τὸ διάταγμα Heb. xi. 23. τὸν θυμὸν τοῦ βασιλείως ver. 27. μὴδὲν Rev. ii. 10.—Luc. D. Deor. 19. 2. Plut. Galba 22. Xen. H. G. 4. 4. 8. τί Xen. Cyr. 2. 4. 22.—(γ) Seq. ἀπό c. gen. to fear from, to be afraid of any one, Matt. x. 28 μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα. Luke xii. 4. So Sept. for מִן דֵּי Deut. i. 29. Lev. xxvi. 2. Ps. iii. 5. מִן דֵּי Jer. x. 2.—(δ) Seq. μή, lest; see in Μῆ II. p. 518. Acts xxvii. 17 φοβοῦμενοι τε, μὴ εἰς τὴν σύρτιν ἐκπίσωσι. Also seq. μήπως id. ver. 29. 2 Cor. xi. 3. xii. 20. Gal. iv. 11 φοβοῦμαι ὑμᾶς, μήπως κ. τ. λ. i. e. as to you. Seq. μήποτε id. Heb. iv. 1.—Seq. μή Hdian. 1. 14. 27. Thuc. 1. 36. Xen. Cyr. 1. 6. 10. μήποτε Sept. Gen. xxxii. 11.—(ε) Seq. infin. to fear to do any thing, to scruple, to hesitate; Matt. i. 20 μὴ φοβηθῇ παραλαβεῖν Μαριάμ τὴν γυναικὰ σου. ii. 22. Mark ix. 32. Luke ix. 45. So Sept. for נָחָד Gen. xix. 30. xlvii. 3. Ex. xxxiv. 30.—Plut. Galba 27. Xen. An. 1. 3. 17.

b) morally, to fear, i. q. to reverence, to honour, c. accus. (a) genr. Mark vi. 20 ἐφοβεῖτο τὸν Ἰωάννην. Eph. v. 33 ἵνα φοβῆται τὸν ἄνδρα. So Sept. and נָחָד Lev. xix. 3. Josh. iv. 14.—Plut. Galba 3. Hdian. 3. 13. 6.—(β) Spec. τὸν θεὸν v. τὸν κύριον φοβεῖσθαι, to fear God, to reverence, e. g. to stand in awe of God, the punisher of wrong, so as not to do evil; Luke xviii. 2 τὸν θεὸν μὴ φοβοῦμενος, καὶ ἄνθρωπον μὴ ἐντροπύμενος. ver. 4. xxiii. 40. Col. iii. 22. 1 Pet. ii. 17. (Sept. Ex. i. 17, 21. Lev. xix. 14.) Also by Hebr. in the sense of religion, piety, i. q. to worship, to adore God, Luke i. 50 καὶ τὸ ἔλεος αὐτοῦ . . . τοῖς φοβουμένοις αὐτόν. Acts x. 2, 22, 35. Rev. xi. 18. xiv. 7. xv. 4. xix. 5. So οἱ φοβοῦμενοι τὸν θεόν, i. q. proselytes, Acts xiii.

16, 26; comp. in Σέβω. Sept. and נָחָד Deut. iv. 10, 29. vi. 2, 13, 24. xxviii. 58. 1 Sam. xii. 14. etc. AL.

Φόβητρον, ου, τό, (φοβέω,) something fearful, a fearful sight, terrible portent; Luke xxi. 11 φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ. Sept. for נָחָד Is. xix. 17.—Anth. Gr. III. p. 45. Luc. Philopatr. 9.

Φόβος, ου, ὁ, (φείβομαι,) fear, terror, affright.

a) pp. and genr. Matt. xiv. 26 ἀπὸ τοῦ φόβου ἐκραξαν. Luke i. 12 φόβος ἐπέπεσεν ἐπ' αὐτόν. ii. 9 ἐφοβήθησαν φόβον μέγαν, see in Φοβέω a. viii. 37. xxi. 26. Rom. viii. 15. 2 Cor. vii. 5 φόβοι fears. ver. 11. 1 Tim. v. 20. 1 John iv. 18 ter. Seq. gen. of pers. or thing feared, i. e. which inspires fear, Matt. xxviii. 4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ sc. τοῦ ἀγγέλου. John vii. 13. xix. 38. xx. 19. 1 Pet. iii. 14 comp. in Φοβέω a. Heb. ii. 15 φ. τοῦ θανάτου. Rev. xviii. 10, 15. Meton. a terror, an object of fear, Rom. xiii. 3. Sept. for נָחָד Gen. ix. 2. Jon. i. 10, 15. תִּפְחָ Deut. xi. 25. Ps. liii. 6. φόβοι for מִיָּדָה Job xx. 25.—Hdian. 1. 14. 19. Dem. 798. 3. Xen. An. 2. 2. 19, 21.—Including the idea of astonishment, amazement; Matt. xxviii. 8 μετὰ φόβον καὶ χαρὰς μεγάλης. Mark iv. 41. Luke i. 65. v. 26. vii. 16. Acts ii. 43. v. 5, 11. xix. 17. Rev. xi. 11.

b) in a moral sense, fear, i. q. reverence, respect, honour; e. g. of persons, Rom. xiii. 7 bis, ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς . . . τῷ τὸν φόβον, φόβον.—Elsewhere of God or Christ, φόβος τοῦ θεοῦ v. κυρίου, i. e. a deep and reverential sense of accountability to God or Christ; 2 Cor. v. 11 εἰδότες οὖν τὸν φόβον τοῦ κυρίου κ. τ. λ. vii. 1. Eph. v. 21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ. Simply, c. τοῦ θεοῦ etc. impl. 1 Pet. ii. 18 coll. Eph. v. 21. Jude 23. Intens. ἐν φόβῳ καὶ ἐν τρόμφῳ, 1 Cor. ii. 3. 2 Cor. vii. 15. Phil. ii. 12. Eph. vi. 5. (Sept. for נָחָד 2 Chr. xix. 9. Ps. ii. 11. תִּפְחָ Ps. xxxvi. 1.) By Hebraism, i. q. religion, piety, φ. τοῦ κυρίου Acts ix. 31. φ. τοῦ θεοῦ Rom. iii. 18. Simpl. 1 Pet. i. 17. iii. 2, 15. So Sept. תִּפְחָ נָחָד Ps. xix. 10. cxi. 10. Prov. i. 7, 29. viii. 13. ix. 10. xiv. 28, 29.—Ecclus. i. 12, 18. xl. 26.

Φοιβη, ης, ἡ, *Phæbe*, pr. n. of a Christian female, an almoner (διάκονος) in the church at Cenchrea, commended by Paul to the church at Rome, Rom. xvi. 1.

Φοινίκη, ης, ἡ, (φοίνιξ palm-tree,) *Phenice, Phenicia*, a narrow tract of country on the east of the Mediterranean, between Palestine and Syria; according to Greek and Roman writers, terminating on the north at the river Eleutherus, opposite the little island Aradus; and extending on the south as far as to Dora, or even to Pelusium; though according to the Scriptures all the country south of Tyre belonged to the Hebrew jurisdiction; comp. in Τύρος. The Phenicians were the most celebrated commercial nation of antiquity; their chief cities were Tyre and Sidon; and they planted many colonies, among others Carthage. Other cities were Byblus, Orthosias, Berytus, now Beyroot, Acco, now Acre. See Rosenm. Bibl. Geogr. II. i. p. 1 sq.—Acts xi. 19. xv. 3. xxi. 2.

I. Φοίνιξ, ικος, ὁ, sometimes written φοίνιξ, a palm-tree, the date-palm, *Phoenix dactylifera* of Linnæus, and called by him one of the princes of the vegetable kingdom. The palm is a lofty tree, consisting of a straight scaly trunk, crowned with a spreading evergreen tuft of long narrow leaves. It was anciently very abundant in Palestine, particularly around Jericho, which was thence called the City of Palms, עִיר הַפַּלְמִי, Sept. πόλις φοινίκων, Deut. xxxiv. 3. Judg. i. 16. 2 Chr. xxviii. 15; comp. Jos. Ant. 4. 6. 1. ib. 15. 4. 2. al. Hence on Jewish and Roman coins, the palm sometimes appears as the emblem of Palestine. Its fruit is the date, a great article of food in oriental countries. The boughs, called also *palms*, were borne in the hands or strewed in the way on seasons of rejoicing. See Jahn § 75. Rees' Cyclop. art. *Palme, Phoenix, Dates*.—John xii. 13. Rev. vii. 9. Sept. for פַּלְמִי II. cc. Neh. viii. 17.—2 Macc. x. 7. Jos. B. J. 4. 8. 3. Diod. Sic. 2. 53. Xen. Cyr. 6. 2. 22.

II. Φοίνιξ, ικος, ἡ, *Phoenix*, a

city on the S. E. coast of Crete, with a harbour, Acts xxvii. 12.

Φονεύς, ἑως, ὁ, (φονεύω,) a man-slayer, murderer, Matt. xxii. 7. Acts iii. 14. vii. 52. xxviii. 4. 1 Pet. iv. 15. Rev. xxi. 8. xxii. 15.—Wisdom. xii. 5. Hdian. 3. 12. 4. Xen. Cyr. 4. 6. 6.

Φονεύω, f. εἰσω, (φόνος,) to kill a person, to slay, to murder; absol. οὐ φονεύσεις Matt. v. 21. xix. 18. Rom. xiii. 9. μὴ φονεύσης Mark x. 19. Luke xviii. 20. James ii. 11. (Sept. for חָרַץ Ex. xx. 13. Deut. v. 17.) Genr. Matt. v. 21. James ii. 11. iv. 2 see in Ζηλώω b. Seq. accus. Matt. xxiii. 31 τῶν φονευσάντων τοὺς προφῆτας. ver. 35. James v. 6. Sept. for חָרַץ Deut. iv. 42. Josh. xx. 5, 6. חָרַץ Neh. iv. 11.—Hdian. 1. 17. 25. Diod. Sic. 20. 22. Xen. Mem. 1. 2. 11.

Φόνος, ου, ὁ, (obsol. φένω,) a killing of men, murder, slaughter; Mark xv. 7 φόνον πεποιήκεισαν. Luke xxiii. 19, 25 στάσιν καὶ φόνον. Acts ix. 1. Rom. i. 29. Heb. xi. 37 ἐν φόνῳ μαχαίρας. Plur. φόνοι murders Matt. xv. 19. Mark vii. 21. Gal. v. 21. Rev. ix. 21. Sept. for חָרַץ bloodshed Ex. xxii. 2. Prov. i. 18. φ. ποιεῖν Deut. xxii. 8. φ. μαχαίρας for חָרַץ חָרַץ Ex. xvii. 3. Deut. xiii. 15.—2 Macc. iv. 35. Jos. Ant. 4. 8. 16. Æl. V. H. 2. 17. Xen. Cyr. 3. 3. 65.

Φορέω, ὦ, f. ἴσω, (φέρω,) pp. a frequentative form implying the repetition or continuance of the simple action expressed by φέρω, Passow s. v. Lob. ad Phr. p. 585; to bear about sc. with or on oneself, to wear, trans. Matt. xi. 8 τὰ μαλακὰ φοροῦντες. John xix. 5 στίφανον. Rom. xiii. 4 τὴν μάχαιραν. 1 Cor. xv. 49 bis. James ii. 3 τὴν ἐσθῆτα.—Ecclus. xi. 3. Jos. Ant. 3. 7. 2. Pol. 6. 22. 1. Xen. Cæc. 17. 3.

Φόρον, ου, τό, Lat. *forum*, only in pr. n. Φόρον Ἀππίου, *Forum Appii*, a small town on the Appian way, according to the Itinerary of Antoninus 43 Roman miles from Rome, in or near the Pontine marshes. Acts xxviii. 15. Comp. Wetst. N. T. II. p. 654 sq. Hor. Sat. 1. 5. 3. Cic. ad Att. 2. 10, see in Ταβέρναι.

Φόρος, ου, ὁ, (φέρω,) pp. 'what is borne, brought;' hence, a tax, tribute,

imposed upon persons and their property annually, in distinction from τέλος toll, which was more usually levied on merchandise and travellers. Luke xx. 22 φόρον δοῦναι. xxiii. 2. Rom. xiii. 6 φόρους τελεῖτε. ver. 7 bis. Sept. for שר Judg. i. 30. 2 Sam. xx. 24. חרר Ezra iv. 20.—1 Macc. iii. 31 φ. τῶν χωρῶν. Jos. Ant. 17. 11. 2 φόρους ἐπιβαλλομένους ἐκάστοις τὸ ἐπ' ἔτος. Hdian. 6. 2. 3. Xen. Conv. 4. 32.

Φορτίζω, f. ἰσω, (φόρτος,) *to burden, to load*, to lay a burden upon any one, pp. Anthol. Gr. IV. p. 289. ult. In N. T. trop. as of the burden of the Jewish ritual, c. dupl. acc. Luke xi. 46 φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, comp. Buttm. § 131. 5. Winer § 32. 4. Pass. Part. Matt. xi. 28 οἱ κοπιῶντες καὶ πεφορτισμένοι, *ye weary and heavy laden*, sc. with the burden of sin and suffering.

Φορτίον, ου, τό, (φόρτος,) *a burden, load*; a dimin. in form but not in sense, comp. Buttm. § 119. n. 15. p. 330.

a) pp. and as spoken of a ship, *lading, freight, cargo*, Acts xxvii. 10 in later edit. for φόρτος in text. rec.—Of a ship, Jos. Ant. 14. 14. 3. Xen. Œc. 8. 12. Genr. Sept. Is. xlvi. 1. Æl. V. H. 9. 14. Xen. Mem. 3. 13. 6.

b) trop. (α) of the Jewish ceremonial law as a *burden* upon its followers, Matt. xxiii. 4. Luke xi. 46 bis, comp. in Φορτίζω. Of the precepts and requisitions of Christ, in antithesis, Matt. xi. 30. Comp. in Ζυγός.—Act. Thom. § 28. Diog. Laert. 7. 5. 4 αὐτὸς μόνος δύνασθαι βαστάσαι Ζήνωνος φορτίον.—(β) Of the burden of one's faults, sins, Gal. vi. 5. Comp. Sept. and נשׂא Ps. xxxviii. 5.

Φόρτος, ου, ὁ, (φέρω,) pp. 'what is borne,' i. q. *a burden, load*; e. g. of a ship, *lading, freight, cargo*, Acts xxvii. 10 in text. rec. Comp. in Φορτίον α.—Luc. Navig. 18 τὸ πλοῖον . . . καὶ ὁ φόρτος.

Φορτουνάτος, ου, ὁ, *Fortunatus*, pr. n. of a Christian, 1 Cor. xvi. 17.

Φραγέλλιον, ου, τό, Lat. *flagellum*, i. e. *a whip, scourge*, John ii. 15.—Schol.

in Aristoph. Acharn. 724, ἱμαντας δὲ, λῶρους, φραγέλλια. Hesych. σκυτάλαι τῶν ὄχεων φραγέλλια, λῶροι.

Φραγελλώω, ὦ, f. ὠσω, (φραγέλλιον,) Lat. *flagello*, i. e. *to flagellate, to scourge*, c. acc. Matt. xxvii. 26. Mark xv. 15.—Test. XII Patr. p. 728 φραγελλώσας με.

Φραγμός, οὔ, ὁ, (φράσσω,) *a fence, a hedge*, as enclosing any thing; e. g. *a thorn-hedge* around a vineyard, besides which there was often a wall; Matt. xxi. 33 φραγμὸν αὐτῷ περιέθηκε. Mark xii. 1. The language is here borrowed from Is. v. 2, 5, where Sept. for רִצָּץ and רִצְוֶה. Comp. Jahn § 67. Harmar's Observ. III. p. 179 sq. Luke xiv. 23 εἰς τὰς ὁδοὺς καὶ φραγμούς, *into the highways and hedges*, i. e. the narrow ways among the vineyards. Trop. Eph. ii. 14, see in Μεσότοιχον. Sept. also for רִצָּץ Num. xxii. 24. Ecc. x. 8.—Plut. Cimon. 10 τῶν ἀγρῶν τοὺς φραγμούς ἀφείλεν. Xen. Venat. 11. 4.

Φράζω, f. ἄσω, q. d. *to phrase it*, i. e. *to say, to speak, to tell*, to declare in words, trans. Luc. D. Deor. 6. 2. Plut. Theseus 12. Xen. Mem. 1. 4. 15.—In N. T. *to tell*, i. q. *to explain, to interpret*, τὴν παραβολὴν Matt. xiii. 36. xv. 15. Sept. for דָּבַר Job vi. 24. דָּבַר Job xii. 8.—Jos. Vit. § 59. Ceb. Tab. 33. Xen. Cyr. 4. 3. 11.

Φράσσω v. ττω, f. ξω, *to enclose with a fence, hedge, wall, for protection, to fence around, to hedge in*, trans. Sept. for פָּרַשׁ Hos. ii. 6. Xen. Cyr. 2. 4. 25; a city with walls, *to fortify*, Hdian. 8. 2. 13; a defile with troops, *to shut up*, Plut. Cato Maj. 13. So the ears with wax, etc. *to stop*, τὰ ὦτα Sept. for סָתַם Prov. xxi. 13. Luc. Nigr. 19.—In N. T. only in reference to the mouth, φράσσειν τὸ στόμα, *to stop the mouth*, viz.

a) pp. as of wild beasts, Heb. xi. 33 ἐφραξαν στόματα λεόντων, i. e. rendered them harmless, powerless; comp. Dan. vi. 22.—M. Antonin. 12. 1 ὁ δὲ Φύλιος περιβαλὼν τὸν βραχίονα τῇ ἐσθῇ, ἣ ἐφόρει, ἐφραξέ τε τὸ στόμα τοῦ λέοντος. Diog. Laert. 5. 5.

b) trop. i. q. *to silence, to put to silence*;

Rom. iii. 19 ἵνα πᾶν στόμα φραγῇ. So 2 Cor. xi. 10 ἡ καύχησις αὐτῇ οὐ φραγήσεται. 2 Macc. xiv. 36. So ἡμφράσσειν τὸ στόμα Dem. 406. 5.

Φρέαρ, ατος, τό, *a well, pit*, for water, dug in the earth, and thus strictly distinguished from πηγὴ fountain; though a *well* may also be called a *fountain*; comp. in Πηγὴ b, and Gesen. Lex. art. רִבּוּ. Jahn § 45. So Luke xiv. 5. John iv. 11 τὸ φρέαρ ἔστι βαθύ. ver. 12. Sept. for רִבּוּ Gen. xvi. 14. xxvi. 15, 18 sq.—Jos. Ant. 7. 9. 7. Luc. Demon. 22. Xen. An. 4. 2. 25.—Trop. of any *pit, abyss*, e. g. in Hades, the bottomless pit, Rev. ix. 1, 2 ter. So Sept. φρέαρ διαφθορᾶς for חַרְחָלִי רִבּוּ Ps. lv. 24.

Φρεναπατάω, ὦ, f. ἤσω, (φρήν, ἀπατάω,) *to deceive the mind of any one*, i. q. genr. *to deceive*, trans. Gal. vi. 3 ἐαυτὸν φ.—Hesych. φρεναπατᾷ· χλευάζει. Not found in profane writers.

Φρεναπάτης, ου, ὁ, (φρεναπατάω,) *a mind-deceiver*, i. q. genr. *a deceiver*. Tit. i. 10.—Etymol. Mag. 811. 3. Not found in profane writers.

Φρήν, ενός, ἡ, pp. *the diaphragm, midriff, præcordia*, often in Plur. Hom. Il. 10. 10. Od. 9. 301. Hence, as the supposed seat of all mental emotions and faculties, usually and in N. T. meton. *the mind, the soul*, including the intellect, disposition, feelings, etc. 1 Cor. xiv. 20 bis, μὴ παιδία γίνεσθε ταῖς φρεσίν . . . ταῖς δὲ φρεσὶ τίλειται γίνεσθε. Sept. for רִבּוּ Prov. vii. 7. ix. 4. Chald. ܝܪܝܢ Dan. iv. 31, 33.—Hdian. 3. 11. 17. Dem. 780. 21 νοῦ καὶ φρενῶν ἀγαθῶν καὶ προνοίας πολλῆς. Xen. Conv. 8. 30.

Φρίσσω v. ττω, f. ξω, (φρίξ,) *to be rough, uneven, jaggy*, sc. with bristling points, *to bristle*, intrans. e. g. a field with ears of grain, Hom. Il. 23. 599; an army with spears. Il. 13. 339. Spec. of hair, etc. *to bristle, to stand on end*, Hes. Op. 538 or 542; also of animals, *to bristle up the hair, mane*, etc. Hes. Scut. 391. Plut. Aristid. 18. In N. T. of persons, *to shudder, to quake*, from fear or aversion, in which the skin becomes rough and pimpled, and the hair stands on end,

intrans. James ii. 19 τὰ δαιμόνια . . φρίσσουσιν.—Sept. Dan. vii. 15. Judith xvi. 8. Plut. de Puer. educ. 12. Dem. 332. 11 πεφρικῶς ἀκούω.

Φρονέω, ὦ, f. ἤσω, (φρήν,) *to have mind, intellect, to think, to be compos mentis*, Hom. Il. 6. 79. Æl. V. H. 14. 29. Xen. Mem. 1. 3. 12. In N. T. and usually, *to mind, to be minded, to have in mind*, spoken generally of any act or emotion of the mind.

a) genr. i. q. *to think, to mean, to be of opinion*; seq. acc. of thing implying *manner of thinking*, Acts xxviii. 22 ἀκοῦσαι ἃ φρονεῖς. Rom. xii. 3 παρ' ὃ δεῖ φρονεῖν. 1 Cor. iv. 6. Gal. v. 10. τοῦτο φρονεῖν ὑπὲρ ὑμῶν Phil. i. 7. With an adv. or the like, 1 Cor. xiii. 11 ὡς νήπιος ἐφρόνουν. Rom. xii. 3 φρονεῖν εἰς τὸ σωφρονεῖν.—Wisd. xiv. 30. Jos. B. J. 5. 7. 4 οὐδὲν ὑγίης φρονεῖν. Hdian. 4. 4. 1 τὰ ἐναντία. Dem. 319. 27. Thuc. 6. 36 κακῶς. Xen. Cyr. 4. 6. 8.

b) as including the affections, emotions, *to be minded, to think, to feel in mind*, seq. accus. (a) genr. Phil. ii. 5 τοῦτο γὰρ φρονεῖσθε ἐν ὑμῖν ὃ ἐν Χριστῷ, i. e. let the same mind be in you as in Christ. Phil. iii. 15 bis. So τὰ ὑψηλά φρονεῖν Rom. xii. 16; see in Ὑψηλός b. (μέγα φρονεῖν Luc. D. Deor. 15. 1. Xen. Cyr. 3. 1. 26.) In the phrase τὸ αὐτό v. τὸ ἐν φρονεῖν, *to be of one mind, one accord, to think the same thing*, Rom. xii. 16. xv. 5. 2 Cor. xiii. 11. Phil. ii. 2 bis. iii. 16. iv. 2.—τὰ αὐτά Jos. B. J. 5. 7. 4. τὸ αὐτό Dion. Hal. Ant. 4. 20. Hdot. 1. 60.—(β) *to think*, i. q. *to mind, to favour*, pp. to set the mind and affections upon, to be devoted to, etc. Matt. xvi. 23 et Mark viii. 33 οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλ' τὰ τῶν ἀνθρώπων. Rom. viii. 5 φ. τὰ τῆς σαρκός. Phil. iii. 19 τὰ ἐπίγεια. Col. iii. 2 τὰ ἄνω.—1 Macc. x. 20 φ. τὰ ἡμῶν. Jos. B. J. 5. 13. 1. Hdian. 8. 6. 13. Xen. H. G. 4. 8. 24.

c) *to mind*, i. q. *to regard, to care for*, seq. ὑπὲρ τινος Phil. iv. 10 bis. (2 Macc. xiv. 8.) Of time, *to regard, to keep, τὴν ἡμέραν* Rom. xiv. 6 quater; comp. Gal. iv. 10.

Φρόνημα, ατος, τό, (φρονέω,) pp. 'what one has in mind, what one thinks and feels;' hence, *mind, thought, feeling*,

will; Rom. viii. 27 οἶδε τί τὸ φρόνημα τοῦ πνεύματος. ver. 6 bis, 7 τὸ φρόνημα τῆς σαρκὸς κ. τ. λ.—Jos. B. J. 4. 6. 1. Diod. Sic. 20. 12. Dem. 173. 23. Xen. Cyr. 2. 1. 13.

Φρόνησις, εως, ἡ, (φρονέω,) *mind, thought, thinking*, viz.

a) i. q. mode of thinking and feeling, Luke i. 17 ἐν φρονήσει δικαίων.—Luc. Amor. 47 ἡ θεοῖς γείτων ἡρώϊκῃ φρόνησις.

b) i. q. *understanding, prudence*, Eph. i. 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει. Sept. for חָכְמָה Prov. i. 2. vii. 4. חָכְמָה Prov. iii. 13. viii. 1. חָכְמָה I K. iii. 28. iv. 29.—Jos. Ant. 8. 7. 5. Luc. Haley. 6. Xen. Men. 1. 2. 10. Cic. de Off. 1. 43 “*prudentia enim, quam Græci φρόνησιν dicunt, est rerum expetendarum fugiendarumque scientia.*”

Φρόνιμος, η, ον, (φρονέω,) *having mind, thinking, prudent, wise*; Matt. vii. 24 ὁμοιώσω αὐτὸν ἀνδρὶ φρόνιμῳ. x. 16. xxiv. 45. xxv. 2, 4, 8, 9. Luke xii. 42. I Cor. iv. 10. x. 15. Comparat. φρονιμώτερος Luke xvi. 18. Also παρ' ἐαυτοῖς φρόνιμοι, i. e. wise in their own conceit, Rom. xi. 25. xii. 16. impl. 2 Cor. xi. 19. Sept. for חָכְמָה I K. iii. 12. Is. xlv. 25. παρ' ἐαυτῶ Prov. iii. 7. חָכְמָה Prov. xiv. 6. xviii. 15.—Ecclus. xx. 27. Ceb. Tab. 3. Plut. Cato Maj. 9. Xen. Mem. 2. 3. 1. ib. 4. 8. 11.

Φρονίμως, adv. (φρόνιμος,) *with mind, thoughtfully*, i. e. *prudently, wisely*, Luke xvi. 8.—Xen. Ag. 1. 17.

Φροντίζω, f. ἴσω, (φροντίς forethought, care, from φρονέω, φρήν,) *to be thoughtful, provident; to take care, to be watchful*; seq. inf. Tit. iii. 8 ἵνα φροντίσωσι καλῶν ἔργων προϊστασθαι. Sept. c. gen. for חָשַׁב Ps. xl. 18.—2 Macc. ii. 26. Xen. Mem. 3. 11. 12. c. ἵνα Pol. 2. 8. 8. c. ὅπως Xen. Mem. 2. 4. 2. c. gen. Æl. V. H. 14. 11. Xen. Mem. 1. 4. 11.

Φρουρέω, ὦ, f. ἴσω, (φρουρός a watchman, guard, from προσάω,) *to watch, to keep watch*, absol. Thuc. 8. 35. In N. T. and genr. seq. accus. *to watch, to guard, to keep.*

a) pp. as of a military watch, 2 Cor.

xi. 32 ἐν ἀρχῇ . . ἐφρούρησε τὴν πόλιν. Trop. as of a prisoner, Gal. iii. 23.—Judith iii. 6. Jos. B. J. 3. 8. 1. Hdian. 2. 13. 8. Xen. Cyr. 1. 2. 12.

b) trop. *to keep, to preserve* in any state; Phil. iv. 7 τὰς καρδίας ὑμῶν ἐν Χριστῷ. Pass. I Pet. i. 5 τοὺς φρουρουμένους εἰς σωτηρίαν.

Φρυσάσω v. ττω, f. ξω, (kindr. βρύω, βρνάζω,) in profane writers only Depon. Mid. φρυσάσσομαι v. ττομαι, *to rage, to be fierce*, pp. of animals, as of horses fierce for contest, Callim. Hymn. in Lav. Pall. 2. Plut. Lycurg. 22 ὥσπερ ἵπποις γαυριῶσι καὶ φρυαττομένοις πρὸς τοὺς ἀγῶνας. Of persons acting with pride and insolence, 2 Macc. vii. 34. 3 Macc. ii. 2. Diod. Sic. 4. 74.—In N. T. once Act. aor. 1, *to rage*, to make a noise and tumult, intrans. Acts iv. 25 ἵνατί ἐφρύαξαν ἔθνη, quoted from Ps. ii. 1 where Sept. for שָׁגַר.

Φρύγανον, ου, τό, (φρύγω, φρύσσω,) *a dry stick or twig, dry brushwood*, Acts xxviii. 3 φρυγάνων πλῆθος. Sept. for שָׁר Is. xl. 24. xlvii. 14.—Theophr. H. Plant. 1. 5. Hdian. 4. 2. 21. Xen. An. 4. 3. 11 φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ.

Φρυγία, ας, ἡ, *Phrygia*, an inland province of Asia Minor, bounded N. by Bithynia and Galatia; E. by Cappadocia and Lycaonia; S. by Lycia, Pisidia, and Isauria; and W. by Caria, Lydia, and Mysia. In early times Phrygia seems to have included the greater part of Asia Minor. Later, it was divided into Phrygia Major on the South, and Phrygia Minor or Epictetus (acquired) on the Northwest. The Romans divided it into three parts; Phrygia Salutaris on the East; Phrygia Pacatiana on the West; and Phrygiana Katakekaumene in the Middle. The cities of Phrygia mentioned in N. T. are Laodicea, Hierapolis, and Colossæ; Antioch of Pisidia was also within its limits. Acts ii. 10. xvi. 6. xviii. 23. [1 Tim. vi. 23.]—Hdian. 1. 11. 3. Xen. An. 1. 2. 6 sq. See Rosenm. Bibl. Geogr. I. ii. p. 202 sq.

Φύγελλος, ου, ὁ, *Phygelus*, pr. a

of a man who deserted Paul, 2 Tim. i. 15.

Φυγή, ἥς, ἡ, (φεύγω,) *flight*, Matt. xxiv. 20. Mark xiii. 18. Sept. for פָּגַע Jer. xlix. 23. פָּגַע Jer. xxv. 35.—2 Macc. xii. 22. Hdian. 7. 12. 10. Xen. Cyr. 4. 2. 28.

Φυλακή, ἥς, ἡ, (φυλάσσω,) *watch*, *guard*, i. e.

a) pp. the act of keeping watch, guarding; Luke ii. 8 φυλάσσοντες φυλακῆς, *keeping watch or guard, excubias agentes*; comp. Buttm. § 131. 3. Sept. for פָּגַע Num. i. 53. iii. 7, 29 sq.—φυλακῆς φύλαττεν Xen. An. 2. 6. 10. Cyr. 8. 6. 14. genr. Jos. Ant. 14. 7. 1. Pol. 6. 35. 1. Xen. Cyr. 8. 2. 3.

b) meton. of persons set to watch, a watch, guard, collect. *guards*; Acts xii. 19 ἐπιθρόντες δὲ πρώτῃ φυλακῇ καὶ δευτέρῃ.—Jos. B. J. 6. 2. 5. Dion. Hal. Ant. 1. 86. Xen. Cyr. 3. 3. 33.

c) meton. the place where watch is kept: (α) i. q. *watch-post*, *station*, pp. Sept. for פָּגַע Hab. ii. 1. Xen. H. G. 5. 4. 49. Comp. Bar. iii. 34. In N. T. trop. of Babylon as the *watch-post*, *station*, haunt of demons and unclean birds, where they resort and hold their vigils, Rev. xviii. 2 bis. Comp. Is. xxxiv. 11 sq. Jer. 1. 39. li. 37. Others, i. q. *hold*, *den*, *cage*, in which they are imprisoned, as in β; but less well.—(β) Of the place where any one is watched, guarded, *ward*, *custody*, a *prison*, ge. r. Matt. v. 25 εἰς φυλακὴν βληθήσῃ. xiv. 3 ἴσθete ἵν φυλακῇ. ver. 10 ἀπεκεφάλισε τὸν Ἰωάννην ἰν τῇ φυλακῇ. xviii. 30. xxv. 36, 39, 43, 44. Mark vi. 17, 28. Luke iii. 20. xii. 68. xxi. 12. xxii. 33. xxiii. 19, 26. John iii. 24. Acts v. 19 τὰς θύρας τῆς φυλακῆς. vers. 22, 25. viii. 3. xii. 4—6, 17. xvi. 23, 24, 27, 37, 40. xxii. 4. xxvi. 10. Rev. ii. 10. In the sense of *imprisonment*, 2 Cor. vi. 5. xi. 23. Heb. xi. 36. Sept. genr. for פָּגַע Gen. xl. 3 sq. xlii. 17. Lev. xxiv. 12. פָּגַע Neh. iii. 25. Jer. xxxii. 2. מִן הַבְּיַר 1 K. xxii. 27.—Arr. Epict. 1. 29 εἰς φυλακὴν σε βαλῶ. Diod. Sic. 4. 46 αὐτὴν ἐκ τῆς φυλακῆς ἀφείσαν.—Poet. of the bottomless pit, abyss, Tartarus, as the prison of demons and the souls of wicked men, 1 Pet. iii. 19. Rev. xx. 7. Comp. 2 Pet. ii. 4. Jude 6. See in Ταρταρώ, and comp. Act.

Thom. § 10. Tholuck Bergpred. on Matt. v. 25. p. 205.

d) meton. of time, a *watch* of the night, i. e. a division of the night during which one watch of soldiers kept guard, and were then relieved; Luke xii. 38 bis, ἐν τῇ δευτέρῃ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ. Matt. xiv. 25 τετάρτῃ δὲ φυλακῇ τῆς νυκτός. xxiv. 43. Mark vi. 48. The ancient Hebrews, and probably the Greeks, divided the night into three watches of four hours each, Heb. פָּגַע, Sept. φυλακή, Judg. vii. 19. Ps. xc. 6. Comp. Gesen. Lex. art. פָּגַע. Buxt. Lex. Chald. Rab. 2454. Jahn § 101. Sturz Lex. Xenoph. art. φυλακή, no. 4. Potter's Gr. Ant. II. p. 74. But after the Jews came under the dominion of the Romans, they made like them four watches of about three hours each. These were either numbered first, second, third, fourth, as above; or were also called δψέ, μεσονύκτιον, ἀλεκτοροφωνία, πρωτ; comp. Mark xiii. 35, and these articles respectively. See Adam's Rom. Ant. p. 333. Veget. R. M. 3. 8, "in quatuor partes ad clepsydrum sunt divisæ vigiliæ, ut non amplius quam tribus horis nocturnis necesse sit vigilare." Censorin. de Die natal. 23. See Τετράδιον.—Jos. Ant. 18. 9. 6 περί φ. τετάρτην. Arr. Exped. Al. M. 5. 24. 2. Diod. Sic. 18. 40 περί τὴν δευτέραν φ. Xen. An. 4. 1. 5.

Φυλακίζω, f. ἴσω, (φυλακή,) *to put in ward*, *to imprison*, trans. Acts xxii. 19.—Wisdom. xviii. 4. Act. Thom. § 45 ὁ φυλακίζόμενος ἐν δεσμοτηρίῳ. Not found in profane writers.

Φυλακτήριον, ου, τό, (φυλακτήρ, φυλάσσω,) a *watch-post*, *guarded place*, Hdod. 5. 52. Pol. 8. 17. 1. Xen. Cyr. 7. 5. 12. Trop. *protection*, *safe-guard*, Dem. 71. 24. Plut. Arat. 25; hence, an *amulet*, Plut. de Is. et Osir. 65, 68. ed. R. VII. p. 484, 487. Horapoll. 1. 24. In N. T. plur. τὰ φυλακτήρια, *phylacteries*, Heb. פָּגַע prayer-fillets, later Heb. פָּגַע prayers, i. e. strips of parchment on which are written various sentences of the Mosaic law, as Ex. xiii. 1—10, 11—16. Deut. vi. 4—9. xi. 13—21; and which the Jews usu-

ally bind in different ways around the forehead and left wrist while at prayer, following a literal interpretation of Ex. xiii. 6. Deut. vi. 8. xi. 18. The Rab- bins have many minute precepts re- specting them. Comp. Gesen. Lex. art. תפילין. Buxt. Lex. Chald. Rab. 1743. Wetst. N. T. I. p. 481. Jos. Ant. 4. 8. 13.—Matt. xxiii. 5 πλατύνουσι δὲ τὰ φυλακτήρια. Comp. Lightf. Hor. Heb. in loc.

Φύλαξ, ακος, ὅ, (φυλάσσω,) *a watcher, keeper, guard*; Acts v. 23. xii. 6, 19. Sept. for ἡρη Gen. iv. 9. Is. lxii. 6.—Jos. Ant. 7. 11. 7. Hdian. 3. 3. 12. Xen. Ath. 3. 4.

Φυλάσσω v. ττω, f. ξω, *to watch*, not to sleep, Hom. Od. 20. 53; *to keep watch* by night, Hom. Od. 5. 466. ib. 22. 195. In N. T.

a) intrans. *to watch, to keep watch*, seq. acc. of the cognate noun; Luke ii. 8 φυλάσσοντες φυλακὰς. See fully in Φυλακή a.

b) trans. c. acc. *to watch, to guard, to keep*, e. g. (α) Persons or things from escape or violence; persons, Luke viii. 29 ἰδισμεῖτο . . φυλασσομένοις. Acts xii. 4 φ. αὐτόν sc. τὸν Πέτρον. xxviii. 16 ἐν τῇ πραιτωρίῳ xxiii. 35. Acc. τί, Luke xi. 21. Acts xxii. 20 τὰ ἱμάτια. Sept. for ἡρη 1 Sam. xix. 11. Gen. ii. 15. iii. 24.—τινά Hdian. 1. 17. 3. Xen. Cyr. 4. 2. 40. τί, Palæph. 19. 1. Æl. V. H. 2. 4. Xen. Ag. 4. 1.—(β) Of persons or things kept in safety, *to keep, to preserve*, e. g. persons, John xvii. 12 οὗς δέδωκάς μοι ἰφύλαξα. 1 Pet. ii. 5. ὑμᾶς ἀπαι- στούς Jude 24. ἀπὸ τοῦ πονηροῦ 2 Thess. iii. 3. Acc. τί, 1 Tim. vi. 20. 2 Tim. i. 14. c. εἰς ἡμέραν 2 Tim. i. 12. εἰς ζωὴν John xii. 25. Sept. for ἡρη Prov. vi. 22. Ex. xxiii. 20. c. ἀπό for ἡρη Ps. cxli. 9.—τινά Wisd. xix. 6. Hdian. 4. 4. 9. c. ἀπό Xen. Cyr. 1. 4. 7. τί Dem. 25. 23. c. εἰς καιρόν Æl. V. H. 9. 21.—(γ) Mid. and once Re- flex. *to keep oneself from* or *as to any thing, to be on one's guard*, i. q. *to be- ware of, to avoid*; e. g. seq. ἀπό τινος, once reflex. 1 John v. 21 φυλάξατε ἑαν- τοὺς ἀπὸ τῶν εἰδώλων. Mid. Luke xii. 15. (Reflex. Test. XII Patr. p. 648.

Mid. Ecclus. xxii. 26. Xen. Cyr. 2. 3. 9.) Mid. seq. accus. q. d. *to guard against*. Acts xxi. 25. 2 Tim. iv. 15 δὲ καὶ σὺ φυ- λάσσου. Comp. Winer § 32. p. 182. (Jos. B. J. 4. 9. 11. Hdian. 3. 5. 9. Xen. Mem. 2. 2. 14.) Seq. ἵνα μή, 2 Pet. iii. 17 φυλάσσεσθε, ἵνα μή . . ἐκπίσητε κ. τ. λ. —ὅπως μή Xen. Mem. 1. 2. 37. μή Epict. Ench. 34.

c) trop. *to keep*, i. q. *to observe*, not to violate, e. g. precepts, laws, etc. c. acc. Luke xi. 28 τὸν λόγον τοῦ Θεοῦ. Acts vii. 53. xvi. 4 τὰ δόγματα. xxi. 24 τὸν νόμον. Rom. ii. 26. Gal. vi. 13. 1 Tim. v. 21. Mid. πάντα ταῦτα ἑφυλαξάμην, *all these have I kept of myself*, Matt. xix. 20. Mark x. 20. Luke xviii. 21. Sept. for ἡρη Ps. cv. 45. Prov. iv. 4. sæp. ἡρη Prov. vi. 20. xxviii. 7. γρη 1 K. xi. 38. ἡρη Deut. v. 15.—Ecclus. xxi. 11. Jos. Ant. 7. 14. 2. Hdian. 1. 7. 12. Xen. H. G. 1. 7. 30.

Φυλή, ἡς, ἡ, (φῦλον, φύω,) *a tribe*, pp- *a race, lineage, kindred*, i. e.

a) i. q. φῦλον, *a nation, people*, as descended from a common ancestor. Matt. xxiv. 30 πᾶσαι φυλαὶ τῆς γῆς, *all the tribes [nations] of the earth*. Rev. i. 7. Pleonast. v. 9 ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους. vii. 9. xi. 9. xiii. 7. xiv. 6. So Sept. for πηρη Gen. xii. 3. Eπ. xx. 32. Am. iii. 2. Mic. ii. 3.—Ecclus. xvi. 4, coll. 6. Xen. Cyr. 8. 3. 25 κατὰ φυλάς, others κατὰ φύλα. ib. 8. 5. 7. Comp. Sturz. Lex. Xen. φυλή no. 4.

b) spec. *a tribe, clan*, spoken of the tribes of Israel, as subdivisions of a wholenation. Matt. xix. 28 et Luke xxii. 30 κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραήλ. Luke ii. 36 ἐκ φυλῆς Ἀσὴρ. Acts xiii. 21. Rom. xi. 1. Phil. iii. 5. Heb. vii. 13, 14. James i. 1. Rev. v. 5. vii. 4, 5 ter, 6 ter, 7 ter, 8 ter. xxi. 12. Sept. for πηρη Ex. xxxi. 2, 6. sæp. ἡρη Ex. xxiv. 4. Deut. i. 13. sæp.—Jos. Ant. 7. 2. 2 ἐκ τῆς Ἰουδα φυλῆς. ib. 10. 1. 1. So of tribes, classes, orders in a state, Plut. Romul. 20. Dem. 556. 5. Xen. Mem. 3. 4. 5. Vect. 4. 30.

Φύλλον, ου, τό, (φύω,) *a leaf*, Plur. τὰ φύλλα *leaves, foliage*, Matt. xxi. 19. xxiv. 32. Mark xi. 13 bis. xiii. 28.

Rev. xxii. 2. Sept. for $\pi\eta\gamma\gamma$ Gen. iii. 7. viii. 11. Neh. viii. 17.—Æl. V. H. 9. 24. Diod. Sic. 2. 49. Dem. 615. 10.

Φύραμα, ατος, τό, (φυράω et φύρω to mix by stirring or kneading, to stir or knead together, Plat. Theæt. 4. p. 147. C. Hes. Op. 61,) *a kneaded mass*, genr. *a mass, lump*; e. g. of potter's clay prepared for moulding, Rom. ix. 21. So *a mass of dough*, proverbially, 1 Cor. v. 6 et Gal. v. 9; see in Ζύμη. Trop. Rom. xi. 16 see in Ἀπαρχή a. 1 Cor. v. 7. Sept. for $\pi\eta\gamma\gamma$ Num. xv. 20, 21. $\pi\eta\gamma\gamma$ Ex. viii. 3. xii. 34.—M. Antonin. 7. 68. Of a kind of cake Athen. 9. p. 402.

Φυσικός, ή, ον, (φύσις,) *physical, natural*, i. e. from or by nature, Test. XII Patr. p. 648 τυφλοῖ τοὺς φυσικοὺς ὀφθαλμοὺς αὐτοῦ. Arr. Epict. 3. 24. 91. Xen. Mem. 3. 9. 1. In N. T. *natural*, according to nature, φυσικὴ χρῆσις Rom. i. 26, 27. Of beasts, ἀλογα ζῶα, φυσικά, i. e. following their natural bent, sensual, 2 Pet. ii. 12.—Arr. Epict. 2. 20. 6 φυσικὴ κοινωνία ἀνθρώπων πρὸς ἀλλήλους Luc. Somn. 3. Gall. 27. Diod. Sic. 3. 61 or 62.

Φυσικῶς, adv. (φυσικός,) *physically, naturally*, i. e. from or by nature; Jude 10 ὅσα δι' φυσικῶς, ὡς τὰ ἀλογα ζῶα, ἐπιστάνται, i. e. by the natural senses.—Diog. Laert. 10. 137 φυσικῶς καὶ χωρὶς λόγου. Diod. Sic. 20. 5.

Φυσιώω, ῶ, f. ὠσω, in N. T. i. q. φυσιάω, (φυσάω, φύσα, φύω,) pp. *to blow, to puff, to pant*; so φυσιάω intrans. of horses, Hom. Il. 4. 227. ib. 16. 506. In N. T. φυσιώω trop. *to puff up, to inflate* with pride and vanity, absol. 1 Cor. viii. 1 ἡ γνῶσις φυσιοῖ. Pass. or Mid. 1 Cor. iv. 18, 19. v. 2. xiii. 4. ὑπὲρ τινος 1 Cor. iv. 6. ὑπὸ τινος Col. ii. 18.—Test. XII Patr. p. 579 κατὰ τῶν ἐντολῶν τοῦ Θεοῦ φυσιοῦμενοι. Ignat. ad Magnes. § 12 οἶδα ὅτι οὐ φυσιοῦσθε μὴ προσέχιν τοῖς φυσιοῦσιν με. Hesych. φυσιοῦμεθα. ἱπαιρόμεθα, τυφοῦμεθα.—In the classic writers φυσιώω comes from φύσις, and signifies *to make natural*, Simplic. in Epict. p. 219. Comp. Πυ-
807 2. γ.

Φύσις, εως, ή, (φύω,) *physis, nature*, pp. generative and productive power, vis genitrix; like Lat. *natura* from *nascor*. Hence

a) *nature*, i. q. natural source or origin, *generation, birth, descent*. Gal. ii. 15 ἡμεῖς φύσει Ἰουδαῖοι. Rom. ii. 27 ἡ ἐκ φύσεως ἀκροβυστία. — Pol. 3. 12. 3 τὸν αὐτοῦ κατὰ φύσιν νόον. Luc. de Merc. cond. 24 εἰ φύσει δοῦλος ἦσθα. Plato Menex. p. 245. D. IV. p. 198. Tauchn. φύσει μὲν βάρβαροι ὄντες, νόμῳ δὲ Ἕλληνες.

b) *a nature*, as generated, produced, naturally existing, *a being, genus, kind*. James iii. 7 bis, πᾶσα γὰρ φύσις θηρίων . . διδάσκει τῇ φύσει τῇ ἀνθρωπίνῃ. Gal. iv. 8 τοῖς μὴ φύσει οὖσι θεοῖς, i. q. οἱ λεγόμενοι θεοί in 1 Cor. viii. 5.—3 Macc. iii. 29 πᾶσα θνητὴ φύσις. Epict. Ench. 27 οὐδὲ κακοῦ φύσις ἐν κόσμῳ γίνεται. Sophocl. Antig. 346. Œd. R. 869 θνατὰ φύσις ἀνέρων. Xen. Venat. 3. 1. So of plants, Diod. Sic. 2. 49.

c) *the nature* of any person or thing, the natural constitution, the innate disposition, qualities, etc. (a) Of persons, in a moral sense, i. q. the native mode of thinking, feeling, acting, as unenlightened by the influence of divine truth; Eph. ii. 3 τίκτα φύσει ὀργῆς. Rom. ii. 14 φύσει τὰ τοῦ νόμου ποιῇ. By analogy, once of the divine moral nature, 2 Pet. i. 4 θείας κοινωνοὶ φύσεως, partakers of the divine [moral] nature, i. e. regenerated in heart and disposition.—Wisd. vii. 20. Jos. Ant. 3. 8. 1 φύσει πάντας εἶναι φιλαύτους. Dem. 774. 8, 11 ἡ μὲν φύσις, ἀν' ᾗ πονηρὰ, πολλάκις φαῦλα βουλεύεται. Xen. Mem. 2. 1. 27. So in a physical sense, Jos. B. J. 7. 6. 1 ἡ τοῦ χωρίου φύσις. Xen. Œc. 16. 2 τὴν φ. τῆς γῆς.—Spec. *a natural feeling* of decorum, a native sense of propriety, e. g. in respect to national customs in which one is born and brought up; 1 Cor. xi. 14 οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἴσται; *doth not your own natural feeling teach you*, etc. It was the national custom among both the Hebrews and Greeks, for men to wear the hair short, and women long. Among the Hebrews, comp. the law of the Naza-

rite Num. vi. 1 sq. Judg. xiii. 5. 1 Sam. i. 11; genr. Ez. xlv. 20; for women, Is. iii. 24. Judith x. 3. Luke vii. 38. For the Greek custom, comp. espec. Plut. Quæst. Rom. 14. ed. R. VII. p. 82. Hdot. 1. 82. Phocylid. 199 sq.—(β) Genr. i. q. *the nature of things*, the order and constitution of nature; e. g. *κατὰ φύσιν according to nature*, natural, Rom. xi. 21, 24 bis. *παρὰ φύσιν contrary to nature*, unnatural, Rom. i. 26. xi. 24. Comp. Wetst. N. T. II. p. 24 sq.—*κατὰ φ.* Luc. Vit. Auct. 23. Xen. Mem. 3. 11. 11. *παρὰ φ.* Athen. 13. p. 605. D, οἱ παρὰ φύσιν τῇ Ἀφροδίτῃ χρώμενοι. Philo Leg. Spec. II. p. 306. 17 ὁ δὲ παιδεραστὴς . . . τὴν παρὰ φύσιν ἡδονὴν διώκει. Xen. Hi. 1. 22.

Φυσίωσις, *εως*, ἡ, (φυσιώω q. v.) *a puffing up, inflation*, trop. with pride and vanity, 2 Cor. xii. 20.—Hesych. *φυσίωσις* ἔπαρσις, ὑψηλοφροσύνη.

Φυτεία, *ας*, ἡ, (φυτεύω,) *a planting*, the act of planting, τῆς ἀμπέλους Sept. Mic. i. 6. Jos. Ant. 12. 3. 4. Xen. Cc. 19. 12. In N. T. *a plant*, i. q. *φύτευμα*, trop. Matt. xv. 13 πᾶσα φυτεία κ. τ. λ. i. e. referring to the Pharisees as professing to be teachers of the divine will and law. Others, doctrine.—Psalt. Salom. xiv. 3 ἡ φυτεία αὐτῶν ἰρρίζομένη εἰς τὸν αἰῶνα. pp. Athen. V. p. 207. E.

Φυτεύω, f. *ύσω*, (φυτόν, φύω,) *to plant*, trans. Matt. xxi. 33 ἐφύτευσεν ἀμπέλωνα. Mark xii. 1. Luke xx. 9. 1 Cor. ix. 7. Luke xiii. 6 σκεῖν. absol. xvii. 28. Pass. Luke xvii. 6. Sept. for *γρῆ* Gen. ix. 20. Deut. vi. 11. *ξηρῶ* Ps. i. 3.—Diod. Sic. 3. 62. Dem. 1275. 9. Xen. Cc. 4. 21. ib. 20. 4.—Trop. Matt. xv. 13, see in *φυτεία*. So of a teacher planting the word of divine truth, absol. 1 Cor. iii. 6, 7, 8.

Φύω, f. *φύσω*, *to generate*, *to produce*, *to bring forth*, *to let grow*, e. g. plants, etc. Hom. Il. 1. 235. Luc. Epist. Sat. 20. Diod. Sic. 1. 10. *καρπὸν* Jos. Ant. 3. 1. 1. Hdot. 9. 122; persons, *ἀνδρας φέειν to beget*, *to bear*, Hdot. 9. 122. Eurip. Phœn 34. Pass. *φύομαι*, also Act. aor. 2 *ἔφυν* and perf. *πέφυκα* as intrans. *to be generated*, *produced*, *to spring up*, *to grow*, e. g. plants, etc.

Sept. Prov. xxvi. 9. Xen. Mem. 4. 3. 10. *ἔφυν* Xen. Cc. 19. 8. *πέφυκα* Xen. Cyr. 7. 5. 11; of persons, *to be born*, *to grow up*, *to be by nature*, Plut. ed. R. VI. p. 234. 1. *ἔφυν* Luc. Gymnas. s. Anarch. 20. Xen. Mem. 2. 3. 4. *πέφυκα* Hdian. 4. 9. 4. Xen. Cyr. 5. 1. 7. Trop. Xen. Mem. 1. 1. 11 *σκοπῶν*, ὅπως ὁ κόσμος *ἔφυν*. See Buttm. § 114. p. 306. Matth. § 254.—In N. T.

a) Pass. aor. 2 *ἔφυν*, part. *φύεις*, *to spring up*, *to grow*, e. g. a plant, see above. Luke viii. 6 *καὶ φυνὲν ἐξηράνθη*, sc. τὸ σπέρμα v. τὸ φυτόν. ver. 8 *φυνὲν ἐποίησε καρπόν*. This form of the Aor. is used only by late writers, instead of the earlier *ἔφυν*, see above; Buttm. l. c. Winer § 15. p. 81.—Schol. in Apoll. Rhod. 2. 354 *ἐξ ἧς [χολῆς] φυνῆναι τὸ καλούμενον ἀκόνιτον φάρμακον*. So συμφύεις Philo de Vit. Mos. II. p. 174. 12; comp. in Συμφύω.

b) Act. intrans. *to spring up*, *to grow up*. Heb. xii. 15 *ρίζα πικρίας ἄνω φύουσα*, quoted from Deut. xxix. 17 where Sept. for Heb. *תרם*.—Ecclus. xiv. 18.

Φωλέος, οὔ, ὁ, *a hole*, *burrow*, *lurking-place* of animals, Matt. viii. 20. Luke ix. 58.—Act. Thom. § 31. Ael. H. An. 6. 3. Plut. T. Græcch. 9.

Φωνέω, ὦ, f. *ήσω*, (φωνή,) *to sound*, *to utter a sound*, *voice*, *cry*.

a) pp. and absol. (α) of animals, e. g. a cock, *to crow*, Matt. xxvi. 34, 74, 75. Mark xiv. 30, 68, 72 bis. Luke xxii. 34, 60, 61. John xiii. 38. xviii. 27.—Æsop. Fab. 119. Tauchn. Of other birds, Sept. Jer. xvii. 11. Is. xxxviii. 14. Of beasts, *to cry*, Zeph. ii. 14. Of a trumpet, Sept. for *γρῆ* Am. iii. 6. 1 Macc. ix. 12.—(β) Of persons, *to cry out*, *to exclaim*, *to call out*; Luke viii. 8 *ἔφώνει*. ὁ ἔχων ὦτα κ. τ. λ. ver. 54 *ἔφωνήσε λέγων*. xvi. 24. Acts x. 18. So c. dat. of cogn. noun, Luke xxiii. 46 *φωνήσας φωνῇ μεγάλῃ*. Acts xvi. 28. c. dat. pers. *to whom*, Rev. xiv. 18. Sept. for *κηρῆ* Dan. iv. 11. *γρῆ* 1 Chr. xv. 16.—Esdr. viii. 92. Luc. Jup. Trag. 17. Xen. Conv. 3. 13.

b) trans. *to cry or call to any one*, i. q. *to speak to*, *to address*, *to call*, c. acc. (α) genr. with the words spoken, as a title, etc. i. q. *to call*, *to name*, John xiii.

13 ἡμεῖς φωνῶμεν με· ὁ διδάσκαλος καὶ ὁ κύριος.—Comp. Hom. Od. 4. 77.—(β) As implying invitation to approach or come, Matt. xx. 32 ἐφώνησε αὐτούς. Mark iii. 31. ix. 35 ἐφώνησε τοὺς δώδεκα. xv. 49 ter. Luke xvi. 2. John i. 49. ii. 9. iv. 16. ix. 18, 24. xi. 28 bis. xviii. 33. Acts ix. 41. x. 7. c. dat. αὐτῷ Luke xix. 15, i. q. πρὸς αὐτόν, comp. Winer § 31. 2. p. 174. Matth. § 401. 3. (c. πρὸς Tob. v. 8.) Seq. *is*, to call one out of any place. John xii. 17; comp. xi. 43. Also, to invite to a feast; Luke xiv. 12; to call out to any one for help, Matt. xxvii. 47 et Mark xv. 35 Ἠλίαν φωνεῖ.—Soph. Aj. Διάντα φωνῶ, coll. ver. 89. ib. 543. Theocr. Id. 2. 109.

Φωνή, ἦς, ἡ, (obsol. φάω, kindr. φημί,) a sound, tone, as given forth or uttered.

a) genr. and spoken of things; e. g. of a trumpet or other instrument, Matt. xxiv. 31. 1 Cor. xiv. 7, 8. (Sept. for ἥρ Ez. ii. 6, 13. Dan. iii. 5, 7, 10.) Of the wind, John iii. 8. Acts ii. 6 coll. ver. 2. Sept. 1 Sam. xii. 18. Of rushing wings, chariots, waters, etc. Rev. ix. 9. xiv. 2. xviii. 22. xix. 6. (Sept. and ἥρ Ez. i. 24. iii. 13. xxvi. 10. Nah. iii. 2.) Of thunder, φωνή βροντῆς Rev. vi. 1. xiv. 2. xix. 6. φωναὶ καὶ βρονταὶ Rev. iv. 5. viii. 5. xi. 19. al. (Sept. and ἥρ Ex. xix. 16. xx. 18. 1 Sam. vii. 10. Ecclus. xliii. 17.) So φωνὴ ῥημάτων, i. e. the thunders in which the words of the law were proclaimed, Heb. xii. 19. Comp. Ex. xix. 19.—Poll. On. 4. 11. p. 397 εἰποὶς δ' ἂν τὸ φθίγμα τῆς σάλπιγγος φωνήν. Jos. Ant. 12. 2. 1 τῶν Σέρων γραμμάτων χαρακτήρ καὶ φωνή. Xen. Mem. 1. 4. 6 τὴν ἀκοὴν διχᾶσθαι πάσας φωνάς.

b) spec. a voice, cry, spoken of persons. (α) pp. and genr. as in phrases, with verbs of speaking, calling, crying out, φωνῇ μεγάλῃ Matt. xxvii. 46, 50. Mark v. 7. xv. 34. Luke viii. 28. John xi. 43. Acts viii. 7. Rev. vi. 10. al. ἐν μεγάλῃ φωνῇ Rev. xiv. 15. μετὰ μεγάλῃς φωνῆς Luke xvii. 15. Sept. for ἥρ Neh. ix. 4. Job ii. 12. c. ἐν 2 Sam. xix. 4. (Hdian. 1. 8. 12. Luc. Nigr. 14. Xen. Cyr. 3. 3. 68.) So ἀφίαναι φ. μεγάλην to utter a loud cry, to cry with a loud voice, Mark xv. 37. αἶρειν v. ἐπαίρειν φωνήν

to lift up the voice, i. q. to cry or call aloud, Luke xi. 27. xvii. 13. Acts ii. 14. iv. 24. xiv. 11. xxii. 22; see in ἄνω, Ἐπαίρω. (Dem. 301. 10.) Luke xxiii. 23 ἐπέκειντο μεγάλας φωναῖς. So where the voice of one speaking, crying out, wailing, is said to be, to come, etc. φωνὴ ἐγένετο Luke ix. 36. Acts vii. 31; πρὸς τινα Acts x. 13. φ. φέρεται τινι 2 Pet. i. 17, comp. in Φέρω c. Seq. ἕκ c. gen. as φωνὴ ἐγένετο v. ἔρχεται v. ἐξέρχεται ἕκ τινος, e. g. ἐξ οὐρανοῦ v. ἐκ τῶν οὐρανῶν, Matt. iii. 17. Luke iii. 22. John xii. 28. al. ἐκ τῆς νεφέλης Mark ix. 7. Luke ix. 35. ἐκ πάντων Acts xix. 34. Seq. ἀπό c. gen. id. Rev. xvi. 17. (Sept. c. ἐκ Is. lxvi. 6. c. ἀπό Zeph. i. 11.) Also ἀκούειν φωνήν v. φωνῆς, to hear a voice, Matt. ii. 18. Acts ix. 4, 7. Rev. vi. 6. Seq. ἕκ c. gen. as ἐξ οὐρανοῦ 2 Pet. i. 18. ἐκ τῶν τεσσ. κερ. Rev. ix. 13. ἐκ τοῦ στόματος Acts xxii. 14. Rev. i. 10 ἤκουσα ὀπίσω μου φωνήν μεγ. ver. 12 βλέπειν τὴν φωνήν, see in Βλέπω no. 1. b. Sept. Gen. iii. 8, 10. iv. 22. (Dem. 240. 12.) Seq. gen. of pers. Matt. iii. 3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ. xii. 19. Mark i. 3. John v. 25 φ. τοῦ νι- οῦ τοῦ Θεοῦ. ver. 28, 37. Acts xii. 14 φ. τοῦ Πέτρου. ver. 22. 1 Thess. iv. 16. Heb. xii. 26. Rev. v. 11. xix. 1 φ. ὄχλου. xix. 6.—Sept. Gen. xxvii. 22. 1 Sam. xxiv. 17. Palæph. 7. 1. Xen. Apol. 12.—So of song, c. gen. φωνὴ κιθαριδῶν Rev. xviii. 22. φ. νυμφίου καὶ νύμφης ver. 23. So Sept. Jer. xvi. 8. xxv. 10. Of salutation, ἡ φ. τοῦ ἀσπασμοῦ σου, i. q. thy saluting voice, Luke i. 44.—To the voice as the instrument of speech, is sometimes ascribed that which strictly applies only to the person; comp. in Ὁφθαλμός a. γ. Thus, ἀκούειν τῆς φωνῆς τινος, to hear [and obey] one's voice, i. e. to obey the person himself, John x. 16, 27. Heb. iii. 7, 15. iv. 7. So Sept. Gen. iii. 17. xvi. 3. xxvii. 13.—Trop. Gal. iv. 20 ἀλλάξει τὴν φωνήν μου, to change my voice, i. q. Engl. to change one's tone, to speak in a different manner and spirit. Comp. Xen. Conv. 1. 10.—(β) Meton. what is uttered by the voice, word, saying, Acts xiii. 27 τὰς φωνὰς τῶν προφητῶν. xxiv. 21.—Æl. V. H. 4. 8. Plut. Timol. 5. Diod. Sic. 20. 30. Xen. Venat. 13. 16.—(γ) Meton. manner of speaking, speech, language, dialect, 1 Cor. xiv. 10

ροσαῦτα γίνῃ φωνῶν ἐν τῷ κόσμῳ. ver. 11. Sept. and גנן Gen. xi. 1.—Jos. Ant. 8. 5. 3 ἡ φωνή Ἑλληνική. Ceb. Tab. 33. Hdian. 5. 3. 8. Xen. An. 4. 8. 4. AL.

Φῶς, φωτός, τό, (contr. for φάος, from φάω,) *light*, pp. with the idea of shining, brightness, splendour.

a) pp. and genr. (α) Of *light* in itself, 2 Cor. iv. 6 ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι. Matt. xvii. 2 λευκά ὡς τὸ φῶς. ver. 5 νεφέλη φωτός, i. e. a bright cloud; text. rec. νεφ. φωτεινῇ. So Sept. and ῥῖν Gen. i. 3, 4, 18. — Luc. Philoptr. 13. Xen. Conv. 6. 7.—(β) As emitted from a luminous body; e. g. a lamp, etc. φ. λύχνου Luke viii. 16. Rev. xviii. 23; of the sun, φ. τοῦ ἡλίου Rev. xxii. 5. Sept. for ῥῖν Is. xxx. 26. Jer. xxv. 10. Ez. xxxii. 7. מנן Is. iv. 5. Hab. iii. 10.—Andoc. 9. 38 φ. τοῦ ἡλίου. Di-od. Sic. 3. 48. Xen. Conv. 7. 4 λύχνος φῶς παρέχει. — (γ) Of *day-light*, *day*, John xi. 9, 10 opp. ἡ νύξ, comp. in Ἐν no. 1. c. John iii. 20 bis, ὁ φαῦλα πράσσων, μισεῖ τὸ φῶς κ. τ. λ. ver. 21. ἐν τῷ φωτί in the *light*, openly, publicly, opp. ἐν τῇ σκοτίᾳ, Matt. x. 27. Luke xii. 3. So Eph. v. 13 bis, opp. σκότος in ver. 11; comp. in Φανερώω. Sept. and ῥῖν 1 Sam. xxv. 34, 36. Job iii. 16.—Æl. V. H. 10. 3. Pol. 1. 45. 6. Xen. An. 6. 3. 2. comp. Ag. 9. 1.—(δ) Of the dazzling light, splendour, *glory*, which surrounds the throne of God, in which God dwells; 1 Tim. vi. 16 φῶς οἰκῶν ἀπρόσιτον sc. ὁ Θεός. Rev. xxi. 24. Comp. Ps. civ. 2. Is. lx. 1, 19, 20. Wisd. vii. 26. See in Δόξα b. β. — Plut. Pericl. 39 τὸν μὲν τόπον ἐν ᾧ τοὺς Θεοὺς κατοικεῖν λέγουσιν . . φωτί καθαρῷ τὸν ἄπαντα χρόνον ὁμαλῶς περιλαμπόμενον.—Hence also as surrounding those who dwell with or come from God; e. g. the Lord Jesus Christ, as appearing in glory after his ascension, Acts ix. 3 φῶς ἀπὸ τοῦ οὐρανοῦ, coll. ver. 5. xxii. 6, 9, 11. xxvi. 13; of glorified saints, Col. i. 12 κλη-ροῦς τῶν ἁγίων ἐν τῷ φωτί.—Comp. Xen. Cyr. 4. 2. 15.

b) meton. a *light*, a luminous body, e. g. (α) a lamp or torch, Acts xvi. 29 αἰτήσας δὲ φῶτα. Sept. and ῥῖν Ps. cxix. 105.—Xen. H. G. 5. 1. 8.—(β) A

fire, Mark xiv. 54 θερμαινόμενος πρὸς τὸ φῶς. Luke xxii. 56.—1 Macc. xii. 29. Xen. Cyr. 7. 5. 27.—(γ) Of the heavenly luminaries; sun, moon, and stars, James i. 17 ἀπὸ πατρὸς τῶν φώτων, see in Πατήρ fin. Sept. and ῥῖν Jer. iv. 23.—So of the sun Dem. 1396. 15.—(δ) Trop. τὸ φῶς τὸ ἐν σοί, i. e. the *mind*, *conscience*, corresponding to ὁ λύχνος et ὁ ὀφθαλμός, Matt. vi. 23. Luke xi. 35. Comp. Tholuck Bergpred. in Matt. l. c.

c) trop. *light*, i. e. moral and spiritual light and knowledge, which enlightens the mind, soul, conscience; including also the idea of moral goodness, purity, and holiness, and of consequent reward and happiness; opp. σκοτία v. σκότος where see. (α) Genr. i. q. true knowledge of God and spiritual things, Christian piety; John iii. 19 ἡγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς. viii. 12 τὸ φῶς τῆς ζωῆς. Acts xxvi. 18 τοῦ ἐπιστρέφειν ἀπὸ σκότους εἰς φῶς. Rom. xiii. 12. 2 Cor. vi. 14. Eph. v. 9. 1 John ii. 8. υἱοὶ τοῦ φωτός, i. e. Christians, Luke xvi. 8. John xii. 36. 1 Thess. v. 5. τέκνα φωτός id. Eph. v. 8. ἡτέ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ, i. q. φωτιζόμενοι. So ἐν τῷ φωτί εἶναι, μένειν, 1 John ii. 9, 10. As exhibited in the life and teaching of any one; Matt. v. 16 λαμπάτω τὸ φῶς ὑμῶν ἔμπρ. τῶν ἀνθρ. John v. 35.) Sept. πορευθῶμεν ἐν τῷ φωτί κυρίου, for ῥῖν Is. ii. 5.) So where the idea of holiness predominates; as of God and those conformed to him, 1 John i. 5 ὁ Θεός φῶς ἐστι. ver. 7 bis. Where the idea of peace and happiness predominates; 1 Pet. ii. 9 τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θάυμ. αὐτοῦ φῶς. Matt. iv. 16 bis, ὁ λαὸς ὁ καθήμενος ἐν σκότει, εἶδε φῶς μέγα κ. τ. λ. quoted from Is. ix. 1 where Sept. for ῥῖν. Acts xxvi. 23. So Sept. and ῥῖν Ps. xxxvi. 10. Is. lviii. 8, 10.—Sc i. q. welfare, deliverance, Anth. Gr. I. p. 63.—(β) Meton. a *light*, i. q. the author or dispenser of moral and spiritual light, a moral teacher; genr. Rom. ii. 19 φῶς τῶν ἐν σκότει. Of apostles, Matt. v. 14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Acts xiii. 47 τέθεικά σε εἰς φῶς ἐθνῶν, quoted from Is. xlix. 6 where Sept. and ῥῖν; also xlii. 6. Espec. of Jesus as the

great Teacher and Saviour of the world, who brought life and immortality to light in his gospel (2 Tim. i. 10); Luke ii. 32 φῶς εἰς ἀποκάλυψιν ἐθνῶν. John i. 4, 5, 7, 8 bis, 9. iii. 19 τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον. viii. 12 φ. τοῦ κόσμου. ix. 5. xii. 35 bis, 36 bis, 46.—Test. XII Patr. p. 578 τὸ φῶς τοῦ κόσμου sc. the Messiah. p. 644 ἀνατελεῖ ἐμὶν αὐτὸς κύριος, φῶς δικαιοσύνης. p. 746 sq.

Φωστήρ, ἥρος, ὁ, (φῶς, φώσκω,) pp. a light, light-giver, in profane writers i. q. a window, Hesych. φωστήρ. Συρίε. In N. T. a light, luminary, Phil. ii. 15 φαίνεται ὡς φωστῆρες ἐν κόσμῳ. So Sept. of the heavenly luminaries, for ἡμέρας Gen. i. 14, 16.—Wisd. xiii. 2 φ. οὐρανοῦ. Psalt. Sal. xviii. 12. Theoph. ad Autol. 2. p. 94.—Meton. brightness, shining, spoken of the divine glory, δόξα, Rev. xxi. 11. Comp. in Φῶς a. d.

Φωσφόρος, ον, ὁ, ἡ, adj. (φῶς, φέρω), light-bearing, light-giving, shining, radiant, e. g. ὅμματα φωσφόρα Plut. de Fortun. 3. ed. R. VI. p. 370. 8. ἄστρον αἰθέριον καὶ φωσφόρον, i. e. the moon, Plut. de Fac. in Orbe Lun. 4. ed. R. IX. p. 646 ult. In N. T. subst. ὁ φωσφόρος, Phosphorus, Lat. Lucifer, as pr. name of the morning star, the day-star; put as emblematic of the dawn of spiritual light and happiness upon the benighted mind, 2 Pet. i. 19; comp. in Φῶς c.—pp. Plut. de Pacit. Philos. 2. 15. φωσφόρος ἀστήρ Aristoph. Ran. 346.

Φωτεινός, ἡ, ὄν, (φῶς,) light, i. e. giving light, shining, bright, Matt. xvii. 6 νύμφη φωτεινὴ in text. rec. Others νύφ. φωτός.—Ecclus. xvii. 31. Xen. Mem. 4. 3. 4.—Trop. of the body, full of light, Matt. vi. 22. Luke xi. 34, 36 bis. Comp. Act. Thom. § 6.

Φωτίζω, f. ἴω, (φῶς,) to light, to lighten, i. e.

1. Intrans. to give light, to shine, c.

ἐπί, Rev. xxii. 5 κύριος ὁ θεὸς φωτιεῖ ἐπ' αὐτούς, where for the Attic. fut. see Buttm. § 95. 7, 9 Text. rec. φωτίζει αὐτούς, as in no. 2. So Sept. for ἡμέρας, ἡμέρας, Num. viii. 2. Prov. iv. 18.—Ecclus. xliii. 9. Theoph. ὁ ἀνδραξ οὐ φωτίζει ὥσπερ ἡ φλόξ.

2. trans. to give light to, to shine upon, to enlighten, c. acc.

a) pp. Luke xi. 36 ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζει σε. Rev. xxi. 23. Pass. Rev. xviii. 1. Sept. for ἡμέρας Is. lx. 19.—Diod. Sic. 3. 48 ὁ ἥλιος . . φωτίζει τὸν κόσμον.

b) trop. c. acc. of pers. to light, to enlighten, to impart moral and spiritual light to any one, to enlighten the mind or mental eyes of any one, comp. in Φῶς c. John i. 9 § [φῶς] φωτίζει πάντα ἄνθρωπον. Pass. Eph. i. 18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας. Heb. vi. 4. x. 32. Sept. and ἡμέρας Ps. cxix. 130. Bar. i. 8.—Hence i. q. to teach, to instruct; Eph. iii. 9 φωτίσαι πάντας, τίς ἡ οἰκονομία κ. τ. λ. So Sept. for ἡμέρας Judg. xiii. 8. 2 K. xii. 2. xvii. 27.—Diog. Laert. 1. 57. ib. 4. 67. Hesych. ἐφώτισεν. ἐδίδαξεν.

c) seq. acc. of thing, i. q. to bring to light, to make known; 1 Cor. iv. 5 ὅς καὶ φωτίσει τὰ κρυπτά τοῦ σκότους. 2 Tim. i. 10 φωτίσαντος δὲ ζωὴν κ. τ. λ. — Arr. Epict. 1. 4. 31 τὴν ἀλήθειαν. Pol. 23. 3. 10.

Φωτισμός, οὔ, ὁ, (φωτίζω,) a lighting, giving light, shining, pp. Sept. for ἡμέρας, ἐν φωτισμῷ πνός Ps. lxxviii. 14. xlii. 3. Job iii. 9. Hesych. φωτισμός. αὐγὴ, τηλαυγίς, καταναζών.—In N. T. trop. of moral and spiritual light, illumination, comp. in Φῶς c. E. g. seq. gen. of that which illumines, 2 Cor. iv. 4 εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου.—Seq. gen. of that which is illumined, 2 Cor. iv. 6 πρὸς φωτισμὸν τῆς γνώσεως.—Sept. for ἡμέρας Ps. xxvii. 1. Test. XII Patr. p. 578 τὸ φῶς τοῦ κόσμου, τὸ δοθὲν ἐν ὑμῖν πρὸς φωτισμὸν παντὸς ἀνθρώπου.

X.

Χαίρω, f. χαίρῃσω, later and in N. T. χαρήσομαι Luke i. 14. John xvi. 20, 2. Phil. i. 18. Sept. Hab. i. 15. Zeph. x. 7; aor. 2 ἐχάρην from the Passive; see genr. Buttm. § 114. p. 307. Matth. § 225. Winer § 15. p. 81. — *To joy, to rejoice, to be glad*, intrans.

a) pp. in various constructions: (a) absol. Matt. v. 12 χαίρετε καὶ ἀγαλλιᾶσθε. Luke vi. 23. xv. 32. xxii. 5. xxiii. 8 ἐχάρη λίαν. John iv. 36. viii. 56 καὶ εἶδε, καὶ ἐχάρη. xvi. 20, 22. Acts xi. 23. xiii. 48. Rom. xii. 15 bis, χαίρειν μετὰ χαίροντων. 1 Cor. vii. 30 bis. 2 Cor. vii. 7. xiii. 9, 11. Phil. ii. 17. 1 Thess. v. 16. 3 John 3. Rev. xix. 7. Once seq. ἵνα *to the end that*, 1 Pet. iv. 13; comp. in ἵνα, 1 A. b. Part. χαίρων, *joying, rejoicing*, 2 Cor. vi. 10 ἀεὶ δὲ χαίροντες. (Sept. for קָרַח 1 K. iv. 20. viii. 67.) Joined with another verb or participle, Part. χαίρων may often be rendered *joyfully, gladly*; as Col. ii. 5 χαίρων καὶ βλέπων, i. e. *joyfully beholding*, by Hendiadys. Luke xv. 5. xix. 6 ὑπεδέξατο αὐτὸν χαίρων. ver. 37. Acts v. 41. viii. 39. Comp. Buttm. § 144. n. 8. Sept. for בִּרְחָה Joel ii. 21. Hab. i. 15. קָרַח 1 Sam. xix. 5. Zech. iv. 10. —Ceb. Tab. 8. Luc. Philopat. 24 bis. Dem. 437. 7. χαίρων adv. Luc. Tim. 34. Xen. An. 5. 6. 32.—(β) With the cognate noun χαρά, e. g. in acc. intens. Matt. ii. 10 ἐχάρησαν χαρὰν μεγάλην. So Sept. for בְּרֵחַה קָרַח קָרַח Jon. iv. 6. comp. 1. K. i. 40. See Buttm. § 131. 3. —In the dat. John iii. 29 χαρᾷ χαίρει, intens. *he rejoiceth greatly*; and so without emphasis 1 Thess. iii. 9. See Winer § 58. 3. Matth. § 408. n.—(γ) Seq. dat. of cause, i. e. of that *in* or *over* which one rejoices; Rom. xii. 12 τῇ ἐλπίδι χαίροντες. Comp. Buttm. § 133. 3. 3. Matth. § 399. c. This is the usual Greek construction.—Sept. Prov. xvii. 19. Æl. V. H. 9. 4. Hdian. 1. 17. 5. Xen. Mem. 1. 5. 4.—(δ) Seq. acc. of cause; Phil. ii. 18 τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε, *for the same cause also do ye joy*. Rom.

xvi. 19 χαίρω τὸ ἐφ' ὑμῖν. Comp. Matth. § 414. Passow in χαίρω no. 3.—Hom. Il. 21. 347. Dem. 323. 6 τὸ ταῦτά λυπεῖσθαι καὶ ταῦτά χαίρειν.—(ε) With a particip. in nominat. expressing the occasion of joy; also a freq. construction in Greek writers; comp. Buttm. § 144. 4. a. Matth. § 555. Herm. ad Vig. p. 776. Mark xiv. 11 ἀκούσαντες ἐχάρησαν. John xx. 20 ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. Phil. ii. 28. —Hom. Il. 19. 185 χαίρω ἀκούσας. Luc. D. Mort. 2. 1. Hdian. 1. 5. 8. Xen. Cyr. 1. 5. 12.—Once c. part. of a kindred verb intens. imitating the Heb. infin. absol. 1 Pet. iv. 13 ἵνα . . χαρήτε ἀγαλλώμενοι. Comp. Winer § 46. 7.—(ζ) Seq. ὅτι, marking cause or occasion, *that, because*. Luke x. 20 χαίρετε δέ, ὅτι τὰ δνόματα κ. τ. λ. John xiv. 28. Acts v. 41. 2 Cor. vii. 9 νῦν χαίρω, οὐχ ὅτι . . ἀλλ' ὅτι κ. τ. λ. ver. 16. 2 John 4. (Sept. Ex. iv. 31.) So ἐν τούτῳ ὅτι Luke x. 20. ἐν κυρίῳ ὅτι Phil. iv. 10. δι' ὑμᾶς ὅτι John xi. 15. Comp. below.—(η) With prepositions expressing the cause or occasion of joy; e. g. ἐπὶ c. dat. comp. Ἐπὶ Il. 3. c. e. Matth. xviii. 13 χαίρει ἐπ' αὐτῷ μᾶλλον ἢ κ. τ. λ. Luke i. 14. xiii. 17. Acts xv. 31. 1 Cor. xiii. 6. xvi. 17. 2 Cor. vii. 13. Rev. xi. 10. (Sept. Prov. ii. 14. Hab. iii. 17. Diol. Sic. 1. 25. Xen. Mem. 2. 6. 35.) ἐν c. dat. *to rejoice in*, comp. Ἐν no. 3. c. γ. Phil. i. 18 bis, ἐν τούτῳ χαίρω καὶ χαρήσομαι. Col. i. 24. ἐν τούτῳ ὅτι Luke x. 20, comp. above in ζ. (Sept. Zech. x. 7. Jacobs Epigr. Gr. I. 60, ἐν δὲ γάλακτι χαίρων.) Also ἐν κυρίῳ χαίρειν, *to rejoice in the Lord*, i. e. in union and communion with him, Phil. iii. 1. iv. 4 bis. ἐν κυρίῳ ὅτι iv. 10. Comp. in Κύριος b. β. διὰ c. acc. John iii. 29 χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ τυμφίου. 1 Thess. iii. 9. δι' ὑμᾶς ὅτι John xi. 15. Seq. ἀπό c. gen. 2 Cor. ii. 3 ἵνα μὴ λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν, where it is strictly for χαρὰν ἔχειν corresponding

to λύπην ἰχω, comp. 3 John 4. Comp. Ἀπό III. 2. b.

b) Imperat. and Infin. as a word of salutation or greeting. (α) Imper. χαίρε, χαίριτε, in a personal salutation, pp. joy to thee! joy to you! i. q. hail! Lat. *salve!* Matt. xxvi. 49 χαίρει Παββί. xxvii. 29 χαίρει ὁ βασιλεὺς. xxviii. 9. Mark xv. 18. Luke i. 28. John xix. 3.—Luc. D. Deor. 22. 1. Ael. V. H. 4. 17. Xen. Cyr. 5. 3. 18.—(β) Infin. χαίρειν, pp. fully λέγω χαίρειν to wish joy, to bid hail! i. q. to salute, 2 John vers. 10, 11. Absol. χαίρου, like Engl. *greeting!* i. q. to send greeting, at the beginning of an epistle, Acts xv. 23. xxiii. 26. James i. 1. Sept. absol. for εὐχῶ Is. xlviii. 22. lvii. 21.—So εὐχῶν χαίρου Anthol. Gr. II. p. 182. αἰδῶ χαίρου ib. IV. p. 279. absol. 2 Macc. i. 10 χαίρου καὶ ὑγιαίνων. Jos. Ant. 11. 1. 3. Ael. V. H. 1. 25. Xen. Cyr. 4. 5. 27. Comp. Artemid. 3. 44, in Ῥώννημι.

Χάλαζα, ας, ἡ, (χαλάω,) *hail*, pp. 'something let go, let fall.' Rev. viii. 7. xi. 19. xvi. 21 bis. Sept. for ἔρη Ex. ix. 18, 19 sq.—Jos. Ant. 6. 5. 6. Plut. Timol. 28. Xen. Cœ. 18.

Χαλάω, f. άσω, aor. 1 Pass. ἰχαλάσθην, (obsol. χάω,) to let go, to relax, to loosen, τὰ ἴστια Sept. for ἔρη Is. xxxiii. 23. τὰ δεσμά Xen. Eq. 5. 4. In N. T. to let down, to lower, trans. Mark ii. 4 χαλῶσι τὸν κράββατον. Luke v. 4 τὰ δίκτυα. ver. 5. Acts ix. 25. xxvii. 17, 30. Pass. 2 Cor. xi. 33. Sept. for πῶ Jer. xxviii. 6.—Test. XII Patr. p. 578. Alciphr. Eph. I. 1.

Χαλδαῖος, ου, ὁ, a Chaldean, Plur. οἱ Χαλδαῖοι the Chaldeans, Chaldees, inhabiting Babylonia, including also in a wider sense Mesopotamia, comp. Ez. i. 3. xi. 24. Hence Abraham in removing from Ur in Mesopotamia, is said to come ἐκ γῆς Χαλδαίων Acts vii. 4. So עֲרַמְּצָא תִּנְא, Heb. ἐν τῇ χώρᾳ τῶν Χαλδαίων, Gen. xi. 28. Sept. γῆ Χαλδαίων for עֲרַמְּצָא Jer. xxiv. 5. xxv. 12. See Gesen. Lex. art. עֲרַמְּצָא.

Χαλεπός, ἡ, ὄν, pp. *heavy, difficult*, i. e.

a) of things, *hard, burdensome, perilous*, connected with toil, suffering,

peril; 2 Tim. iii. 1 καιροὶ χαλεποί.—Wisd. iii. 19. Jos. Ant. 13. 16. 5 νόσον χαλεπὴν. Dem. 127. 26. Xen. An. 3. 2. 2 χαλεπὰ μὲν τὰ παρόντα. Conv. 4. 37.

b) of persons, *harsh, stern, cruel*, Hdian. 3. 8. 6 ἰχθὺς χαλ. Xen. An. 2. 6. 9. Hence in N. T. of demoniacs, *fierce, furious, raving*, Matt. viii. 28.—So of dogs and wild swine, Xen. An. 5. 8. 24. Venat. 10. 23.

Χαλιναγωγέω, ὦ, f. ἡσω, (χαλινός, ἄγω,) pp. 'to lead or guide with a bit;' hence to rein in, to bridle, i. q. to check, to moderate, to restrain, c. acc. James i. 26 μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ. iii. 2 ὅλον σῶμα.—Luc. Tyrann. 4 τὰς ἡδονῶν ὀρέξεις χαλιναγωγεῖν. de Saltat. 70. Comp. Kypke Obs. II. p. 421. Loesner Obs. e Phil. p. 459.

Χαλινός, οὔ, ὁ, (χαλάω,) a bit, curb, James iii. 3 τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν. Rev. xiv. 20. Sept. for ἔρη 2 K. xix. 28. Is. xxxvii. 29.—2 Macc. x. 29. Philo de Agric. p. 201. B, χαλινοὺς ἐμβαλόντες. Ael. V. H. 9. 16. Xen. Eq. 10. 6—13.

Χάλκεος, έα, εον, contr. χαλκοῦς, ἡ, οὖν, (χαλκός,) of copper or brass, brazen, Rev. ix. 20. Sept. for πῶπ Ex. xxvi. 11, 37. πῶπ 2 Sam. xxii. 35.—Hdian. 6. 4. 6. Xen. An. 5. 2. 29.

Χαλκεύς, έως, ὁ, (χαλκός,) pp. a brazier, coppersmith; then genr. of any worker in metals, a smith, 2 Tim. iv. 14. Sept. χαλκεὺς χαλκοῦ καὶ σιδήρου, for πῶπ Gen. iv. 22. πῶπ 2 Chr. xxiv. 12.—Arr. Epict. 4. 11. 13 ὁ μὲν χαλκεὺς ἐξιώσει τὸ σιδήριον. Luc. D. Deor. 17. 2, of Vulcan. Xen. H. G. 3. 4. 17 χαλκεῖς, comp. Ag. 1. 26 where it is σιδηρεῖς.

Χαλκηδών, όνος, ὁ, *chalcedony*, a gem, including several varieties, one of which is the modern *carnelian*; Rev. xxi. 19; later edit. *καρχηδών* carbuncle.—Epiphan. ἀνθραξ . . . γίνεταί δὲ ἐν καρχηδόνι τῆς Λιβύης. ἐστὶ δὲ ὁ χαλκηδόνος καλούμενος λίθος παραπλήσιος τούτῳ. Plin. H. N. 37. 8. or 15. Comp. Rees' Cyclop. art. *Chalcedony* and *Gems engraved*.

Χαλκίον, ου, τό, (χαλκός,) i. q. χαλκείον, a brazen vessel, Mark vii. 4.—Poll. On. 6. 109. Xen. Œc. 8. 19.

Χαλκολίβανον, ου, τό, Rev. i. 15. ii. 18, Vulg. *aurichalcum*, i. e. *white brass, fine brass*, a factitious metal among the ancients, formed of the same ingredients as brass, but in other proportions; see Rees' Cyclop. art. *Ori-chalcum*.—Suid. χαλκολίβανον· εἶδος ἡλεκτρον τιμιώτερον χρυσοῦ· ἐστὶ δὲ τὸ ἡλεκτρον ἀλλότυπον χρυσίον μεμιγμένον ὕλην καὶ λιθεῖαν. The ἡλεκτρον, *electrum*, of the ancients, here meant, was not *amber*, but a mixed metal composed of some four parts gold and one part silver, and distinguished for its brilliancy; see Pausan. 5. 12. 6. Plin. H. N. 33 4 or 23. Buttmann über das Elektron, in his Mythol. II. p. 337 sq. Passow art. ἡλεκτρον.—In a similar connexion Ez. i. 4, 27, and espec. viii. 2, stands Heb. *בְּרָשֶׁת*, *burnished brass*, Sept. and Vulg. ἡλεκτρον, *electrum*; but in Ez. i. 7 it is *בְּרָשֶׁת נְשִׁיזָה* id. Sept. *ἐξαστράπτων χαλκός*. Hence Gesenius suggests, that χαλκολίβανον may be explained from χαλκὸν λιπαρόν, i. q. *בְּרָשֶׁת*; Heb. Lex. s. v.—Others regard it as from Greek χαλκός and λιβανός pp. *whiteness*, from Heb. *לבן* to be white, i. q. *white or shining brass*; so Bochart Hieroz. 6. 16. Tom. II. p. 883 sq. Eichhorn in Apoc. i. 15.

Χαλκός, οὔ, ὁ, pp. *ore, metal*, of any kind, Hesych. χαλκός· ὁ σίδηρος. Id. χαλκοῦς· τοῦτο ἐπὶ τοῦ χρυσοῦ καὶ ἀργύρου ἔλεγον. Comp. Passow s. v. Genr. and in N. T. *copper, brass*, espec. as wrought and tempered for arms, utensils, etc.

a) pp. as Rev. xviii. 12 πᾶν σκεῦος ἐκ . . χαλκοῦ καὶ σιδήρου. Sept. for *נְשִׁיזָה* Gen. iv. 22. Ezra viii. 26.—Palæph. 10. 2. Xen. Cyr. 6. 4. 1.

b) meton. any thing made of copper or brass; e. g. 1 Cor. xiii. 1 χαλκὸς ἡχῶν, *sounding brass*, i. e. a trumpet or cymbal. Also *brass or copper coin, money*, Matt. x. 9. Mark vi. 8. xii. 41.—Liban. Ep. 1211. Luc. Contempl. 11 οἶδα γὰρ τὸν χαλκὸν, ὁβολὸν ἐκλέγων. So χαλκοῦς Pol. 5. 26. 23. Dem. 1283. 4.

Χαλκοῦς, see Χάλκεος.

Χαμαί, adv. Lat. *humī*, to or on the ground, John ix. 6 ἔπτυσσε χαμαί. xviii. 6 ἔπεσον χαμαί. Sept. for *פָּצְחוּ* Job i. 20. Dan. viii. 12.—Judith xii. 14. Jos. Ant. 7. 7. 1. Luc. D. Mort. 20. 2. Xen. Ag. 2. 14.

Χαναάν, ὁ, indec. *Canaan*, Heb. *כְּנָעַן*, the ancient name of Judea or Palestine, pp. 'the low lands,' in distinction from the highlands of Libanus and Syria; comp. the like distinction in Scotland. Spoken genr. of the country on this side Jordan, in antith. to Gilead, Num. xxxiii. 51. Josh. xxii. 9. Jos. Ant. 2. 15. 3. Also spec. of Phenicia, the northern part of Canaan at the foot of Mount Lebanon, whose inhabitants call themselves *כְּנָעַן* on coins, Is. xxiii. 11 in Heb. and Sept. So too the Carthaginians, as a colony of the Phenicians, called themselves *Chanani*, August. in Expos. Ep. ad Rom. See Gesen. Lex. art. *כְּנָעַן*. Rosenm. Bibl. Geogr. II. i. p. 69.—In N. T. genr. Acts vii. 11. xiii. 19 ἔθνη ἐπὶ ἐν τῇ Χαναάν, see in Deut. vii. 1.—Jos. Ant. 1. 6. 2 Χανααίαν τὴν νῦν Ἰουδαίαν καλουμένην

Χανααῖος, α, ου, (Χαναάν,) *Canaanitish*, Plur. οἱ Χανααῖοι the *Canaanites*, Heb. *כְּנָעַנִי* collect. pp. 'the lowlanders,' as inhabiting the plains of the Jordan and sea-coast, opp. to the inhabitants of the highlands, Num. xiii. 29. Josh. xi. 3; comp. in Χαναάν. Then, as a general name for the inhabitants of Canaan or Palestine, Gen. xii. 6. xxiv. 3. xxxiv. 30. Josh. xvii. 12. Judg. i. 27 sq. Also spec. of the Phenicians, Judg. i. 32, coll. ver. 31; see in Χαναάν. See Rosenm. Bibl. Geogr. II. i. p. 251 sq. Calmet art. *Canaanites*.—In N. T. of a Phenician woman, γυνὴ Χανααία Matt. xv. 22; comp. Mark vii. 26 where it is Συροφονικίσσα q. v. Sept. *ἀνδρ. Χανααῖος* for *כְּנָעַנִי* Gen. xxxviii. 2.

Χαρά, ᾤς, ἡ, (χαίρω,) *joy, rejoicing, gladness*.

a) genr. Matt. ii. 10 ἐχάρησαν χαρὰν μετὰλην, see in Χαίρω α. β. Luke i. 14 ἔσται χαρά σοι καὶ ἀγαλλίασις. xv. 7. 10. John iii. 29 bis χαρῇ χαίρει κ. τ. λ.

see in Χαίρω α. β. John xv. 11 bis. xvi. 20—22, 24. xvii. 13. Acts viii. 8. xiii. 52. xv. 3. Rom. xiv. 17 χαρὰ ἐν πνεύματι ἀγίῳ joy in the Holy Ghost, i. e. the joy which the Holy Spirit imparts by his influences; and so xv. 13. 2 Cor. i. 24. ii. 3. vii. 4, 13. viii. 2. Gal. v. 22. Phil. i. 25 χαρὰ τῆς πίστεως joy of faith, i. e. in and arising from the faith of the Gospel. ii. 2, 29. 1 Thess. i. 6 μετὰ χαρᾶς τοῦ πνεύματος, comp. Rom. xiv. 17 above. 1 Thess. iii. 9. 2 Tim. i. 4. Philem. 7 in some edit. James iv. 9. 1 Pet. i. 8. 1 John i. 4. 2 John 12. ἀπὸ χαρᾶς from or for joy Matt. xiii. 44. Luke xxiv. 41. Acts xii. 14. μετὰ χαρᾶς with joy, joyfully, rejoicingly, Matt. xiii. 20. xxviii. 8. Mark iv. 16. Luke viii. 13. x. 17. xxiv. 52. Acts xx. 24. Phil. i. 4. Col. i. 11. Heb. x. 34. xii. 11. xiii. 17. ἐν χαρᾷ in joy, joyfully, Rom. xv. 32. Sept. for πηρῶ Jer. xv. 16. Jon. iv. 7. c. μετὰ 1 Chr. xxix. 22. ἡσυχ. Zech. viii. 19.—Pol. 11. 33. 7. Diod. Sic. 3. 17. Xen. Cyr. 7. 5. 32. μετὰ χαρᾶς Xen. Hi. 1. 25.

b) meton. i. q. *cause, ground, occasion of joy*, Luke ii. 10. Phil. iv. 1 χαρὰ καὶ στίφανός μου. 1 Thess. ii. 19, 20. James i. 2. 3 John 4.

c) meton. i. q. *enjoyment, fruition of joy, bliss*, Matt. xxv. 21, 23 εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου, i. e. the bliss prepared for thee of thy Lord. Heb. xii. 2 ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς.—Act. Thom. § 53 ἐν τῇ ἀναπαύσει αὐτοῦ [τοῦ Θεοῦ] ἀναπαύσῃ, καὶ εἰς τὴν χαρὰν αὐτοῦ ἴσθ. ib. § 7.

Χάραγμα, αὐτός, τό, (χαράσσω,) pp. something graven, sculptured, e. g.

a) i. q. a *graving, sculpture*, sculptured work, as images, idols, Acts xvii. 29.—Anthol. Gr. IV. p. 33.

b) i. q. a *mark cut in or stamped*, a stamp, sign, Rev. xiii. 16, 17. xiv. 9, 11. xv. 2. xvi. 2. xix. 20. xx. 4.—Anacr. 55. 2 πρὸς χάραγμα. So of the stamp on coin, Plut. Agesi. 15 τοῦ δὲ Περσικοῦ νομίσματος χάραγμα τοξότην ἔχοντος.

Χαρακτήρ, ἦρος, ὅ, (χαράσσω,) pp. a *graver, graving tool*, Lat. *cælum*, Steph. Byzant. ἐν Λακεδαίμωνι. Usually, something graven, cut in, stamped, etc. a *character*, e. g. a letter, mark, sign,

Jos. Ant. 12. 2. 1. Luc. Hermot. 41. Diod. Sic. 3. 67; stamp on coin, Arr. Epict. 4. 2. 17. Diod. Sic. 17. 66. In N. T. *impress, image, form*; Heb. i. 3 χαρακτήρ ὑποστάσεως τοῦ πατρὸς, i. e. the express image or counterpart of God's essence or being; comp. in Ὑποστασις c.—Hesych. χαρακτήρ. ὁμοίωσις. Philo Quod det. potior. p. 170 τύπον τινὰ καὶ χαρακτήρα θείας δυνάμεως. de Plant. Noë p. 217. Luc. Amor. 38, 44 οὐδὲ ἔσοπτρα τῶν ἀντιμόρφων χαρακτήρων ἀγράφους εἰκόνας. Sext. Empir. adv. Log. I. 251. Trop. Plut. Thes. 7 ἐμφανῆ χαρακτήρα τῆς εὐγενείας. Arr. Epict. 3. 22. 80. Comp. Wetst. N. T. II. p. 387. Elsner Obs. in N. T. II. p. 333 sq.

Χάραξ, ακός, ὁ, (χαράσσω,) a *pointed stake, pale*, e. g. for vines Geopon. IV. 12. 289; in which sense it is oftener fem. Lob. ad Phryn. p. 61 sq. a *pale, palisade*, Lat. *vallus*, in fortification, Pol. 18. 1. 1. Thuc. 3. 70. In N. T. a *rampart, mound*, Lat. *vallum*, i. e. a military rampart around a camp or a besieged city, formed of the earth thrown out of a trench and stuck with sharp stakes or palisades, Luke xix. 43. Comp. Adam's Rom. Ant. p. 373. Sept. for πῦρ Is. xxxvii. 33. Ez. iv. 2.—Jos. Vit. § 43 βαλλόμενος χάρακα πρὸ τῆς Πτολεμαίων πόλεως. Arr. Exp. Alex. M. 2. 19. 9. Pol. 1. 29. 3.

Χαρίζομαι, f. ἴσομαι, depon. Mid. (χάρις,) pp. *to gratify*, to do what is grateful and pleasing to any one, c. dat. of pers. Æl. V. H. 14. 45. Hdian. 7. 1. 23. Xen. Cyr. 1. 1. 5.—In N. T. seq. acc. c. dat. of pers. *to gratify one with any thing*, i. e. *to give, to grant, to bestow*, sc. as a matter of gratification, favour. Aor. 1 Pass. ἐχαρίσθη in pass. sense Acts iii. 14. 1 Cor. ii. 12. Phil. i. 29; also fut. 1 Pass. χαρισθήσομαι Philem. 22; see Buttm. § 113. n. 6.

a) genr. Luke vii. 21 τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν, i. e. he gave them sight. Rom. viii. 32. 1 Cor. ii. 12. Gal. iii. 18. Phil. i. 29. ii. 9.—2 Macc. vii. 22. Jos. Ant. 7. 8. 4. Hdian. 1. 17. 3. Pol. 16. 24. 9.

b) i. p. *to give up any thing to any one*. (a) Of persons, i. q. *to deliver up*

or *over*, in answer to the demand or prayer of any one; Acts iii. 14 *ἤτήσα-σθε ἄνδρα φονία χαρισθῆναι ἡμῖν*. xxvii. 24. Philem. 22. Also to the power and malice of any one for harm or destruction, Acts xxv. 11, 16 *εἰς ἀπώλει-αν*.—Jos. B. J. 1. 27. 5. Dion. Hal. Ant. 10. 6 init.—(β) Of things, e. g. a debt, i. q. *to remit, to forgive*, not to exact; Luke vii. 42, 43 *ὃ δὲ πλεῖον ἐχαρί-σατο*. Genr. of wrong, sin, *to forgive*, not to punish, 2 Cor. ii. 7, 10 ter. xii. 13 *χαρίσασθί μοι τὴν ἀδικίαν ταύτην*. Eph. iv. 32 bis. Col. ii. 13. iii. 13 bis.—Dion. H. Ant. 5. 4 *φρονίμων μὲν ἀνθρώπων ἔργον ἰστί ταῖς φιλίαις χαρίζεσθαι τὰς ἐχ-θρας*.

Χάριν, adv. see in Χάρις e.

Χάρις, ιτος, ἡ, acc. χάριν, (χαίρω,) *grace*, Lat. *gratia*, pp. what causes joy, pleasure, gratification.

a) *grace*, i. e. of external form or manner; pp. of person, gracefulness, elegance, Ecclus. xxvi. 15. Hom. Od. 2. 12. Æl. V. H. 12. 1 post init. Ἀσπασία . . *χαρίτων μὲν ἀφρονίαν εἶχεν*.—In N. T. only of words, discourse, i. q. *gratefulness, agreeableness, acceptableness*; Luke iv. 32 *ἐπὶ τοῖς λόγοις τῆς χάριτος*, i. e. gracious words, Buttm. § 123. n. 4. Eph. iv. 29 *ἵνα ὃν χάριν τοῖς ἀκούουσι*, i. e. that it may minister what is acceptable unto the hearers, *δοῦναι χάριν* i. q. *χαρίντα εἶναι*. Col. iv. 6 *λόγος ἐν χάριτι*, i. q. *λόγος χαρίεις*. So Sept. and ἡ Ps. xlv. 3.—Ecclus. xxi. 16. Hom. Od. 8. 175. Dem. li. 9.

b) *grace*, i. e. in disposition, feeling towards any one, i. q. *favour, kindness, good-will, benevolence*. (α) genr. Luke ii. 40, 52 *προέκοπτε χάριτι παρὰ θεῶν καὶ ἀνθρώπων*. (Sept. Ex. xxxiii. 12.) Acts ii. 47 *ἔχοντες χάριν πρὸς ὅλον τὸν λαόν*, *having favour with all the people*. iv. 33. vii. 10 *ἔδωκεν αὐτῷ χάριν ἱκαντίον Φαραῶ*. (So Gen. xxxix. 21.) So εὐρίσκειν χάριν *to find grace or favour*, *παρὰ θεῶν* Luke i. 30. *ἐνώπιον τοῦ θεοῦ* Acts vii. 46. impl. Heb. iv. 16. (Sept. Gen. vi. 18. xviii. 3. Esth. ii. 16. al.) Also καταθέσ-θαι χάριν τινί, *to lay down* [Engl. *to lay up*] *favour with any one, to gain favour*, Acts xxv. 9. xxiv. 27 *χάριτας καταθέσθαι τοῖς Ἰουδαίοις*, where for the plur. comp.

the Engl. phrase, 'to be in one's *good graces*.' Meton. object of favour, something acceptable, 1 Pet. ii. 19, 20 *τοῦτο χάρις παρὰ θεῶν*, i. e. this is something well-pleasing to God; comp. for the sense 1 Tim. ii. 3. v. 4. Col. iii. 20.—genr. Hdian. 2. 15. 9. Diod. Sic. 13. 101. Xen. Hi. 8. 2, 3, 5. *καταθ. χάριν* Hdian. 2. 3. 15. Xen. Cyr. 8. 3. 26.—(β) Of the grace, favour, good-will of God and Christ as exercised towards men; e. g. where χάρις is joined with *εἰρήνη*, *ἔλεος*, and the like in salutations, including the idea of every kind of favour, blessing, good, as proceeding ἀπὸ τοῦ θεοῦ πατρὸς καὶ κυρίου 'Ι. Χρ. Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3; and so in the introduction to most of the epistles. Rev. i. 4. Also ἡ χάρις τοῦ κυρίου 'Ι. Χ. in the benedictions at the close of most of the epistles, Rom. xvi. 20, 24. 1 Cor. xvi. 23. 2 Cor. xiii. 13. Gal. vi. 18. al. Simpl. ἡ χάρις in a like sense, Eph. vi. 24. Col. iv. 18. 1 Tim. vi. 21. 2 Tim. iv. 22. Tit. iii. 15. Heb. xiii. 25.—Of Christ, genr. Acts xv. 11 *διὰ τῆς χάριτος τοῦ κ. 'Ι. Χρ. πιστεύομεν σω-θῆναι*. 2 Cor. viii. 9. 1 Tim. i. 14.—Of God, genr. i. q. the gracious feeling of approbation, benignity, love, which God exercises toward any of the human race; comp. above in a. So e. τοῦ θεοῦ or the like, Acts xiv. 3 *τῷ λόγῳ τῆς χάριτος αὐτοῦ*, *the word of his grace*, i. e. the gospel, i. q. *τὸ εὐαγγέλιον τῆς χ. τοῦ θεοῦ* xx. 24. Acts xiv. 26 et xv. 40 *πα-ρὰ θεοῦ τῇ χάριτι τοῦ θεοῦ*. Rom. iii. 24 *δικαιοῦμενοι δωρεὰν τῇ αὐτοῦ χάριτι*. 1 Cor. xv. 10 ter. 2 Cor. i. 12. ix. 14. xii. 9 *ἀρκεῖ σοι ἡ χάρις μου*. Gal. i. 15. Eph. i. 6. Heb. ii. 9. 1 Pet. iv. 10. al. With τοῦ θεοῦ or the like implied, Acts xviii. 27 *τοῖς πεπιστευκόσι διὰ τῆς χάριτος*. Rom. iv. 16. xi. 5 comp. in Ἑκλογῇ. xi. 6 quater. xii. 6. 2 Thess. ii. 16. Heb. ii. 9 *χάριτι θεοῦ* i. e. through the gracious counsel of God. iv. 16. al. Here too be- long the phrases *ἐν χάριτι τῇ τοῦ 'Ι. Χρ.* Rom. v. 15, *ἐν χάριτι Χρ.* Gal. i. 6, i. e. *the grace of God through Christ*; also Heb. x. 29 *τὸ πνεῦμα τῆς χάριτος* *the Spirit of grace*, i. e. which is the gift and earnest of the divine favour.—(γ) Spec. of the divine grace and favour as exercised in conferring gifts, graces

benefits on man; 2 Cor. iv. 15 ἵνα ἡ χάρις πλειονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύῃ. viii. 1 τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις της Μακ. James iv. 6 bis. 1 Pet. v. 5. — Particularly as manifested in the benefits bestowed in and through Christ and his Gospel, etc. Eph. iv. 7. 1 Pet. i. 10 οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες. ver. 13. Or as exhibited in the pardon of sins and admission to the divine kingdom, i. e. saving grace; c. τοῦ Θεοῦ Rom. v. 15 ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεά. Gal. ii. 21. Tit. ii. 11. iii. 7. 1 Pet. v. 12. χάρις ζωῆς 1 Pet. iii. 7. Simpl. id. Rom. i. 5. v. 2, 17, 20, 21. vi. 1, 14, 15 οὐκ ἐσμέν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν. Gal. v. 4. Eph. ii. 5, 8 χάριτί ἵστε σσεωσμένοι. 1 Pet. i. 13. al.

c) *grace*, i. e. in act and deed, act of grace, i. q. *favour conferred, a kindness, benefit, benefaction*. (a) genr. Rom. iv. 4 ὁ μισθὸς οὐ λογιζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφειλὴν. Acts xxv. 3 αἰτοῦνται χάριν κατ' αὐτοῦ, i. e. asking a favour against Paul, to his prejudice, viz. that he might be sent for to Jerusalem. So of a gift, alms, 1 Cor. xvi. 3 ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλὴμ. 2 Cor. viii. 4, 6, 7, 19.—Dion. Hal. Ant. 2. 15 fin. Hdian. 2. 3. 19. Pol. 1. 31. 6. Xen. Ag. 4. 3, 4. Hi. 8. 4.—(β) Of the divine favours, benefits, blessings, gifts, conferred on man through Christ and his Gospel; genr. John i. 14 πλήρης χάριτος καὶ ἀληθείας. ver. 16 ἡς χάριν ἀντὶ χάριτος, see in Ἀντί no. 1. ver. 17. Acts xi. 23 ἰδὼν τὴν χάριν τοῦ Θεοῦ. 1 Cor. i. 4. 2 Cor. ix. 8. Col. i. 6. 1 Pet. iv. 10 ὡς καλοὶ οἰκονόμοι τῆς ποικίλης χάριτος Θεοῦ. Jude 4. So espec. the gift of the Gospel, salvation by grace in Christ; Acts xiii. 43 προσμένειν τῇ χάριτι τοῦ Θεοῦ. 2 Cor. vi. 1. Phil. i. 7 συγκοινωνοὺς μου τῆς χάριτος, i. e. fellow-partakers with me in the grace of the Gospel. Heb. xii. 15. xiii. 9 καλὸν γὰρ χάριτι βιβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, *it is good that the heart be made steadfast in grace, not in meats*, i. e. in the grace of the Gospel, the Gospel doctrines; comp. for the sense, Rom. xiv. 15, 17.—Spec. of the grace or gift of the apostleship, the apostolic office. Rom. xii. 3 λίγω γὰρ, διὰ τῆς χάριτος

τῆς δοθείσης μοι. xv. 15. 1 Cor. iii. 10. Gal. ii. 9. Eph. iii. 2, 8. 2 Tim. ii. 1.—(γ) Meton. i. q. *gratification, pleasure, joy*, sc. as arising from a favour or benefit received; 2 Cor. i. 15 ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχητε, where some MSS. read χαράν. Philem. 7 in some edit. χάριν γὰρ ἔχομεν πολλὴν καὶ παράκλησιν, where also others read χαράν.—Opp. to λύπη Tob. vii. 18. Eurip. Helen. 661 or 665 ἐμὰ δὲ δάκρυα . . . πλὴον ἔχει χάριτος ἢ λύπας.

d) *grace*, sc. in return for favours, benefits, Lat. *gratia*, French *grâces*, i. q. *gratitude, thanks*; e. g. ποία ὑμῖν χάρις ἐστὶ; *what thank have ye?* i. e. what thanks do ye deserve, Luke vi. 32, 33, 34. χάριν ἔχειν τινί, Lat. *gratias habere, to give thanks*, Luke xvii. 9. 1 Tim. i. 12. 2 Tim. i. 3. Heb. xii. 28; comp. in Ἐχω c. β. (2 Macc. iii. 33. Jos. Ant. 7. 9. 4. Pol. v. 104. 1. Xen. Mem. 3. 11. 2.) So χάρις τῷ Θεῷ Rom. vi. 17. 1 Cor. xv. 57. 2 Cor. ii. 14. viii. 16. ix. 15. Dat. χάριτι *with thanks*, thankfully, 1 Cor. x. 30. ἐν χάριτι id. Col. iii. 16.—genr. Diod. Sic. 1. 90 τὴν ἀμοιβὴν τῆς πρὸς τοὺς εὐεργέτας χάριτος. Luc. Tim. 36 σοὶ μὲν καὶ τῷ Διὶ πλείστη χάρις. Asin. 4. Hdian. 5. 1. 13. Xen. Mem. 4. 3. 3.

e) Accus. χάριν as adv. or prep. c. gen. Buttm. § 146. n. 2. § 115. 4; Lat. *gratiâ*, pp. *in favour of, in behalf of*, hence i. q. *on account of, because of*, usually put like *gratiâ* after the case it governs, Buttm. l. c. Luke vii. 47 οὗ χάριν, on which account, *wherefore*. Eph. iii. 1 et 14 τούτου χάριν, on this account, *for this cause*. Gal. iii. 19 τῶν παραβάσεων χάριν. 1 Tim. v. 14. Tit. i. 5, 11. Jude 16. Once before its case in an interrogation, 1 John iii. 12 καὶ χάριν τίνος ἔσφαξεν αὐτόν; comp. Herm. ad Vig. p. 700. Non. al.—Ecclus. xxxv. [32]; 2. Hdian. 3. 2. 61. Xen. Mem. 1. 2. 54. Before its gen. Ecclus. xxxvii. 5. Pol. 1. 64. 3. Eurip. Androm. 1228 or 1235. AL.

Χάρισμα, ατος, τό, (χαρίζομαι q. v.) a gift, grant, benefit, a good conferred, Hesych. χάρισμα· δῶρον. In N. T. only of gifts and graces imparted from God, e. g. deliverance from peril, 2 Cor. i. 11; a gift or quality of the

mind, 1 Cor. vii. 7; gifts of Christian knowledge, consolation, confidence, Rom. i. 11. 1 Cor. i. 7; redemption, salvation through Christ, Rom. v. 15, 16. vi. 23. xi. 29. Spec. of the *Charismata* or miraculous gifts imparted to the early Christians, and particularly to Christian teachers by the Holy Spirit, Rom. xii. 6. 1 Cor. xii. 4, 9 *χαρίσματα* *ιαμάτων*. ver. 28, 30, 31. 1 Pet. iv. 10. As communicated with the laying on of hands, 1 Tim. iv. 14. 2 Tim. i. 6. Comp. Πνεῦμα p. 676. β.

Χαριτόω, ὤ, f. ὠσω, (χάρις,) to grace, to supply with grace, i. e. to make *gracious, grateful, acceptable*, Pass. to be *gracious, grateful, acceptable*, Ecclus. xviii. 17. Liban. IV. p. 1071.—In N. T. spoken only of the divine favour; Luke i. 28 *χαῖρε, κεχαριτωμένη*, hail, thou favoured sc. of God. Also of spiritual graces; Eph. i. 6 ἐν ᾧ [χάριτι] *ἐχαρίτωσεν ἡμᾶς* with which [grace] he hath graced us, i. e. in which he hath richly imparted grace unto us, sc. in the forgiveness of our sins, comp. ver. 7.—Test. XII Patr. p. 698 ἐν φυλακῇ ἤμην, καὶ ὁ σωτὴρ ἐχαρίτωσέ με ἐν δεσμοῖς, καὶ ἔλυσέ με.

Χαρρῶν, ἡ, indec. *Charran*, Heb. חָרָן *Haran*, also *Χάρραν* Jos. Ant. i. 16. 1, pr. n. of a city in the northern part of Mesopotamia, where Abraham sojourned for a time on his way to the land of Canaan, Acts vii. 2, 4. Comp. Gen. xi. 31. xii. 5. Jos. Ant. i. c. et l. 19. 4. It was afterwards called by the Greeks and Romans *Κάρραι*, *Carræ*, and became celebrated by the defeat and death of Crassus. See Rosenm. Bibl. Geogr. I. ii. p. 149.

Χάρτης, ου, ὁ, (χαράσσω,) *paper*, Lat. *charta*, a leaf of paper, made of the papyrus, 2 John 12.—Ceb. Tab. 4. Dioscorid. I. 116. Comp. Adam's Rom. Ant. p. 506.

Χάσμα, ατος, τό, (χαίνω v. χάσκω to yawn,) a *chasm, gulf*, Luke xvi. 26. Sept. for חָתָה 2 Sam. xviii. 17.—Jos. Ant. 6. 2. 2. Palæph. xxix. 5. Luc. D. Mort. 21. 1. Plato de Rep. II. p. 211 Bip. p. 46 Tauchn.

Χεῖλος, εος, ους, τό, a *lip*; Plur. τὰ χεῖλη, the *lips*.

a) pp. Rom. iii. 13 ἰδὲ ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν. Heb. xiii. 15 καρπὸν χειλέων, see in Καρπός b. δ. 1 Pet. iii. 10. So as the instrument of speech, the *lips*, as speaking, Matt. xv. 8 et Mark vii. 6 ὁ λαὸς οὗτος τοῖς χεῖλεσί με τιμᾷ, i. e. only with their lips, in words only, quoted from Is. xxix. 13 where Sept. for פִּי; as also Job ii. 10. Prov. xvii. 4. sæp.—Ecclus. i. 23. Palæph. 48. 2. Luc. D. Deor. 5. 2. Xen. Conv. 5. 7.—Meton. from the Heb. language, dialect, like *tongue*; 1 Cor. xiv. 21 ἐν χεῖλεσι ἑτέροις, in allusion to Is. xxviii. 11 where Sept. and פִּי. So also Sept. and פִּי Gen. xi. 1, 6, 9. Heb. פִּי, Sept. γλῶσσα, Is. xix. 18.

b) trop. χεῖλος τῆς θαλάσσης *lip of the sea*, i. q. the *shore, brink, bank*, Heb. xi. 12. So Sept. and פִּי Gen. xxii. 17. Ex. xiv. 31. al. χ. τοῦ ποταμοῦ Ex. vii. 15.—So of a river, Jos. B. J. 3. 10. 7. Diod. Sic. 3. 10. Hdot. 4. 141. χ. τῆς τάφου Thuc. 3. 23.

Χειμάζω, f. ἄσω, (χεῖμα, see χειμών,) to *storm, to raise a storm*, Xen. Œc. 8. 16; also to *winter, to pass the winter*, Diod. Sic. 19. 37. Xen. H. G. 1. 2. 15.—In N. T. Pass. *χειμάζομαι, to be storm-beaten, tempest-tossed at sea*, Acts xxvii. 18 σφοδρῶς δὲ *χειμαζομένων ἡμῶν*.—Jos. Ant. 12. 3. 3 *χειμαζομένης νέως*. Luc. D. Deor. 26. 2 ναῦται χ. Diod. Sic. 4. 43. Thuc. 3. 69.

Χειμάρρος, ου, ὁ, ἡ, adj. (χεῖμα, see χειμών, and ῥέω), pp. *flowing in winter, wintry*, as χ. ποταμός Hom. Il. 5. 88. Soph. Antig. 712. Epict. Fragm. 1. ed. Schweigh. In N. T. Subst. ὁ χεῖμαρρος, a *storm-brook, wintry torrent*, which flows in the rainy season or winter, but dries up in summer; spoken of the Cedron, Κεδρών q. v. John xviii. 1. So Sept. and חֶדְרָא of the Cedron 2 Sam. xv. 23. 1 K. ii. 38. xv. 13.—Luc. Hermot. 86. Xen. H. G. 4. 4. 7. Strictly poet. for *χειμάρροος*, Lob. ad Phryn. p. 234, 669.

Χειμών, ὦνος, ὁ, (χεῖμα rain, storm, from χέω, to pour,) pp. *rain*,

storm, tempest, storm with rain, foul weather.

a) genr. Matt. xvi. 3 καὶ πρῶτ· σήμερον χειμῶν. Acts xxvii. 20 χειμῶνός τε οὐκ ὀλίγον ἐπικειμίνον. Sept. for עֲרֵב Ezra x. 9. Job xxxvii. 6.—Jos. Ant. 6. 5. 6. Ael. V. H. 8. 5. Plut. Timol. 19, 28 τοῦ χειμῶνος ἐπικειμίνον. Xen. Mem. 3. 5. 6.

b) meton. season of rains and storms, *the rainy season, winter*; for the winter of Palestine see Jahn § 21. Calmet p. 240, 242. John x. 22 καὶ χειμῶν ἦν. 2 Tim. iv. 21. Genit. as time when, χειμῶνος *in winter*, Matt. xxiv. 20. Mark xiii. 18. Sept. for עֲרֵב Cant. ii. 11.—Eccclus. xxi. 8. Diod. Sic. 1. 41. init. Dem. 124. 3. Xen. Mem. 1. 2. 1. Genit. Xen. Conv. 2. 18.

Χεῖρ, ῥός, ἡ, *the hand*; Plur. αἱ χεῖρες, *the hands*.

a) pp. and genr. as of men, Matt. iii. 12 οὗ τὸ πύθον ἐν τῇ χειρὶ αὐτοῦ. v. 30 εἰ ἡ δεξιὰ σου χεῖρ σκανδαλίζει σε. viii. 15 xii. 10 τὴν χεῖρα ἔχων ξηράν γ. ἐξηραμμένην Mark iii. 1, 3. Matt. xv. 20 ἀνίπτοις χερσὶν φαγεῖν. xxvi. 23 ὁ ἰμβάσας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, in allusion to the oriental manner of eating. Matt. xxvii. 24. Mark iii. 5. Luke vi. 1. xxiv. 39. John xx. 25, 27. Acts iii. 7. xvii. 25. xxviii. 3, 4. 1 Cor. iv. 12 et 1 Thess. iv. 11 ἐργάζεσθαι ταῖς ἰδίαις χερσὶ. Gal. vi. 11 et Philem. 19 ἔγραψα τῇ ἐμῇ χειρὶ. Col. iv. 18 ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ. Heb. xii. 12. James iv. 8. 1 John i. 1. al. sæp. So of angels, etc. Matt. iv. 6 ἐπὶ χειρῶν φρουρεῖ σε. Luke iv. 11. Rev. i. 16, 17. vi. 5. viii. 4. al. Sept. sæpiss. for γ, as Gen. xxii. 6. xxiv. 2. Prov. xxvi. 15. Is. vi. 6.—Luc. D. Deor. 26. 1. Hdian. 1. 9. 7. Xen. An. 6. 1. 9. ib. 1. 10. 1.—In phrases; e. g. ἔργα χειρῶν τινός *the works of one's hands*, i. e. an idol Acts vii. 41; evil deeds or conduct, Rev. ix. 20; of God, the works of creation, Heb. i. 10. ii. 7; comp. below in b, and also in *Εργον c. αἶρειν τὴν χεῖρα Rev. x. 5, see in Αἶρω no. 1. a. For other frequent phrases and constructions, see the following articles: Δέξις a; *Εκτείνω a; *Επαίρω a, *Επιβάλλω a; *Επιθεσις, *Επιτίθημι a. β; *Επιλαμβάνω a; Κρατεῖω; Κρατέω a, b; Νίπτω.

b) anthropopath. of God, i. q. *the*

powerful hand of God; e. g. Acts iv. 30 ἐν τῇ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἱασιν, comp. in *Εκτείνω a.—Elsewhere to the hand of God as the instrument of action and of power, is ascribed that which strictly belongs to God himself; comp. in *Οφθαλμός a. γ. Acts iv. 28 ὅσα ἡ χεῖρ σου καὶ ἡ βουλή σου προώρισε γενέσθαι. vii. 50 οὐκ ἡ χεῖρ μου ἐποίησε ταῦτα πάντα; 1 Pet. v. 6. So τὰ ἔργα τῶν χειρῶν τοῦ Θεοῦ, see above in a, and in *Εργον c. Comp. Sept. and γ Is. lxvi. 2. Ps. ciii. 22. viii. 6.—So ἡ χεῖρ κυρίου ἦν μετ' αὐτοῦ, *the hand of the Lord was with him*, for help, aid, i. q. the Lord was with him, Luke i. 66. Acts xi. 21. So Sept. and *Ε γὲν ἡ γ' 1 Sam. xxii. 17. 2 Sam. iii. 12.—Further, Acts xiii. 11 ἰδοὺ, χεῖρ κυρίου ἐπὶ σί, *lo! the hand of the Lord is upon thee*, for punishment. So Sept. for *Ε γ' 1 Sam. i. 8. Ez. xiii. 9. γ' 1 Sam. vii. 13. xii. 15. Comp. Gesen. Lex. γ' b, c. Non al.

c) With prepositions, mostly by Hebraism, where to χεῖρ as the instrument of action and power, is often ascribed what strictly belongs to the person himself or to his power; comp. above in b. E. g. (α) διὰ χειρός v. χειρῶν τινος, *by the hand or hands of any one*, by his intervention, i. q. διὰ τινος. Mark vi. 2 δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται, i. e. are done *by him*. Acts ii. 23. v. 12 διὰ τῶν χειρῶν τῶν ἀπ. ἐγένετο σημεῖα καὶ τέρατα. vii. 25. xi. 30. xiv. 3. xv. 23. xix. 11. non. al. So Sept. and *Ε γ' Lev. x. 11. 2 Chr. xxxiv. 14. Sept. often ἐν χειρὶ, 1 K. ii. 25. xii. 15; comp. below in γ. See Gesen. Lex. γ' aa.—(β) εἰς χεῖράς τινος, *into the hands of any one*, i. e. into his power, i. q. εἰς τινα; so chiefly παραδίδόναι εἰς χ. Matt. xvii. 22. xxvi. 45. Mark ix. 31. xiv. 41. Luke ix. 44. xxiv. 7. Acts xxi. 11. xxviii. 17. non. al. Comp. in Παραδίδωμι a. So Sept. for *Ε γ' 1 Sam. xxiii. 4, 12, 14. Job xvi. 11. al. Sept. oftener ἐν χειρὶ, Judg. ii. 14. vi. 1. al.—Also with verbs of committing, διδόναι εἰς χ. John xiii. 3. παρατίθημι εἰς χ. Luke xxiii. 46. Sept. and Heb. Gen. xlii. 37.—Pol. 3. 52. 7. Dem. 32. 1.—Once ἐμπίπτειν εἰς χεῖράς τινος, to fall into the hands of any one, into his power, sc. for

punishment, Heb. x. 31. So Sept. for **בַּחַד** **בְּרַח** 2 Sam. xxiv. 14. 1 Chr. xxi. 13.—Ecclus. ii. 18. xxxviii. 15. Comp. **ἰλθεῖν εἰς χεῖρας**, Luc. Gymnas. 25. Xen. Cyr. 2. 4. 15.—(γ) **ἐν χειρὶ τινος**, i. e. once i. q. **εἰς χεῖράς τινος**, comp. **ἔννο**. 4. John iii. 35 **πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ**. So Sept. for **בַּחַד בְּיָד** Josh. ii. 24. Judg. i. 2. — Elsewhere i. q. **διὰ χειρὸς τινος**, see above in α, i. e. *by or through* the intervention of any one, Acts vii. 35 **ἐν χ. ἀγγέλου**. Gal. iii. 19 **ἐν χ. μεσίτου**. So Sept. for **בַּחַד** Num. xv. 23. 2 Chr. xxix. 25. Jer. xxxvii. 2.—Ecclus. xlviii. 20. xlix. 6.—(δ) **ἐκ χειρὸς τινος**, *out of the hand of* any one, out of his power, after verbs of freeing, delivering, and the like. Luke i. 71 **σωτηρίαν ἐκ χειρὸς πάντων κ. τ. λ.** ver. 74. John x. 28, 29, 39. Acts xii. 11. xxiv. 7. So Sept. for **בְּיָד** Gen. xxxii. 11. Ex. xviii. 9, 10.—Jos. Vit. § 15 **θεὸν ῥύσασθαι με ἐκ τῆς ἐκείνων χειρὸς**. comp. Luc. D. Deor. 11. 2. AL.

Χειραγωγέω, ὦ, f. ἤσω, (**χειραγωγός**), *to lead by the hand*, trans. Acts ix. 8. xxii. 11.—Artemid. 5. 20. Luc. Tim. 30, 32. Diod. Sic. 13. 20.

Χειραγωγός, οὗ, ὁ, ἡ, (**χείρ**, ἄγω, **ἀγωγή**), *a hand-leader*, one who leads by the hand, Acts xiii. 11.—Artemid. 1. 50 **τυφλοὺς ἰποῖησεν, ἵνα χειραγωγοῖς χρήσωνται**. Plut. de Fortun. 2 fin.

Χειρόγραφον, ον, τό, (neut. of adj. **χειρόγραφος**, from **χείρ**, **γράφω**), *chirography, hand-writing*, Dion. Hal. Ant. 5. 8. Pol. 30. 8. 4. In N. T. meton. *a hand-writing, manuscript*, something written by hand, e. g. the Mosaic law, the letter in antith. to the spirit, Col. ii. 14; comp. Eph. ii. 15, and see **γράμμα** b.—So of a written obligation, bond, Tob. v. 3. ix. 5. Artemid. 3. 40.

Χειροποίητος, ου, ὁ, ἡ, adj. (**χείρ**, **ποιέω**), *made with hands*, and hence artificial, external, e. g. **νόμος χειροποίητος** Mark xiv. 58. Acts vii. 48. xvii. 24. Eph. ii. 11 **περιτομή χ.** Heb. ix. 11, 24.—Judith viii. 18. Hdian. 8. 1. 14. Xen. An. 4. 3. 5.

Χειροτονέω, ὦ, f. ἤσω, (**χειροτόνος**, from **χείρ**, **τείνω**), *to stretch out the hand, to hold up the hand*, as in voting; hence

to vote, to give one's vote, sc. by holding up the hand, intrans. Pol. 9. 30. 5.—In N. T. trans. *to choose by vote, to appoint*; Acts xiv. 23 **χειροτονήσαντες αὐτοῖς πρεσβυτέρους**. Pass. 2 Cor. viii. 19. [2 Tim. iv. 23. Tit. iii. 16.]—Jos. Ant. 13. 2. 2 **χειροτονοῦμεν δὲ σε σήμερον ἀρχιερέα**. Luc. D. Mort. 12. 4. Hdian. 7. 10. 3. Xen. H. G. 6. 2. 11.

Χείρων, ονος, ὁ, ἡ, *worse*, irreg. comparat. to **κακός**, from an obsol. posit, **χέρης**, see Buttin. § 68. 2; spoken of state, condition, quality, etc. Matt. ix. 16 et Mark ii. 21 **σχίσμα χείρον γίνεται**. Matt. xii. 45 **τὰ ἔσχατα τοῦ ἀνδρ. ἐκείνου γίνεται χείρονα τῶν πρώτων**. xxvii. 64. Mark v. 26. Luke xi. 26. John v. 14. 2 Pet. ii. 20. So of punishment, *worse*, more severe, Heb. x. 29.—Wisd. xv. 18. Hdian. 3. 13. 14. Diod. Sic. 20. 57. Xen. Mem. 4. 5. 6.—Trop. of persons, in a moral sense; 1 Tim. v. 8 **ἀπίστου χείρων**. 2 Tim. iii. 13.—Æschin. 60. 15. Xen. Mem. 1. 2. 32.

Χερουβίμ, i. q. Heb. plur. **כְּרוּבִים**, *Cherubim*, from Sing. **כְּרוּב**, Sept. **χερουβ** Ez. xli. 18, *a cherub*; in N. T. spoken of the golden figures representing the Cherubim and placed on or over the ark, Heb. ix. 5. Comp. Sept. and Heb. Ex. xxv. 18 sq.—The Cherubim, in the theology of the Hebrews, are beings of a celestial nature, having a form composed from the figure of a man, eagle, ox, and lion, as the emblems of wisdom and strength; comp. Ez. c. 1, 10. They are first mentioned as guarding the gate of Paradise, Gen. iii. 4; then, as bearing the throne of God upon their wings swiftly through the clouds, 2 Sam. xxii. 11. Ps. xviii. 12. Ez. i. c. Golden figures of Cherubim were placed on or over the ark, so as to cover it, Ex. xxv. 18 sq. and as the ark was the seat of God's visible presence, he is hence said *to dwell between the Cherubim*, 1 Sam. iv. 4. 2 Sam. vi. 2. Ps. lxxx. 2. xcix. 1. When the temple was built, other like images were placed over the ark and around the holy of holies, 1 K. vi. 23 sq. viii. 6 sq. Comp. Espec. Gesen. Lex. art. **כְּרוּב**. Jahn § 333.—Jos. Ant. 3. 6. 5 **τῷ δ' ἐπιθέματι αὐτῆς [τῆς κιβωτοῦ] ἦσαν προστυπτεῖς δύο. Χερου-**

βαῖς μὲν αὐτοῖς Ἑβραῖοι καλοῦσι. *ib.* 8. 3.
3.

Χήρα, ας, ἡ, (fem. of adj. χῆρος bereaved,) pp. adj. *bereaved* sc. of one's husband, *widowed*, Luke iv. 26 πρὸς γυναῖκα χήραν *to a widow woman*. So Sept. γυνὴ χ. for ἡρώδης 2 Sam. xiv. 5. 1 K. vii. 14.—Jos. Ant. 8. 13. 2. Plut. Mor. II. p. 28. Tauchn.—Subst. ἡ χήρα, a widow, Matt. xxiii. 14 οἰκίας τῶν χηρῶν. Mark xii. 40, 42 μία χήρα πτωχή. ver. 43. Luke ii. 37. iv. 25. vii. 12. xviii. 3, 5. xx. 47. xxi. 2, 3. Acts vi. 1. ix. 39, 41. 1 Cor. vii. 8. 1 Tim. v. 3—5, 9, 11, 16 bis. James i. 27. Sept. for ἡρώδης Gen. xxxviii. 11. Ex. xxii. 22, 24. al.—2 Macc. iii. 10. Soph. Aj. 653. Luc. D. Mort. Peregr. 12.—Poet. of a city left desolate, Rev. xviii. 7; comp. Is. xlvii. 8. Lam. i. 1.

Χθές, adv. *yesterday*, John iv. 52. Acts vii. 28. Heb. xiii. 8. Sept. for ἡμέρη Gen. xxxi. 2. 2 Sam. iii. 17.—Hdian. 8. 6. 3. Luc. D. Deor. 7. 3. Xen. An. 6. 4. 18. The Attics wrote also ἐχθές, comp. Lob. ad Phryn. p. 323.

Χιλιάρχος, ου, ὁ, (χιλιοι, ἄρχω,) a *chiliarch*, captain of a thousand, Sept. for ὁ ἑκατὶ χ. Deut. i. 15. 2 Sam. xviii. 1. Xen. Cyr. 3. 3. 11 συνεκάλεσε μυριάρχους καὶ χιλιάρχους καὶ ταξίαρχους καὶ λοχαγούς.—In N. T. a *chiliarch*, i. e. genr. a *commander, captain, a military chief*, viz.

a) genr. Mark vi. 21. Acts xxv. 23. Rev. vi. 15. xix. 18.—Jos. Ant. 7. 2. 2.

b) spec. a *tribune*, a military tribune, an officer of the Roman armies, six of whom were attached to each legion and were its chief officers. In battle each tribune seems to have had charge of ten centuries; whence prob. the Greek name χιλιάρχος; comp. Adam's Rom. Ant. p. 369, coll. p. 193. In N. T. spoken of the tribune Claudius Lysias who commanded the garrison in the fortress Antonia at Jerusalem, Acts xxi. 31—33, 37. xxii. 24, 26—29, xxiii. 10, 15, 17—19, 22. xxiv. 7, 22.—Hdian. 3. 12. 18. Dion. Hal. Ant. 6. 4.

c) spoken of the captain or prefect of

the temple, John xiii. 12. See fully in Στρατηγός b, and Σπείρα b.

Χιλιάς, ἄδος, ἡ, (χιλιοι,) a *chiliad*, a thousand in number, Luke xiv. 31 bis. Acts iv. 4. 1 Cor. x. 8. Rev. v. 11. vii. 4—8. xi. 13. xiv. 1, 3. xxi. 16. Sept. for ἡρώδης Gen. xxiv. 60. Ex. xii. 37.—Luc. Hermot. 56. Comp. Buttm. § 71. 4.

Χίλιοι, αι, α, num. adj. a *thousand*, 2 Pet. iii. 8 bis. Rev. xi. 3. xii. 6. xiv. 20. xx. 2—7. Sept. for ἡρώδης Gen. xx. 16. Ex. xxxviii. 25.—Hdian. 1. 15. 19. Xen. H. G. 1. 4. 21. Comp. Buttm. § 70. 4.

Χίος, ου, ἡ, *Chios*, now *Scio*, one of the larger Greek islands, lying near the coast of Asia Minor, between Samos and Lesbos, and celebrated for its mastix and wine. Acts xx. 15.—Diod. Sic. 5. 81. Comp. Hor. Od. 3. 19. 5.

Χιτών, ὠνος, ὁ, (Heb. קִטְוֹן,) a *tunic*, i. e. the inner garment, worn next the skin, mostly with sleeves, and reaching usually to the knees, rarely to the ancles; see Gesen. Lex. art. קִטְוֹן. Jahn § 120. Adam's Rom. Ant. p. 416. Matt. v. 40 καὶ τὸν χιτῶνά σου λαβεῖν. Luke vi. 29. John xix. 23 bis. Acts ix. 39. Jude 23. Sometimes two tunics seem to have been worn, prob. of different stuffs, for ornament or luxury; Matt. x. 10. Mark vi. 9. Luke iii. 11. ix. 3. Hence is said of the high priest, διαβρόχης τὸν χιτῶνα αὐτοῦ Mark xiv. 63; comp. 2 Macc. iv. 38. Jos. Ant. 3. 7. 4; where χιτών is spoken of the ἑγέρ or outer tunic. Sept. genr. for ἡρώδης Gen. xxxvii. 3. 2 Sam. xv. 32. Cant. v. 4.—Æl. V. H. 1. 16 ἐνδύντα αὐτὸν τὸν χιτῶνα, καὶ δομάτιον περιβαλλόμενον. Luc. D. Deor. 13. 2. Diod. Sic. 4. 38. Xen. Cyr. 6. 4. 1, 2.

Χιών, ὄνος, ἡ, *snow*, Matt. xxviii. 3. Mark ix. 3. Rev. i. 14. Sept. for ὁ ἑκατὶ Job xxxvii. 6. Is. i. 18. lv. 10.—Æl. V. H. 7. 6. Hdian. 3. 3. 9. Xen. Mem. 2. 1. 30.

Χλαμύς, ὕδος, ἡ, *chlamys*, a wide and coarse cloak, worn sometimes by kings, Jos. Ant. 5. 1. 10. Hdian. 7. 5.

7; by military officers, 2 Macc. xii. 35. Æl. V. H. 14. 10; by soldiers and others, Plant. Rud. 2. 2. 9. Xen. Mem. 2. 7. 5; also by a hunter, Luc. D. Deor. 11. 2.—In N. T. spoken prob. of the Roman *paludamentum*, or *officer's cloak*, usually of scarlet. Matt. xxvii. 28, 31. Comp. Adam's Rom. Ant. p. 371. See in Πορφόρα fin.

Χλευάζω, f. άσω, (χλευή jest, derision,) *to jest, to deride, to scoff*, absol. Acts xvii. 32. So Acts ii. 13 in text. rec. Others διαχλευάζω q. v. —Wisd. xi. 14. Pol. 4. 3. 13. Aristoph. Ran. 376. c. acc. Jos. B. J. 6. 7. 2. Plut. Timol. 15. Dem. 78. 12.

Χλιαρός, ά, όν, (χλιαίνω, χλίω,) *warm, lukewarm*, Rev. iii. 16.—ἔδωρ χλ. Athen. III. p. 123. E. Plut. de Fluv. 25. 3. ed. R. X. p. 805. 3.

Χλόη, ης, ή, *Chloe*, pr. n. of a female Christian at Corinth, 1 Cor. i. 11.

Χλωρός, ά, όν, (χλόη, χλόος,) pp. *pale-green, yellowish-green*, like the colour of the first shoots of grass and herbage; hence

a) genr. *green, verdant*, like young herbage; Mark vi. 39 ἐπι τῷ χλωρῷ χώρῳ. Rev. viii. 7. ix. 4. So Sept. for רָגַב Gen. i. 30. Is. xv. 6. רָגַב 2 K. xix. 23. —Æl. V. H. 13. 16. Plut. Romul. 20. Thuc. 4. 6.

b) i. q. *pale, yellowish*; Rev. vi. 8 ἵππος χλωρός.—Artemid. 1. 77 or 79 χλωρός γάρ ὁ χρυσός. Anthol. Gr. III. p. 11 χλωρὴν σάρκα. Hom. Il. 11. 631.

Χξϵ', *six hundred and sixty-six*, the number for which these letters stand, viz. χ' 600. ξ' 60, ϵ' 6; see Buttm. § 2. n. 3. Rev. xiii. 18.

Χοϊκός, ή, όν, (χόος, χοῦς,) *of earth, earthy, terrene*, 1 Cor. xv. 47, 48 bis, 49. —Only in N. T.

Χοῖνιξ, ικος, ή, *a chœnix*, an Attic measure for grain and things dry, equal to the 48th part of the Attic medimnus, or to the eighth part of a Roman modius, and consequently nearly equivalent to *one quart* English; comp. in Κόρος and Μόδιος. A chœnix of grain was the daily allowance for one man, whether soldier or slave, Hdot. 7. 187. See

Bœckh Staatsh. der Ath. I. p. 99 sq. Rev. vi. 6 bis, χοῖνιξ σίτου δηναρίου, και τρεῖς χοῖνικες κριθῆς δηναρίου, implying excessive dearness, since the ordinary price of a medimnus of wheat in Attica and Sicily did not exceed five or six drachmæ or denarii; see Bœckh l. c. p. 102 sq.—Sept. Ez. xlv. 10, 11. Æl. V. H. 1. 26. Diod. Sic. 19. 49. Xen. An. 1. 5. 6.

Χοῖρος, ου, ό, ή, *a swine, porker*, Matt. vii. 6, comp. in Κύων b. Matt. viii. 30—32 bis. Mark v. 11—13, [14,] 16. Luke viii. 32, 33. xv. 15, 16.—Æl. V. H. 2. 11. Hdot. 5. 6. 21. Xen. An. 7. 8. 5.

Χολάω, ῶ, f. ήσω, (χολή bile, gall,) pp. *to be bilious, melancholy, mad*, i. q. μελαγχολάω, Aristoph. Nub. 833.—Later and in N. T. i. q. χολοῦμαι, *to be full of gall, to be angry, enraged*, intrans. c. dat. pers. John vii. 23 ἐμοὶ χολᾷτε;—3 Macc. iii. 1. Mosch. 1. 10. Artemid. 1. 4. Diog. Laert. 9. 66. Schol. in Aristoph. Plut. 12, χολᾶν· παρὰ τοῖς Ἀττικοῖς, τὸ μαινεσθαι· παρὰ τοῖς κοινοῖς, τὸ θυμοῦσθαι.

Χολή, ης, ή, (χίω to pour out,) *the bile, gall*, Palæph. 27. 2. Theophr. Char. 11 or 19. Tauchn. Then as the seat of *anger, choler, wrath*, Luc. Fugit. 19. Dem. 778. 8.—In N. T. *gall, bitterness*, viz.

a) i. q. *poison, venom*, trop. Acts viii. 23 εἰς γὰρ χολὴν πικρίας. . ὁρῶ σε ὄντα, i. q. εἰς χολὴν πικράν, *bitter gall, venom*, comp. Buttm. § 123. n. 4. Sept. pp. for ψᾶν poppy, poison, Deut. xxix. 17. xxxii. 32.—Plut. Romul. 17 ὥσπερ ἰοῦ και χολῆς ἐνίων θηρίων.

b) from the Heb. *bitter herbs*, e. g. wormwood, poppy, myrrh, etc. Matt. xxvii. 34 ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμυγμένον, comp. Mark xv. 23; see fully in ὄξος.—Sept. for τῆς γλῆς wormwood, Prov. v. 4. Lam. iii. 15; and for ψᾶν poppy, Ps. lxix. 22. Jer. viii. 14.

Χόος, ό, (χέω, χῶα,) contr. nominat. χοῦς, gen. χοός, dat. χοῖ, acc. χοῦν, comp. Passow s. v. Buttm. § 58. p. 101; *earth*, as dug out and thrown up, *heap of earth, mound*, Hdot. 1. 150 ὁ χοῦς ὁ ἐξορυχθείς. Pol. 4. 40. 7. Thuc. 2. 76.—In N. T. genr. *loose earth, dirt, dust*;

Mark vi. 11 *ἀναβάτε τὸν χοῦν κ. τ. λ.* i. q. *κοινοτρόπος* in Matt. x. 14; see in Ἐκτίνας. (So Sept. for *ῥῥῃ* Is. lii. 2.) Rev. xviii. 19 *ἰβάλων χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν*, sc. in token of grief, mourning; see in Σποδός, and so Sept. for *ῥῥῃ* Josh. vii. 6. Sept. genr. for *ῥῥῃ* Gen. ii. 7. 2 Chr. i. 9.—Hdian. 8. 4. 11.

Χοραζίν, ἡ, indec. *Chorazin*, written also in MSS. *Χαραζάιν*, *Χωραζίν*, or *χώρα ζίν*, a place of Galilee mentioned in connexion with Bethsaida and Capernaum, and probably near them, Matt. xi. 21. Luke x. 13. According to Eusebius in Onomast. Chorazin was a town (κώμη) of Galilee, two Roman miles from Capernaum; see Rosenm. Bibl. Geogr. II. ii. p. 72. Reland Palæst. p. 721 sq.

Χορηγέω, ὦ, f. ἦσω, (χορηγός chorus-leader, from χορός, ἄγω,) *to be chorus-leader, to lead a chorus* of singers and dancers, Anthol. Gr. I. 73. trop. Luc. Necyom. 16. Plato Theæt. 27. p. 179. D. Then, *to lead out or furnish a chorus* on public occasions at one's own expense, for which purpose at Athens persons called *χορηγοί* were appointed from each tribe, Dem. 565. 11. Xen. Mem. 3. 4. 3, 6. Xen. Anth. I. 13 *χορηγοῦσι οἱ πλούσιοι*. Comp. Sturz Lex. Xenoph. art. *χορηγός*. Potter's Gr. Ant. I. p. 86.—Hence genr. and in N. T. *to furnish, to supply, to give*, c. acc. 1 Pet. iv. 11 *ἐξ ἰσχύος ἧς [ἡν] χορηγεῖ ὁ θεός*. 2 Cor. ix. 10 *ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι . . χορηγήσαι καὶ πληθύναι τὸν σπόρον ὑμῶν*, for the Opt. Comp. Matth. § 513. Buttm. § 139. n. 7. Winer § 42. 5. p. 236.—Ecclus. i. 10, 25. Æl. V. H. 4. 19. Hdian. 1. 6. 9. Diod. Sic. 2. 35 *χορηγοῦσα τὰς τροφὰς ἀφδόνως*.

Χορός, οὖ, ὁ, *dance, ring-dance*, i. e. genr. dancing as connected with music and song, espec. on festive occasions; Luke xv. 25 *ἤκουσι συμφωνίας καὶ χορῶν*. Sept. for *ῥῥῃ* Ex. xv. 20. Judg. xi. 34.—Hom. II. 16. 18. Luc. D. Deor. 22. 3. Dem. 530. 23. Xen. Hi. 6. 2. Meton. a chorus, troop of dancers and singers, Jos. Ant. 7. 4. 2. Hdian. 4. 2. 9. Xen. Mem. 3. 3. 12.

Χοράζω, f. ἄσω, (χόρτος q. v.) *to*

feed with grass, hay, etc. to fodder, pp. of beasts, c. acc. Hes. Op. 450 or 454. Plato Rep. 2. p. 372. D. or IV. p. 65. Tauchn.—In N. T. genr. *to feed, to fill with food, to satisfy, to satiate*; spoken

a) of fowls, Pass. c. *ἐκ τινός*, Rev. xix. 21 *τὰ ὄρνεα ἰχορτάσθη ἐκ τῶν σαρκῶν*. Comp. Ἐκ no. 3. f.

b) of persons, in the usage of the later Greek, Sturz de Dial. Alex. p. 200 sq. Lob. ad Phryn. p. 64; seq. accus. expr. or impl. Matt. xv. 33 *ὥστε χορτάσαι ὄχλον τοσούτον*. Pass. Matt. xiv. 20 *καὶ ἔφαγον πάντες καὶ ἰχορτάσθησαν*. xv. 37. Mark vi. 42. vii. 27. viii. 8. Luke ix. 17. John vi. 26. Phil. iv. 12. James ii. 16. So Sept. for *ῥῥῃ* Jer. v. 7. Ps. xxxvii. 19.—Arr. Epict. 1. 9. 19. ib. 2. 16. 43. Athen. III. p. 99. F. p. 100. A. Plut. Sympos. 1. 2. 2. ed. R. VIII. p. 433.—With a further adjunct of the material, viz. c. gen. Mark viii. 4 *τούτους . . χορτάσαι ἄρτων*. Matth. § 352. So c. *ἀπό*, Luke xvi. 21 *ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων*. Sept. c. gen. for *ῥῥῃ* Luke iii. 15, 30. c. *ἀπὸ* for *ῥῥῃ* Ps. civ. 13.—c. gen. Anthol. Gr. III. p. 22.—Trop. *to fill the desire of any one, to satisfy*, Pass. Matt. v. 6. Luke vi. 21.

Χόρτασμα, ατος, τό, (χοράζω,) *fodder*, green or dry, for animals, Sept. for *ῥῥῃ* Gen. xxiv. 25, 32. Plut. Sympos. 5. 4. Diod. Sic. 20. 76. In N. T. genr. *food, sustenance*, for persons, Acts vii. 11.—So **χόρτος** Anth. Gr. I. p. 119. Comp. Sturz de Dial. Alex. p. 201.

Χόρτος, ου, ὁ, pp. *an enclosure, yard, court*, Hom. II. 11. 773 or 774; espec. for cattle, ib. 24. 640. Then of a place or range of pasturage, *a pasture, range*, Eurip. Iph. Taur. 134 *χόρτοι εὐδένδροι*. ib. Cyclop. 504 or 507. Pind. Ol. 13. 62 *χόρτοι λείωντος*. Meton. *fodder* for animals, green or dry, *grass, hay*, Hes. Op. 604 or 608. Luc. Asin. 15. Xen. Cyr. 8. 6. 12. An. 1. 5. 10 *χόρτον κοῦφον*.—Hence genr. and in N. T. *grass, herbage*; Matt. vi. 30 *τὸν χόρτον τοῦ ἄγρου*. xiv. 19. Mark vi. 39 *ἐπὶ τῷ χλωρῷ χόρτῳ*. Luke xii. 28. John vi. 10. 1 Cor. iii. 12. James i. 10, 11. 1 Pet. i. 24 ter. Rev. viii. 7. ix. 4. Also of springing grain, Matt. xiii. 26. Mark iv. 28.

Sept. for צִיָּץ Ps. xxxviii. 2. Is. xl. 7, 8. צִיָּץ Gen. ii. 5. Prov. xix. 12.—Plut. Romul. 8. Xen. An. 1. 5. 5 οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο δένδρον οὐδὲν, ἀλλὰ ψιλὴ ἦν ἅπαντα ἡ χώρα.

Χουζᾶς, ᾱ, ὁ, *Chuzas*, pr. n. of the steward of Herod Antipas, Luke viii. 3. See in Ἐπίτροπος α.

Χοῦς, see in Χόος.

Χράω, ὦ, f. ἦσω, contracted in η instead of α, like ζάω, Buttm. § 105. n. 5. The root χράω under different forms, has in prose four different significations, viz. χράω to utter an oracle, not found in N. T.; κίχημι to lend; χράσμαι to use; χρή impers. it needs, behoves; see in Buttm. § 114. p. 307 sq. and more fully Passow in χράω.

I. Κίχημι, to lend, see in its order.

II. Χράσμαι, f. ἦσμαι, depon. Mid. to use, to make use of, seq. dat. Buttm. § 133. 3. 1. Matth. § 396. 1. So of things, Acts xxvii. 17 βοηθείαις ἰχθύωντο. 1 Cor. vii. 21, 31. ix. 12, 15. 2 Cor. i. 17. iii. 12. 1 Tim. i. 8. v. 23 οἴνῳ ὀλίγῳ χρῶ.—Wisdom. ii. 6. Jos. Ant. 10. 2. 1. Ael. V. H. 5. 1. Xen. Cyr. 1. 4. 4. Mem. 3. 14. 4.—Of persons, i. q. to use well or ill, to treat, c. dat. Acts xxvii. 3 φιλανθρωπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος. impl. 2 Cor. xiii. 10. Sept. for ἔπιγγ Gen. xvi. 6. xix. 8.—1 Macc. xiii. 46. Jos. Ant. 2. 15. 1 χαλεπῶς. Hdian. 3. 13. 8. Xen. Mem. 4. 6. 5.

III. Impers. χρή, imperf. ἰχρῆν, inf. χρῆναι, Buttm. § 114. p. 308; pp. 'there is use for,' i. q. it needs, it behoves, it ought, Germ. es braucht; c. inf. James iii. 10 οὐ χρή . . ταῦτα οὕτω γίνεσθαι, i. e. these things ought not so to be. Comp. Buttm. § 129. 10.—Jos. Ant. 14. 13. 7 τί χρή ποιῆν. Ael. V. H. 2. 12. Hdian. 1. 6. 18. Xen. Cyr. 1. 4. 19, 24. Conv. 4. 47.

Χρεία, ας, ἡ, (χρίος, χρή, χράσμαι.)

1. use, usage, employment, i. e. act of using, Xen. Mem. 4. 2. 25 πρὸς τὴν τοῦ ἵππου χρείαν. ib. 2. 4. 1. In N. T. meton. that in which one is employed, an employment, affair, business; Acts vi. 3 οὗς καταστήσομεν ἐπὶ τῆς χρείας ταύτης. —2 Macc. vii. 24. xv. 5. Jos. B. J. 2. 20. 3 οὐκ ἐπίστησαν [αὐτὸν] ταῖς χρείαις.

Pol. 3. 45. 2 τοῖς ἐπὶ τὴν αὐτὴν χρείαν ἐξαπεσταλμένοις. Dion. Hal. Ant. 5. 7 fin.

2. need, necessity, want. a) genr. Eph. iv. 29 εἰ τις [λόγος] ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, i. e. as adj. for needful edification; comp. Buttm. § 123. n. 4. Winer § 34. 2. So χρεία ἐστὶ, there is need, opus est, c. gen. Luke x. 42 ἐνὸς δὲ ἐστὶ χρεία, one thing is needful; also c. infin. Heb. vii. 11.—Diod. Sic. 1. 19. Plut. Pericl. 8. c. gen. Ecclus. iii. 22. Pol. 3. 111. 10 οὐκ ἐτι λόγων, ἀλλ' ἔργων ἐστὶν ἡ χρεία. Xen. Mem. 3. 3. 3. ib. 3. 12. 6.

b) of personal need, necessity, want; Acts xx. 34 ταῖς χρείαις μου . . ὑπηρετήσαν αἱ χεῖρες αὐταί. Rom. xii. 13. Phil. ii. 25. iv. 19. εἰς τὴν χρείαν for one's need or wants, Phil. iv. 16. εἰς τὰς χρείας id. Tit. iii. 14. τὰ πρὸς χρείαν, things for need, such things as were necessary to us, Acts xxviii. 10.—Ecclus. xxix. 2. Plut. Cato Maj. 3. Luc. de Merc. cond. 7. Xen. Cyr. 1. 6. 10.

c) Elsewhere only in the phrase χρείαν ἔχω, to have need, i. q. to need, to want, e. g. (a) genr. and seq. genit. to have need of; Matt. ix. 12 οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ. xxi. 3. xxvi. 65 τί ἐτι χρείαν ἔχομεν μαρτύρων; Mark ii. 17. xi. 3. xiv. 63. Luke v. 31. ix. 11 τοὺς χρείαν ἔχοντας θεραπείας. xv. 7. xix. 31, 34. xxii. 71. John xiii. 29. 1 Cor. xii. 21 bis, 24 οὐ χρείαν ἔχει sc. εὐσημοσύνης. Heb. v. 12 bis. x. 36. Rev. xxi. 23. xxii. 5. Seq. infin. act. Matt. xiv. 16 οὐ χρείαν ἔχουσιν ἀπελθεῖν. John xiii. 10. 1 Thess. i. 8. iv. 9; also inf. pass. Matt. iii. 14. 1 Thess. v. 1. Comp. Buttm. § 140. 3. Matth. § 535. n. Winer § 45. p. 282. Seq. ἵνα, see in ἵνα no. 3. a. e. John ii. 25. xvi. 30. 1 John ii. 27. Sept. c. gen. for γῆ Prov. xviii. 2. Is. xiii. 17.—c. gen. Ecclus. xiii. 6. Pol. 9. 12. 1. Diod. Sic. 18. 42.—(β) Of personal need, want; c. gen. Matt. vi. 8 οἶδε γὰρ ὁ πατὴρ ὑμῶν, ὃν χρείαν ἔχετε. 1 Thess. iv. 12. Rev. iii. 17. Absol. to have need, i. q. to be in need, to be in want, Mark ii. 25 τί ἰποῖσθε Δαβὶδ, ὅτι χρείαν ἔσχε. Acts ii. 45. iv. 35. Eph. iv. 28 μεταδίδοναι τῷ χρείαν ἔχοντι. 1 John iii. 17.

Χρεωφειλέτης, ου, ὁ, (χρίος Att. 3 M

χρίως debt, δφείλω,) a debt-ower, debtor, Luke vii. 41. xvi. 5.—Sept. Prov. xxix. 13. Dion. Hal. Ant. 6. 22. Plut. J. Cæs. 5. Comp. Lob. ad Phryn. p. 691.

Χρή, impers. verb. see in Χράω III.

Χρῆζω, f. ᾔσω, (χρή, χρεία,) to need, to have need of, to want, to desire; seq. gen. Matt. vi. 32 et Luke xii. 30 οἷδε γὰρ ὁ πατήρ ὑμῶν . . ἔτι χρῆζετε τούτων πάντων. Luke xi. 8. Rom. xvi. 2. 2 Cor. iii. 1.—Symm. for עָרַךְ Job xxii. 3. Hdian. 4. 11. 10. Xen. Cyr. 4. 5. 22.

Χρήμα, ατος, τό, (χράομαι,) pp. something usable, useful, what one can use, what one needs, Xen. Cæc. 1. 7 sq. Hence genr. and in N. T. profit, riches, wealth, usually plur. τὰ χρήματα, Matt. x. 23 οἱ τὰ χρήματα ἔχοντες, i. e. the rich. ver. 24 πεποιθότες ἐπὶ τοῖς χρήμασιν. Luke xviii. 24. Sept. for עִשְׂרֵי Josh. xxii. 8. 2 Chr. i. 11, 12.—Hdian. 3. 13. 11. Plut. Vit. Thes. 3. Thuc. 1. 8. Xen. Mem. 1. 2. 45 τῶν τὰ χρήματα ἔχόντων.—Spec. money; once Sing, Acts iv. 37 ἦνεγκε τὸ χρῆμα, i. e. the price, i. q. τιμή in v. 2. Plur. Acts viii. 18, 20. xxiv. 26. Sept. for עָרַךְ Job xxvii. 17.—1 Macc. xiv. 32. Jos. B. J. 1. 8. 1. Hdian. 5. 4. 4. Diod. Sic. 13. 106.—In Greek writers also i. q. thing, matter, business, πράγμα, Palæph. 31. 8. Pol. 12. 15. 8. Xen. Cyr. 5. 2. 34.

Χρηματίζω, f. ἴσω, (χρήμα,) to do business, to be engaged in business, either private or public, Sept. 1 K. xviii. 27. Æl. V. H. 3. 4 χρηματίζων ὑπὲρ τινων δημοσίων καὶ κοινῶν πραγμάτων. Thuc. 1. 87. Espec. in trade and money affairs, Mid. to do good business, to make profit, to gain, Jos. Ant. 16. 10. 1. Æl. V. H. 4. 12. Xen. Lac. 7. 1, 5. Mem. 2. 6. 3. Of kings and magistrates, to do business publicly, i. e. to give audience and answer as to ambassadors, petitioners, etc. to give response or decision, Jos. Ant. 11. 3. 2 ὁ βασιλεὺς . . καθεὶς ἐν ᾧ χρηματίζειν εἰώθη τόπῳ. ib. 8. 12. 2. Pol. 4. 27. 9 ὁ δὲ βασιλεὺς Φίλιππος, χρηματίσας τοῖς Ἀχαιοῖς. ib. 5. 81. 5. Luc. Tox. 44. Dem. 250. 10. Xen. Ath. 3. 2.—Hence in N. T.

a) spoken in respect to a divine response, oracle, declaration, i. q. to give

response, to speak as an oracle, to warn from God, absol. Heb. xii. 25 τὸν ἐπὶ γῆς παραιτησάμενοι χρηματίζοντα, i. e. Moses, who consulted God and delivered to the people the divine responses, precepts, warnings, and the like. So Sept. of a prophet, for עָרַךְ Jer. xxvi. 2; of God, xxx. 2. xxxvi. 4.—Jos. Ant. 10. 1. 3 ὁ δὲ προφήτης . . χρηματίσαντος αὐτῷ τοῦ Θεοῦ. ib. 11. 8. 4 ἐχρημάτισεν αὐτῷ κατὰ τοὺς ὕπνους ὁ Θεός. Diod. Sic. 3. 6 τοὺς Θεοὺς αὐτοῖς ταῦτα κεχρηματικῆναι.—Pass. of persons, to receive a divine response, warning, etc. to be warned or admonished of God, absol. Heb. viii. 5 ὡς κεχρημάτισται Μωϋσῆς. Seq. inf. Matt. ii. 12. Acts x. 22 ὑπὸ ἀγγέλου. Seq. περὶ τινος Heb. xi. 7. c. κατ' ὄναρ Matt. ii. 12, 22. Of things, to be given in response, to be revealed, Luke ii. 26 ἡν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος ἁγίου.—Jos. Ant. 11. 8. 4 τὸ χρηματισθέν, a divine oracle.

b) In the later Greek usage, i. q. 'to do business under any name, as any one;' hence genr. to take or bear a name, to be named, called, constr. with the name in apposit. Acts xi. 26 χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. Rom. vii. 3 μοιχαλὶς χρηματίζει.—Jos. Ant. 13. 11. 3 Ἀριστόβουλος . . χρηματίσας μὲν Φιλέλλην. Plut. M. Anton. 54 fin. Κλεοπάτρα . . νέα ἴσις ἐχρημάτιζε. Diod. Sic. 1. 44. ib. 20. 53. Pol. 5. 57. 2.

Χρηματισμός, οὔ, ὁ, (χρηματίζω,) pp. 'the doing of business;' hence business, profit, gain, Plut. Philopœm. 4. Dem. 568. 18. the giving audience, response, decision, Æl. V. H. 9. 13. Pol. 28. 14. 10. In N. T. a response from God, oracle, Rom. xi. 4.—2 Macc. ii. 4.

Χρήσιμος, η, ον, (χράομαι,) usable, useful, profitable. 2 Tim. ii. 14 εἰς οὐδὲν χρήσιμον. Sept. for עָרַךְ Gen. xxxvii. 26. עָרַךְ Ez. xv. 4.—Wisd. viii. 7. Plut. de Ira cohib. 6 ἐπ' οὐδενὶ χρησίμῳ. Xen. Mem. 2. 7. 7.

Χρήσις, εως, ἡ, (χράομαι,) use, a using, Jos. Ant. 4. 8. 5. Hdian. 3. 14. 13. Xen. Lac. 7. 6. In N. T. spec. of the use of the body in sexual inter-

course, Rom. i. 26, 27.—Ocell. Lucan. 4 πρὸς τὴν τῶν ἀφροδισίων χρῆσιν. Luc. Amor. 25 χρῆσις παιδική, comp. 19.

Χρηστεύομαι, depon. Mid. (χρησ-σός), to show oneself χρηστός, i. e. to be good-natured, gentle, kind; 1 Cor. xiii. 4 ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται.—Only in N. T.

Χρηστολογία, ας, ἡ, (χρηστός, λόγος,) good-natured discourse, good words, kind address; Rom. xvi. 18 διὰ τῆς χρηστολογίας καὶ εὐλογίας. — Theophyl. ad h. l. χρηστολογία· κολακεία, ὅταν τὰ μὲν ῥήματα φιλίας ᾖ, ἡ δὲ διάνοια δόλου γέμουσα. Eustath. in Il. ψ, p. 1437. 55. Comp. χρηστοὶ λόγοι Hdian. 8. 3. 10.

Χρηστός, ἡ, ὄν, (χράσμαι,) useful, profitable, fit, good for any use, e. g.

a) of things; Luke v. 39 ὁ παλαιός [οἶνος] χρηστότερός ἐστι, is better sc. for drinking. Comp. Wetst. N. T. I. p. 689 sq. So Sept. of figs, for בִּיב, Jer. xxiv. 2, 5.—Athen. XIII. p. 585. E, οἶνον χρηστόν μὲν, ὀλίγον δέ. Theophr. Char. 2. 4. genr. Jos. Ant. 3. 5. 7. Hdian. 3. 13. 3. Dem. 183. 22.—Trop. good, gentle, easy to use or bear, Matt. xi. 30 ὁ γὰρ ζυγός μου χρηστός. So in a moral sense, useful, good, virtuous, in the proverb, 1 Cor. xv. 33 φθειροῦσιν ἡδὴ χρηστὰ ὀμιλίας κακαί, quoted from Menand. in Poet. Gnom. p. 187. Tauchn.—So ἡδὴ χρ. Aristoph. Nub. 956 or 959. ἡδὸς χρ. Luc. Phalar. pr. 7. ἔργα χρ. Hdian. 2. 4. 11. Xen. Ath. 1. 5 ἀκρίβεια πλείστη εἰς τὰ χρηστά.

b) of persons, useful towards others; hence good-natured, good, gentle, kind. Luke vi. 35 αὐτὸς [ὁ Θεός] χρηστός ἐστι ἐπὶ τοὺς ἀχαριστοὺς καὶ πονηροὺς. Eph. iv. 32. 1 Pet. ii. 3. Neut. τὸ χρηστόν, goodness, kindness, i. q. ἡ χρηστότης, Rom. ii. 4. Sept. genr. for בִּיב Ps. xxxiv. 9. lxxxvi. 5.—1 Macc. vi. 11. Jos. Ant. 8. 8. 1. Hdian. 2. 6. 3. Dem. 1345. 10. Xen. Mem. 1. 2. 20.

Χρηστότης, ητος, ἡ, (χρηστός,) pp. usefulness, sc. of persons towards others, i. q. goodness, gentleness, kindness.

a) genr. Rom. ii. 4 ἡ τοῦ πλοῦτου τῆς χρηστότητος αὐτοῦ . . καταφρονεῖς; xi.

22 ter, ἰδὲ οὖν χρηστ. Θεοῦ . . ἐπὶ δέ σε χρηστότητα, ἰάν ἐπιμείνῃς τῇ χρηστότητι, i. e. if thou continue in his kindness, if thou continue worthy of it. 2 Cor. vi. 6. Gal v. 22. Eph. ii. 7. Col. iii. 12. Tit. iii. 4. Sept. for בִּיב Ps. xxv. 7. xxxi. 20. cxlv. 7.—Jos. Ant. 1. 16. 2. AEl. V. H. 1. 30. Hdian. 1. 4. 11. Plut. Aristid. 27 fin.

b) trop. in a moral sense, goodness, i. q. good, righteousness, uprightness, comp. in Χρηστός a, fin. Rom. iii. 12 οὐκ ἐστι ποιῶν χρηστότητα, quoted from Ps. xiv. 1, 3, where Sept. for בִּיב.—Hdian. 2. 10. 7.

Χρίσμα, ατος, τό, (χρίω,) pp. 'something rubbed in, ointed,' e. g. oil for anointing, ointment, unguent, Jos. Ant. 3. 8. 3. AEl. V. H. 3. 13. Xen. Anab. 4. 4. 13. Meton. chrism, an anointing, unction, Sept. for חֲמִשָּׁה Ex. xxix. 7. xxx. 25.—In N. T. trop. of Christians, an anointing, unction from God, in the gifts and graces of the Holy Spirit imparted to them; 1 John ii. 20 ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα. ver. 27 bis. The allusion is to the anointing and consecration of kings and priests, 1 Sam. x. 1. xvi. 13. 1 K. i. 39. Ex. xxviii. 41. xl. 15. Jos. Ant. 6. 8. 1. comp. Jahn § 223, 367. This was emblematic of a divine spirit descending and abiding upon them from God; as was afterwards the laying on of hands; Deut. xxxiv. 9. Joel iii. 1 [ii. 28.] Jos. Ant. 6. 8. 2. Comp. Matt. iii. 16, 17. Acts ii. 1 sq. viii. 15, 17. 1 Cor. xii.

Χριστιανός, οῦ, ὁ, (Χριστός,) a Christian, Acts xi. 26. xxvi. 28. 1 Pet. iv. 16.—Act. Thom. 22. Luc. D. Mort. Peregr. 12.

Χριστός, ἡ, ὄν, (χρίω,) anointed, as Sept. ὁ ἱερεὺς ὁ χριστός for הַכֹּהֵן הַגָּדוֹל, the high-priest, Lev. iv. 4, 5, 16; also 2 Macc. i. 10; comp. Ex. xxviii. 41. xl. 15. Subst. ὁ χριστός sc. τοῦ κυρίου, the anointed of the Lord, spoken of the Hebrew kings, comp. in Χρίσμα fin. 1 Sam. xii. 3, 5. xvi. 6. 2 Sam. i. 14. Ps. xviii. 51. xxviii. 8; once of Cyrus, Is. xlv. 1.—In N. T. ὁ Χριστός, the Christ, the Anointed, i. q. הַמָּשִׁיחַ, the Messiah, the King constituted of

God; pp. as an appellative of Jesus the Saviour, but often passing over into a proper name or cognomen. For the character of the Messiah and his kingdom, see fully in *Βασιλεία* c.

a) pp. as an appellative: (α) absol. ὁ Χριστός, *the Christ, the Messiah*; Mark xv. 32 ὁ Χριστός, ὁ βασιλεὺς τοῦ Ἰσραήλ. John i. 42 τὸν Μεσσίαν, ὃ ἵστι μεδερμένον ὁ Χριστός. iv. 42 ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός. Acts ii. 36 ὅτι καὶ κύριον αὐτὸν καὶ Χριστὸν ὁ θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν. ix. 22. xviii. 28. So Matt. i. 17. ii. 4. xvi. 16. Mark xii. 35. xiii. 21. Luke ii. 11, 26 τὸν Χρ. κύριον. iv. 41. xxiii. 2. John i. 20, 25. Acts ii. 30. iii. 18. Rom. viii. 11. 1 John ii. 22. v. 1, 6. Rev. xi. 15. xii. 10. al. sæpiss. So Sept. and ἡ ψαλμ. Dan. ix. 25. Ps. ii. 2. comp. iv. 13.—Psalt. Salom. 18. 6 ὁ Χρ. τοῦ κυρίου. 17. 36. 18. 8 ὁ Χρ. κύριος.—(β) Joined with Ἰησοῦς, e. g. Ἰησοῦς ὁ Χριστός Acts v. 42. ix. 34. 1 Cor. iii. 11. al. Ἰησοῦς Χριστός, John xvii. 3 ὃν ἀπίστειλας Ἰ. Χριστόν. Acts ii. 38. iii. 20. 1 John iv. 2, 3. 2 John 7. ὁ Χριστός Ἰησοῦς Acts xvii. 3. xviii. 5, 28. xix. 4.

b) as pr. name or cognomen, *Christ*: (α) absol. Χριστός or ὁ Χριστός, chiefly in the Epistles; Rom. v. 6, 8. viii. 10 ὁ ἰγίρας τὸν Χρ. ἐκ νεκρῶν. 1 Cor. i. 12. iii. 23. Gal. i. 6, 7 τὸ εὐαγγ. τοῦ Χριστοῦ. ii. 20 Χριστῷ συνισταίρωμαι. Eph. iv. 12. Heb. iii. 6. v. 5. 1 Pet. i. 11. iv. 14. al. sæp.—(β) Oftener joined with Ἰησοῦς, as Matt. i. 16 Ἰησοῦς ὁ λεγόμενος Χριστός. So Ἰησοῦς Χριστός, in the Gospels Matt. i. 1, 18. Mark i. 1. John i. 17; elsewhere often, Acts iii. 6 ἐν τῷ ὀνόματι Ἰ. Χρ. iv. 10. viii. 12. x. 36. xxviii. 31. Rom. i. 1, 6, 8. 1 Cor. i. 1. v. 4. al. sæpiss. Χριστός Ἰησοῦς, only in the Epistles ascribed to Paul, 1 Cor. i. 30. Gal. iii. 14, 26. iv. 14. Phil. ii. 5. iii. 3, 8. Col. i. 4. al. and so in Heb. iii. 1.—For the use of ὁ κύριος in connexion with the names Ἰησοῦς and Χριστός, see in Κύριος B. b. β.

c) meton. (α) i. q. ὁ λόγος τοῦ Χρ. *the word or doctrine of Christ*, the Gospel, 2 Cor. i. 19, 21. Eph. iv. 20.—(β) i. q. ὁ σῶμα τοῦ Χρ. *Christ's body*, i. e. the church, 1 Cor. xii. 12.—(γ) i. q. *the salvation of Christ*, obtained through him, Gal. iii. 27 Χρ. ἐνδόξασθε. Phil.

iii. 8 ἵνα Χρ. κερδήσω.—(δ) ἐν Χριστῷ, see fully in Ἐν no. 1. c. α; comp. ἐν κυρίῳ in Κύριος B. b. β. AL.

Χρίω, f. ἴσω, pp. *to rub gently* the surface of a body, comp. Passow; hence genr. *to oint, to anoint*, with oil, ointment, as a shield, armour, etc. Sept. for ἡ ψαλμ. 2 Sam. i. 21. Diod. Sic. 4. 36. Xen. Cyr. 7. 1. 2; the body, after bathing, exercise, etc. Plut. Agesi. 34. Xen. Conv. 1. 7. In Sept. also *to anoint*, as a sacred rite, i. e. *to consecrate by unction* to any office, comp. in Χρίσμα fin. So Sept. and Heb. ἡ ψαλμ. of a priest, Ex. xxviii. 41. xl. 15; of a prophet, 1 K. xix. 16. Is. lxi. 1; espec. a king, 1 Sam. x. 1. xv. 1. 2 Sam. ii. 4. 1 K. i. 34. Ecclus. xlvi. 13. xlviii. 8.—Hence in N. T. *to anoint*, i. e. *to consecrate* as by unction, *to set apart* for a sacred work, trans.

a) of Jesus, as the Messiah, the anointed King, comp. in χριστός. Acts iv. 27 ὃν ἔχρισας. As a prophet, c. infin. Luke iv. 18 ἔχρισέ με εὐαγγελίζεσθαι πτωχοῖς, from Is. lxi. 1 where Sept. for ἡ ψαλμ; see above. So genr. c. dat. πνεύματι ἁγίῳ Acts x. 38. c. dupl. acc. Heb. i. 9 ἔχρισέ σε ὁ θεός . . ἐλαϊον ἀγαλλιᾶσθαι, quoted from Ps. xlv. 8 where Sept. so for ἡ ψαλμ; comp. Buttm. § 131. 5 and n. 4. Gesen. Lehrs. p. 812.

b) of Christians, as *anointed*, consecrated, set apart to the service and ministry of Christ and his gospel by the gift of the Holy Spirit; comp. in Χρίσμα. 2 Cor. i. 21 ὁ δὲ βεβαίων ἡμᾶς . . καὶ χρίσας ἡμᾶς, θεός· ὁ καὶ . . δούς τὸν ἄβραβῶνα τοῦ πνεύματος κ. τ. λ.

Χρονίζω, f. ἴσω, (χρόνος,) Att. fut. χρονιώ Heb. x. 37, comp. Buttm. § 95. 7, 9; *to while away time*, i. q. *to linger, to delay, to be long in coming or doing*, intrans. and absol. Matt. xxv. 5 χρονίζοντος δὲ τοῦ νυμφίου. Heb. x. 37. (Sept. Hab. ii. 3.) c. ἐν, Luke i. 21 ἐν τῷ ναφ. Seq. inf. ἐρχεσθαι Luke xii. 45, ἰλθεῖν Matt. xxiv. 48. Sept. for ἡ ψαλμ. Judg. v. 28. Dan. ix. 19. c. inf. Gen. xxxiv. 19. Deut. xxiii. 22.—Theophr. Caus. Pl. 4. 10 fin. Diod. Sic. 2. 27. Thuc. 6. 49. ἐν τῇ ῥώμῃ Pol. 33. 16. 6.

Χρόνος, ου, ὁ, *time*, i. e. in the

abstract, as perceived and measured by the succession of objects and events; see Tittm. de Syn. N. T. p. 39 sq.

a) pp. and genr. (a) Mark ix. 21 πόσος χρόνος ἐστίν; Luke iv. 5 ἐν στιγμήῳ χρόνου. Acts vii. 23 τεσσαρακονταετῆς χρόνος. xxvii. 9. Gal. iv. 4, comp. in Πλήρωμα d. Heb. xi. 32. Rev. ii. 21 ἔδωκα αὐτῇ χρόνον, see in Δίδωμι a. γ. 2. Rev. x. 6. So διατρίβειν τὸν χρόνον, see in Διατρίβω, Acts xiv. 3, 28. ποιῆσαι τὸν χρόνον Acts xv. 33. xviii. 23; see in Ποίω no. 2. e.—Hdian. 8. 5. 1. Pol. 6. 17. 5 χρόνον δοῦναι. Dem. 178. 9. Xen. An. 7. 7. 47.—With prepositions: διὰ τὸν χρόνον Heb. v. 12, see in Διά II. 1. a. ἐκ χρόνων ικανῶν of or from long times Luke viii. 27. ἐν παντὶ χρόνῳ Acts i. 21. (Sept. Josh. iv. 24.) ἐπὶ χρόνον for a time Luke xviii. 4. Acts xviii. 20. ἐφ' ὅσον χρόνον Rom. vii. 1. 1 Cor. vii. 39. Gal. iv. 1. μετὰ χρόνον πολὺν after long time, Matt. xxv. 19. Heb. iv. 7.—c. διά Dem. 615. 10. c. ἐκ Diod. Sic. 1. 4 ἐκ πολλῶν χρόνων. c. ἐν, Hdian. 1. 1. 4. Xen. Vect. 4. 25 ἐν τῷ παντὶ χρόνῳ. c. ἐπὶ Xen. Venat. 1. 2. c. μετὰ Hdian. 5. 6. 2. Xen. Venat. 1. 7.—(β) Accus. χρόνον. χρόνους, marking duration, time, how long, Buttm. § 131. 8. Mark ii. 19 ὅσον χρόνον . . . ἔχουσι τὸν νυμφίον. Luke xx. 9 ἀπεδήμησε χρόνους ικανούς. John v. 6 πολὺν χρόνον. vii. 33 μικρὸν χρόνον. xii. 35. xiv. 9. Acts xiii. 18. xix. 22. xx. 18. 1 Cor. xvi. 7. Rev. vi. 11. xx. 3. So Sept. for עֶשְׂרִי Deut. xii. 19. xxi. 19. Josh. iv. 14. χρ. μικρὸν for שְׁנָיִם Is. liv. 7.—Ceb. Tab. 2. Diod. Sic. 1. 4 πλείω χρόνον. Pol. 3. 64. 4 τοσοῦτους χρόνους. Xen. Mem. 3. 6. 13.—(γ) Dat. χρόνῳ, χρόνοις, marking time when, in or during which, etc. comp. Matth. § 406. a. Winer § 31. 3. p. 176. Buttm. § 133. 3. 4. Luke viii. 29 πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, i. e. in, during, since long time. Acts viii. 11. Rom. xvi. 25 χρόνους αἰώνιους, comp. below in b.—Hdian. 5. 3. 5 μακρῷ χρόνῳ. Soph. Trach. 599.

b) Spec. by the force of adjuncts χρόνος sometimes stands for a time, period, season, like καιρός, comp. Tittm. 1. c. E. g. plur. joined with καιροί, Acts i. 7 γινῶναι χρόνους ἢ καιρούς. 1 Thess. v. 1. Seq. genit. of event or the like; Matt. ii. 7 τὸν χρόνον τοῦ φαι-

νομένου ἀστέρος. Luke i. 57 ὁ χρ. τοῦ τεκεῖν. Acts iii. 21. vii. 17. xvii. 30. 1 Pet. i. 17. iv. 3 ὁ παρεληλυθὼς χρόνος τοῦ βίου. With an adjective, pronoun, or the like; Matt. ii. 16 κατὰ τὸν χρόνον ὃν ἠκρίβωσε. Acts i. 6 ἐν χρόνῳ τούτῳ. Jude 18 ἐν ἐσχάτῳ χρόνῳ, and 1 Pet. i. 20 ἐπ' ἐσχάτων χρόνων, see in Ἐσχατος b. β. 2 Tim. i. 9 et Tit. i. 2 πρὸ χρόνων αἰώνιων, see in Αἰώνιος b. 1 Pet. iv. 2 τὸν ἐπίλοιπον ἐν σαρκὶ χρόνον. So Sept. for עֶשְׂרִי Ecc. iii. 1.—Palæph. 52. 1. Æl. V. H. 11. 3. Dem. 399. 9. Xen. Mem. 1. 4. 12 τοῦ ἔτους χρόνον. ib. 2. 1. 34 τὸν μέλλοντα χρόνον τοῦ βίου.

Χρονοτριβέω, ὦ, f. ἦσω, (χρόνος, τριβω, to wear away time, to spend time, to delay, intrans. Acts xx. 16.—Aristot. Rhet. 3. 3. Eustath. in Il. ψ. 1447. 11. ib. 1450. 38.

Χρῦστος, ἑ, εον, contr. χρυστοῦς, ἦ, οὔν, (χρυσός,) golden, of gold; 2 Tim. ii. 20 σκεύη χρυσᾶ. Heb. ix. 4 bis, στάμνος χρυσῆ. Rev. i. 12, 13, 20. ii. 1. iv. 4. v. 8. viii. 3 bis. ix. [7,] 13, 20. xiv. 14. xv. 6, 7. xvii. 4. xxi. 15. Sept. for כֶּהֱנִי Gen. xli. 42. Ex. iii. 22.—Jos. Ant. 11. 1. 3. B. J. 7. 1. 3. Hdian. 5. 5. 20. Xen. Mem. 3. 8. 6.

Χρυσόν, ου, τό, (dim. of χρυσός,) gold, pp. in small pieces or quantity, espec. as wrought.

a) genr. Heb. ix. 4 τὴν κιβωτὸν . . . περικεκαλυμμένην πάντοθεν χρυσῷ. 1 Pet. i. 7. Rev. iii. 18. xxi. 18, 21. Sept. for כֶּהֱנִי Ex. xxxvii. 2, 4, 6.—Luc. Tim. 56. Arr. Epict. 1. 1. 5. Hdot. 3. 97.

b) meton. (a) a golden ornament; 1 Pet. iii. 3 περιθεσεις χρυσίων. Rev. xvii. 4 et xviii. 16 in later edit.—Sept. Job xxvii. 16. Dem. 1182. 26 χρυσία πολλὰ ἔχουσιν καὶ ἱμάτια καλά. Thuc. 2. 13 τοῖς περικειμένοις χρυσοῖς.—(β) gold coin, money, Acts iii. 6. xx. 33. 1 Pet. i. 18.—Ecclus. xl. 27. Hdian. 6. 7. 22. Xen. An. 1. 1. 9.

Χρυσοδακτύλιος, ου, ὁ, ἡ, adj. (χρυσός, δακτύλιος q. v.) gold ringed, having gold rings upon the fingers, James ii. 2.—So Arr. Epict. 1. 22. 18 χρυσοὺς δακτυλίους ἔχων πολλούς. Ccyp. Luc. Tim. 20 χρυσόχειρες.

Χρυσόλιθος, ου, ὁ, (χρυσός, λίθος,) *chrysolite*, pp. golden stone, a name applied by the ancients to all gems of a golden or yellow colour; but prob. designating particularly the *topaz* of the moderns. Rev. xxi. 20. Sept. for $\psi\text{-}\psi\text{-}\eta$ topaz Ex. xxviii. 20. xxxix. 11.—Jos. Ant. 3. 7. 5. Diod. Sic. 2. 52. Comp. Plin. H. N. 37. 9, 11. Rees' Cyclop. art. *Gems*, *Topaz* and *Chrysolite*.

Χρυσόπρασος, ου, ὁ, (χρυσός, πράσιν a leek,) *chrysoprase*, a precious stone of a greenish golden colour, like a leek, i. e. usually apple green passing into a grass-green, Rev. xxi. 20.—Comp. Plin. H. N. 37. 20, 21. Rees' Cyclop. art. *Chrysoprase* and *Gems*.

Χρυσός, ου, ὁ, *gold*. a) genr. Matt. ii. 11 χρυσόν, καὶ λίβανον. xxiii. 16, 17 bis. Acts xvii. 29. 1 Cor. iii. 12. Rev. xviii. 12. ix. 7 in text. rec. Sept. for $\psi\text{-}\eta$ 2 Chr. iii. 7. Ezra i. 6. Prov. xvii. 3.—Luc. Contempl. 4. Hdian. 8. 7. 4. Xen. Cyr. 8. 4. 27.

b) meton. (α) i. q. *golden ornaments*, 1 Tim. ii. 9 ἡ χρυσῶν, ἡ μαργαρίταις. Rev. xvii. 4 et xviii. 16 in text. rec.—Luc. de Dom. 8 τῶν χρυσῶν τοσοῦτον κεκόσμηται. Dinarch. 95. 40.—(β) *gold coin, money, treasure*, Matt. x. 9. James v. 3.—Hdian. 2. 6. 11. Dem. 122. 2. Xen. Mem. 3. 1. 13.

Χρυσοῦς, see Χρύσιος.

Χρυσόω, ὦ, f. ὠσω, (χρυσός,) *to gild, to deck with gold*, trans. Rev. xvii. 4 κεχρυσωμένη χρυσῶν v. χρυσίῳ, comp. Engl. 'to gild with gold.' xviii. 16. So Sept. χρυσόω χρυσίῳ for $\psi\text{-}\eta$ $\psi\text{-}\eta$ Ex. xxvi. 32, 37. xxxvi. 34. simpl. 2 K. xviii. 16.—Luc. Philops. 19. Plut. Philopoe. 9. Diod. Sic. 4. 47.

Χρώς, χρωτός, ὁ, (kindr. χροά, χροία, χρώμα,) pp. *surface* of a body, espec. of the human body, *the skin*, Sept. for $\gamma\text{-}\eta$ Ex. xxxiv. 29, 30. Xen. Cēc. 10. 5; also *colour, complexion, teint* of the skin, Diod. Sic. 2. 6. Genr. and in N. T. *the body*, Acts xix. 12 ἀπὸ τοῦ χρωτός σουδάριον, i. e. which had been on his body. Sept. for $\gamma\text{-}\eta$ Lev. xiii. 2 sq.—Dion. Hal. Ant. 9. 50. Xen. Conv. 4. 54.

Χωλός, ἡ, ὅν, (obsol. χάω, χαλάω,) *lame, halt, crippled* in the feet, spoken of persons; Matt. xi. 5 καὶ χωλοὶ περιπατοῦσι. xv. 30, 31. xviii. 8. xxi. 14. Luke vii. 22. xiv. 13, 21. John v. 3. Acts iii. 2, [11]. viii. 7. xiv. 8. Trop. Heb. xii. 13, see in Ἐκτρέπω a. Once, *lame* from the loss of a foot, for ἀνάπηρος, maimed, Mark ix. 45; comp. Lob. ad Phr. p. 474 marg. Sept. for $\psi\text{-}\eta$ Lev. xxi. 17. Deut. xv. 21.—Æl. V. H. 11. 9 δειξας χωλὸν τινα καὶ ἀνάπηρον. Luc. D. Deor. 15. 1. Xen. Cyr. 1. 4. 11.

Χώρα, ας, ἡ, (i. q. χῶρος, fr. obsol. χάω,) pp. *space*, which receives, contains, surrounds any thing; and so, *place, spot*, in which one is, where any thing is or takes place, Luc. D. Deor. 28. 1. Dem. 701. 16. Xen. Mem. 3. 8. 10. H. G. 4. 2. 20.—Hence genr. and in N. T. a *country, land, region, province*, etc.

a) genr. (α) pp. Luke iii. 1 τῆς Ἰουδαίας καὶ Τραχωνιτιδος χώρας. xv. 13, 14, 15. xix. 12. John xi. 54, 55. Acts viii. 1 τὰς χώρας Ἰουδαίας καὶ Σαμαρείας. x. 39. xiii. 49. xvi. 6 et xviii. 23 τὴν Γαλατικὴν χώραν, *the Galatian country*, the region or province of Galatia. xxvi. 20. c. gen. αὐτῶν Matt. ii. 12. So genr. Matt. iv. 16 ἐν χώρᾳ καὶ σκιᾷ θανάτου, comp. in θάνατος d. (Is. ix. 1.) Opp. to the sea, Acts xxvii. 27. Sept. for $\gamma\text{-}\eta$ Gen. xlii. 9. Job i. 1. Jon. 1. 8. $\psi\text{-}\eta$ 1 K. xx. 14 sq.—Jos. Ant. 11. 1. 1 ἐν τῇ Ἰουδαίᾳ χώρᾳ. ib. 17. 2. 2. Hdian. 6. 7. 10 τὴν Ἰταλῶν χώραν. Xen. An. 5. 6. 25. Vect. 1. 3 ὥσπερ δὲ ἡ γῆ, οὕτω καὶ ἡ περὶ τὴν χώραν θάλαττα παμφορωτάτη ἐστὶ.—(β) Meton. for the inhabitants of a country or region; Mark i. 5 ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα. Acts xii. 20.—Ecclus. xlvii. 18.

b) put with the name of a town or city, etc. a *district, territory*, around and belonging to that city; Matt. viii. 28 εἰς τὴν χώραν τῶν Γεργεσηνῶν. Mark v. 1. Luke viii. 26. impl. Mark v. 10. Luke ii. 8.—Hdian. 3. 9. 5, 6. Diod. Sic. 1. 56. Xen. H. G. 6. 2. 7.

c) spec. *the country*, the open country, *fields*; as opp. to the city, Luke xxi. 21 οἱ ἐν ταῖς χώραις, opp. ἡ Ἱερουσαλὴμ in ver. 20.—Dem. 255. ult. Xen. Cyr. 7. 1.

43.—As sown, tilled, harvested, Luke xii. 16. John iv. 35 θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμόν. James v. 4.—Eccles. xliii. 3. Jos. Ant. 7. 8. 5. Hdian. 6. 4. 11. Xen. Mem. 3. 6. 11.

Χωραζίν, see Χοραζίν.

Χωρέω, ὦ, f. ἦσω, (χώρα, χῶρος, space, place,) *to give space, place, room, to give way, to yield*, Hom. Il. 16. 592. c. gen. *to retire or retreat from*, ib. 15. 655.—Hence in N. T.

a) i. q. *to go away* from a place, i. e. (α) genr. *to go, to pass*, intrans. c. εἰς, Matt. xv. 17 εἰς τὴν κοιλίαν χωρεῖ. Trop. 2 Pet. iii. 9 πάντας εἰς μετάνοιαν χωρηῖ. —Æschyl. Pers. 379 or 385 πᾶς ἀνὴρ . . . ἰς ναῦν ἰχώρει. Xen. Ag. 1. 29. c. ἐπὶ Hdian. 8. 5. 13. Hesyeh. χῶρει πορεύουν.—(β) i. q. *to go forward*, trop. *to go well, to succeed, to have success or progress*; John viii. 37 ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν, i. e. *in or among you*.—2 Macc. xv. 37. Jos. Ant. 6. 10. 2. Diod. Sic. 2. 18. Pol. 10. 15. 4. pp. Æschyl. Pers. 582 or 589 νῦν ἰχώρει.

b) spoken of capacity, *to make place or room*, i. q. *to take in or receive, to hold, to contain*. (α) pp. as a vessel, c. acc. of measure, John ii. 6 ὑδρίαί . . χωροῦσαι ἀνὰ μετρητάς δύο ἢ τρεῖς. Genr. of a place, c. acc. of thing, Mark ii. 2 ὥστε μηκέτι χωρεῖν sc. αὐτοῦς. John xxi. 25 οὐ . . . τὸν κόσμον χωρῆσαι τὰ γραφ. βιβλία. Sept. of a vessel, for לִיָּה 1 K. vii. 25. 2 Chr. iv. 5. genr. for לִיָּה, Gen. xiii. 6.—So of a vessel, Luc. Tim. 57. Xen. An. 1. 5. 6. genr. Jos. B. J. 6. 2. 5 τὴν δυν. μὴ χωρουμένην τῷ τόπῳ. Æl. V. H. 1. 3. Thuc. 2. 17.—(β) Trop. *to receive*, e. g. a doctrine, matter, *to admit, to assent to*, c. acc. Matt. xix. 11 οἱ πάντες χωροῦσι τὸν λόγον τοῦτον. impl. ver. 12 bis. —Act. Thom. § 50. Plut. Cato Min. 64 οὐδὲ τὸ Κάτωνος φρόνημα χωροῦσι.—Also persons, *to receive to one's heart, affection*; 2 Cor. vii. 2 χωρήσατε ἡμᾶς, in allusion to vi. 11, 12, 13. So Chrysost. ad h. l. φιλήσατέ με.

Χωρίζω, f. ἴσω, (χωρίς,) *to put apart, to separate, to sunder*, trans.

a) Act. Matt. xix. 6 et Mark x. 9 ἀ οὖν ὁ θεός συνέζευξεν, ἄνθρωπος μὴ χωρίζτω. Seq. ἀπό c. gen. *from* any thing,

Rom. viii. 35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χρ. ver. 39. Pass. Heb. vii. 26.—Pol. 6. 31. 4. Plut. Cato Maj. 2 Pass. Hdot. 1. 4. c. ἀπό Wisd. i. 3. χωρισμὸς ἀπὸ Plato Phædo 12.

b) Mid. χωρίζομαι, and aor. 1 pass. ἔχωρισθην as Mid. *to separate oneself, to depart*, e. g. from a person, c. ἀπό, 1 Cor. vii. 10 γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι. absol. ver. 11, 15 bis. Philem. 15.—Of a wife, Isæus 73. 2. genr. Sept. for לִיָּה Neh. ix. 2. Xen. Cyr. 6. 1. 8.—From a place, i. q. *to go away, to depart*, c. ἀπό, Acts i. 4 ἀπὸ Ἱερουσ. μὴ χωρίζεσθαι. c. ἐκ, Acts xviii. 1 χωρισθεῖς ὁ Παῦλος ἐκ τῶν Ἀθηναίων. ver. 2.—c. ἐκ, Pol. 3. 90. 2. c. εἰς, 2 Macc. v. 21. Pol. 5. 2. 8. Diod. Sic. 19. 65.

Χωρίον, ου, τό, (χῶρος, χώρα,) *dimin. in form but not in sense, comp.* Buttm. § 119. n. 15. p. 330; *place, spot*, Hdian. 2. 9. 8. Xen. Mem. 3. 5. 26. a country, region, Luc. D. Deor. 20. 5. Xen. H. G. 5. 1. 7.—In N. T. like Engl. *place, i. q. a field, farm, possession*; Matt. xxvi. 36 et Mark xiv. 32 εἰς χωρίον λεγόμενον Γεθσημανῆ, comp. John xviii. 1 where it is κῆπος. John iv. 5. Acts i. 18 ἱκτήσατο χωρίον. ver. 19 bis. v. 3, 8. Plur. τὰ χωρία, *possessions, estates*, Acts iv. 34. xxviii. 7. Sept. for לִיָּה 1 Chr. xxvii. 27.—Jos. Ant. 5. 2. 12. Æl. V. H. 14. 44. Thuc. 1. 106. Xen. H. G. 2. 4. 1.

Χωρίς, adv. and prep. (obsol. χάω, kindr. with χῶρος, χώρα,) *apart, separately, asunder*; comp. Buttm. § 146. 2. Winer § 68. 6.

a) Adv. John xx. 7 χωρίς ἐντετυλιγμένον.—Jos. Ant. 17. 11. 2. Pol. 6. 26. 3. Xen. An. 6. 6. 2.

b) Prep. c. gen. comp. Buttm. and Winer l. c. *apart from*, i. q. *without*. (α) genr. Matt. xiii. 34 et Mark iv. 34 χωρίς παραβολῆς. Luke vi. 49 χωρίς θεμελίου. John i. 3 χωρίς αὐτοῦ ἐγένετο οὐδὲ ἔν. xv. 5. Rom. iii. 21 χωρίς νόμου. ver. 28. iv. 6. vii. 8, 9. x. 14. 1 Cor. iv. 8. xi. 11 bis. Eph. ii. 12. Phil. ii. 14. 1 Tim. ii. 8. v. 21. Philem. 14. Heb. iv. 15 χωρίς ἁμαρτίας, yet without sin. vii. 7, 20, 21. ix. 7, 18, 22, 28. x. 28. xi. 6, 40. xii. 8, 14. James ii. 20, 26 bis.—Luc. Parasit. 17 οὔτε ἱκετεύειν χωρίς ἵππου. Diod. Sic. 3. 34 bis, χωρίς ὑποδιεσως . . .

χωρίς πυρός. Xen. An. 1. 4. 13.—(β) i. q. *besides*, exclusive of; Matt. xiv. 21 et xv. 38 χωρίς γυναικῶν καὶ παιδίων 2 Cor. xi. 28. So Sept. for תַּבְּרָן Gen. xlv. 26. Num. xvi. 49. תַּבְּרָן 1 K. v. 16.—Pol. 6. 56. 13. Diod. Sic. 2. 9. Xen. Cyr. 1. 5. 5.

Χῶρος, ου, ὁ, Lat. *Corus, Caurus*, the Latin name of the north-west wind; Virg. Georg. 3. 278, 356. Cæs. B. G. 5. 7. Comp. Adam's Rom. Ant. p. 548. In N. T. meton. *the north-west*, the quarter whence Corus blows, Acts xxvii. 12.

Ψ

Ψάλλω, f. ψαλῶ, (ψάω,) *to touch, to twitch, to pluck*, e. g. the hair or beard, ψάλλ' ἔθιραν Æschyl. Pers. 1062. Suid. ψαλλομένη· τιλλομένη. Espec. a string, *to twang*, e. g. a carpenter's line in order to make a mark, Phil. Thess. Ep. 15; the string of a bow, τόξον νευρὰν ψάλλειν Eurip. Bacch. 784; and so βέλος ἐκ κέρας ψάλλειν Anthol. Gr. II. p. 240; of a stringed instrument of music, Aristot. Probl. χορδὴν ψάλλειν *to touch or strike the chords*; Anacr. Fr. 16. 3. ed. Fisch. ψάλλω πεκτίδα. Hence oftenest absol. ψάλλειν, *to touch the lyre or other stringed instrument, to strike up, to play*, Jos. Ant. 11. 3. 9. Plut. Pericl. 1. Luc. Parasit. 17 οὐτε γὰρ αὐλεῖν ἐνὶ χωρὶς αὐλῶν, οὐτε ψάλλειν ἄνευ λύρας. More general than κισαρίζειν and distinguished from it, Hdot. 1. 155. Dion. Halic. de Comp. Verbor 25. penult. p. 30. 43. ed. Sylburg. So Sept. ψάλλειν ἐν χειρὶ for תַּבְּרָן 1 Sam. xvi. 23. xviii. 10. xix. 9.—In Sept. and N. T. *to sing, to chant*, pp. as accompanying stringed instruments; absol. James v. 13. c. dat. pers. *to or in honour of* whom, Rom. xv. 9 τῷ ὀνόματι σου ψαλῶ. Eph. 5. 19 ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ. So c. dat. of manner, 1 Cor. xiv. 15 bis, ψαλῶ τῷ πνεύματι . . . τῷ νοῦ. Sept. oft c. dat. pers. for הַ תַּבְּרָן Judg. v. 3. 2 Sam. xxii. 60. Ps. ix. 3. xviii. 50. xxx. 5. xlvii. 7.—Psalt. Sal. iii. 2 ὕμνον ψάλλειν τῷ θεῷ.

Ψαλμός, ου, ὁ, (ψάλλω,) *a touching, twang*, e. g. of a bowstring, τοξοῦ Eurip. Ion. 173 or 175; of stringed instruments, *a playing, music*, Anthol. Gr. II.

p. 73, 74. IV. p. 257; *tone, melody, measure*, as played, ψαλμὸν Δύδιον Pind. Fr. epinic. 4. T. III. p. 17. Heyne. In later usage, *song*, pp. as accompanying stringed instruments, Jos. Ant. 6. 11. 3 τῷ ψαλμῷ καὶ τοῖς ὕμνοις ἐξάδειν αὐτόν. ib. 7. 4. 2. Plut. Alex. M. 67 μουσα συρίγγων καὶ αὐλῶν, ᾠδῆς τε καὶ ψαλμοῦ. ib. Pomp. 24.—In N. T. *a psalm, a song*, in praise of God.

a) genr. 1 Cor. xiv. 26 ἕκαστος ὑμῶν ψαλμὸν ἔχει. Eph. v. 19 ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς. Col. iii. 16. So Sept. for תַּבְּרָן Ps. xcv. 2. תַּבְּרָן in superscript. Ps. 3, 4, 5, sq. — Psalt. Sal. xv. 5 ψαλμὸν καὶ αἶνον.

b) spec. of the *Psalms*, the book of Psalms, as a part of the O. T. Luke xx. 42. xxiv. 44. Acts i. 20. So Acts xiii. 33 ἐν τῷ ψαλμῷ τῷ δευτέρῳ. Comp. in Προφήτης α. β, and Νόμος c. β.

Ψευδαδελφός, ου, ὁ, (ψευδής, ἀδελφός,) *a false brother*, i. e. a false Christian, hypocrite, spoken apparently of Judaizing professors of Christianity, 2 Cor. xi. 26. Gal. ii. 4.

Ψευδαπόστολος, ου, ὁ, (ψευδής, ἀπόστολος,) *a false apostle*, a pretended minister of Christ, 2 Cor. xi. 13.

Ψευδής, έος, ους, ὁ, ἡ, adj. (ψεύδομαι,) *false, lying, deceiving*; Acts vi. 13 μάρτυρας ψευδεῖς. Rev. ii. 2. Sept. for תַּבְּרָן 1 K. xxii. 22, 23. Prov. xii. 23. xix. 5, 9.—Arr. Epict. 3. 7. 15. Plut. de Adul. et Amic. 24. Thuc. 4. 27.—By impl. *false towards God, wicked, ungodly*, Rev. xxi. 8 εἰδωλολάτραις καὶ πᾶσι.

τοῖς ψευδέσι. Sept. for שרר Prov. xxviii. 6. שרר Prov. viii. 7.

Ψευδοδιδάσκαλος, ου, ὁ, (ψευδής, διδάσκαλος,) *a false teacher*, one who teaches false doctrines, 2 Pet. ii. 1.

Ψευδολόγος, ου, ὁ, ἡ, adj. (ψευδής, λέγω,) *speaking falsely, lying*, spoken of false teachers, 1 Tim. iv. 2.—genr. Luc. * 1e Electr. 3 ψ. ἄνθρωπος. Pol. 32. 8. 9.

Ψεύδομαι, see Ψεύδω.

Ψευδομάρτυρ, υρος, ὁ, ἡ, (ψευδής, μάρτυρ,) *a false witness*, Matt. xxvi. 60 bis. 1 Cor. xv. 15.—Plut. Rep. gerend. Præc. 29. ed. R. IX. p. 269. 12.

Ψευδομαρτυρέω, ὦ, f. ἦσω, (ψευδομάρτυρ,) *to bear false witness*, intrans. seq. κατ' αὐτοῦ Mark xiv. 56, 57. Absol. μὴ ψευδομαρτυρήσῃς *bear not false witness* Mark x. 19. Luke xviii. 20; also οὐ ψευδομαρτυρήσεις *thou shalt not bear false witness* Matt. xix. 18. Rom. xiii. 9; all quoted from Ex. xx. 16 et Deut. v. 18 where Sept. for רבשׁ תר כררר נב. For the difference, comp. in Mh' I. f. γ; espec. Oὐ α. β.—Jos. Ant. 3. 5. 5. Dem. 851. 13. Xen. Mem. 4. 4. 11.

Ψευδομαρτυρία, ας, ὁ, (ψευδομαρτυρέω,) *false witness*, Matt. xv. 19. xxvi. 59.—Dem. 846. ult. Andocid. 10. 22.

Ψευδοπροφήτης, ου, ὁ, (ψευδής, προφήτης,) *a false prophet*, i. e. one falsely professing to come as a prophet and ambassador from God, a false teacher, comp. in Προφήτης b. Matt. vii. 15. xxiv. 11, 24. Mark xiii. 22. Luke vi. 26. Acts xiii. 6. 2 Pet. ii. 1. 1 John iv. 1. Rev. xvi. 13. xix. 20. xx. 10. So Sept. for נבׁי Jer. vi. 13. xxvi. 8, 11, 16. Zech. xiii. 2. al.—Test. XII Patr. p. 614. Jos. Ant. 8. 13. 1. ib. 10. 7. 3. B. J. 6. 5. 2.

Ψῆδος, εος, ους, τό, (kindr. with ψύδος, ψυδής,) *falsehood, lying, a lie*; John viii. 44 ὅταν λάλῃ τὸ ψῆδος. Eph. iv. 25, comp. Col. iii. 9. 2 Thess. ii. 9 σ. καὶ τέραςι ψεύδοις, i. q. ψευδέσι, false, deceiving; Butt. § 123. n. 4. ver. 11. 1. John ii. 21, 27. Sept. for כרר Ps. v. 7. רבשׁ Is. xlv. 20. Jer. v. 2.—Ecclus. li. 3. AEL. V. H. 5. 21. Pol. 12. 7. 4. Xen. Mem. 4. 2. 17.—By impl. *falsehood*, toward God, *wickedness, ungodliness*;

so ποιεῖν ψῆδος, to practise wickedness, Rev. xxi. 27 ποιεῖν βδελυγμα καὶ ψῆδος. xxii. 15. Comp. in Ποιέω no. 2. a. δ. Rev. xiv. 5 in later edit. for δόλος. So Sept. and שרר Hos. vii. 3. xii. 1. [xi. 12].—Meton. of *false religion, idolatry*; Rom. i. 25 μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει. Comp. in Ἀδικία no. 2. So Sept. of false gods, for רבשׁ Jer. iii. 10. xiii. 25.

Ψευδόχριστος, ου, ὁ, (ψευδής, χριστός,) *a false Christ*, a pretended Messiah, Matt. xxiv. 24. Mark xiii. 22.

Ψεύδω, f. σω, (ψῆδος,) *to speak falsely, to lie to any one, to deceive*, τινά Soph. Œd. Col. 628, 1512. Xen. Cyr. 1. 5. 13. Pass. *to be deceived*, disappointed, c. gen. Thuc. 4. 108.—Usually and in N. T. only depon. Mid. ψεύδομαι, f. εὔσομαι *to speak falsely, to lie, to deceive*; absol. Matt. v. 11. Rom. ix. 1 ἀλήθειαν λέγω, ἐν Χριστῷ. οὐ ψεύδομαι. 2 Cor. xi. 31. Gal. i. 20. 1 Tim. ii. 7. Heb. vi. 18. James iii. 14 κατὰ τῆς ἀληθείας. 1 John i. 6. Rev. iii. 9. c. acc. pers. Acts v. 3 ψεύσασθαι σε τὸ πνεῦμα τὸ ἅγιον. Seq. εἰς τινὰ *towards any one*, Col. iii. 9. Sept. for כרר absol. Prov. xiv. 5. c. acc. Is. lvii. 11. שרר absol. Lev. xix. 11. c. acc. Deut. xxxiii. 29.—absol. Hdian. 1. 4. 21. Xen. Mem. 2. 6. 36. c. acc. Hdian. 2. 11. 12. Xen. An. 1. 3. 10. πρὸς τινὰ Xen. An. 1. 3. 5.—Also in N. T. and Sept. c. dat. of pers. *to lie to any one*, Acts v. 4 οὐκ ἐψέσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ. So Sept. for כרר Ps. lxxviii. 36. lxxxix. 36. כרר Ps. xviii. 45. Comp. Winer § 31. 2.

Ψευδώνυμος, ου, ὁ, ἡ, adj. (ψευδής, ὄνομα,) *falsely named*, falsely so called, 1 Tim. vi. 20.—Philo de Vit. Mos. II. p. 161. 6 τοὺς ψευδωνύμους sc. Θεούς. Plut. Rep. ger. Præc. 14. Æschyl. Prom. vinet. 716.

Ψῆσμα, ατος, τό, (ψεύδομαι,) *a being false, falsehood*, Symm. for רבשׁ Job xiii. 4. כרר Ps. lxi. 3. Prov. xxiii. 3. Luc. Tim. 55. Plut. Artax. 13. In N. T. by impl. *falsehood* toward God, *wickedness, ungodliness*; Rom. iii. 7 εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι

ὑπερίστανον, comp. vers. 3, 4, 5. Comp. in Ψεύδος, Ἀδελφία no. 2.

Ψεύστης, ου, ὁ, (ψεύδω,) *one false, a liar, deceiver*, John viii. 44, 45. 1 Tim. i. 10. Tit. i. 12. 1 John i. 10. ii. 4. iv. 20. v. 10. So of a false teacher, impostor, 1 John ii. 22, coll. ver. 18.—Ecclus. xxv. 2. Diod. Sic. 1. 76. Dem. 404. 5.—By impl. *one false toward God, an apostate, wicked person*, Rom. iii. 4. Comp. in Ψεύσμα. So Sept. for צר Prov. xix. 22, opp. δίκαιος.—Ecclus. xv. 8 ἄνδρες ψεύσται, parall. ἄνδρες ἀμαρτωλοί in ver. 7.

Ψηλαφάω, ὦ, f. ἴσω, (ψάω, ψάλλω, ψαλάσσω,) *to touch, to feel, to handle*, trans. Luke xxiv. 39 ψηλαφήσατέ με. Heb. xii. 18. 1 John i. 1. Trop. *to feel after*, Acts xvii. 27 εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὗρουιν. Sept. pp. for שׁוּר Gen. xxvii. 12, 21, 22. Judg. xvi. 27.—Aristoph. Eccles. 315 ὅτε δ' ἡδ' ἐκείνο ψηλαφῶν οὐκ ἰδυνάμην εὐρεῖν. Pol. 8. 31. 8. Xen. Eq. 2. 4.

Ψηφίζω, f. ἴσω, (ψῆφος q. v.) pp. *to count or reckon with pebbles, counters, ψηφοί*, upon the abacus, Pol. 5. 26. 13; comp. Rees' Cyclop. art. *Abacus*. In N. T. genr. *to count up, to reckon*, c. acc. Luke xiv. 28 ψηφίζει τὴν δαπάνην. Rev. xiii. 18.—Aquil. for צר Ps. xlviii. 14. Palæph. 53. 3. Arr. Epict. 1. 2. 14. Anthol. Gr. III. p. 49, ψηφίζων δ' ἀνέκυτο πόσον δώσει διυγερθεῖς ἡττοῖς μισθόν, καὶ τί νοσῶν δαπανᾷ.—In the classics also Mid. *'to give one's vote, to vote for, to decree'*, Jos. Ant. 17. 2. 4. Hdtian. 5. 2. 1. Xen. H. G. 1. 5. 18.

Ψῆφος, ου, ἡ, (ψάω, ψέω,) *a small stone*, pp. as worn smooth by water, *a gravel-stone, pebble*, Lat. *calculus*, genr. Ex. iv. 25. Lam. iii. 16. Ecclus. xviii. 9. Pind. Ol. 10. 13. ib. 13. 66; any polished stone, Pind. Ol. 7. 159; the stone or gem of a ring, Artem. 2. 5.—Trop. in various senses according to the uses to which the Greeks applied such pebble-stones; e. g. of the stones or counters for reckoning on an abacus, Pol. 5. 26. 13. Aristoph. Vesp. 656. Diod. Sic. 12. 13; comp. Rees' Cyclop. art. *Abacus*. Also of dice, lots, used in a kind of magic, ἡ δὲ τῶν ψήφων μαντική, Heyne Apollodor 3. 10. 2. 9. p. 274.

Most freq. *a vote*, spoken of the black and white stones or pebbles anciently used in voting, viz. the white for approval or acquittal, and the black for condemnation; Æl. V. H. 13. 37 or 38 εἶτα τὴν μέλαιναν ἐμβάλλῃ ἀντὶ τῆς λευκῆς ψῆφον. Luc. Harmonid. 3 τῶν ἄλλων ἐκάστου μίαν ψῆφον φερόντων, ἐκείνοι μόνοι ἐκάτερος αὐτῶν δύο ἔφερον . . . σύ γε καὶ μάλιστα ὅσῳ τὴν λευκὴν αἶε καὶ σώζουσιν φέρεις. Æschin. 57. 10. Comp. Potter's Gr. Ant. I. p. 119.—Hence in N. T.

a) meton. *vote, voice, suffrage*; Acts xxv. 10 κατήνεγκα ψῆφον *I gave my vote*; sc. with alacrity, zeal; see in Καταφέρω no. 2.—Jos. Ant. 10. 4. 2 τὸ μὲν θεῖον ἤδη κατ' αὐτῶν ψῆφον ἦνεγκε. Æl. V. H. 1. 34 τὴν καταδικάζουσιν ἀγαγεῖν ψῆφον. Dem. 362. 1. Thuc. 1. 40. Xen. Mem. 1. 1. 18.

b) perh. i. q. *tessera, a die, token*; Rev. ii. 17 bis, τῷ νικῶντι . . . δώσω αὐτῷ ψῆφον λευκὴν καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον. This some refer to a custom of the Roman emperors, who in the games and spectacles which they gave to the people in imitation of the Greeks, are said to have thrown among the populace dice or tokens inscribed with the words 'frumentum, discus, servi, vestes,' etc. and whoever obtained one of these tokens received from the emperor's family whatever was thus marked upon it; see Xiphilin. de sumt. Titi ludis, p. 228 sq. So Eichhorn Comm. in loc. comp. Aretas in Eichhorn l. c. Others suppose allusion to be made to the mode of casting lots, in which sometimes tesserae or dice, tokens, with names inscribed upon them were used, and the lot fell to him whose token first came out; comp. Elsner Obs. in N. T. II. p. 442. Potter's Gr. Ant. I. p. 333. Adam's Rom. Ant. p. 302. In any case, the λευκὴ ψῆφος was a symbol. of good-fortune and prosperity; Hesych. λευκὴ ψῆφος παροιμία ἐπὶ τῶν εὐδαιμόνων . . . ζώντων.—In Greek writers also persons of distinguished virtue are said to receive a ψῆφος from the gods, i. e. an approving testimonial to their virtue; Plut. Compar. Cimon et Lucull. fin. ὥστε καὶ τὴν παρὰ τῶν θεῶν ψῆφον αὐτοῖς ὑπάρχειν,

ὡς ἀγαθοῖς καὶ θεοῖς τὴν φύσιν ἀμφοτέροις.
Comp. further in Elsner l. c. p. 443.
Wetst. N. T. II. p. 758.

Ψιθυρισμός, οὗ, ὁ, (ψιθυρίζω to whisper, Sept. 2 Sam. xii. 19. Pol. 15. 27. 10,) a *whispering*, Pluc. de rect. Rat. Audiendi 13 fin. Luc. Amor. 15. In N. T. i. q. *secret slander, detraction*, 2 Cor. xii. 20.—Plut. Conj. Præc. 40. ed. R. VI. p. 543. 8.

Ψιθυριστής, οὗ, ὁ, (ψιθυρίζω,) a *whisperer*, and by impl. a *secret slanderer, detractor*, Rom. i. 30.—Dem. 1358. 6 παρὰ τὸν ψιθυριστὴν Ἑρμῆν.

Ψιχίον, ου, τό, (dim. of ψιξ a bit, crumb, from ψίω, ψάω,) a *little bit, crumb*, of bread, meat, etc. Matt. xv. 27. Mark vii. 28. Luke xvi. 21.—Found only in N. T.

Ψυχή, ἥς, ἡ, (ψύχω q. v.) pp. *the breath*, Sept. for ψπ Job xli. 13. Gen. i. 30. Usually and in N. T. *vital breath*, Lat. *anima*, through which the body lives and feels, i. e. the principle of life manifested in the breath, *the soul*, Heb. ψπ.

a) pp. *the soul* as the vital principle, Lat. *anima*, i. e. the animal soul, the vital spirit. (a) genr. Luke xii. 20 ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ. Acts xx. 10 ἡ γὰρ ψυχὴ αὐτοῦ ἔν αὐτῷ ἐστι. Of beasts, etc. Rev. viii. 9 τὰ [κρίματα] ἔχοντα ψυχὰς. So Sept. and ψπ Gen. xxxv. 18. 1 K. xvii. 21.—Wis. xv. 8. Jos. Ant. 5. 2. 8. Hdian. 2. 13. 16. Plut. Romul. 28. Xen. Cyr. 8. 7. 19 sq. Mem. 1. 2. 53 τῆς ψυχῆς ἐξελθούσης sc. τοῦ σώματος.—(3) Meton. *life itself*; Matt. vi. 25 bis, μὴ μεριμνᾶτε τῇ ψυχῇ . . . οὐχὶ ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς; Luke xii. 22, 23. Matt. xx. 28 et Mark x. 45 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον. Mark iii. 4 et Luke vi. 9 σῶσαι τὴν ψυχὴν. Luke xiv. 26. xxi. 19 see in Κτάσμαι. Acts xv. 26. xx. 24. xxvii. 10, 22. Rom. xvi. 4. Phil. ii. 30. 1 Thess. ii. 8. Rev. xii. 11. So τίθιναι τὴν ψυχὴν to lay down one's life John x. 11, 15, 17. xiii. 37, 38. xv. 13. 1 John iii. 16 bis; comp. in Τίθημι b. β. ζητεῖν τὴν ψυχὴν τινος to seek one's life Matt. ii. 20. Rom. xi. 3; so Sept. and ψπ ψπ Ex. iv.

19. 1 Sam. xx. 1. So Sept. genr. for ψπ Gen. xix. 17, 19. xlv. 30. Ex. xxi. 23.—Æl. V. H. 13. 20. Pol. 28. 9. 4. Eurip. Heracl. 551 τὴν ἐμὴν ψυχὴν ἐγὼ δίδωμι' ἑκοῦσα. Xen. An. 4. 6. 4. ib. 3. 3. 44.—In antithetic declarations of Jesus, ψυχὴ refers not only to natural life, but also to life as continued beyond the grave; John xii. 25 bis, ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν. καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν, where αὐτήν (for τὴν ψυχὴν) refers to eternal life. So Matt. x. 39 bis. xvi. 25 bis. Mark viii. 35 bis. Luke ix. 24 bis. xvii. 33. So as including the idea of life or the spirit both natural and eternal, Matt. xvi. 26 bis. Mark viii. 36, 37; comp. Luke ix. 25.—(γ) Of a *departed soul, ghost, shade*, separate from the body; spoken in Greek mythology of the shades, manes, ghosts, inhabiting Hades; comp. Passow no. 2. Rev. vi. 9 τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ. xx. 4. Acts ii. 27, 31, οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾗδον, quoted from Ps. xvi. 10 where Sept. for ψπ.—Wis. iii. 1 δεικαίων δὲ ψυχὰι ἐν χειρὶ θεοῦ. Act. Thom. § 22. Jos. Ant. 6. 14. 2 γύναιον . . . τὰς τῶν τεθνηκότων ψυχὰς ἐκκαλοῦμενον. ib. κελεύει τὴν Σαμουήλον ψυχὴν ἀναγαγεῖν. Hom. Il. 1. 3. Luc. de Mort. 16. 4. ib. 17. 1. ib. 10. 11.

b) spec. *the soul* as the sentient principle, Lat. *animus*. (a) As the seat of the senses, desires, affections, appetites, passions, i. e. the lower and animal nature common to man with the beasts; distinguished in the Pythagorean and Platonic philosophy from the higher rational nature, ὁ νοῦς, τὸ πνεῦμα, belonging to man alone; see espec. Loesner Obs. e Philon. p. 381, 503. This distinction is also followed by the LXX, and sometimes in N. T. comp. in Πνεῦμα no. 2. b. So 1 Thess. v. 23 τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, i. e. the whole man. Heb. iv. 12 ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος. Luke i. 46 μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἡγαλλίασε τὸ πνεῦμά μου. As distinguished from διάνοια, Matt. xxii. 37. Mark xii. 30. Luke x. 27; from σύνεσις Mark xii. 33.—So Wis. xv. 11. Jos. Ant. 1. 1. 2 ἐπλασεν ὁ θεὸς τὸν ἄνθρω-

πον χοῦν ἀπὸ τῆς γῆς λαβών, καὶ πνεῦμα ἐνῆκεν αὐτῷ καὶ ψυχὴν. ib. 3. 11. 2.—Simpl. *the soul*, i. q. *the mind, feelings*; Matt. xi. 29 εὐρήσατε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Luke ii. 35 σοῦ δὲ αὐτῆς τὴν ψυχὴν διελθεῖσαι ρομφαία. John x. 24. Acts xiv. 2, 22. xv. 24. Heb. xii. 3. 1 Pet. i. 22. 2 Pet. ii. 8, 14. So Sept. for $\psi\psi$ Ex. xxiii. 9. 1 Sam. i. 15. ψ 1 K. xi. 2. Prov. xxvi. 25. Is. xlv. 19. al. (Arr. Epict. 4. 11. 6 ἔργα ψυχῆς, ὁρμῶν, ἀφορμῶν, ὁρίγισθαι κ. τ. λ. Hdian. 2. 1. 15. Xen. Mem. 1. 2. 4.) So ἐν ὅλῳ τῇ ψυχῇ *with all one's soul*, Matt. xxii. 37, and ἐξ ὅλης τῆς ψυχῆς id. Mark xii. 30, 33. Luke x. 27. So Sept. and $\psi\psi$ Deut. xxvi. 16. xxx. 2, 6, 10. $\psi\psi$ 2 Chr. xv. 15. xxxi. 21. (ἐξ ὅλης ψυχῆς M. Antonin. 3. 4. ib. 4. 31. ὅλῳ τῇ ψυχῇ Epict. Ench. 29. 3. Xen. Mem. 3. 11. 10.) ἐκ ψυχῆς *from the soul*, heartily, Eph. vi. 6. Col. iii. 23. (Theocr. 8. 35. Xen. An. 7. 7. 43.) μία ψυχὴ εἶναι *to be of one soul*, unanimo, united in affection and will, Acts iv. 32. Phil. i. 27.—Diog. Laert. 5. 11 ἐρωτηθεὶς τί ἐστι φίλος; ἔφη, μία ψυχὴ δύο σώμασιν ἰνοικοῦσα.—To the *soul*, ψυχῇ, as the seat of the desires, affections, appetites, etc. is often ascribed that which strictly belongs to the person himself; Matt. xii. 18 εἰς ὃν εὐδόκησιν ἡ ψυχὴ μου. xxvi. 38 et Mark xiv. 34 περίλυπός ἐστιν ἡ ψυχὴ μου. Luke i. 46. xii. 19 bis. John xii. 27. Heb. x. 38. 3 John 2. Rev. xviii. 14. So Sept. and $\psi\psi$ Gen. xxvii. 4, 19. Is. i. 14. ψ Is. xxxiii. 18.—Ecclus. vii. 21. Jos. Ant. 11. 1. 1. Xen. Cyr. 5. 1. 27. ib. 7. 3. 8.—(β) Genr. *the soul* of man, his spiritual and immortal nature with all its higher and lower powers, its rational and animal faculties. Matt. x. 28 bis, μὴ φοβείσθαι ἀπὸ τῶν . . . τὴν ψυχὴν μὴ δυνάμενων ἀποκτεῖναι· φοβήθητε μᾶλλον τὸν δυν. ψυχὴν καὶ σῶμα ἀπολίσσαι ἐν γείνῃ. 1 Cor. i. 23. xii. 15. Heb. vi. 19. x. 39 εἰς περιποίησιν ψυχῆς, opp. ἀπόλεια. xiii. 17. James i. 21 τὸν λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν. v. 20. 1 Pet. i. 9 σωτηρίαν ψυχῶν. ii. 11, 25. iv. 19.—Wisd. i. 4, 11 στόμα καταψευδόμενον ἀναιρεῖ ψυχὴν. ix. 15. Jos. Ant. 18. 1. 3 ἀθάνατον ἰσχὺν ταῖς ψυχαῖς εἶναι. B. J. 2. 8. 14. Hdian. 3. 14. 5. Diod. Sic. 16. 20. Plato Phædo 9, 28 ἐν τῷ αὐτῷ ὥσι

ψυχὴ καὶ σῶμα . . τῇ δὲ, ἄρχειν καὶ δεσπόζειν . . ἡ μὲν ψυχὴ τῷ θείῳ ἔοικε κ. τ. λ. Xen. Mem. 1. 4. 13, 17. ib. 4. 3. 14 ἀνθρώπου γε ψυχὴ τοῦ θείου μετέχει κ. τ. λ.

c) meton. *a soul*, i. e. *a living thing, animal*, in which is ἡ ψυχὴ, life; like Heb. $\psi\psi$. (a) genr. and from the Heb. 1 Cor. xv. 45 ἐγένετο ὁ πρῶτος ἄνθρ. εἰς ψυχὴν ζῶσαν, i. e. *a living soul* or animal, in allusion to Gen. ii. 7 where Sept. for $\psi\psi$ $\psi\psi$. Rev. xvi. 3 καὶ πᾶσα ψυχὴ ζωῆς (for ζῶσα) ἐπίθανεν ἐν τῇ θαλάσσῃ. So Sept. and $\psi\psi$ $\psi\psi$ Gen. i. 24. ii. 19. ix. 10, 12, 15. Comp. Gesen. Lex. art. $\psi\psi$ no. 4.—(β) Oftener of man, *a soul*, i. q. *a living person, man*, πᾶσα ψυχὴ, *every soul*, every person, every one, Acts ii. 43. iii. 23. Rom. xiii. 1. So in a periphrasis, πᾶσα ψ. ἀνθρώπου, i. q. *every man*, Rom. ii. 9. ψυχὰς ἀνθρώπων, men, Luke ix. 56 in text rec. Sept. and $\psi\psi$ genr. Gen. xvii. 14. Deut. xxiv. 7. Lev. v. 1, 2. ψυχὴ ἀνθρώπου for $\psi\psi$ Num. xix. 11, 13.—Eurip. Phœn. 1315 φόναι ψυχαί.—So in enumerations; Acts ii. 41 ψυχαὶ ὥσει τρισχίλια. vii. 14. xxvii. 37. 1 Pet. iii. 20. Sept. and $\psi\psi$ Gen. xli. 15, 18, 26, 27. Ex. i. 5. Deut. x. 22.—1 Macc. ii. 38. Pol. 8. 5. 3 μία ψυχὴ. Eurip. Hel. 52 ψυχαὶ δὲ πολλαί. Comp. Plut. Sympos. 6. 7. 1 ψυχὴν καὶ κεφαλὴν τὸν ἀνθρώπον εἰώδαμεν ἀπὸ τῶν κυριοτάτων ὑποκορίζεσθαι.—(γ) Spec. for *a servant, slave*; Rev. xviii. 13 ψυχὰς ἀνθρώπων, here prob. *female slaves*, in distinction from the preced. σώματα. Comp. in Ἀνθρώπος no. 1. c. ε. So Sept. ψ. ἄνθρ. for $\psi\psi$ Ex. xxvii. 13. Simpl. ψυχὴ and $\psi\psi$ Gen. xii. 5.—1 Macc. x. 33. Test. XII Patr. p. 715 κλέπτεις ψυχὰς ἐκ γῆς Ἑβραίων. Epict. Fragin. 33. ed. Schweigh. III. p. 77, πολλὰς δουλεύειν ψυχὰς.

Ψυχικός, ἡ, ὄν, (ψυχὴ,) *breathing, animal*, possessing animal life.

a) pp. of the body, σῶμα ψυχικόν, *animal body*, having breadth and animal life, 1 Cor. xv. 44 bis, 46; opp. τὸ σῶμα πνευματικόν, see in Πνευματικός a.—Diod. Sic. 1. 12 αἴτιος τοῦ ψυχικοῦ τοῖς ζώοις.

b) spoken of the soul, mind, *animal, natural*, i. e. pertaining to the animal or

natural mind and affections, swayed by the affections and passions of human nature, not under the influences of the Holy Spirit, opp. πνευματικός; comp. in Ψυχή b. a. Πνευματικός b. 1 Cor. ii. 14 ψυχικός ἀνθρ. οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ. Jude 19 ψυχικοί, πνεῦμα μὴ ἔχοντες. So James iii. 15 ἡ σοφία ψυχική.—Comp. ψυχή Ecclus. v. 2. So ψυχικός as distinguished from σωματικός, Jos. de Macc. 2. Pol. 6. 5. 7. Arr. Epict. 3. 7. 5 ἡ ἡδονὴ ἡ ψυχική. Plut. Consol. ad Apoll. 2.

Ψύχος, εος, ους, τό, (ψύχω,) *cold, frigus*, John xviii. 18 ὅτι ψύχος ἦν. Acts xxviii. 2. 2 Cor. xi. 27. Sept. for ἡ Gen. viii. 22. πῆλ Ps. cxlvii. 17.—Song of 3 Childr. 40. Pol. 5. 56. 10. Xen. Mem. 4. 3. 8, 9.

Ψυχρός, ά, ύν, (ψύχω,) *cold, cool, fresh*, refreshing, e. g. ποτήριον ψυχροῦ se. ὕδατος Matt. x. 42.—So Plut. de Garrul. 17 ὡς Ἡράκλειτος . . . λαβὼν ψυχροῦ κύλικα. Epict. Ench. 29. 2 μὴ ψυχρὸν πίνειν. Fully, ψυχρὸν ὕδωρ Theocr. 11. 47. Ael. V. H. 13. 1. Xen. Mem. 3. 13. 3.—Trop. *cold, cold-hearted*, spoken of a person inconstant and fluctuating in his affections, οὔτε ψυχρὸς, οὔτε ζεστός. Rev. iii. 15 bis, 16.—Comp. Jos. B. J. 1. 10. 4 ψυχραῖς ἑλπίσι.

Ψύχω, f. ἔλω, aor. 2 pass. ἐψύγην

Buttm. § 100. n. 8; *to breathe, to blow*, Hom. Il. 20. 440. c. acc. to blow upon, *to cool*, Sept. Jer. vi. 7. Plut. Sympos. 6. 6. Hdot. 3. 104. In N. T. Pass. ψύχομαι, fut. 2. ψυγήσομαι, *to be cooled, to grow cold*, trop. of affection, Matt. xxiv. 12 ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.—pp. Jos. Ant. 7. 14. 3. Anthol. Gr. IV. p. 47. Plut. de Sanit. tuend. 2.

Ψωμίζω, f. ἴσω, (ψωμός a bit, morsel, mouthful, from ψάω, ψάω,) *to feed by morsels*, Jamblich. Vit. Pyth. 13. 60. p. 46. Plut. Quæst. Rom. 21. In N. T. genr. *to feed*, to supply with food, c. acc. pers. Rom. xii. 20. Seq. acc. of thing, *to feed out*, 1 Cor. xiii. 3 ἰδὼν ψωμίσω πάντα τὰ ὑπάρχοντά μου. Fully c. dupl. acc. of pers. and thing, Sept. τίς ἡμᾶς ψωμεῖ κρέα, for לִיכְרֵא Num. xi. 4. Deut. viii. 16. Ecclus. xv. 3. Winer § 32. 4. Buttm. § 131. 5. Seq. acc. of pers. or animal, Porph. de Abstin. 3. 23 ψωμίζουσι τὰ νεόττια. Plut. Sympos. 5. proœm.

Ψωμίον, ου, τό, (dimin. of ψωμός, see in ψωμίζω,) *a bit, morsel, mouthful*, John xiii. 26 bis, 27, 30.—Diog. Laert. 6. 37.

Ψάχω, f. ξω, (ψάω, ψάω,) *to rub in pieces*, e. g. ears of grain, c. acc. Luke vi. 1.—Etym. Mag. ψάχοντες. θρύπτοντες, λεπτύνοντες. Comp. Ion. κατασώχω Hdot. 4. 75.

Ω

Ω, Omega, the last letter of the Greek alphabet; hence poet. for *the last*, i. q. ο ἔσχατος and τέλος, Rev. i. 8 [11]. xxi. 6. xxii. 13. Comp. in A.

᾽Ω, interj. O! before the Vocative in a direct address; Matt. xv. 28 ὦ γύναι. xvii. 17. Mark ix. 19. Luke ix. 41. xxiv. 45. Acts i. 1 ὦ θεόφιλε. xiii. 10. xviii. 14. xxvii. 21. Rom. ii. 1, 3. ix. 20. Gal. iii. 1. 1 Tim. vi. 20. James ii. 20.—Sept. Jer. iv. 10. Jos. Ant. 3. 5. 3. Ceb.

Tab. 2, 3, 4. Xen. H. G. 1. 7. 16.—Once in admiration, Rom. xi. 33 ὦ βάθος κ. τ. λ. O the depth! usually in this sense written ὦ, Buttm. § 117. n. 4. Sept. for יִשׁ Is. vi. 5. יִי Nah. iii. 1. Zeph. iii. 3.—Soph. Ajax 372.

᾽Ωβίδ, ό, indec. Obed, Heb. עֲבָד (serving sc. God), pr. n. of the son of Boaz and Ruth, Matt. i. 5 bis, Luke iii. 32. Comp. Ruth iv. 13 sq.

᾽Ωδε, demonstr. adv. (ὅδε, comp.

Buttm. § 116. 7, and n. 7,) pp. *thus, so*, in this way or manner, Hom. II. 1. 181. ib. 18. 392. Palaeoph. 1. 3. Luc. D. Mort. 16. 5. Xen. Mem. 1. 7. 1. In poetic and later usage and in N. T. also adv. of place, *hither, here*, i. e. *to* or *in* this place, viz.

a) *hither*, to this place, after verbs of motion; Matt. viii. 29 ἡλθες ὦδε. xiv. 18 et xvii. 17 φέρετέ μοι αὐτοὺς ὦδε. xxii. 12. Mark xi. 3. Luke ix. 41. xiv. 21. xix. 27. John vi. 25. xx. 27. Acts ix. 21. Rev. iv. 1. xi. 12. ἔως ὦδε Luke xxiii. 5. So Sept. for הָלַךְ Ex. iii. 5. Ruth ii. 14.—Ceb. Tab. 14, 22. Theocr. Id. 25. 35. Hom. Od. 1. 182.

b) *here*, in this place, after verbs implying rest and the like: (a) pp. Matt xii. 6 ὅτι τοῦ ἱεροῦ μέιζον ἴσθιν ὦδε. ver. 41, 42 πλείον Σολομῶνος ὦδε. xiv. 8, 17. xvi. 28. xvii. 4 bis. xx. 6 τί ὦδε ἐστήκατε ἄργοι; xxiv. 2. xxvi. 38. xxviii. 6. Mark vi. 3 ὦδε πρὸς ἡμᾶς *here* in our city. viii. 4. ix. 1, 5. xiv. 32, 34. xvi. 6. Luke iv. 23. ix. 12 ὦδε ἐν ἱερῷ τόπῳ. ver. 27, 33. xi. 31, 32. xxii. 38. xxiv. 6. John vi. 9. xi. 21, 32. Acts ix. 14 ὦδε *here* in this city. Heb. vii. 8 et xiii. 14 ὦδε *here* on earth. James ii. 3 κάθου ὦδε, and so Sept. for הָלַךְ Ruth iv. 1, 2. 2 K. vii. 3. So c. *icci* opp. Mark xiii. 21. Luke xvii. 21, 23. James ii. 3; or repeated, ὦδε . . ὦδε id. Matt. xxiv. 23. τὰ ὦδε *the things* done *here* Col. iv. 9. Sept. genr. for הָלַךְ Gen. xix. 12. Num. xxxii. 16. Judg. xix. 9. —Ceb. Tab. 9, 10. Theocr. Id. 25. 11, 14. Hdot. 1. 111, 115 fin.—(β) Trop. *herein*, in this thing, Rev. xiii. 10, 18. xiv. 12 bis. xvii. 9.

᾿Ωιδή, i. e. *ψῆδῆ, ἦς, ἥ*, (contr. for *δοιδῆ*, from *αἰδῶ*, ᾗδω to sing,) *an ode, song*, e. g. in praise of God, Eph. v. 19. Col. iii. 16. Rev. v. 9. xiv. 3 bis. xv. 3 bis. Sept. for הָלַךְ Judg. v. 12. 1 K. iv. 32. Ps. xlii. 9.—Ecclus. xxxix. 19. Jos. Ant. 7. 12. 3 *ψῆδᾶς εἰς θεὸν καὶ ὑμνους*. genr. Luc. Bis Acc. 16. Diod. Sic. 3. 17. Xen. Conv. 6. 4. Cyr. 2. 2. 13.

᾿Ωδίν, ἴνως, ἥ, (kindr. ὀδύνῃ,) a very late form of the nominative, 1 Thess. v. 3. Sept. Is. xxxvii. 3; instead of the usual ἥ ὠδὶς, ἴνως, see Passow in ὠδὶς. Winer § 9. 2. n. 1. comp. Buttm. § 41. 4. marg. Ausführl. Sprachl. § 41. n. 4;

a throe, pain, pang, sc. of a woman in travail.

a) pp. 1 Thess. v. 3 ὁλεθροῦ, ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἰχούσῃ. So Sept. for הָלַךְ Is. xxii. 23. Hos. xiii. 3. comp. Is. xxxvii. 3.—Jos. Ant. 2. 9. 2, 4. AEL. V. H. 2. 7. Plut. Vit. Thes. 20. Plato Theæt. 6. p. 149. D.

b) trop. *pain, sorrow, calamity*, of the severest kind. Matt. xxiv. 8 et Mark xiii. 9 ταῦτα ἀρχὴ ὠδίνων. So Sept. and הָלַךְ Job xxi. 17. הָלַךְ Ez. xv. 14. הָלַךְ Nah. ii. 11.—So Acts ii. 24 λύσας τὰς ὠδίνας τοῦ θανάτου, *having loosed the pains of death*, in allusion to Ps. xviii. 5 where Sept. ὠδίνες θανάτου for Heb. הָלַךְ הָלַךְ, which the LXX refer to הָלַךְ a throe, pain, instead of הָלַךְ a band, snare, comp. ver. 6. The phrase λύειν ὠδίνας occurs also in profane writers, e. g. Lycophr. Cass. 1198 σφέ ὠδίνας ἐξέλυσε λαθραίας γονῆς. A. H. An. 12. 5 τοὺς τῶν ὠδίνων λύσαι δεσμούς. ib. 7. 12 Αἰγυπτίῳ αἱ γυναῖκες . . τὴν ὠδὶνα ἀπολύσασαι καὶ ἐξαναστᾶσαι κ. τ. λ. Also Liban. Epist. 1080. p. 514, τοῦτ ἕκαστον ἀνίαν μὲν ἂν λύσειε. Strabo XVI. p. 1107, λύει δὲ κεφαλαγίας θανασι- τῶς, sc. the balsam of Jericho. Comp. Sept. Job xxxix. 3.

᾿Ωδίνω, f. *ινῶ*, (ὠδὶς,) *to be in the throes, to travail* in childbirth, absol. Rev. xii. 2 ἐν γαστρὶ ἔχουσα κράζει, ὠδίνουσα, *being in travail*. Gal. iv. 27 ἡ οὐκ ὠδίνουσα, *thou that travailest not*, i. e. who hast never been in travail, who art barren, i. q. ἡ στειρά. Sept. for הָלַךְ Is. xxiii. 4. xxvi. 18. lxvi. 7, 8. הָלַךְ Cant. viii. 5.—Hom. II. 11. 269. Anthol. Gr. II. p. 36. Luc. Somn. s. Gall. 19. Plut. Vit. Thes. 20.—Trop. of a Christian teacher, c. acc. *to travail with* any one, i. e. in spiritual birth, Gal. iv. 19. Comp. γεννάω I. a. a.

᾿Ωμος, ου, ὁ, (prob. obsol. ὦω i. q. φέρω,) *a shoulder*, Matt. xxiii. 4. Luke xv. 5. Sept. for הָלַךְ Gen. xxi. 14. Is. ix. 6. הָלַךְ Num. vii. 9. Is. xlix. 22.—Jos. Ant. 3. 8. 9. Hdian. 7. 10. 15. Xen. Mem. 3. 10. 13.

᾿Ωνέομαι, οὔμαι, f. ἥσομαι, depon. Mid. Aor. 1 ὠνησάμην a form condemned by the Atticists, instead of which Attic

writers used *ἡμέραν* comp. Phryn. et Lob. p. 137 sq. Buttm. § 114 fin.—*To buy, to purchase*, c. acc. et gen. of price, Acts vii. 16 ὃ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου.—Aor. ὠνήσαμην, Luc. D. Mort. 4. 1 τῶν πέντε [δραχμῶν] ὠνήσαμην, καὶ τροπωτῆρα δύο δόλοῶν. Ib. Hermot. 81. c. acc. Jos. Ant. 2. 4. 1. AEl. V. H. 3. 27. Hdian. 2. 10. 8. Pres. Dem. 123. 21. Xen. An. 3. 1. 20.

Ὡρόν, οὗ, τό, *an egg*, Lat. *ovum*, Luke xi. 12. Sept. for πῦρ Deut. xxii. 6. Job xxxix. 14.—Æsop. Fab. 47. Tauchn. Luc. D. Deor. 20. 14. Diod. Sic. 1. 87.

Ὡρα, ας, ἡ, whence Lat. *hora*, Engl. *hour*, pp. *a time, season*, a definite space or division of time recurring at fixed intervals, as marked by natural or conventional limits; e. g. a season of the year, ὥρα τοῦ θύρου Jos. Ant. 4. 5. 2. AEl. V. H. 3. 1. Xen. Venat. 9. 20. ὥρα χειμῶνος Jos. B. J. 3. 4. 2. AEl. V. 7. 13. Thuc. 4. 6. χειμῶν, θύρος . . . τὰς δὲ ἄλλας ὥρας Xen. Ven. 6. 13. An. 1. 4. 10. ὦ. τοῦ ἔτους Hdian. 8. 4. 3. AEl. V. H. 1. 15. αἱ κατ' ἐνιαυτόν ὥραι Diod. Sic. 1. 16. Trop. of a season of life, the fresh full bloom and beauty of youth, the ripeness and vigour of manhood, i. q. *bloom, beauty, vigour*; Jos. Ant. 4. 6. 8 ὥρα τοῦ σώματος. xv. 2. 6 ὥρα τε κάλλιστον ὄντα τὸν Ἀριστόβουλον. Plut. Marcell. 2. Æschin. 19. 4 κάλλει καὶ ὥρᾳ. Thuc. 6. 54 ὥρα ἡλικίας. Xen. Mem. 2. 1. 22 ἰσθῆτα, ἐξ ἧς ἂν μάλιστα ὥρα διαλάμποι.—In N. T. of shorter intervals, *a time, season, hour*, viz.

a) of the day generally, *day-time, day*; Matt. xiv. 15 ἡ ὥρα ἤδη παρήλθε. Mark vi. 35 bis, ἡδὲ ὥρας πολλῆς γενομένης, κ. τ. λ. xi. 11 ὁψίας ἤδη οὐσης τῆς ὥρας.—Pol. 5. 24. 1. ib. 5. 8. 3 πολλῆς ὥρας. Dion. Hal. Ant. 2. 54 ἄχρι πολλῆς ὥρας. Dem. p. 541. Thuc. 7. 39. Xen. H. G. 7. 2. 22 ἦν μὲν τῆς ὥρας μικρὸν πρὸ δύντος ἡλίου.

b) of a definite part or division of the day; in earlier writers used only of the greater divisions, as morning, noon, evening, night, ἔως μεσημβρίας, ἑσπέρα, νύξ, Passow ὥρα no. 2; or also morning, noon, and evening, ὁρθρος, καιρὸς

μεσημβρινός, κ. δειλινός, κ. ἑσπερος, Sturz Lex. Xenoph. ὥρα no. 3. So Xen. Mem. 4. 3. 4 bis, ὃ ἥλιος φωτεινός ὦν τὰς τε ὥρας τῆς ἡμέρας . . . σαφηνίζει . . . ἄστρα, ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει. Dion. Hal. de Comp. Verb. 3 ὥρα ἑωθινή. Comp Jahn § 101. In N. T. *an hour*, one of the twelve equal parts into which the natural day and also the night were divided, and which of course were of different lengths at different seasons of the year; prob. introduced by astronomers, and first so used by Hipparchus about B. C. 140; see Ideler's Chronol. I. p. 239. Adam's Rom. Ant. p. 333 sq.—(α) pp. and genr. Matt. xxiv. 36 περὶ δὲ ἡμέρας καὶ ὥρας οὐδεὶς οἶδεν. xxv. 13. Mark xiii. 32. Luke xxii. 59. John iv. 52 ἐπύθετο παρ' αὐτῶν τὴν ὥραν. xi. 19 οὐχὶ δώδεκα εἰσι ὥραι τῆς ἡμέρας. Acts v. 7 ὥς ὥρων τριῶν δι-ἀστημα. x. 30 μέχρι ταύτης τῆς ὥρας. Rev. ix. 15. Dat. c. ἐν, of time when; Matt. viii. 13. xxiv. 50 ἐν ἡμέρᾳ . . . καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει. Luke xiii. 46. John iv. 53. Accus. of time how long; Matt. xx. 12 μίαν ὥραν ἰποίησαν, see in Ποιέω no. 2. b. xxvi. 40 μίαν ὥραν γρηγορήσαι. Mark xiv. 37. ὥς ἐπὶ ὥρας δύο Acts xix. 34. With a numeral marking the hour of the day, as counted from sunrise; Matt. xx. 3 περὶ τὴν τρίτην ὥραν. vers. 5, 6, 9. xxvii. 45 bis, ἀπὸ δὲ ἔκτης ὥρας . . . ἔως ὥρας ἑννάτης. ver. 46. Mark xv. 25, 33 bis, 34. Luke xxiii. 44 bis. John i. 40. iv. 6, 52. xix. 14 ὥρα δὲ ὥστε ἔκτη. Acts ii. 15 ὥρα τρίτη τῆς ἡμέρας. iii. 1 ὥραν τῆς προσευχῆς, τὴν ἑννάτην. x. 3, 9, 30. So of the hours of the night, as counted from sunset; Acts xvi. 33 ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς. xxiii. 23 ἀπὸ τρίτης ὥρας τῆς νυκτὸς.—Jos. B. J. 6. 2. 6 ἀρξάμενοι τῆς νυκτὸς ἑννάτης ὥρας, ὑπὲρ πέμπτην τῆς ἡμέρας διελύθησαν. ib. § 8 περὶ ὥραν ἑνδεκάτην τῆς ἡμέρας. Nicol. Damasc. p. 486 πρὸ δεκάτης ὥρας. Luc. Epigr. 17 ἐξ ὥραι—(β) Trop. i. q. *a short time, a brief interval*, as acc. μίαν ὥραν Rev. xvii. 12; dat. μιᾷ ὥρᾳ Rev. xviii. 10, 16, 19. πρὸς ὥραν John v. 35. 2 Cor. vii. 8. Gal. ii. 5. Philom. 15 πρὸς καιρὸν ὥρας id. 1 Thess. ii. 17.

c) meton. and genr. *hour*, i. q. *time, period*, spoken of any definite point or space of time.—(α) With adjuncts;

e. g. an adj. or pron. ἀπὸ τῆς ὥρας ἐκείνης Matt. ix. 22. xv. 28. xvii. 18. John xix. 27. Dat. of time when, αὐτῇ τῇ ὥρᾳ Luke ii. 38. xxiv. 33. Acts xvi. 18. xxii. 13. ποῖα ὥρα, ᾗ ὥρᾳ, Matt. xxiv. 42, 44. Luke xii. 39, 40. (Sept. Dan. iii. 6, 18.) ἐν αὐτῇ τῇ ὥρᾳ id. Luke vii. 21. x. 21. xii. 12. xx. 19. ἐν ἐκείνῃ τῇ ὥρᾳ Matt. x. 19. xviii. 1. xxvi. 55. Mark xiii. 11. Rev. xi. 13. So Rev. iii. 3. 1 Cor. iv. 11 ἀχρι τῆς ἁπρῆς ὥρας. xv. 30 πᾶσαν ὥραν *all the time*. (Sept. for חַיִּל עַד Ex. xviii. 22, 26.) With an adverb or relative, etc. John iv. 21 ἐρχεται ὥρα, ὅτε κ. τ. λ. ver. 23. v. 25, 28 ἐρχεται ὥρα ἐν ᾗ κ. τ. λ. xvi. 25. So c. ἵνα, see in ἵνα no. 3. d, John xii. 23. xiii. 1. xvi. 2, 32. Seq. gen. of thing to be done or to happen; Luke i. 10, coll. Sept. Dan. ix. 21. Luke xiv. 17 τῇ ὥρᾳ τοῦ δείπνου *the time of the supper or feast*. Rev. iii. 10. xiv. 7, 15. impl. Luke xxii. 14. c. inf. Rom. xiii. 11 ὥρα ἡμᾶς ἥδη ἐξ ὕπνου ἐγερθῆναι. (c. gen. Sept. for חַיִּל 2 Sam. xxiv. 15. Dan. ix. 21. Diod. Sic. 13. 94. c. inf. Sept. Gen. xxix. 7. Æl. V. H. 1. 21.) Seq. gen. of pers. *one's time*, e. g. appointed to him, in which he is to do or suffer, Luke xxii. 53. John xvi. 21; elsewhere of Christ, John ii. 4. vii. 30. viii. 20. xiii. 1.—(β) Simply, *the time*, i. e. spoken of or otherwise understood; Matt. xxvi. 45 ἡγγικεν ἡ ὥρα. Mark xiv. 41. John xvi. 4. 1 John ii. 18 bis, see in Ἐσχατος b. β. (Xen. Mem. 2. 1. 2.) Emphat. John xvii. 1; and so by impl. time or hour of trial, sorrow, suffering, Mark xiv. 35. John xii. 27 bis.

Ὠραῖος, a, ov, (ὥρα,) *timely, seasonable, tempestivus*, as fruits, like Engl. 'fruits of the season,' Æl. V. H. 1. 31. Diod. Sic. 3. 69 or 70. Xen. Conv. 8. 25. Trop. of a virgin ripe for marriage, Æl. V. H. 4. 1. Xen. Cyr. 4. 6. 9. In N. T. only trop. *fair, comely, beautiful*, spoken of things; comp. in Ὠρα init. Matt. xxiii. 27 τῶροις . . οὕτως ἔκθεον μὲν φαίνεσθαι ὥραϊοι. Rom. x. 15, see in Πούς ε. Sept. of things, for חַיִּל Gen. ii. 9. iii. 6; of persons for חַיִּל Gen. xxiv. 17. xxix. 6.—Of things, πῶτος ὥρ. Anthol. Gr. I. p. 168. πρόσωπον Ἠδian. 5. 6. 24. Of persons, Luc. D. Deor. 5. 5. Plut. Cato Maj. 4. Xen. Mem. 1. 3. 10, 13, 14. Conv. 2. 1.—

Spoken of a gate of the temple, Acts iii. 2 τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὥραιαν, and ver. 10 ἐπὶ τῇ ὥραϊα πύλῃ, supposed by some to have been the large gate leading from the court of the Gentiles to the court of the Israelites, over against the eastern side of the ναός, otherwise called the gate of Nicanor, and described by Josephus as covered with plates of gold and silver, and very splendid and massive; Jos. B. J. 5. 5. 3. ib. 6. 5. 3. Ant. 15. 11. 5. Lightf. Hor. Heb. in Chorogr. Cent. Matthæo præm. c. 30. Comp. espec. Wetst. N. T. II. p. 471 sq. But from Acts iii. 3, 8, it would seem rather to have been one of the external gates, leading from without into the court of the Gentiles, in which also was Solomon's porch, ver. 11; comp. in Ἱερὸν d. Hence it is referred with better reason to one of the two gates on the south side of the temple, leading from the city, called חַיִּל חַיִּל, *Portæ Hhuldæ*, perhaps from חַיִּל time, season, age; of which θύρα ὥραια would then be a translation, *porta tempestiva*; Jos. Ant. 15. 11. 5. Lightf. Hor. Heb. in Acts iii. 2. Disq. Chor. Johanni præm. c. 6. § 1. Kuinoel in loc.

Ὠρούμαι, f. ὕσμαι, depon. Mid. (kindr. ὀρύγω, ἔρυγιν, ἔρύγομαι,) *to roar, to howl*, as beasts of prey from rage or hunger; e. g. a lion, 1 Pet. v. 8 ὡς λέων ὠρυόμενος. Sept. of a lion for חַיִּל Judg. xiv. 5. Ps. xxii. 4.—Apollon. Rh. Arg. 4. 1339. Of wolves, Theocr. 1. 71; of dogs id. 2. 35. Luc. D. Mort. 10. 13.

Ὠς, relat. adv. (ὅς,) correl. to πῶς, τῶς, Butt. § 116. 4; pp. *in which way, in what way*, and hence genr. *as, so as, how*; sometimes equivalent to a conjunction see below in D. Comp. Passow in ὤς. Butt. § 149 init. Matth. § 628.—For ὡς ἂν, see in Ἄν I. 2. a, b; also II. 2.

A) In *comparisons*; see Passow A. I. Matth. l. c. p. 1283. In Attic writers ὥσπερ is the prevailing word in this usage; see Passow s. v. (a) pp. fully, with a corresponding demonstr. adv. as οὕτως or the like, either preceding or following; e. g. οὕτως—ὡς, so—ὡς,

Mark iv. 26 οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος κ. τ. λ. John vii. 46. 1 Cor. iii. 15. ὡς—οὕτως, *as—so*, Acts viii. 32 ὡς ἄμυνός . . οὕτως οὐκ ἀνοίγει κ. τ. λ. quoted from Is. liii. 7 where Sept. for י . . ז. Acts xxiii. 11. ὡς γὰρ . . οὕτω Rom. v. 15, 18. 2 Cor. vii. 14. xi. 3. 1 Thess. ii. 7. v. 2. So ἴσως . . ὡς Acts xi. 17. ὁμοίως καὶ ὡς Luke xvii. 28. Also ὡς . . καὶ, where οὕτως is strictly implied, comp. in καὶ no. 2. b; Matt. vi. 10 ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Acts vii. 51. Gal. i. 9.—So οὕτως—ὡς Xen. An. 7. 1. 27. ὡς—οὕτως Sept. Ecc. xi. 5. 1 Macc. iii. 60. Æl. V. H. 4. 17. Plut. de cohib. Ira 8. ὡς—καὶ Plut. Mor. II. p. 9. Tauchn. Hdot. 7. 128. Thuc. 8. 1 ult.—More freq. οὕτως is omitted, and then ὡς may often be rendered *so as*, or simply *as*; Matt. vi. 29 οὐ [οὕτως] περιβάλετο ὡς ἐν τούτων. x. 25 ἄρκετον τῷ μαθητῇ, ἵνα γίνηται ὡς ὁ διδάσκαλος αὐτοῦ. Mark i. 22 ἦν γὰρ δικάσκων αὐτοὺς [οὕτως] ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. Luke vi. 10, 40. xxi. 35. Acts vii. 37. Rom. iv. 17. v. 16. 1 Cor. xiv. 33. Gal. iv. 12. 1 Thess. v. 6. Heb. i. 11. 1 Pet. ii. 25. 1 John i. 7. Rev. xx. 8. al. sæp. (Hom. II. 13. 389. Palæph. 31. 2.) Sometimes the whole clause to which ὡς refers is omitted, as Mark iv. 31 ὡς κόκκον σινάπεως, suppl. ἡ βασιλεία τοῦ Θεοῦ ἐστὶ, coll. ver. 30. Mark xiii. 34 ὡς ἄνθρωπος ἀπόδημος, suppl. ὁ υἱὸς τοῦ ἀνθρώπου ἐστὶ; or ἐγώ εἰμι, comp. ver. 26.—(β) Genr. before a noun or adj. in the nominat. or accus. *as, like as, like*; comp. Passow I. fin. Buttm. Lexil. I. p. 239. So Matt. x. 16 φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί. xiii. 43 τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος. xxviii. 3. Mark vi. 15. Luke x. 3 ἀποστάλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. xxii. 31. John xv. 6. Acts xi. 5. 1 Cor. iii. 10. Heb. vi. 19. James i. 10. Jude 10. Rev. i. 14. viii. 10. x. 1. xxii. 1. al. sæp. So Sept. for ז Judg. viii. 18. 1 Sam. xxv. 36.—Hom. II. 2. 144. Eurip. Phœn. 848 sq. or 852. Palæph. 53. 6. Hdtian. 1. 17. 19. comp. Æl. V. H. 1. 13.—Here too the construction is often elliptical; e. g. where a participle belonging to the noun before ὡς, is also implied with the noun after ὡς, as Luke x. 18 τὸν Σατανᾶν

ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα, comp. Matt. iii. 16. Mark i. 10. So where the noun before ὡς is also implied after it; as Rev. i. 10 ἤκουσα φωνὴν μεγάλην ὡς [φωνὴν] σάλπιγγος. xvi. 3. Sept. and ז Jer. iv. 31. (Palæph. 7. 1 σῶμα ἔχον, ὡς κυνός.) Sometimes the noun after ὡς is implied before it; Rev. vi. 1 ἤκουσα ἐνός . . λέγοντός [φωνῇ] ὡς φωνὴ βροντῆς.—By Hebr. a noun preceded by ὡς often denotes *something like itself*, a person or thing like that which the noun signifies, Engl. *as it were*; Rev. iv. 6 ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη, pp. something like a sea of glass, *as it were* a sea of glass. xv. 2. viii. 8 ὡς ὄρος μέγα *as it were* a great mountain. ix. 7 ὡς στέφανός χρυσοῖ. Accus. Rev. xix. 1 ἤκουσα ὡς φωνὴν μεγάλην ὄχλου, i. e. a sound *like* the voice, etc. ver. 6. So Sept. and ז Dan. x. 18 ἡψατό μου ὡς ὕρασις ἀνθρώπου, for ז; see Gesen. Lex. art. ז B. 1. a.—Act. Thom. § 40 ἀπήντησέ μοι ὡς ἀνθρώπος τις.

B) Implying *quality*, character, circumstances, as known or *supposed* to exist in respect to any person or thing; something which is matter of belief or opinion, whether true or false; comp. Passow B. I, and C.

a) before Participles referring to a preceding noun, and expressing a quality or circumstance belonging to that noun, either real or supposed, *as, as if, as though*; Passow C. Matth. § 568. Buttm. § 145. n. 5.—(α) Before a Nominat. as referring to a preceding subject; Luke xvi. 1 οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων κ. τ. λ. *as wasting his goods*, i. e. being so accounted. Acts xiii. 20 ὡς μέλλοντες τι ἀκριβέστερον πυνθάνεσθαι, *as though* they would inquire, etc. xxviii. 19 οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορῆσαι, *not as having*, i. e. not supposing that I have, etc. Rom. xv. 15. 1 Cor. iv. 7. v. 3. vii. 25. 2 Cor. vi. 9 ter, 10 bis. x. 14. xiii. 2. Col. ii. 20. 1 Thess. ii. 4. Heb. xi. 27. xiii. 3 bis, 17. James ii. 12. al. So c. part. impl. Eph. vi. 7 δουλεύοντες ὡς [δουλεύοντες] τῷ κυρίῳ. 1 Pet. iv. 11. Sept. for ז Gen. xxvii. 12.—2 Macc. iii. 8. Jos. Ant. 5. 3. 3 fin. Ceb. Tab. 1. Plato Menex. p. 241. D. Xen. Cyr. 1. 1. 1.—(β) Genit. refer-

ring to a preceding noun; Heb. xii. 27 *δηλοῖ τῶν σαλευμένων τὴν μετάθεσιν, ὡς παποιημένων.* (Jos. Ant. 1. 16. 2. Hdian. 5. 7. 5. Plut. de cohib. Ira 9 init.) Often with a genit. absol. 1 Cor. iv. 18 *ὡς μὴ ἔρχομένου δέ μου πρὸς ὑμᾶς, ἰφυσιώθησάν τινες,* i. e. they supposing that I shall not come. 2 Cor. v. 20. 1 Pet. iv. 12. 2 Pet. i. 3. So after *προφάσει* Acts xxvii. 30; comp. 2 Macc. iii. 8. See Passow C. no. 3. Matth. § 568. 2. Buttm. § 145. n. 5. Winer § 67. 6.—Æl. V. H. 4. 12. Hdot. 8. 69. Xen. Mem. 3. 5. 20 *ὡς οὐκ εὐτάκτων ὄντων Ἀθηναίων.*—(γ) Dat. referring to a preceding noun; Acts iii. 12 *ἡμῖν τί ἀτενίζετε ὡς . . . πεποιηκόσι τοῦ περιπατεῖν αὐτόν.* 1 Pet. ii. 14.—Xen. Mem. 1. 2. 35 *ὡς οὕτω φρονίμοις οὐσι.*—(δ) Accus. referring to a preceding object; comp. Passow l. c. Matth. § 568. 1. Buttm. l. c. Acts xxiii. 15 *πρὸς ἡμᾶς, ὡς μέλλοντας διαγινώσκειν κ. τ. λ.* Rom. vi. 13. 2 Cor. x. 2. Rev. v. 6. Ellipt. John i. 14 *δόξαν ὡς [δόξαν] μονογενοῦς κ. τ. λ.*—Jos. Ant. 9. 8. 2. Ceb. Tab. 40 bis. Xen. Cyr. 1. 4. 21.—(ε) Once before an Infin. apparently with a participle implied, or perhaps instead of the participial construction; 2 Cor. x. 9 *ἵνα μὴ δόξω ὡς ἂν [βουλούμενος] ἐκφοβεῖν ὑμᾶς.* Comp. Matth. § 545.—Plato Crito 3. p. 44. B, *καὶ πολλοῖς δόξω, ὡς, οἷός τ' ὦν σε σώζειν, . . . ἀμελῆσαι, αἱ δὲ ἀμείλῃσαιμι.* Comp. in Ἄν II. 2. Winer § 43. 6.

b) before a Subst. or Adj. either as predicate or object, expressing a quality or circumstance known or supposed to belong to a preceding noun, *as, as if, as though.* Here the part. *ὦν, οὖσα, ὄν,* or the like, may always be supplied; and the construction is then the same as in a, above; comp. Matth. § 568. n. (α) Nominat. as referring to a preced. subject; 2 Cor. vi. 4 *συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι.* xi. 15. Eph. v. 1, 8 *ὡς τέκνα φωτός περιπατεῖτε,* i. e. as it becomes children of the light, as they are supposed to walk. vi. 6. Col. iii. 12, 22, 23. Heb. iii. 5, 6. James ii. 9. 1 Pet. i. 14. ii. 2, 5, 16. iv. 10. Rom. iii. 7 *τί ἐγὼ κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι;* i. e. *as though* I were a sinner. 2 Cor. vi. 8, 10. xiii. 7. 1 Pet. iv. 15, 16. Once preced. τοιοῦτος, Philem. 9 *τοιοῦτος ὦν, ὡς Παν-*

λος πρεσβύτης, being such an one as Paul the aged, i. e. such an one as thou knowest Paul to be, thine aged teacher and friend.—Esdr. viii. 7. Act. Thom. § 39. Hdian. 8. 1. 6. Hdot. 3. 156. c. τοιοῦτος, Andocid. in Alcib. τὸ δὲ δεινότητάν ἐστι, τοιοῦτος ὦν, ὡς εὐνοὺς τῷ δῆμῳ τοὺς λόγους ποιεῖται.—(β) Genit. as referring to a preceding noun; 1 Pet. ii. 12 *ὑμῶν ὡς κακοποιῶν.* iii. 16. With a genit. absol. comp. above in a. β.—(γ) Dat. as referring to a preceding noun; 1 Cor. iii. 1 *ter, ὑμῖν ὡς πνευματικοῖς κ. τ. λ.* x. 15. 2 Cor. vi. 13. Heb. xii. 5, 7. 1 Pet. ii. 13. iii. 7. iv. 19. 2 Pet. i. 19. Impl. 1 Pet. i. 19 *αἵματι ὡς [αἵματι] ἁμνοῦ κ. τ. λ.*—Hdian. 5. 1. 13. Xen. Cyr. 3. 1. 39 *ὡς πολέμιοις αὐτοῖς χρῶνται.*—(δ) Accus. as referring to another object; Matt. xiv. 5 *ἔτι ὡς προφήτην αὐτὸν εἶχον.* Luke vi. 22. xv. 19 *ποίησόν με ὡς ἕνα τῶν μισθίων σου.* Rom. i. 21 *ὅχῳ ὡς Θεὸν ἐδόξασαν sc. αὐτόν.* 1 Cor. iv. 9, 14. viii. 7. 2 Cor. xi. 16. Heb. xi. 9. οὕτως ὡς 2 Cor. ix. 5.—Hdian. 3. 11. 18. Xen. An. 6. 6. 9. H. G. 2. 1. 7.

c) before prepositions with their cases, in the same manner as before Participles, see above in a; since a participle may usually be supplied before the preposition; see Passow C. II. (α) c. *διά,* 2 Thess. ii. 2 *μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν sc. γεγραμμένης.* c. *ἐν,* John vii. 10 *οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ sc. ἀναβάς.* Rom. xiii. 13. c. *ἐκ,* Rom. ix. 32 *οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐκ ἔργων νόμου sc. δώκων,* comp. ver. 31. 2 Cor. ii. 17 bis. iii. 5. 1 Pet. iv. 11. c. *ἐπί,* Gal. iii. 16 *ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός sc. λέγων.* Matt. xxvi. 65 *ὡς ἐπὶ ληστὴν as though against a robber.*—Xen. Cyr. 7. 5. 25 *ὡς ἐν κώμῳ.* Hdot. 8. 101 *Ξέρξης ὡς ἐκ κακῶν ἐχάρη.* Philo de Joseph. p. 545 *σπεύδοντες ὡς ἐπ' ἀγαθῶν κληρονομίαν.* Xen. Cyr. 4. 5. 8 *αὐτὸς μεθύσκετο . . ὡς ἐπ' εὐτυχίᾳ.* An. 4. 3. 11.—(β) Before a prep. implying motion to a place, ὡς qualifies the force of the preposition, *as if to,* i. q. *towards, in the direction of,* leaving it undetermined whether one arrives at the place or not; comp. Buttm. § 149. init. Matth. § 628. 3 fin. Winer § 67. 6 fin. In N. T. only once c. *ἐπὶ,* Acts xvii. 14 *πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν.*

—Arr. Exp. Al. M. 3. 1. 6 κατέπλει κατὰ τὸν ποταμὸν ὡς ἐπὶ θάλασσαν. Diod. Sic. 14. 49. Thuc. 5. 3. Xen. H. G. 1. 6. 5.

d) before Numerals, i. q. *as it were*, *about*, marking a supposed or conjectural number; comp. Buttm. § 149 init. Passow ὡς D. III. Mark v. 13 ἦσαν δὲ ὡς δισχιλιοί. viii. 9. Luke ii. 37. viii. 42. John i. 40 ὥρα δὲ ἦν ὡς δεκάτη. vi. 19. xxi. 8. Acts i. 15. v. 7. xix. 34. Rev. viii. 1. al. Sept. for ἢ Ruth. i. 4. 1 K. xxii. 6. —Jos. Ant. 5. 6. 5. Pol. i. 19. 5. Dem. 1378. 18. Xen. An. 1. 6. 1.

e) intens. *how! how very! how much!* Lat. *quam!* expressing admiration, in N. T. only before adjectives; comp. below in C. γ. Rom. x. 15 ὡς ὡραῖοι οἱ πόδες κ. τ. λ. *how beautiful the feet*, etc. xi. 33. Once before the comparative; Acts xvii. 22 ὡς δεισιδαιμονεστέρους ἡμᾶς εὐρωῶ, lit. *how much more religiously inclined do I behold you* sc. than other cities or nations. Comp. Genr. Passow D. I. Matth. § 628. 3. Sept. for ἢ Ps. lxxiii. 1.—Hom. Od. 24. 194. Aristoph. Plut. 1. Luc. D. Deor. 12. 2. Xen. Cyr. 1. 3. 2 ὡς καλός μοι ὁ παππός. ib. 1. 4. 11.

C) Implying *manner*, before a dependent clause qualifying or defining the action of a preceding verb; comp. Passow ὡς A. II. (α) genr. *as, according as*; Matt. i. 24 ἐποίησεν ὡς προσίταξεν αὐτῷ ὁ ἄγγελος. viii. 13 ὡς ἐπίστευσας, γενεθῆτω σοι. xx. 14. Luke xiv. 22. Rom. xii. 3. 1 Cor. iii. 5. Col. ii. 6. iv. 4. Tit. i. 5. Rev. ix. 3. xviii. 6. xxii. 12. Once c. οὕτω corresponding, 1 Cor. vii. 17 ἕκαστον ὡς ἐκέληκεν ὁ Θεός, οὕτω περιπατεῖται.—Sept. Ezra vii. 25. Luc. D. Deor. 8. 1. Hdian. 7. 6. 16. Xen. H. G. 4. 2. 19. c. οὕτως Xen. Cyr. 4. 2. 19.—Here in a somewhat laxer construction, ὡς καί, like the relat. ὅς, serves as a connective particle; comp. "Oς II. 2. a, on p. 583. Matth. § 628. p. 1282. Acts xiii. 33 ταύτην ὁ Θεός ἐκπεπλήρωκε . . ὡς καί ἐν τῷ πρώτῳ ψαλμῷ γέγραπται κ. τ. λ. xvii. 28. xxii. 5. xxv. 15. Rom. ix. 25. —Plut. de cohib. Ira 4.—(β) Before a minor or parenthetic clause, which then serves to modify or restrict the general proposition; Passow l. c. Matt. xxvii. 65 ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. Mark

iv. 27. x. 1 καί, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς. Luke iii. 23 ὦν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ. Acts ii. 15. 1 Cor. xii. 2. 1 Pet. v. 12. 2 Pet. iii. 9. Rev. ii. 24. —Hdian. 1. 16. 8. Xen. Mem. 2. 3. 10. An. 1. 6. 3.—(γ) Before a superlative, intens. like Lat. *quam*; comp. above in B. e. So ὡς τάχιστα, pp. in what way most speedily, i. e. *as speedily as possible*, Acts xvii. 15. Comp. Buttm. § 149. init. Viger. p. 562.—Dion. Hal. Ant. 8. 30. Hdian. 2. 13. 18. ὡς τάχιστα Diod. Sic. 14. 96. Xen. Hi. 6. 13.

D) Before dependent clauses expressing the *object* or reference of a preceding verb or word, the nature of the action, the circumstances under which it takes place, and the like; in *what way, how, as*, etc. often equivalent to a conjunction; Passow ὡς B. II.

a) genr. *how*, i. q. ὅπως no. I; comp. Matth. § 485. So with the Indic. aor. Mark xii. 26 οὐκ ἀνέγνωτε . . ὡς εἶπεν αὐτῷ ὁ Θεός κ. τ. λ. Luke viii. 47. xxiii. 55 ἰδεάσαντο τὸ μνημεῖον καὶ ὡς ἐτίθη τὸ σῶμα αὐτοῦ. xxiv. 35. Acts xi. 16. Rom. xi. 2. 2 Cor. vii. 15. Pleonast. Luke xxii. 61 ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ. Once c. τοῦτο preced. Luke vi. 3, 4 οὐδὲ τοῦτο ἀνέγνωτε . . ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ κ. τ. λ.—Jos. B. J. præm. § 7—10, where ὡς and ὅπως alternate. Hdian. 1. 1. 11. Xen. An. 2. 1. 1. Pleonast. Xen. Cyr. 8. 2. 14 καὶ λόγος αὐτοῦ ἀπομνημονεύεται, ὡς λέγοι κ. τ. λ.—So ὡς ὅτι, *how that, as that, to wit that*, in N. T. subjoined to a noun for fuller explanation; usually regarded as pleonastic, but not so in strictness; comp. Winer p. 488. 2 Cor. v. 19 τὴν διακονίαν τῆς καταλλαγῆς, ὡς ὅτι Θεός ἦν ἐν Χριστῷ κ. τ. λ. xi. 21 κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθενήσαμεν, *I speak as to the reproach* [cast upon us] *how that we are weak*, i. q. *as though we were weak*. 2 Thess. ii. 2 μῆτε δι' ἐπιστολῆς . . ὡς ὅτι ἐνίστηκεν ἡ ἡμέρα τοῦ κυρίου, *nor by letter . . as that*, etc.—Dion. Hal. Ant. 9. 14 ἐπιγνοὺς, ὡς ὅτι ἐν ἰσχύοις εἰσίν. Dinarch, 109. 17. Xen. H. G. 3. 2. 14.

b) before an objective clause in a stricter sense, *how, how that, that*, with the Indic. equiv. to ὅτι; comp. "Oς no. 1. c. Buttm. l. c. Matth. § 628. 2. Pas-

sow l. c. no. 1. Acts x. 28 ὑμεῖς ἐπιστασθε ὡς ἀδιμίτῳ ἵστιν κ. τ. λ. ver. 38. Rom. i. 9. 1 Thess. ii. 10. Sept. for יָד 1 Sam. xiii. 11. דָּן Dan. i. 8.—Jos. Ant. 7. 1. 6 ἡμαρτύρατο πάντας . . ὡς οὐτε κοινωνὸς εἶη κ. τ. λ. Luc. D. Deor. 4. 5. Hdian. 3. 12. 11. Xen. Mem. 1. 1. 2.

c) before a clause expressing end or purpose, *as that, so that, i. q. that, to the end that*, like ἵνα, ὅπως. Matth. § 628. 1. Passow B. II. no. 2. Buttm. l. c. Seq. infin. expressing the purpose of a preceding verb, *so as to, in order to*; Acts xx. 24 ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, i. e. I count not my life dear, *so that* I may finish, etc. So ὡς ἐπος εἰπεῖν, *so to speak, that* I may so speak, Lat. *ut ita dicam*, Heb. vii. 9. Comp. Passow l. c. no. 2. d. Matth. § 545 init.—genr. Xen. Cyr. 1. 2. 8 κώδωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. Cēc. 11. 13. So ὡς ἐπος εἰπεῖν Pol. 1. 1. 2. ib. 2. 21. 8. Plato Apol. Socr. 1. Gorg. 5. p. 450. D.

d) before a clause expressing result or consequence, *so as that, so that*, like ὥστε; comp. Buttm. l. c. Passow B. II. no. 3. So c. Indic. Heb. iii. 11 et iv. 3 ὡς ὥμοσα ἐν τῇ ὀργῇ μου, quoted from Ps. xcv. 11 where Sept. for דָּן.—c. indic. Hdot. 1. 163. ib. 2. 135. Xen. Cyr. 5. 4. 11. H. G. 6. 1. 4 pen. νομίζω οὕτως εἶχιν, ὡς . . ἀποστησόνται αὐτοῦ αἱ πολεῖς.

e) before a clause expressing a cause or reason, *as, that, i. q. since, because*, like ἵπτι, ὅτι; Buttm. l. c. Matth. § 628. 5. Passow l. c. no. 4. So some Gal. vi. 10 ὡς καιρὸν ἔχομεν, *as i. e. since we now have opportunity*; perhaps better under f. 2 Tim. i. 3. Perh. Matt. vi. 12, comp. Luke xi. 4.—Plato Prot. p. 335. D. Xen. An. 2. 4. 17. Cyr. 4. 2. 29 ὡς θύρος ἦν.

f) before a clause implying time, *as, when*, like ἵπτι q. v. Passow l. c. no. 5. Matth. § 628. 4.—(α) genr. *when, i. q. in that, while*; c. Indic. Matt. xxviii. 9 ὡς δὲ ἰπορεύοντο ἀπαγγεῖλαι. Luke i. 41 ὡς ἤκουσιν ἡ Ἐλ. τὸν ἀσπασμόν κ. τ. λ. ver. 44. iv. 25. xix. 5. John ii. 9. Acts v. 24. xxviii. 4. al. sēp. By impl. *whenever, as often as*, Luke xii. 58. Gal. vi. 10. Sept. for נָדָה 2 Chr. xxiv. 11.—Judith.

xv. 1. Jos. Ant. 6. 11. 4. Hdian. 2. 11. 12. Xen. Cyr. 1. 4. 23.—(β) *Also when, i. q. after that, postquam, c. Indic.* Luke i. 23 καὶ ἐγένετο, ὡς ἐπλήσθησαν αἱ ἡμέραι . . ἀπῆλθεν. ii. 15, 39 ὡς ἐτέλεισαν ἅπαντα . . ὑπέστρεψαν κ. τ. λ. xi. 1. John iv. 1. vi. 12, 16. Acts vii. 23. x. 7. xiii. 18, 29. al. sēp. Seq. τότε, John vii. 10. Once i. q. *from when, since*, Mark ix. 21.—Judith x. 1. Test. XII Patr. p. 670 ὡς δὲ ἐπαύσατο ὁ χειμὼν, τὸ σκάφος ἐφθασεν ἐπὶ τὴν γῆν ὡς ἐν εἰρήνῃ. Hdian. 2. 8. 12. Xen. Conv. 2. 1. Mem. 2. 1. 23.—(γ) ὡς ἂν, *whensoever, as soon as, c. Subjunct. aor.* 1 Cor. xi. 34 ὡς ἂν ἐλθῶ. Phil. ii. 23. ὡς ἴαν id. Rom. xv. 24. Comp. Ἄν I. 2. b. γ. Passow l. c. no. 5. c.—Ceb. Tab. 4 ὡς ἂν εἰσέλθωσιν εἰς τὸν βίον. ib. 9 ὅρας οὖν, ὡς ἂν παρίλθης τὴν πόλιν κ. τ. λ. Al.

ᾠσαννά, interj. *Hosanna!* Heb. נָשׂוּ יִשְׂרָאֵל, pp. *save now, succour now*, be now propitious! a word of joyful acclamation, absol. Matt. xxi. 9. Mark xi. 9, 10. John xii. 13. c. dat. τῷ υἱῷ Δαβὶδ Matt. xxi. 9, 15. Comp. Wetst. N. T. I. p. 461.

ᾠσαύτως, adv. (ὡς, αὐτως from αὐτός), *in the same way, in like manner, likewise*, Matt. xx. 5 ἐποίησεν ὡσαύτως. xxi. 30, 36. xxv. 17. Mark xii. 21. xiv. 31. Luke xiii. 3. xx. 31. xxii. 20. Rom. viii. 26, coll. ver. 16. 1 Cor. xi. 25. 1 Tim. ii. 9. iii. 8, 11. v. 25. Tit. ii. 3, 6. Sept. for נָשׂוּ Judg. viii. 8. דָּן Deut. xii. 22.—Ceb. Tab. 3, 31. Diod. Sic. 1. 29. Xen. Cyr. 1. 2. 2. Mem. 1. 7. 3, 4.

ᾠσει, i. q. ὡς εἰ, *as if, as though*, seq. Opt. Hom. Il. 11. 389. Od. 10. 416. In N. T. only before a noun or adjective:

a) in comparisons, *as if, as it were*, i. q. *as, like as*; comp. Ὡς Α. β. Matt. ix. 36 ἐρρῆμένοι, ὥσει πρόβατα κ. τ. λ. xxviii. 3 λευκὸν ὥσει χιῶν. ver. 4. Mark ix. 26. Luke xxii. 44. xxiv. 11. Acts ii. 3. vi. 15. ix. 18. Heb. i. 12. xi. 12. Rev. i. 14. Ellipt. where a participle or infin. belonging to the noun before ὥσει, is also implied with the noun after ὥσει, e. g. Matt. iii. 16 εἶδε τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὥσει περιστεράν sc. καταβαῖναι.

vousan. Mark i. 10. John i. 32. infin. Luke iii. 22. See in ᾽Ως A. β, and comp. Luke x. 18.—Sept. for ε Job xxviii. 5. xxix. 25. Dion. Hal. Ant. 6. 86.

b) before words of number and measure, *as if, as it were*, i. q. *about, something like*; comp. ᾽Ως B. d. So before numerals; Matt. xiv. 21 ἄνδρες ὡσεὶ πεντακισχίλιοι. [Mark vi. 44.] Luke i. 56 ὡσεὶ μῆνας τρεῖς. iii. 23. ix. 14, 28. xxii. 59. xxiii. 44. John iv. 6 ὦρα ἣν ὡσεὶ ἔκτῃ, vi. 10. xix. 14, 39. Acts ii. 41. iv. 4. v. 33. x. 3. xix. 7. Of measure, Luke xxii. 41 ὡσεὶ λίθου βολήν. So Sept. for ε Judg. iii. 29. Neh. vii. 66.—Xen. H. G. 1. 2. 9. ib. 2. 4. 25.

᾽Ωσηέ, ὁ, indec. *Osee*, Heb. *וְשִׁי* (deliverance) *Hoshea, Hosea*, pr. n. of a prophet of the O. T. Rom. ix. 25. Comp. Hos. i. 1.

᾽Ωσπερ, adv. i. e. ὡς strengthened by enclit. περ, pp. *wholly as, just as*; genr. *as, like as*, etc. Buttm. § 149. p. 432. Passow s. v. Matth. § 629. In N. T. only in comparisons; and in Attic writers the prevailing particle in this usage; see Passow s. v.

a) pp. as introducing a comparison, followed by a corresponding clause with οὕτως, or the like. Matt. xii. 40 ὡσπερ γὰρ ἦν Ἰωῆς, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου κ. τ. λ. xiii. 40. xxiv. 27, 37, 38. Luke xvii. 24. John v. 21, 26. Rom. v. 19, 21. vi. 4. ix. xi. 30. 1 Cor. xi. 12. xv. 22. xvi. 1. 2 Cor. i. 7. Gal. iv. 29. Eph. v. 24. James ii. 26. Once with οὕτως omitted in anacoluthon, Matt. xxv. 14; or suspended by a parenthetic clause, Rom. v. 12; comp. ver. 18. Once also with καί, for οὕτως καί, 2 Cor. viii. 7; comp. in Καί no. 2. b.—Sept. Ecc. v. 16. Hdian. 2. 9. 15. Xen. Cyr. 1. 4. 21. Mem. 1. 6. 14.

b) genr. and without οὕτως corresponding; Matt. v. 48 ἔσεσθε οὖν ὑμεῖς τέλειοι, ὡσπερ ὁ πατὴρ ὑμῶν κ. τ. λ. vi. 2, 5, 7, 16. xx. 28. xxv. 32. Luke xviii. 11. Acts ii. 2. iii. 17. xi. 15. 2 Cor. ix. 5 in text. rec. 1 Thess. v. 3. Heb. iv. 10. vii. 27. ix. 25. Rev. x. 3. Matt. xviii. 17 ἔστω σοὶ ὡσπερ ὁ ἐθνικός, *let him be to thee just as a heathen*, etc.—Cebet. Tab. 25. Hdian. 1. 4. 8. Diod. Sic. 1. 3. Xen. Cyr. 5. 3. 5.

c) after a hypothetical proposition, as asserting or confirming its truth and reality, *as indeed*; comp. Matth. § 629. p. 1288. 1 Cor. viii. 5 καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ . . ὡσπερ εἰσὶ θεοὶ πολλοὶ κ. τ. λ.—Epict. Ench. 1. 3 εἰάν δὲ τὸ σὸν μόνον οἰηθῇς σὸν εἶναι, τὸ δὲ ἀλλότριον, ὡσπερ ἐστίν, ἀλλότριον, κ. τ. λ. Hdot. 5. 53.

᾽Ωσπερέ, adv. (ὡσπερ, εἰ,) *just as if, as it were*, 1 Cor. xv. 8. Also 1 Cor. iv. 13 in some edit. for ὡς.—Jos. Ant. 3. 7. 1. Diod. Sic. 3. 40. Xen. Cyr. 4. 3. 3.

᾽Ωστε, i. e. ὡς strengthened by enclit. τε, serving to connect more closely a following clause with the preceding; pp. adv. like ὡς, ὡσπερ, used in comparisons, *as, like as*, Hom. Il. 2. 289. ib. 16. 3.—Genr. and in N. T. as a conjunction, *so as that, so that*, before a clause expressing an event, result, consequence, whether real or supposed, and followed usually by an Infinitive, but also by the Indicative; comp. in ᾽Ως D. d. Passow s. v. Buttm. § 149 init. § 140. 4. Matth. § 629. § 531. n. 2. § 533. n. 1. Winer p. 249, 268.

a) seq. Infin. c. ac. expr. or impl. (α) Fully, preceded by a demonstr. as οὕτως, τοιούτος, etc. Acts xiv. 1 καὶ λαλῆσαι οὕτως, ὥστε πιστεῦσαι . . . πολὺ πληθος. Matt. xv. 33 ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσούτων. Comp. Buttm. § 140. 4.—prec. οὕτως Æschin. 12. 16. Xen. Mem. 1. 3. 5. τοσοῦτος Diod. Sic. 4. 71. Xen. Hi. 3. 9.—(β) Simply, without a preced. demonstr. Matt. viii. 24 ὥστε τὸ πλοῖον καλύπτεσθαι ὑπο τῶν κυμάτων. ver. 28. x. 1 ἔδωκεν αὐτοῖς ἐξουσίαν . . ὥστε ἐκβάλλειν αὐτά sc. τὰ πνεύματα. xiii. 54. Mark i. 27, 45. Luke v. 7. Acts i. 19. xvi. 26. Rom. vii. 16. xv. 19. 1 Cor. v. 1. al. sæp.—Sept. Gen. ix. 15. Josh. x. 14. Jos. Ant. 12. 3. 1. Luc. D. Deor. 13. 2. Diod. Sic. 1. 5. Xen. Cyr. 1. 4. 1, 10.—(γ) Rarely, instead of an actual result, ὥστε, c. infin. serves to mark a purpose, like ἵνα, ὅπως; e. g. Matt. xxvii. 1 συμβούλιον ἔλαβον . . κατὰ τοῦ Ἰησοῦ, ὥστε θανατώσαι αὐτόν. Luke iv. 29. ix. 52. non. al. Comp. Matth. § 629. p. 1286. So Sept. for ε c. inf. Num. viii. 11. Gen. xv. 7.—Xen. H. G. 2. 4. 8 ἐβουλήθησαν Ἐλενσίνα ἐξειδίωσα-

σῶσαι, ὥστε εἶναι σφίσι καταφυγήν. An. 3. 4. 21.

b) seq. Indic. c. οὕτως preced. John iii. 16 οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ ἔδωκεν κ. τ. λ. Simpl. Gal. ii. 13.—c. οὕτως prec. Luc. D. Deor. 15. 2. Thuc. 3. 104. Simpl. Æl. V. H. 12. 30. Xen. An. 2. 4. 2. Mem. 1. 2. 31.

c) Often at the beginning of a sentence, with the Indic. or Imperat. as an emphatic illative particle, *so that*, i. q. *consequently*, *therefore*, *wherefore*; comp. Matth. Buttm. ll. cc. Winer p. 249. So c. Indic. Matt. xii. 12 ὥστε ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν. xxiii. 31. Mark ii. 28. x. 8. Rom. vii. 12 ὥστε ὁ μὴ νόμον ἔχει κ. τ. λ. 1 Cor. iii. 7. vii. 38. Gal. iii. 9, 24. al. Seq. Imperat. 1 Cor. iii. 21. xv. 58. Phil. ii. 12. iv. 1. 1 Thess. iv. 18. James i. 19. 1 Pet. iv. 19. al.—Wisd. vi. 25. Dion. Hal. Ant. 8. 35. Diod. Sic. 11. 6. Xen. An. 1. 7. 7. c. imper. Xen. Cyr. 1. 3. 18 ὥστε θάρσει. AL.

ὦτιον, ου, τό, (dimin. of οὖς,) *an ear*, one of the ears; condemned by the Atticists, but used in the language of common life, which often employs diminutives for the parts of the body, just as we do in speaking with children; comp. Lob. ad Phr. p. 211 sq. Matt. xxvi. 51 ἀφείλεν αὐτοῦ τὸ ὠτίον. Mark xiv. 47. Luke xxii. 51. John xviii. 10, 26. Sept. for יָד 1 Sam. ix. 15. xx. 2. Am. iii. 12.—Eccclus. xliii. 29. Anthol. Gr. III. p. 31 ἔσχον δ' ἐν Πίσχῳ μὴν ἐν ὠτίον.

ὠφέλεια, ας, ή, (ὠφελίω,) *a furthering, help, aid*, in war, 2 Macc. viii. 20. Thuc. 1. 35; from a physician, *ιατρική* ὠφέλεια Plato Lys. p. 217. A. In N. T. *use, profit, advantage*; Rom. iii. 1 τίς ή ὠφέλεια τῆς περιτομῆς; Jude 16. Sept. for יָצָא Job xxii. 3. Ps. xxx. 10.—Eccclus. xx. 30. Dion. Hal. Ant. 11. 48. Diod. Sic. 1. 21 fin. Xen. Mem. 2. 3. 6.

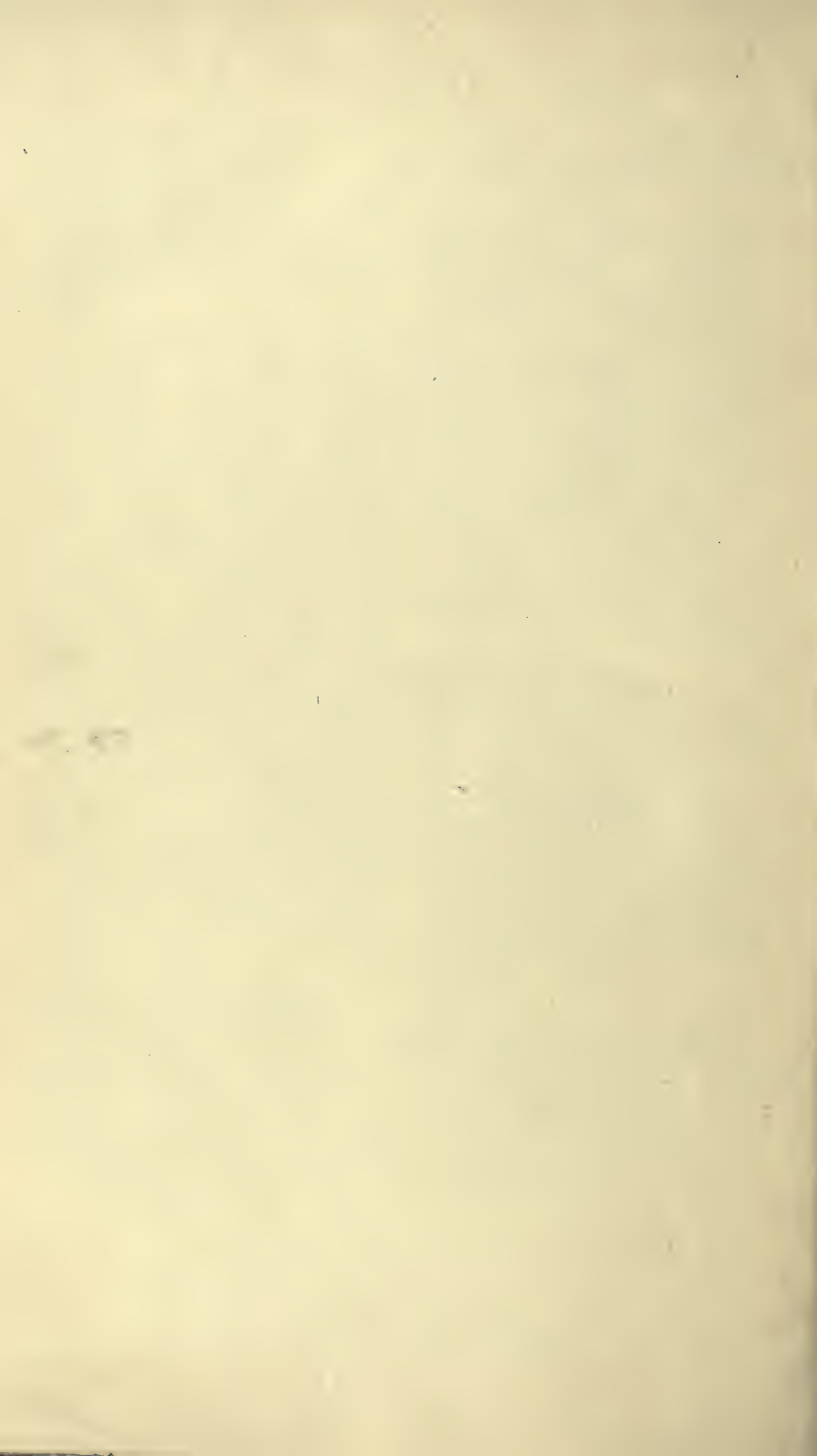
ὠφελίω, ὦ, f. ἦσω, (ὄφελος q. v.) *to further, to help, to profit, to be of use*, viz.

a) Act. absol. Rom. ii. 25 περιτομή μὲν γὰρ ὠφελεί. — Xen. An. 5. 1. 12.—Seq. dupl. accus. of pers. and neut. τί, οὐδέν, μηδέν, comp. Buttm. § 131. 4, 5, espec. 7 and n. 4. Matth. § 415. n. 3. Mark viii. 36 τί γὰρ ὠφελήσει ἄνθρωπον, ἐάν κ. τ. λ. 1 Cor. xiv. 6. Gal. v. 2. Seq. acc. of pers. simpl. Heb. iv. 2. Acc. τί, οὐδέν, μηδέν, simpl. Matt. xxvii. 24. John vi. 63. xii. 19. Sept. c. acc. pers. for ὕγιη Prov. x. 2. Is. xxx. 5, 6.—c. dupl. acc. Wisd. v. 8. Jos. Ant. 2. 4. 3. Ceb. Tab. 35. Xen. Mem. 1. 2. 61. acc. of pers. Xen. Mem. 1. 3. 1. acc. τί, etc. Arr. Epict. 1. 2. 22. Æl. V. H. 3. 47. Xen. Mem. 3. 4. 11.

b) Mid. or Pass. *to be profited, to have advantage*; seq. acc. neut. τί, οὐδέν, μηδέν, see above in a; and for the passive construction see Buttm. § 134. 6. Matt. xvi. 26 τί γὰρ ὠφελείται ἄνθρωπος, ἐάν κ. τ. λ. Mark v. 26. Luke ix. 25. 1 Cor. xiii. 3.—Jos. Ant. 2. 5. 5. Hdian. 2. 3. 21. Diod. Sic. 1. 35. Xen. Mem. 1. 7. 2.—Seq. εκ c. gen. *to be profited of or by any one*, c. neut. ὅ, Matt. xv. 5 δῶρον, ὃ ἐάν ἐξ ἐμοῦ ὠφελῇθῃς. Mark vii. 11.—Sept. Jer. ii. 11. Antiphon. 121. 23 ἐξ ὧν μάλιστα τὸ κοινὸν ὠφελείται. Xen. Mem. 2. 4. 1. ἀπό τινος Epict. Ench. 18. Xen. Cyr. 5. 4. 34.—Seq. ἐν c. dat. Heb. xiii. 9 ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες, where ἐν οἷς depends equally on οἱ περιπατήσαντες. — Xen. Ath. 1. 3.

ὠφέλιμος, ου, ὁ, ή, adj. (ὠφελίω,) *helpful, profitable, useful*; c. πρὸς τι, 1 Tim. iv. 8 bis, ή γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶ ὠφέλιμος κ. τ. λ. 2 Tim. iii. 16. c. dat. Tit. iii. 8.—Ceb. Tab. 37. πρὸς τὸ παρὸν Hdian. 2. 5. 6. εἰς τὸν βίον Xen. Æc. 5. 11. c. dat. Æl. V. H. 12. 54. Xen. Mem. 2. 7. 9.







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